

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2950.
NEW SERIES, No. 54.]

LONDON, SATURDAY, JANUARY 7, 1899.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK	1
POETRY :—	
New Year's Dawn	3
ARTICLES :—	
Reverential Fear	3
The Joy of Progress	3
Not Idle, but Pressing on	4
The Inward Life	4
An Honest Soul	11
How to Help the Cause of Peace	12
LITERATURE :—	
Theologia Pectoris	4
A New England Veteran	5
An Hungarian Book of Devotion	5
CORRESPONDENCE :—	
Beeby's "Creed and Life"	6
The Plea for a Manual	6
THE CHILDREN'S COLUMN	7
LEADER :—	
With Girded Strength	8
THE PULPIT :—	
The New Year... ..	9
NEWS FROM THE CHURCHES	12
ADVERTISEMENTS	12

NOTES OF THE WEEK.

GOOD WISHES for the New Year are not idle words. They have come to us from many friends, and we most cordially reciprocate them all. It has been a great encouragement to hear that THE INQUIRER has been found helpful during the past year, not only among the churches it endeavours specially to serve, but by other friends, and some in lonely places, where it is a peculiar pleasure to be a welcome messenger. It would be too much to expect that anyone should be completely satisfied, and certainly the Editor is not; but there is reason to take courage, and to press on.

ONE very pleasant New Year's gift has been the renewal of the special subscriptions for copies to be sent to Free Libraries. The cost of those which have been hitherto sent has been at once covered for the New Year; but if other friends are well disposed towards THE INQUIRER and the public in this particular way, there is, of course, abundant scope for more such gifts. And may we add a word to all who have the interest of our paper at heart. The best encouragement is to find that there is a growing demand for copies. There are many and various pennyworths hidden in the pages of this penny paper, and we are very far from thinking that every one who would like some of them actually buys the paper. What we ask of our friends is that they should each one persuade some other ones of what they really want. We shall be the better in every way, and we dare to believe that our friends will be the better, if they will all regularly take and read their own special part of THE INQUIRER.

A MEETING of the Provincial Assembly of London and the South-Eastern Counties, adjourned from the annual meeting at Dover, is to be held on Tuesday afternoon at Essex Hall to consider the suggested By-laws in connection with the Advisory Committee, which the Assembly voted it was desirable to appoint. The Committee is of opinion that the Advisory Committee should consist of five members, the President of the Assembly, together with two ministers and two laymen. When the matter of the By-laws is settled, it will be proposed, on behalf of the Committee, that the following gentlemen be appointed to serve as the Advisory Committee until the next meeting of the Assembly:—The President (Mr. George W. Chitty), Rev. W. Copeland-Bowie, Rev. James Harwood, Mr. Frederick Nettlefold and Dr. W. Blake Odgers. It is important that there should be a thoroughly representative meeting of ministers and delegates to deal effectually with this matter.

THE Special Services Committee have made arrangements with the Rev. Stopford A. Brooke, M.A. to preach at the following places on the dates named:—

Jan. 8th	Cardiff.
" 9th (Monday)	Pontypridd.
" 15th	Portsmouth.
" 22nd	Todmorden.
Feb. 5th	Birmingham, Church of the Messiah.
" 12th	Northampton.
" 19th	Bristol.
Mar. 5th	Stourbridge.
" 12th	Huddersfield.
" 13th (Monday)	Scarborough.
" 19th	Middlesborough.
" 26th	Bournemouth.
Apr. 2nd	Brixton, London.
" 9th (Morning)	Coventry.
" 9th (Evening)	Birmingham, New Hall Hill.

Our readers will be interested to learn that the sermon on "Christianity and Social Problems" which Mr. Brooke recently preached at Bermondsey, has been printed by the British and Foreign Unitarian Association as one of the new series of "Sermons for the Times."

In a recent elaborate letter to his clergy on "The Present Distress," the Archbishop of York deals with the various points of controversy now dividing Church people. His advice is practical and conciliatory, with a hopeful outlook for the future. One paragraph of the letter especially may be of service to others besides his clergy:—

"If there is one thing which above all others we ought to keep before us as our object of desire at the present day, it is

the deepening and strengthening of the devotional life of our people. In an intellectual age they are continually meeting with intellectual instruction, in books and in sermons, and in many other ways. But there is comparatively little done for the deeper needs of their being; and yet, just in proportion as these are supplied, we may reckon upon that steadfastness of character and seriousness of life which would fit them to occupy their allotted place, not only in the Church of Christ as His worshipping servants, but also as regards their relations to their fellow-men and their duty in that state of life to which it has pleased God to call them. I may add that in this spiritual growth and progress we shall find the best hope of deliverance from the contentions and controversies which are so apt to arise when religion has been presented to our people, more from its intellectual or doctrinal or ceremonial side, than in its spiritual power to elevate and to sanctify their spiritual life. In proportion as spiritual life increases in any branch of the Church, the voice of discord is likely to die down into silence."

THE idea of a Twentieth Century Fund is contagious. Mr. Perks's Million Guinea Fund for the Wesleyans kindled the fire. Then came Dr. Guinness Rogers's appeal for half-a-million for the Congregational churches, and now the General Purposes Committee of the Baptist Union are recommending that a quarter-of-a-million pounds shall be raised from half-a-million Baptists, for a similar fund. As there are more than a million Baptists in the country it is hoped that this may be accomplished. It is proposed to use the fund for the evangelisation of the country and church extension, the Annuity Fund, the augmentation of the stipends of poor ministers, and the erection of a Baptist Church House.

THE long-expected "Evangelical Free Church Catechism" has come as a New Year's gift. Two years ago Dr. J. Oswald Dykes, Principal of the Presbyterian College, Cambridge, was appointed by the National Council to prepare a first draft; this has been subjected to the most careful revision by a representative committee, of which the Rev. Hugh Price Hughes was chairman. Congregationalists were represented on the committee by the Revs. Dr. Berry, Dr. Mackennal, Dr. Guinness Rogers, Dr. Barrett, and Mr. J. Vernon Bartlet, of Mansfield College, Oxford. The Wesleyan members, in addition to the chairman, included Dr. J. Agar Beet. The Baptists were the Revs. Dr. Clifford, Dr. T. V. Tymms, and G. P. Gould; the Presbyterians Dr. Dykes and Dr. J. Monro Gibson. The Methodist New Connexion

the Bible Christians, and the United Methodist Free Church were also represented.

WE shall examine the new Catechism with the utmost interest, and hope to give some further account of it next week. Meanwhile we are glad to reproduce for our readers the following passage from a leading article in the *Daily Chronicle* of January 5:—

"The movement in England for the federation of Free Churches has proved to be a response to a general desire for some concrete unity. We do not mean uniformity, we mean such unity as, e.g., exists politically in the United States, where New York and California have each their own separate autonomy, while yet linked together in a common bond of duty and affection. So the Free Church Federation links together the orthodox denominations who stand by Protestant principles in a common union expressed in terms of a common faith. Doubtless the Romeward or Catholic tendencies in the Church of England, have led up to this demonstration, which is, in spite of the tendency to rather high sacramental doctrine, anti-sacerdotal in its general conception of the Christian faith. The "dissidence of Dissent" is no longer to be levelled as a reproach against English Nonconformity, which, now, except in so far as the Quakers and the Unitarians are concerned, will be able to show a creed—that is to say, a statement of what are understood to be fundamental beliefs—to the world. How far this statement will be accepted by the whole of the Free Churches we do not know. In the Baptist and Congregationalist bodies, the principle of the independence of each Church holds good, and no outside power can force the new Catechism on such an autonomous body. If the recent criticism of some of the Congregationalist Churches, as holding practically Unitarian views, be correct, we should imagine that some of the formulas contained in the Catechism will be by no means acceptable to such communities. For the Catechism is strictly Evangelical. Here and there, as in the definition of baptism (as Mr. Hughes admits), compromise was necessary, but in the main there is little evidence that the controversies of our time have fundamentally unsettled the creed of the Nonconformist Churches."

DR. FAIRBAIRN'S lectures under the Haskell Trust have been received with the utmost interest in Calcutta, Overtown Hall having been filled to its utmost capacity with over a thousand hearers. *Unity and the Minister*, one of the organs of the Brahma Somaj, speaks enthusiastically of the eloquence, the philosophical depth, and the simplicity of style of the lectures, and is grateful for the manner in which Dr. Fairbairn grapples with the questions of physical and moral evil, the nature of God and man, and the end of human life—questions which perplex the educated people of India as they did the Greeks of old. *The World and the New Dispensation* also welcomes the lectures, and appeals to Dr. Fairbairn to study the teaching of Chunder Sen concerning Christ and the true nature of Christianity.

On New Year's Eve the *Church Gazette* published an Omnibus article by "Sym-

bol," in which the first paragraph read as follows:—

With our Nonconformist friends, January 1 is the day of the year *par excellence*. They prepare for it by a watch-night, and, although in a general way it is not a Sabbath, when it happens to fall on a Sunday you may be sure the occasion is improved. Perhaps it may be well that once in a year they hallow an occasion. If only the good people would extend their Ritualism just so far as to reverence Good Friday!

The ill-mannered impertinence of this paragraph is what we are accustomed to in a certain class of churchmen, but we did not expect to meet with it in the *Church Gazette*. The Watchnight Service we had always understood, both in the Church of England and among Nonconformists, to be a preparation not for a special day, but for a New Year. And for our own part we hold both Christmas Day and Good Friday to have sacred associations most fitly commemorated by special religious services.

MR. A. E. FLETCHER gives an interesting account in the *New Age* of his recent lecturing tour in the Netherlands. He met with a warm response to his lectures on "Ruskin" and "The Victorian Poets." Referring to the condition of religious thought in Holland, Mr. Fletcher says:—

The Dutch are a magnificent people, with a record for the championship of civil and religious freedom of which any nation might be proud. Even to-day there is greater religious freedom and less superstition in the Netherlands than in any other country. I made some of their theologians laugh when I spoke to them of our recently-formed Union of the Free Churches, a union which excluded the freest of them all—namely, the Unitarian. They could not understand what claim any union of Churches had to freedom which excluded from their councils men like James Martineau and Stopford Brooke. "Why, here," said a learned professor to me at Groningen, "we impose no test whatever, even upon our theological teachers, and the churches themselves will often accept a Unitarian in preference to an orthodox Calvinist." They rightly regard religion as a question of conduct rather than of opinion. As a matter of fact, the Tolstoyans and the Unitarians are increasing in numbers and influence in the Netherlands, as also are the Roman Catholics. The concurrent increase of these two sections of the Christian Church is quite natural. The Reformation threw over the infallibility of the Pope in favour of the infallibility of the Bible, and now that the Bible, owing largely to the researches of Dutch scholars, has been proved to be not infallible, the orthodox Nonconformists are diminishing in numbers, while there is a reversion to Rome on the one hand, and a still larger accession to religious liberalism on the other.

MR. FREDERIC HARRISON, in his annual New Year's Address to the Positivist Society, referred to the proposed International Conference.

A voice had been lifted up among the nations denouncing the evil of war, and loudly proclaiming that civilisation must sink under the burden unless the weight of armaments could be reduced. And this bitter cry had been raised by the most powerful monarch in the world, and one possessing the largest army. The greatest lord of a military empire was proclaiming a homily of peace, and all this centred around the militarism, imperial expansion, and national aggrandisement, which Positivists for thirty years had deplored as the real bane of our time. The appeal of the Great White Tsar to the nations of the West to meet and consider the advancing tide of militarism was a great and important event in itself. The fact that such an appeal had been made and had been made by the autocrat of a nation of such enormous power must indirectly have far-

reaching effects. It was clear that the Tsar himself was in grim earnest, that he meant to attempt something on his own account, and that his able Ministers would find something practicable and arguable to lay before the Conference and to prevent a fiasco.

In a later passage of the address, Mr. Harrison said of the Church of Rome that it

Was not now even Popery, because it was not inspired by the wise, humane, and generous Holy Father of the Vatican; but was headed by the black Pope, the secret and unscrupulous spirit of the Jesuits, whose aims had nothing to do with morality or civilisation, but were meant to keep up clerical institutions, with all their privileges, immunities, and monopolies.

ONE of our ministers of wide experience in mission work in a great city has recently issued a circular to secretaries of musical and dramatic societies, embodying certain rules and suggestions for the acceptance of those who might be willing to help at meetings in connection with the mission. The following suggestions may be found useful elsewhere:—

(4.) The programme is to be kept free, in word and action, from what is generally termed coarseness. We want humour without vulgarity, pathos that never descends into bathos, and wit with a touch of wisdom in it. We want an entertainment to which a working-man, of the "Village Blacksmith" type, can bring his wife and daughters and merry laughing boys, and feel all the better and brighter for it himself, and also feel that his children have received no harm. The style of programme which we have found from experience to be the most popular is that which is generally divided into two distinct parts:—A good miscellaneous first part, consisting of songs, duets, trios, recitations, and instrumental pieces; followed by a second part consisting of a short dramatic sketch—humorous, but with a little sense in it to give it a backbone of probability.

(5.) We are compelled to exclude stumps, speeches and dancing from our programmes.

(6.) Smoking is not allowed in any part of the building.

(7.) The furniture in the classrooms and on the platform is to be used with care—in what is called a "legitimate manner."

DR. ORELLO CONE, who is known in this country as the author of several interesting books on New Testament theology, and who is the general editor of the series of "International Handbooks to the Bible," which is in course of issue, says that the volume in that series dealing with the greater Pauline Epistles, by Dr. Drummond, Principal of Manchester College, Oxford, is in the press. Dr. Cone himself, after a lengthened residence in Germany, has just become pastor of the Unitarian Church, Lawrence, Kansas.

THE first action brought by the City of Brussels against the Belgian State and Pastor Hocart with regard to the legal recognition of the Liberal Protestant Church, was finally decided on Thursday, 29th ult., by the Court of Cassation against the City of Brussels. It still remains to be seen whether the City of Brussels will persevere in its second action against Pastor Hocart personally. After the pronouncement of the Highest Court on one point, and the very energetic language of the *Procureur général* (public prosecutor) in favour of the legality of the recognition of the Church by the State, this new effort of the town to re-open the question seems hardly likely to meet with success.

NEW YEAR'S DAWN.

A SHROUD of snow enwrapped the old
dead year,
As through the lonely night
I watched the solemn hills loom cold and
drear,
And waited for the light.

How long delayed its radiant coming
seemed!

At last a pallid hue
Eastwards turned rosy red, then golden
gleamed,
And bright and brighter grew.

Then when a ray of pure translucent light
Proclaimed the perfect dawn,
The shroud became a robe of glistening
white
Meet for the year new-born;

And swiftly from the heav'n of gold and
flame
Beyond the distant hill,
A young hope like a blessed angel came,
And walks beside me still.

THEODORA MILLS.

REVERENTIAL FEAR.

Where lies the Land to which yon ship must
go?

Fresh as a lark mounting at break of day,
Festively she puts forth in trim array;
Is she for tropic suns, or polar snow?

... doubt, and something dark,
Of the old Sea some reverential fear,
Is with me at thy farewell, joyous Bark!

We might without fancifulness speak somewhat in this way as we watch the beginning of a year. Like a ship that parts from its moorings and stands out to sea, the new year upon which we enter starts upon its voyage of the months and days. "Festively she puts forth," in a time of holiday and merriment, when we are wishing one another every happy wish, and the spirit of good-fellowship finds a voice on every side. And in the midst of it there comes the question, Where lies the land to which this ship of the year must go? To what port is it bound? What kind of a voyage is in store—will there be more of sunshine and fair weather, or more of darkness and storm? When the months are done in what haven will it lie?

These are the speculations which come into our minds in the early moments of the year, whether we are thinking of the general life of the world, or of our own country, or of our own personal lives. And there may well be with us, as with the poet when he watched the ship put forth, "of the old Sea some reverential fear," the old sea of Human Life in the world. For the same mystery hangs over our life as over the grey sea. Our life has its shallows and its depths, its tides and currents, its rocks and sandy shoals; it is visited by winds and the sudden violence of storms, and it knows the face of the sun, and it has its happy islands.

This mood of fear is a very proper mood in which to set out, but we must be sure what kind of fear it is. We are not to indulge in nervous apprehension, and conjure up all manner of dangers and misfortunes, pains and distresses, lying in wait for us in the months to come. We are not to betake ourselves to dismal prophecy, as though the sea of life were a place of shipwrecks and nothing more. This is not reverential fear. The child that cries in the dark, which he fills with

creatures of his fancy, is in fear, but it is not a reverential fear. He has no reverence for the dark, if he had he would not cry.

When we look over a ship's side into the deep translucent waters, what makes us feel serious and ties our tongue as we realise all the uncounted fathoms over which we travel so lightly? Is it merely the possibility of personal danger, the fear that we may be drowned? It is something vastly more. It is the sense of the illimitable, of unknown unimaginable force, the feeling that we are in presence of something that has us in its power, beside which we seem to be nothing. It is that sense of infinite and sacred mystery which made the sea-peoples of old find a whole race of divinities in "the light and sound and darkness of the sea."

And it is not the thought of personal risks and dangers, of sickness, of adverse fortune, that fills us with kindred awe as we contemplate life. These things may make us fretful, they cannot make us worshippers. What gives the years their sacredness is the experience of the moral life, the sense of an Infinite Will set over against our finite will, whose whole direction and object are not in our power to know, but into reconciliation with which we must come if we would have security and peace. The vastness of its moral issues broods over the old sea of human life and summons us to a reverential fear.

AMBROSE BENNETT.

THE JOY OF PROGRESS.

WHAT is the meaning of that strange deep thrill of joy which sometimes comes with the thought of the onward sweep of Time? To feel the years advancing upon us and the ages growing vaster behind us, is to be moved as if one caught the strain of some great sphere music, the melody of stars chanting the thoughts of God. I suppose it is the idea of progress—the faith in a large unfolding purpose that brings to the heart this joy.

We have heard men deplore the passing of the years, as if it were sad to have lived through them, or grievous to be growing old. But life is not *loss*, and the steady advance of Time is not the destruction of real treasure or a lessening of things that make it good to be. We live and love and learn, gathering wealth thus as the days dawn and die. So is it, doubtless, with the larger world. The "flight of Time" is surely an unhappy figure of speech; the onward sweep of creative thought is what we really know, and should rejoice in. Man may count himself little and of poor significance in this vast order of things. "Our noisy years" may seem but "moments in the being of the eternal silence." Yet to be *aware* of the silence is something; to be dimly conscious of an inner, secret purpose working there, to muse on that, and then to rise up and take some rational part in its unfolding—this is to be made one with the great Heart of all, and to have some right to say, in reverent gladness, "My Father worketh hitherto and I work."

Eons of time were needed to attain unto Man on this little earth-planet. "Without haste, and without rest" those æons passed. And in Man the end or goal of complex, organic life, on its material side, would seem to have been reached.

For centuries there has been no advance on the physical type. None seems possible. The onward movement now is *spiritual*—consciously and individually purposive. The human mind turns to gaze on that by which Man has come to be, and beholds there, though only as "in a mirror" the ideal of creation itself. Henceforth he is a child of the highest and may become a "fellow-worker with God." Every advance in the knowledge of Nature, in moral sensitiveness and strenuousness, in spiritual insight and aspiration, is a self-determined effort of the soul to share in the vast progressive movement of Time.

Well and wisely, then, may Man rejoice with the advancing centuries and hear at least some faint refrain of that old melody which Pythagoras heard when he talked of the "music of the spheres."

For life shall on and upward go:

Th' eternal step of progress beats

To that great anthem calm and slow,

Which God repeats.

It would aid us much in the small details of life, in the plain, prosaic facts of duty, to carry in our hearts this sense of calm majestic purpose moving through all. To step out into the first days of another year, thrilled with a sense of joy that the onward sweep of Time is but the advance of some great good, might prove better than the making of many resolutions or the brooding over bygone failures and mistakes. We are sad because of the little we have done or can do; we are oppressed with the greatness of what is needing to be done. "Is it worth tilling, this tiny plot of mine, in so vast a field, where the weeds of evil flourish in their pride? So slow the good advances, so few are its prophets, so many are its foes!" But let me think of the ages that have been, the ages that shall be, and the steady quiet advance of knowledge and freedom and justice and love. Progress—we must possess our minds with the reality and sureness of that. We must rally and recover ourselves with the remembrance of what those who lived before us wrought and suffered, thought and spoke, the fruit of which we reap and possess to-day. Not by miracles of supernatural power; not by startling events or sudden revelations; but by patient thinking and plodding toil and noble sacrifice, the knowledge and liberty and peace we inherit now have been won. Treasures of truth and beauty and good, which are the legacy of almost every child—the common things of science and art and a free religious faith—were gained for us in other days by arduous human effort. Discoveries and inventions, ideals and hopes, now accessible to all who care—or at least the most—were once rare, and out of reach to all but the few; earlier still, were known to none, were as yet undreamed. Our fathers won them for us, helping forward thus the purpose of creative power.

Thoughts that great hearts once broke for, we

Breathe cheaply in the common air;

The dust we trample heedlessly

Throbbed once in saints and heroes rare,

Who perished, opening for their race

New pathways to the common place.

Progress—we may rest and rejoice in that; slow it is, or seems, because the purpose is so vast, or because we see but a little way; yet patient, persistent, sure. And the great persuasive fact is that we, to-day, have our part therein—our share to contribute and contrive in the calm

unfolding purpose of beauty and of good. And this little work of ours, seen as a real and living part of the infinite process of God, is what can make us nobly and serenely glad; for, indeed, it is no longer little when wrought as in the light of the Eternal and by the inspiration of some large and limitless hope. W. J. JUPP.

"THALATTA."

The Cry of the Ten Thousand.

I stand upon the summit of my years.
Behind, the toil, the camp, the march, the strife,
The wandering and the desert; vast, afar,
Beyond this weary way, behold! the sea!
The sea o'er-swept by clouds and winds and wings,
By thoughts and wishes manifold, whose breath
Is freshness and whose mighty pulse is peace.
Palter no question of the dim Beyond;
Cut loose the bark; such voyage itself is rest;
Majestic motion, unimpeded scope,
A widening heaven, a current without care.
Eternity!—Deliverance, Promise, Course!
Time-tired souls salute thee from the shore.

NOT IDLE, BUT PRESSING ON.

WITH God is our true life. We cannot go where He is not—but we can go blindly or carelessly, blindly in our own conceit, carelessly in our folly, or falsely in our own choosing of what is evil, in dishonest gain, in self-seeking, in base self-indulgence, in practical denial of what we know is right and good, the practical denial of God. These things lead to death, but God is the strength of our life. His eternal law of goodness is written in our hearts, and if we will but attend to it with reverent care, with brave endeavour, with the trustfulness of true humility, we shall understand and know that He is with us, leading us in the path of life. With God it is joy to be alive, even amid natural sorrow, to find the deeper blessedness, even amid evil, to be fighters for the truth, to be on the side of righteousness, to be helpers, strengtheners of the good, fellow-workers with God, who is ever helping and doing good through the hearts and hands of faithful men.

What we have done and what we have been in the past lives with us to-day—the good to strengthen our true life, the evil to be grappled with and overcome, and not, unless we will, to spoil our future. We are not here to be tossed about by every impulse, to be the slaves of that which can enslave and destroy; we are here to be masters of ourselves, by holding sacred the trust of honour and the talents for good work, which God has given—masters of ourselves, that we may be given up to Him, and know what it is to live and work as children of God. Hard as the fight may sometimes be, by His grace we can overcome, for He goes with us, He watches with us. In His strength we may be strong. The victory is for them that trust in God.

Robertson once said:—"Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps; he is best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes—organise victory out of mistakes."

For this the New Years come to us, and we have the open future. There is the promise of life here and hereafter for everyone, through the unchanging goodness of our God. But we must make our way onward into the better future—we cannot drift idly into it. We have to work out our own salvation, through the energy of self-surrender, a passionate clinging to the good, the brave, and persistent doing of common duties. The New Year comes to us with fresh appeal for undaunted service, with the impulse of a glorious hope, for it is God who shows to us the path of life, and in His presence there is fulness of joy.

THE INWARD LIFE.

Truth teaching inwardly.

BLESSED is the soul which heareth the Lord speaking within her, and receiveth from His mouth the word of consolation. Blessed are the ears that gladly receive the pulses of the Divine whisper, and give no heed to the many whisperings of this world. Blessed indeed are those ears which listen not after the voice which is sounding without, but for the Truth teaching inwardly. Blessed are the eyes which are shut to outward things, but intent on things eternal. Blessed are they that enter far into things internal and endeavour to prepare themselves more and more, by daily exercises, for the receiving of Heavenly secrets. Blessed are they who are glad to have time to spare for God, and shake off all worldly impediments. Consider these things, O my soul, and shut up the door of thy sensual desires, that thou mayest hear what the Lord thy God shall speak in thee.

The children of Israel in times past said unto Moses, "Speak thou unto us, and we will hear: let not the Lord speak unto us, lest we die."

Not so, Lord, not so, I beseech Thee: but rather with the prophet Samuel, I humbly and earnestly entreat, "Speak, Lord, for Thy servant heareth." Let not Moses speak unto me, nor any of the prophets, but rather do Thou speak, O Lord God, Inspirer and Enlightener of all the prophets; for Thou alone without them canst perfectly instruct me, but they without Thee can profit nothing. They indeed may sound forth words, but they cannot give the Spirit. Most beautifully do they speak, but if Thou be silent, they inflame not the heart. They teach the letter, but Thou openest the sense: they bring forth mysteries, but Thou unlockest the meaning of sealed things. They declare Thy commandments, but Thou helpest us to fulfil them. They point out the way, but Thou givest strength to walk in it. What they can do is only without, but Thou instructest and enlightenest the heart. They water outwardly, but Thou givest fruitfulness. They cry aloud in words, but Thou impartest understanding to the hearing.

Let not Moses therefore speak unto me, but Thou, O Lord my God, the Everlasting Truth; lest I die, and prove unfruitful, if I be only warned outwardly and not kindled within. Lest it turn to my condemnation—the word heard and not fulfilled, known and not loved, believed and not observed. Speak therefore, Lord, for Thy servant heareth: for Thou hast the words of eternal life. Speak Thou unto me, to the

comfort, however imperfect, of my soul, and to the amendment of my whole life, and to Thy praise and glory and honour everlasting.—*From the Imitatio Christi.*

LITERATURE.

THEOLOGIA PECTORIS.*

THIS is a small book, especially when we compare it with some recent theological works on the same subject; but the want of bulk only adds to its value, for it enables those who want an introduction to this subject to master its contents without undue demands upon time or sustained effort. The book is admirably adapted to the need of intelligent men and women, who, while unable to study the more technical treatises intended for students, yet are anxious to learn what does remain of Religious Faith and Doctrine when the old external authorities in Religion are abandoned and reliance is placed upon the Intuitions and Experiences of the Human Soul. If systematic Theology abandon its pretensions to dogmatic authoritativeness and assumes more and more an apologetic character, what will be the contents of that theology, and will they prove in any real sense of the word, a gospel—will they teach the way of Salvation? This is the question which men and women are anxiously asking. It is this question which Dr. Hodgson will help them to answer by a careful perusal of this little book. Its aim and method are summed up in the following passage, taken from the Introductory Chapter:—

The true foundation of a system of Theology, as a Science and a philosophy, would seem to be the nature, condition, and needs of man. Hence, also, the proper starting point for the experience of such a system is found in the doctrine of man, rather than, as has very generally been assumed, either in the doctrine of God, or the doctrine of Christ as the manifestation of the nature and purpose of God, or in some *à priori* conception as to be nature of salvation. In the past, theologians have, for the most part, assigned the foremost place in their discussion of a scheme of thought about the verities of religion to the nature and attributes of God. In more recent years the tendency has been to treat Theology as Christo-centric. But the more philosophical method is, it is urged, to begin with the consideration of what man is and what man needs in order that, from the actual state in which he finds himself, he may attain to the ideal condition towards which his spiritual faculties point, and more or less distinctly impel him; and then to proceed to the consideration of that which it is believed has been provided and presented outside of himself as the means and the power whereby he may become what he feels he was meant to be, but cannot of himself attain unto.

Dr. Hodgson proceeds, therefore, at once with a brief examination of the nature of Man, and insists that in that nature there are the spiritual elements which "may be taken to include what are known as the sentiments of awe, wonder, and admiration: the impulses of affection and enthusiasm; the sense of order, of purpose, of goodness, and of obligation; and the instinct of reverence." Then he at once proceeds from this position to discuss the Psychology of Theism, with

* "Theologia Pectoris: Outlines of Religious Faith and Doctrine founded on Intuition and Experience." By James Muscutt Hodgson, M.A., D.Sc., D.D., Principal of the Theological Hall of the Congregational Churches of Scotland. (Edinburgh: T. and T. Clark. 3s. 6d.)

the result that we learn "Our faith in the existence of a Personal God, as the Creator and sustainer of the Universe, is thus seen to be essentially the instinctive impulse of our nature."

Then follow chapters on "The Media of Revelation," "The Meaning of the Miraculous," "The Nature of Inspiration," "The Grounds of Certitude," "The Nature of Sin," "The Mediation and Divinity of Christ," "The Ideal of Personal Character and the Ideal of Social Life."

It is evident from the contents that the work is intended primarily for those who have been brought up in the so-called "Evangelical" faith, and these will find the book of greatest value, because from it they will learn that it is rather the form than the contents of that faith which they have to re-adjust when they accept the standpoint of Intuition and Experience. But the book will prove of no less value to those of the "Liberal" school, if they will only carefully examine the grounds upon which Dr. Hodgson claims that Intuition and Experience lead us to claim the help of Mediation in working out our Salvation, and how in Christ we find a revelation of the Forgiveness and Help of God.

Of course, in the presentation of the contents of Intuitions and Experience, the question must inevitably arise whether some of these contents are not rather of the nature of "survivals" than the immediate outcome of intuition. For example, in discussing the Nature and the Penalty of Sin, Dr. Hodgson assumes that man is "a fallen creature," and that therefore instinctively recognises that pain and sorrow and death are the rightful penalties of sin. But for those who believe in the "Ascent of Man, rather than his descent or Fall," as the fundamental fact on which all human nature, and therefore Character, rests, it is impossible to accept physical pain and death as the penalties of that which was long subsequent to them in order of time. If man was subject to pain and death, and the sorrows which they entail, ages before he was conscious of any law of righteousness, the violation of which is sin, how can we accept them as the penalty of sin? If, moreover, pain and death have been the means by which men have learned some of the most spiritual lessons of life, dare we call that "evil" which is the greatest discipline of love to us? What we call death is the great transfiguration which reveals to us the worth of human affection and character. It is not in anger or as a retribution that God sends it. It is the messenger of His love. How else are our highest human affections and sympathies educated, save as we minister to pain and suffering? Moreover, it is as we rise in the scale of existence that we become liable to pain and suffering. The more developed we are, physically, morally, spiritually, the more are we able to suffer, the more do we suffer. The primitive man hardly knows what pain is. It is the artist, the musician, the man of mental culture and refinement who knows what "nerves" are, and what suffering really means. So, too, it is only as we become conscious of what godliness means, and seek to be reconciled to God do we begin to feel the real degradation of sin. It is not the sinner but the saint who feels the true nature of the penalty sin entails. The true solution of the mystery of pain lies in the fact that we are members

one of another, and that in a very real and literal sense we can bear one another's burdens, and so fulfil the law of Christ in seeking to redeem our neighbour not merely by doing great things but by bearing much. There is no greater source of help and comfort to the suffering soul than the assurance that by the endurance of pain he is none the less serving God and the neighbour, and taking up the cross to follow his Master. C. T. POYNTING.

A NEW ENGLAND VETERAN.*

A man he seems of cheerful yesterdays
And confident to-morrows.

THESE words from the Excursion suggested to the wife of Colonel Higginson the very happy title of his charming chapters of autobiography. I remember, some thirty years ago, attending a meeting at South-place Chapel, I think—at any rate under the inspiration of Mr. Moncure Conway—convened for the union of all religious thinkers. The movement went the way of the Free Christian Union, and many other premature attempts to get the Kingdom of Heaven established right off. But such efforts are never lost; and the chief thing I gained on this occasion was an abiding impression of the magnetic personality of the parson-colonel, Thomas Wentworth Higginson. At that time about forty-five years of age, he showed little trace of the terrible illness by which he was prostrated in the Civil War. Erect as an arrow, with an eye full of eager life, and a voice sweet with the music of goodness, he made a speech, American to the core, but packed with good sense, kindness, and the enthusiasm of freedom. He was just the man from whom one might expect thirty years later a tale of "Cheerful Yesterdays," and I count it my great good fortune that his genial reminiscences have fallen into my hands.

Those to whom the name of Colonel Higginson is not familiar, must know that he was a Harvard student in the early forties, when young America was beginning to feel that the making of a nation was the task lying to its hands, that he afterwards became a Unitarian minister at Newburyport, but having turns of thought in religion and politics hardly acceptable to his respectable congregation in that town, he moved on to the Worcester Free Church, one of the societies which sprang from the influence of Theodore Parker, and which were summed up by a shoemaker of a critical turn as being of the "Jerusalem wildcat" description. Here he remained till letters drew him for their own, and from 1848 onwards literature and politics engrossed his mind. He was among the founders and contributors of the *Atlantic Monthly*, the fountain of American literature. He tells us that before that magazine appeared Irving and Cooper—strange conjunction!—were the only great names in Transatlantic letters. The *Atlantic* gathered together in its pages Emerson, Hawthorne, Whipple, Lowell, Holmes, Alcott, Longfellow, and others of not inferior fame; and Colonel Higginson has pleasant little bits of chat about many of them. He took an active part in the anti-slavery struggle, and he describes

* "Cheerful Yesterdays." By Thomas Wentworth Higginson. London: Gay and Bird. 1898. 7s. 6d.

how that great and stirring cause made orators. But his great distinction in the history of his nation is that he commanded a negro regiment in the Civil War.

By the brave and cheery force of his personality he infused into men crushed by life-long slavery the spirit of the free, and nurtured black patriots for his country's service. The volume contains interesting and lively chapters on Literary London and Literary Paris twenty years ago. It terminates with a bright and pleasant epilogue in which the Colonel looks out upon the world from a septuagenarian Reformer's point of view. There are many things he would like to live to see: international arbitration, civil service reform, free trade, legal and educational equality of the sexes—no one should leave unread his famous essay, "Should Women learn the Alphabet?"—honest municipal government, abolition of private monopoly, drunkenness extirpated, absolute religious freedom, an American literature purged of the last traces of colonialism. A goodly programme: but "to those who were living when the American nation lifted and threw off from its shoulders the vast incubus of human slavery, what other task can seem too great to be accomplished?"

Pages might be filled with quotations from "Cheerful Yesterdays" rich with a singular charm. But I prefer to send the reader to seek them for himself in this interesting and delightful volume.

R. A. ARMSTRONG.

AN HUNGARIAN BOOK OF DEVOTION.

PROFESSOR GEORGE BOROS, who very ably fills the Chair of Theology at the University of Kolozsvár, in Hungary, has recently published a beautifully-worded little Manual of Devotions and Meditations, specially arranged for the use of girls and women of every age. It is entitled "Szivemet Hozzád Emelem," [Keep me in Remembrance] and is divided into five parts, including, besides morning and evening prayers for every day of the week and every religious festival of the year, others appropriate for private use upon every possible occasion.

The design of this volume is, to quote the author's own words, an endeavour to assist our sex on its journey through life by familiarising our minds with forms of pious petition adequately expressive of all the varied emotions of joy or sorrow, anger or pity, contrition or hope, that most of us experience at different periods of our earthly career.

I look upon life as an Epic containing several themes. At one moment the page of our existence is flooded with golden sunlight; the next it grows dangerously dark and the lines are full of perils, temptations, calamities, bereavements, with all the suffering that they bring in their train. Woman, as girl, as wife, or as mother being more sensitive and susceptible than man, specially needs a friend and counsellor to whom she can turn at any moment and under any circumstances. Such a friend for her I have endeavoured to render myself by means of my modest volume, and I sincerely hope that its contents may prove a source of help and consolation to many a womanly heart.

So wrote Professor Boros when sending me his Manual. Following out this plan it contains prayers suitable to be used on betrothal, marriage, the birth and death of

children, loss of parents, funeral of friends, widowhood; meditations on the frivolity of youth, the loneliness of old age, the hardships of poverty, the perils of wealth, the blessing of health, the chastening effects of illness, the errors of backbiting, family quarrels and bad temper, as well as exhortations for strength against all the temptations of "the world, the flesh, and the devil," from which, as he seems fully to comprehend, woman is not more free than man. The book ends with a charmingly simple hymn, the last line of which embodies the words of the title: "Szivemet hazzád emelem."

Professor Boros, as our readers are aware, has been familiar with English since the years he spent in London at Manchester New College; and some day he may, perhaps, give us a translation of his little book.

H. ELLEN BROWNING.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

BEEBY'S "CREED AND LIFE."

SIR,—In your very interesting Retro-spect of the Year 1898, referring to my book, "Creed and Life," you pronounce its heterodoxy extreme, and instance, in proof, that I advocate "a doctrine of Christ which, in the author's view, Trinitarian and Unitarian might equally accept." I shall esteem it a favour if you will allow me a word in explanation of my position. What I have said is, "I think we can all unite here, Trinitarians or Unitarians, or whatever name we go by. And if, as I said, we kept to scriptural terms there would be little occasion for dispute." Where I think Christians can unite is expressly set forth—namely, in the Creed of the gospel according to St. John, that the life of Christ in human flesh is the manifestation of the Eternal Life (1 St. John, i. 1-3). I have not said that on other lines of thought Christians of different denominations may not find causes, and even real grounds of difference. But I am prepared to show that our differences to a certain extent are mere verbal distinctions, on subjects of dispute formerly regarded by Christians of the fourth and fifth centuries of supreme importance, which to us to-day have very largely lost their meaning. Whether one takes exception to, or approves, my suggestion of a possible union of belief among Christians of different denominations will depend very much on the personal condition, whether there be experienced a real desire to find a common ground of union, or whether the ethical value of our churchmanship be felt to consist rather in the emphasising of theological differences. Those who desire to find a common ground of union will approve my observation, that the first condition of Christian Union is a reference to Scripture and a holding fast to scriptural terms. I approach the Creed from the opposite principle from that by which Unitarians generally in former ages have approached it. The central article of my belief is the Incarnation, whereas Unitarians have started from the principle of Deism. At the same time, chiefly due to the fact that

Unitarians are now learning to approach Christology from the Athanasian point of view, there is a marked approach to a common faith on the part of such men as Dr. James Martineau or the Rev. J. Page Hopps and Canon Basil Wilberforce. Such men do approach one another in a common faith as expressed in the terms of the New Testament. In his "Revelation and Modern Theology Contrasted," Prebendary C. A. Row insists on the supreme importance of keeping to Scriptural expressions, and concludes, that "the only truths, which can claim the character of infallibility, are God's express revelations, in the precise form in which they have been communicated." He adds much more to the same effect, fully confirming almost every word I have said on the subject. While, therefore, I am fully prepared to take the due measure of odium which is sure to attach to everyone who ventures to translate ancient terms into modern thought, I think you cannot properly place my heterodoxy beyond that either of Rashdall's "Doctrine and Development," or Llewellyn Davies' "Spiritual Apprehension," and especially not on the grounds on which you regard it as extreme.

CHARLES E. BEEBY.

Yardley Wood Vicarage, Jan. 3.

[We have the sincerest admiration for Mr. Beeby's courage and no less sincere sympathy with his attempt to put greater reality of spiritual life into the doctrinal teaching of the Church. We only wish that the terms of subscription in the Church of England were such as to make it the natural thing for a clergyman of vigorous and independent mind and of great religious earnestness thus to re-interpret ancient doctrine in the light of the knowledge and the needs of to-day. When Mr. Beeby connects Unitarian methods of thought with Deism, that seems to us rather ancient history. Since Channing the spiritual interpretation of religion has increasingly prevailed with us, and Theism rather than Deism is the right term for our doctrine of God. If we understand Mr. Beeby's statement of the doctrine of the Incarnation, it is what most thoughtful Unitarians would now accept.—ED. INQ.]

THE PLEA FOR A MANUAL.

SIR,—I think we owe a debt of gratitude to Mr. Barrow for his suggestive paper on the above subject, and hope that it may take some practical form before long, as such a book should be a great help, especially in the *Home and Sunday-school*. No doubt it is a high ideal that no form of words is needed for our prayers, but though no one particular form may be needed, some form of prayer is often very helpful. Dr. Martineau (in the preface to "Home Prayers") suggests four classes of mind who need such help, and, after referring to a former scruple that printing prayers seemed a "vicarious intermeddling with the free devotion of souls unknown," he says:—"I own, however, to some gradual softening of this scruple. Perhaps it may be the declining strength of life which induces a natural sympathy with the varieties of mental dependence that cannot even confess their helplessness without an interpreter; the child's scanty conscience and unready mood; the wandering thoughts of the untrained mind; the slow compunctions of the self-satisfied;

the dry affections of the too prosperous. At all events I am more aware than I was of the need of *fellowship* in the spiritual life, and less disposed to trust to its pure spontaneity."

There are probably some beautiful children's prayers already in existence, if they could be collected from the mothers who have worded them for their own children from year to year, for no one knows like a mother the little wants and difficulties of the growing child. Such a collection in the manual would be of use to many parents, who, though truly religious themselves, are apt to take it for granted that children can be left without guidance in this matter, beyond learning a simple infant's prayer, and (probably before they can be understood) the beautiful words of the "Lord's Prayer." Moreover, a collection of children's prayers would be rich in suggestions to *Sunday-school teachers* who occasionally conduct children's services, as well as for use in their classes. At the last annual meeting of the Liverpool Sunday School Union the Hon. Mrs. Klein and the Rev. R. A. Armstrong both spoke earnestly of the need for all teachers to help and encourage their scholars to pray; and that, however well we might teach other subjects, unless we succeeded in this our Sunday-schools were of little use. So far the Essex Hall Sunday School Association has provided helps for teachers in most subjects, but in this, perhaps the most difficult, the teacher is left without the guidance of the experienced.

Living in a seaport town, where so many of our Sunday scholars go to sea, one realises the help that a little book like the proposed manual might be to the sailor-lad when far from home. The Norwegian Prayer Book includes a few special prayers for the use of its sea-faring folk, who are exposed to special temptations and dangers. Our English nation comprises a large proportion of sailors, travellers, and colonists, while even at home many Unitarian and Postal Mission adherents living far from a church of their own would value such a manual, and find it a help when two or three gather together for Sunday worship.

I do not think set liturgies will ever find a home in any of our churches for long together. We are too "free-born" for them, and probably the wish "to try a liturgy" which arises from time to time may proceed from a natural longing on the part of the young or the less cultured, to have some *familiar* words of prayer as well as familiar songs of praise. We love the well-known hymn or psalm, not only for its own classic beauty, but also because it brings with it many tender and sacred associations that help us. True there is a danger of familiar words being used carelessly or too quickly, but this is a danger that may be avoided. I knew an old clergyman who had always been in the habit of using the church service morning and evening, but whether one heard him on week days in his own home or on Sundays in his church, one felt the truth of a parishioner's remark:—"Mr. — does not read the prayers, he prays them." Each minister should have freedom to arrange the services to suit himself and his people, but in addition to his own prayers he could select from the suggested manual something for each service that would be familiar to the children, and others, such as a general confession, thanks—

giving, collect, &c., which they might perhaps all repeat together without book. In this way Mr. Barrow's idea could be carried out without losing what is so precious to many of us, the free outpouring of our own beloved and devoted ministers. I also think it would be found helpful if at some part of each service the minister would ask all to unite in a period of silence for inward prayer, as suggested in Dr. Martineau's Ninth service.

HARRIET M. JOHNSON.

THE CHILDREN'S COLUMN.

OLD LAMPS FOR NEW—A NEW YEAR'S ADDRESS.

"Thy word is a lamp unto my feet, and a light unto my path."—Psalm cxix. 105.

Most of you, probably, have read the story of "Aladdin and his Wonderful Lamp." If so, you remember that when Aladdin rubbed his lamp, a genie—or kind of fairy—appeared, who called himself "the slave of the lamp," and who promised, so long as Aladdin retained the lamp, to do for him whatever he wanted. And I am quite sure you remember, also, how at the request of Aladdin this wonderful genie not only supplied him with as much money as he needed, but gave him also great dishes filled with all kinds of precious stones, and, more wonderful still, a palace to live in, more rich and beautiful than anyone before had seen, and to crown all, how he obtained for him as wife the Sultan's daughter, a lovely and beautiful princess. All this you remember; but do you also remember how, in the midst of all this prosperity and splendour, this glitter of silver and of gold, this endless show of horses and carriages and servants, there suddenly came to Aladdin a terrible misfortune? His lamp was gone, and with it was gone, too, horses, carriages, servants, the beautiful princess, and even the palace itself. All had disappeared.

And the way it came about was this: There was a man who called himself Aladdin's uncle, but who was really a wicked magician, whose only wish was to do Aladdin harm. This wicked magician resolved that he would steal the lamp. So hearing by chance that Aladdin had gone away on a hunting expedition for a week, he dressed himself up in the oldest and shabbiest clothes that he could find, and procuring a large basket hung it on his arm as though he were a hawker. This basket he had already furnished with twelve new copper lamps, all brightly polished. He then went with his basket into the city and down the street in which the palace of Aladdin stood. As he went he cried, "Who will change old lamps for new? Who will change old lamps for new?"

The people who heard him thought that he was mad, and the boys, crowding round him, hooted and jeered and called him all kinds of insulting names. But the wicked old man knew only too well what he was doing, and so took no notice. At length he came exactly in front of the palace of Aladdin, and just opposite the windows of the Princess. "Who will change old lamps for new?" he cried. "Who will change old lamps for new?" At this the Princess's maids ran to look out at the windows, and asked what all the noise was about. "A silly old man," was the answer, "offering to change new

lamps for old." By-and-by the maids told the Princess, and the Princess, when she heard it, said "If that's the case, up in the Prince's dressing-room is an ugly old lamp which I am sure we had better get rid of; bring it down and let the old man have it." So the maids ran up to the Prince's dressing-room, and very quickly brought the old lamp down, knowing no more than their mistress how precious it was. "Take it down into the street," said the Princess, "and get the old man to give us a new one instead." And this they did. So soon as the old man saw the lamp he knew he had got what he wanted, and, offering in exchange any one of the twelve that the servants fancied, he disappeared.

Very soon the poor Princess began to find how bad a bargain she had made, for directly her troubles began. The wicked magician had commanded the genie to transport the palace, and in it the Princess, across the seas; so when the Prince, her husband, returned from his hunting he found that he had lost his wife and lost his palace, and this, without hope, as it seemed at first, of finding them again.

Now I have told you afresh this old, and, to some of you, perhaps, familiar story, because it seems to me to supply us with an excellent New Year's parable. And this parable I will try now to expound.

Each one of us has in his possession a lamp more wonderful, and far more valuable than that of Aladdin. A little lamp, it may be, and giving as yet but a little light, but still most precious. And this also there is: the more we value this lamp the more we use it, and the more faithfully we obey it the larger will it become and the brighter the light it will emit. This lamp is intended to show us the way in which we should walk through the pilgrimage of life. It is intended to show us how to act and how to speak, and even how to think. And if only we are true to it, and "hide it"—as the Psalmist says—"within our hearts," it will do this for us more and more.

The lamp is an old lamp—old as the first man—who looked up to God and asked for light to know the right and for strength to do it. This was the lamp of which the man who wrote this wonderful psalm was thinking when he said, "Thy word is a lamp unto my feet and a light unto my path." It was the lamp of which St. John was thinking when he wrote, "The city had no need of the sun, neither of the moon to shine upon it, for the glory of God did lighten it, and the Lamb is the lamp thereof." The word of God, the mind of God, the will of God—read or heard or felt within our hearts—that is the lamp by which we are to walk.

Now I want to tell you of our danger—it is the very danger that beset Aladdin and his beautiful Princess. It is that some power, like the wicked magician, may come and steal away the lamp out of our hearts and out of our lives. And the way in which these powers of evil work is very much the same as that in which, as the story tells us, the African magician worked. These powers put on dresses and disguises, and walk beneath the palace windows of our lives, and as they walk they cry, "New lamps for old; new lamps for old—bring out the old—Conscience, Duty, Truth—and have the new—all bright and fresh—instead."

Sometimes the evil power comes gaily dressed, and its name is Pleasure. And Pleasure says, "What is the use of being so particular and good? Why not enjoy yourself? Youth is the time for enjoyment. Young people ought to be merry; when you are old, it will be time enough to be sad."

Sometimes the evil, tempting power comes dressed in sober, solemn garb, like a merchant or a trader, with a bag of money in his hand, and then he says, "What is the good of being too honest? That is not the way to get on in a world like this. 'Every man for himself, and the Devil take the hindmost'—that's the motto for the man who wants to succeed." And so he tempts men to exchange their old lamps—of a good name, and a good conscience, and a good character—for the new lamp, sometimes called "getting on." But it is a bad exchange, for while the old lamp brought inward peace and outward esteem, the new lamp brings misery and punishment and shame.

Sometimes the Tempter comes dressed in easy, flowing robes as one who does no work and knows no care, and his name is Indolence or Sloth. And he asks those whom he tries to tempt, and most of all those whom he thinks are young and foolish, why they should work so hard and why they should climb the rough, steep path called duty, when the pleasant fields of ease and enjoyment lie so close beside them. "In a hundred years," he says, "what difference will it make?"

So beneath our palace windows does one or other of these tempters come. And then the little Princes and Princesses look out and listen to their cry, "New lamps for old; new lamps for old." And those who are foolish among them bring out the rusty, old lamps, as they think them, of duty and conscience and obedience and purity and goodness, and exchange them for the new ones of selfishness and pleasure and greed. And then trouble comes, and their palace is removed, or seems to be so, from the sunny land where the king their father lives, to the "far country," where there is only misery and loss and shame.

At the beginning of this New Year, with all its days before you, what choice will you make? Shall it be the old lamp of God's word and will, or the new lamp of foolishness and sin? I counsel you to say, and to say with all your heart, "Thy word shall be a lamp unto my feet and a light unto my path." JOHN BYLES.

TO CORRESPONDENTS.—Letters, &c., received from the following:—F. A.; F. H. B. (thanks); T. B. B.; W. B.; J. F. (Providence); C. A. G.; M. H.; J. M. L. (next week); G. H. M. (Melbourne); C. E. P. (next week); F. W. S. L. T.; F. W.; J. W.; J. R. W.

EPIS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Eppe has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled "JAMES EPPE and Co., Ltd., Homoeopathic Chemists, London."

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6
Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, JANUARY 7, 1899.

WITH GIRDED STRENGTH.

THE New Year comes to us with its fresh opportunities direct from God. This is no time to slacken our endeavours; but with new courage to press on, with strength that is not of ourselves alone, but devoted with reverence to the service of the HIGHEST, drawing its nurture from the bountiful Source of all good.

New Year's Day is in itself, of course, only a matter of convention. We might have chosen May Day, or October 1st, or any other, for the beginning of our year. But that would make no difference. Having once agreed upon the day and adopted this habit of marking off our passing time, when the hour has struck we know that one year is ended and the new year begun. Of another period of our life the record is complete. What we have to do now is to make the present better than the past, and this we can do, not by presumptuous self-confidence, but by giving ourselves up in completer loyalty to God and to His service. Our strength is to be girded up for better work in the joyful confidence that our calling is of God, that we are to be servants of His truth, workers of righteousness in His kingdom, children to whom is open the gladness of unclouded love. We have our own place of service, and in all humility and thankfulness, we may add, our own place in the great household of God. And while we seek faithfully to do our own work and to bear our testimony to truth we have the added happiness of this faith, that all alike are embraced in the same infinite compassion and in the care of the Eternal Goodness. We do not claim any exclusive salvation, or any superior virtue, but whatever men may think or

say of us, we declare our faith in human brotherhood, and in a progressive spiritual life, in which we can rejoice unfeignedly in the gifts and the achievements of others, even while our service must be in different ways. Towards the Eternal Truth and the perfect life with God we all aspire, and while we occupy our own post of duty and have our own vision, which is of God, we are thankful to learn of our brethren, and thankful also if we can be of any service to them. Our constant prayer is to be kept from all sectarian bitterness and self-conceit, and to be united with all earnest and humble-hearted workers for the kingdom of God.

For more than fifty years THE INQUIRER has been dedicated to the service of Truth, and of a religious life nurtured in spiritual freedom. And in entering on the work of a New Year we are more deeply impressed than ever with the need in the religious life of this country of such Free Churches as those with which it is our happiness to be most closely associated. There is need of all the churches in the land, and more than all, for the purifying and uplifting of our common life, the testimony of righteousness, the witness to the unseen things which are eternal, for the deepening of a true sense of brotherhood, and drawing men into nearer communion with God. And while the great dogmatic Churches are closing up their ranks and emphasising their exclusive claims, there is special need that we should maintain in our Free Churches a religious fellowship truly catholic, and the strength of a living faith, unhindered by dogmatic limitations, and having its foundation in present spiritual conviction of the inward life with God.

There are, therefore, two urgent claims pressed upon us: that we should do our part in feeding the world's hunger for spiritual things, ministering to all the deeper needs of the soul; and at the same time in that very ministry bear our witness to truth, and prove by the testimony of our own religious life that there is a wider fellowship of the children of God and the followers of CHRIST, where in spite of exclusion and anathema are found the richest fruits of the spirit. Then there will be none but those who are blinded by bigotry, who will deny that the truth which has possessed our souls is effectual for the completest service, and does lead men to God.

At the very heart of the life of every church must be the constant aspiration after truer prayer, a more perfect spirit of devotion; and this is not to be compassed by the service of any one man, it must be the endeavour of a whole people, gathered together in the overshadowing of the Divine Presence, with reverent and humble hearts, both seeking and ministering peace and strength, enlightenment, cleansing and gladness of spirit for all who are drawn into that fellowship. This must be

chief among the aspirations of the New Year, that more of that true life may be kindled in our Churches, and to them may be given the great joy of larger and more effectual service. For such true prayer does not begin and end in the moments of united worship, it becomes a quickening spirit in the whole of life, binding men together in a new brotherhood, giving new understanding of the FATHER'S will, and new strength to do it. In the quietness of the inward sanctuary and in the work, which must be made a genuine prayer to the living God, we hear the same call for self-surrender, and for that seeking to which is given new vision of things divine, and new grace to help and to bless.

To this endeavour every church is consecrated. The special service, in addition to this, to which our Free Churches are called, is the demonstration of an effectual faith in spiritual freedom, as the basis of religious life, and the demonstration of that measure of truth which is given to us. Our Unitarianism has been a stumbling-block to many, for many different reasons. What is demanded of us is that we should be simply faithful to the truth as it is made clear to us, undismayed by prejudice and ungenerous depreciation, and prove that there is power in this truth to draw men together in the spiritual fellowship of the children of God. The world thinks, and occasionally says, curious things about Unitarians, and we are by no means prepared to defend everything that "Unitarians" have said and done; but our immediate concern is with the religious life of the Free Churches into which Unitarians are gathered, and there is a great opportunity of service for our people to show what this hated and despised Unitarianism really is, and how, in accordance with this truth, our religion in its completest and most gracious form is really at one with the religion of Jesus. We must bear whatever reproach attaches to the name Unitarian as applied to people of our way of thinking, and must slacken no effort to maintain the truth. But far beyond any controversial argument must be the endeavour to manifest the power of religion in it, to have in our Churches that spiritual faith which inspires the true followers of CHRIST, and unites men as children of the FATHER in heaven.

We do not desire, as Unitarians, to form a new sect, or to establish a "Unitarian Church" opposed to all other Churches in the land; what we are bound to, as servants of Divine truth, is to maintain that Unitarians have a rightful place in the fellowship of the children of God and among the followers of CHRIST, and that they have their own work to do in the religious service of the world, not alien to others, but in close sympathy with all who seek to worship God in spirit and in truth.

THE PULPIT.

THE NEW YEAR.

BY THE REV. STOPFORD A. BROOKE,
M.A., LL.D.

It is well that the New Year begins in Winter, for Winter represents better than Spring or Summer the aspect of our lives as we look back to the past, and forward to the future. It is a mingled Retrospect, a mingled Prospect; mingled of pain and pleasure, of knowledge and ignorance, of failure and gain, of hope and despondence, of sloth and activity, of the desire to give up work, and the desire to continue it! Here, then, on the edge of the Old and New, we stand, like a windmill on a ridge of lofty hill, turning with the changing wind; now gazing on the country over which we have passed, now on the lands our soul has not yet felt. And as this images our place, so wintry Nature reflects our thought and feeling concerning what is done and what may be done in the little world we call our life.

One side of our thought is altogether sad, and is chiefly concerned with our Retrospect. How little have we realised of the aims with which we began the year—how much less of the larger aims with which we began our life! We tried, it seemed, all we could; but we did not fulfil the half we hoped for, or our trying itself was weak before temptation. We yielded up our ideal to pleasure, or laziness, or passion, or the world; perhaps scarcely an outline of it was made. It lies buried, as it were, beneath a frozen lake, lying like a corpse under the glassy sheet. We know our failure and our wrong, and bitter is the knowledge; bitter as the seducer's who sees the face of the woman he loved and betrayed look at him through the transparent ice, from the water in which she drowned her shame. And when we look on the countenance of our dead desire, it seems as if we could never repair the wrong, or recover the right.

That is one sadness of Retrospect. There is another sadness which is not always our fault. We have suffered loss. Those have departed from our side last year whose voices we shall never hear again on earth, whose heart may never beat on ours again, in the old familiar way. Since then, the world is half a shadow. It is hard to catch reality. We have not only lost our loved, we have lost a great part of ourselves. It is gone with the others into the far-off country.

Or we have lost reputation, competence; or friendship, or love that we dreamed were for ever safe—and now we look on a wintry world. The snow lies deep on the past, the freezing wind blows over it; but there is a bitterer wind within, and we shiver when we think of living.

There is even a worse sadness. It is that of feeling that we are growing, not graver, but duller; less eager, animated, keen; less pleased with the movement of life, less fond of singing on the way, having less faith in man, less love to give, less power of receiving joy—settling down into scornful, or regretful or embittered apathy; dying while yet we live. This is the true winter of the soul, and it is all the colder, and the springs of being are all the more deeply frozen by it, when we boast of our apathy, or think it wisdom to scorn the world.

Often, as we look back, this desperation seems to rush on us like a darkness;

and for the moment we think that henceforward there is nothing more than "the set grey life, the apathetic end," or cynicism, most stupid of all the fiends. Indeed, it is not only now, at such an anniversary, that this fear besets us. There are passing hours of this in every life—when all eagerness seems at an end, when every interest in life is like the frozen snow, like the leafless woods.

This is the sadness in our Retrospect. But there is another side to our thinking; just as, if we could get to the other side of the thunder clouds, we should see them dazzling in the sunlight. Something has been done, life has not all been failure or wrong. Some portion at least of our aim has been accomplished; and we look at that to-day, and in the name of God take courage. Even if only a patch of it has been wrought out, we may take it up and work it into a noble web of good. A steadfast and good heart makes the little into the great. But many of us if we have been working at all, have got into clear form, useful to men, more than a little of thought and act. It is fitting that we should think humbly of what we have done; but taken into God's hands and in His sight, our little may be more than we think it to be. The half sometimes means the whole, or secures the whole. Then, too, all success is slow, and we must learn to understand that. When we understand it, we shall not be so ready to cry out that we have failed. It is decay, degradation, ruin, real failure, which is swift. Life walks quietly from point to point; corruption gallops. So it is with all good work.

And in the region of moral right and wrong, your descent into wrong would be quick, if you were becoming as evil as in your despairing hour you think yourself to be. If the wrong in you were greater than the good, you would gallop into complete disintegration. But if, on the whole, you are moving into right, your progress is slow. It is half made up of resistance. Therefore take courage! God who hastes not is with you! So is Humanity, for as slowly as you move moves Humanity on its upward path. Look back, then, if you will, and have your sadness, but let the sadness be mingled with brightness. The clouds break as you gaze, and through the gap streams in the sunshine on the landscape of the past. It gleams, it may be, on a wintry world, but how the snowy fields are glittering now; and how lovely are the woods, though leafless, in the light of hope!

Then as to loss—it has been bitter; but have we gained no new love, no new friendship? Has no new tenderness, no new interest come into our life—not to quench the old love, but to fill the space its loss has left? If not, it is our own fault. We have allowed sorrow to close the doors of our heart, and to become a wicked enemy, not a helpful guest. For, indeed, we may turn our outward loss into a deeper loss. Our sorrow ought to have filled us with sweet memories, to have doubled the tenderness of associations, to have made us less and less selfish whenever we thought of those no more with us, whose life on earth had been so fair, so inspiring, and so true. But we have thought of nothing but ourselves and our own pain!—and changed the honey of grief into gall. Loss, then, has made a greater loss. It ought to have been otherwise. Outward loss should

have made inward gain, and if you win and grasp it, your winter world will warm, not freeze, your heart. Love of man finds that gain, and finding, keeps it. It is the power of sympathy won through the knowledge of sorrow. The exercise of wise sympathy wins the hearts of those with whom we sympathise; and we gain from them treasures of affection. Moreover, if our grief be selfish and shut us out from men, we lose the power of loving, and in the end, growing cold of heart, we forget the lost for whom we grieve. But when we go forth from our grief to help the sorrow of others, we keep our power of loving, and we never, having a warm heart, forget the loved whom we have lost on earth. Yes, love does not nurse its own grief, but nurses the griefs of others, and, in nursing them, retains the loving heart that never can forget the lost.

And, again, as to the loss of animation, eagerness and life in apathy—is it altogether true? Is it really apathy you feel, and not wrath, impatience with dullness, strong crying for a new spring in the soul? We call what we feel chill indifference; we call it scorn of life. Is it not often the very opposite—a sombre fire of indignation with our own incapacities of emotion which is ready to burst into a flame of action? Are we so cold as we think we are? Are we so dead? Do we not feel that we only need a touch of light, a ray of heat, a soft waft of the West wind of love to break up the frost we think enduring, to dissolve the snow?

Yes, half the folk who think themselves apathetic are as far from it as a silent volcano on the edge of an outburst. What we have to do is to refuse to believe in the possibility of apathy; to despise as contemptible our own scorn of life; to say within, "I will have life full, while I live"; to open our heart to loving. That is in our power. It is the natural thing to do. God is with us in that effort, for it is a strife for Love. Man is with us in it also, for it is also a strife for love. When we strive in that true fashion we know our life will be renewed. The wintry world should teach us that. Under the snow, under the sodden grass, the seeds of a new green garment, of a thousand thousand flowers are slowly winning life. On every barren wood a million million buds hold enclosed in furry sheath the multitudinous foliage, the new sprays of a vaster world than the wood has yet imagined. They are waiting—grass and flowers, and leaves and lissome branches—for the soft clarions of the spring. Under death is hidden life, under frost is slumbrous glow; under the white snow a glory of green; under silent apathy, singing of birds and joy of streams.

It is on this aspect of life which we should look in our hour of wintry sorrow, loss and gloom. Life awakens to a new spring, whenever Love, the sap of Life's tree, is still alive at its root. The coming years hold in them recovery from the darkest sorrow and the most desperate failure, if we do not live only in our own desires, but in the hearts of our friends, and in the hopes and ideals of mankind. Yes, if we continue to love, our soul, our daily life, are ready for the incessant opportunities of living nobly and beautifully which God is always sending us. We are blind to them if we are wrapt up in our sorrows or regrets. We see them, if we are unable to remember ourselves because

we remember others. And when they come, when a new interest crosses our path, a new joy or a new love, a new inspiration for work—when these, like the winds of spring, pour their April music into our heart—we, for we love, are on fire to hail and welcome them. We open our life to their soft approaches, motion stirs in every fibre of our root, and runs up through every vein, till all our barren woods within are clothed with leaves, and life speeds again, with its divine madness, through every cell of the imagination and the will. Even, in age, we taste a new summer, we produce a new harvest. This is the lesson of Nature; it is also the prophecy for us of the grace of God our Father; it is still more—it is the call of Humanity upon us, and the blest experience of a thousand thousand lives.

Therefore, when we consider these things, it is time for us to look backward no more on what has been, but to look forward to all that we may make of the future, in the love of man and by the grace of God. It may be natural to look back at this time; it is even more natural to look onward. Beneath us, as we stand on the ridge, lies an unknown, an untried land, with adventures to be attempted, fresh woods and pastures new, rude battles in which to prove our courage and our fortitude, pleasant places full of waiting joys, new friends, new loves, new work, new life. Is no curiosity awake in you, no desire to penetrate the secrets of the year, no eagerness to strive and seek; to follow the gleam? Have you no heart for work which is certain to present itself, no wish to serve your fellow men in the days to come, no longing to run with patience the race set before you, looking unto Jesus, the author and finisher of your faith?

Why, it is the natural thing that the year should open out new paths; it is in the common order. Of course, if you have drifted into a vague cynicism, or into the life which only thinks of how you will best feather your nest and best fit yourself into the groove of the world, you will see no paths, nothing but the dusty, crowded road. The selfish heart is by its very nature blind, and cross with life. But if you have the good temper of love and admiration, and the passion of life—such life as our wintry woods look forward to in spring—you are alert for new and brave experience. The past is forgotten; all its trouble, sin, failure, grumbling and apathy fly away before the cry—"The Bridegroom has come, go ye forth to meet Him." "The Master has come, and calleth for thee." There, already going down the hill before you, with the light of love around him, Jesus walks into the New Year, and waves to you to follow. And not only God within you, but your own human nature—eager for new life, and curious of love and goodness and labour—urges you to follow.

Only begin, and then the mind grows heated,

Attempt it, and the work shall be completed.

This is not only the natural, it is also the most human view of the matter. All around you, playing incessantly on your will and emotion, is the vast movement of human life, the marching music of humanity. Are we not also—though we have fallen for the moment out of the ranks while we make our retrospect—are

we not also in the movement, part of the marching host? Shall we only think of ourselves in this hour—of our sins, our pains, our failures? That were indeed ignoble. Every man and woman in that great host have, like us, their sins, their sorrows, and their failures. Think of it, and forgetting your own sins help them, in the name of God and man, to redeem themselves from wrong! Forgetting your own pains, bear the pains of men; forgetting your own failures, lift your brothers out of failure. Set the lame upon their feet again; deliver the captives of guilt; love the sorrowful till they know joy again—and then you will redeem your sins, transmute into goodness your sorrows, turn your failures into victory, you will have won love by deeds of love; and he who loves dwells always in the triumph of beauty and joy. This is your call, the pull forward of the days before you. This is human; this keeps you in touch with all men and women except yourself—and no greater blessing than that happy state of self-forgetful being can I wish for you during the coming year.

Again, natural and human as it is to look forward bravely, it is also divine. It has its ground in faith in God, in the sure eternity and mastery of Righteousness and Love.

Whatever, then, we shall do and think in the future, in accordance with our Father's Love and Goodness, is absolutely certain of bringing forth its fruit. It is certain to become part, in the Eternal Love, of the vast work of the whole universe of Spirit for the glory and perfection of the whole. Why should we trouble, then, about any earthly failure of our own? In the end our failures will strengthen our hands to work! Why torment ourselves about the sins or the losses of the past? With God we can replace our sins by good, repair our losses in new activities. And why trouble beyond what is just about the misery of man? The trouble which is just, which everyone should have, is that deep compassion whose end is active help for the trouble. But when too lazy to help it, we dwell on the misery of man, in a wrath and scorn which we nurse over the fire in our armchair, we groan ourselves into sloth, into isolation from humanity! The commonest excuse for the cynic sloth which does nothing for the sorrows of humanity, is our sorrow for its sorrow—and a miserable excuse it is. Leave thinking of it, except in the act of helping it. When you are acting as a deliverer of man from pain and slavery, you may think about the pain and the oppression of man as much as you please; but to brood on it and do nothing, that is the wretchedest thing in the world, and the proper punishment of it is helplessness.

It is far otherwise if you clasp to your breast the noble faith of God in man. God is in us, our loving Father, leading us to our perfect end, and we must win our day. And God is in the world, educating men to live with Himself for ever. Then everything we do well and lovingly for man is part of His order, part of the redemption of mankind. The winter time is with mankind now. But when man has stored up enough of the force which comes of trouble beneath its snows, and enough of latent life from the fierce pressure of

the frost, the Springtide of Humanity will come; and all that lay hidden beneath this wintry world will break forth in singing, and pass on into Summer.

Finally, all that I have said resolves itself into one question: Do you mean this year to live for yourself alone, or to live for other folk; to live for self-interest, or for self-forgetfulness? On the answer of your life to that depends whether you can set yourself free from the burdens of sin and failure and sorrow in the past, and go forward with courage, hope and alertness into the future.

To believe in self-interest alone is to believe in damnation; is to be divided from all power of helping Man or trusting God. It is to believe in the opposite of love, and that is the darkness of hell. As long as we are in that state we are lost souls, lost in a universe of falsehood. Put that lie then aside for ever. Take this year to the other; take to self-forgetfulness, take to loving. If, even after the deepest trouble, we can love enough to minister to the troubles of men and women, we shall get out of the huge falsehood that the world and we are ruined and doomed, and see into the truth of things. We do not deny that evil is in man, we give up the ignorant optimism of youth. But, if we search, believing in man's goodness, for goodness, we find it, as Jesus found it by the lamp of love, in the darkest corners of Humanity, and, drawing it to the light, we save the man in whom we find it and give him power to redeem his evil. If we refuse to let love go (no matter how bitter has been our experience), we find we can move and redeem the vilest. Nay more, there is no end to the sweet purity and goodness, to the common love and faithfulness, which now we find, like the daily flowers of the field, in the hearts of men and women. These are discoveries which steal the anger of life out of the soul, and finally banish it altogether. We settle down into gentleness, lovingkindness, joy and peace!

Then, with belief in man and love of him, we find God, the Father of men, and love Him also. All the bitter fierceness we had against Him, when we saw Him through our own selfishness, now vanishes away. We understand what He means for us by our life, and we accept His will. If we suffer, we know now it is for the good of the whole, and in the final good of all our own pain will be redeemed. So, a mellowed grace, born of communion with His immortal love and beauty, descends at last upon the soul; the same strong peace growing out of loving well which Jesus had, and which he left to his people. This deepens as the years go on. Every year makes it dearer; our soul every year is stronger, more loving more full of life. We have but one thing to say to the world, to live for in the world, but it is enough. It is that which the Apostle said to his people when he came to die, "Little children, love one another."

After the storms, then, there is for us, if we will, a quiet sunset. The evening of life is pure and sweet and clear. Slowly the light of this our day fades away; the stars come forth; and we wait in the silence of night and love. All is infinite peace.

At last, at midnight we are called by death; "Behold, the Bridegroom cometh, go ye forth to meet Him!"

AN HONEST SOUL.

A STORY BY MARY E. WILKINS.

PERHAPS such story-writers as Ian Maclaren, or J. M. Barrie, are, in a sense, the best historians. They take a bit of Scotland which they really know, and give us, in story form, the very life and folk of the place, with just enough of the element of imagination—or touch of genius—in what they tell, to make the telling of it act with sympathetic power upon our minds.

Miss Wilkins is thoroughly *New England*. She belongs to that part of America on which the Puritans from Old England first settled. *New England* they called it. It is a fairly long and broad strip of country on the Atlantic sea coast, having Boston Bay as its centre.

For our purpose now I note only one special feature of this *New England* life. In leaving the old home here they had made a conscience of it. Indeed, *that* was their marked characteristic. For conscience' sake they became exiles and gave up most of the things which are hard to part with. They carried those high consciences with them. They made a conscience of everything they did, or promised, or said. And though conscientiousness may be carried to a point which ends, not in anything very moral but in mere fussy scrupulosity, yet we cannot but admire a race of men and women who lived like Milton

As ever in the great Task-master's eye,

And whose favourite hymn might be :

Let all thy converse be sincere,
Thy conscience as the noonday clear,
For God's all-seeing eye surveys,
Thy secret thoughts, thy works and ways.

It is just a patch, so to speak, of this *New England* life that Mary E. Wilkins has made her own. She knows it as only one can know it who has lived among it and is part of it. She loves it—its humour and pathos—its practical and its spiritual side—and interprets it for us as only one can who loves it, has a touch of genius to see it, and to say what she sees!

Miss Wilkins's stories are all short. It takes a dozen or fourteen of them to fill a small volume. But then they are perfect gems. There are very few authors who can write perfect short stories. Bret Harte can; Mary Wilkins can. Indeed, there are few now living to equal her.

She takes some character, some incident, some event in that *New England* life—now gradually passing away—and makes us see it as if we were there, and sympathise with it as if we were she. It is all very homely; and more often the characters in the stories are oldish, just because it is in them only that she can catch for us the disappearing characteristics of *New England* village life.

Her first book was entitled "A Humble Romance and other Stories," her next "A Far Away Melody and other Stories." Of course, they were published first in America, but, with her consent, they have also been published here, in two dainty 1s. vols., by David Douglas, of Edinboro', in his series of American authors, and may be picked up on almost any good railway bookstall, or at regular bookshops.

The story that I have chosen as a specimen is by no means her best, but it seemed the one best suited for my purpose. Its title is "An Honest Soul." It is a very simple tale of a woman, now

elderly, living alone, and keeping body and soul together by doing patch-work—either quilts or rugs—for people. Poor she was; but, mind you! she was not beholden to anybody. She would have scorned the very idea.

"She was over seventy now—a small, slender old woman, as straight as a rail, with sharp black eyes, and a quick toss of her head when she spoke. She did odd housewifely jobs for the neighbours, wove rug carpets, pieced bed-quilts, braided rugs, &c., and contrived to supply all her simple wants."

Recollect it was only a scattered village she lived in. The house was her own—such as it was. I say "such as it was," not meaning to imply that it was old, or out of order, or broken down in any way; on the contrary, it was complete, such as it was, and spotlessly clean inside and out.

But the house was very odd. The fact is it was only half a house—and *that*, the back half, consisting of two rooms, and a lean-to shed for wood. This odd-looking house stood back from the road, and there was no window on the side facing the road. The truth is that when her father built the house, long ago, he could only build the back part of it then, and left the blank or middle wall facing the road, intending some day to finish it by building the front rooms to it. But he never did. And why? Let Mary Wilkins tell us—and you will see in him again the characteristic of the Puritan:—

"Simeon came of a hard-working, honest race, whose pride it had been to keep out of debt, and he was a true child of his ancestors. Not a dollar would he spend that was not in his hand; a mortgaged house was his horror. And that was how it came about that old Simeon, years ago, when the longing for a home of his own had grown strong in his heart, and he had only a few hundred dollars saved from his hard earnings, had wisely done the best he could with what he had. Not much remained to spend on the house after the land was paid for, so he resolved to build as much house as he could with his money, and complete it when better days should come."

That time never came; he died in the course of a few years, after a lingering illness, and only had enough saved to pay his doctor's bill and funeral expenses, and leave his wife and daughter entirely without debt in their little fragment of a house on the big sorry plot of land.

There they had lived, mother and daughter, earning and saving in various little ways, keeping their heads sturdily above water. Then the mother died, and the daughter, Martha, took up the little homely struggle alone.

Just fancy her! Alone, yet not unneighbourly in the least. She was on good terms with all, respecting and respected. But she had no time for anything except work, and the years sped away, and she had grown, as I have said, to the age of seventy, toiling mainly within those four walls of that lower back room with nothing to look at through the back window except a bit of green grass, a dandelion now and again, at rare times a bird, and one family of children on their way to and from school once a day, passing that back way by a short cut. These were her rare and regular sights. And yet she was happy in her way. Her wants were limited to her possibilities by habitual self-denial. There was only one

single wish that she never got over. Hear what she says—talking to herself—"When the minister's prayin' for widders and orphans he'd better make mention of one more, and that's *women without front winders!*"

Yes, the lack of a front window was a constant source of grief to her.

Well, now, the point and the pathos of this story is that this "Honest Soul" making a quilt each for two different neighbours, out of clippings which each had supplied, found, on finishing them and folding up the leavings to return to each, that somehow, to her utter dismay, she had apparently used some wrong pieces in each of the quilts.

She had toiled steadily on the patch-work quilts. At the end of a fortnight they were nearly completed. She had hurried on with the last, one morning, thinking that she would carry them both to their owners that afternoon and get her pay. Then came that sickening discovery. What did she do? What think you? The poor old soul stood staring at the quilts in piti-ful dismay. "A hull fortin't's work!" she muttered. "What shall I do? Miss Bliss [the owner of one quilt] will be mad. . . . She won't say nothin' and she'll pay me, but she'll feel it inside, and it won't be doing the square thing by her. No; if I'm to earn money, I'll earn it."

Martha gave her head a jerk. The spirit which animated her father, when he went to housekeeping with a piece of a house without any front window, blazed up within her. She made herself a cup of tea, then sat deliberately down by the window to rip the quilts to pieces. It had to be pretty thoroughly done; the wrong calicoes had got into so many squares. "I wish I had a front winder to set to while I'm doin' on't," said she, as she patiently plied her scissors till dusk.

And how for the next fortnight she did it, and what came of it, and how she kept on at it to the point of positive starvation, and how it all ended, and how she got even a "front winder" after all—you should read in Mary Wilkins's own words, whose own words and art and genius are all needed to tell of this "Honest Soul" as she really deserves.

J. J. WRIGHT.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Literature of the Old Testament. By E. Kautzsch. 6s. 6d. (Williams and Norgate.)

The Ship of the Soul and Other Papers. By Stopford A. Brooke, M.A. 1s. 6d. (Clarke and Co.)

Personal Impressions of Work for Darkest England. By Bramwell Booth. (101, Queen Victoria-street.)

Modern England. By Justin McCarthy. 5s. (Fisher Unwin.)

Special Reports on Educational Subjects. Vols. II. and III. 6s. 2d. and 3s. 3d. (Eyre and Spottiswoode.)

The Voice of the Spirit. By Howard Swan. (Sampson Low.)

The Baptist Handbook. 2s. (Clarke and Co.)

Saladin. By S. Lane Poole, M.A. 5s. (Putnam.)
The Storm. By Ostrovsky. 3s. 6d (Duckworth.)
The Religion of Babylonia and Assyria. By M. Jastrow. (Ginn and Co.)
The Crisis in the Church. By Sir W. V. Harcourt. 6d. (Clarke and Co.)
In Rebel Moods. By G. S. Hitchcock. 2s. (Simpkin, Marshall.)
Thoughts on Hell. By Victor Morton. 2s. (Sands and Co.)
Essex Hall Year Book. 1s. (Philip Green.)
Manual of the History of French Literature. By F. Brunelière. 12s. (Fisher Unwin.)
Contemporary, Expositor, Scribner's, Nineteenth Century, Journal of Ethics, New World.

HOW TO HELP THE CAUSE OF PEACE.

PREACHING at the Old Meeting House, Mansfield, on "Peace" Sunday, the Rev. H. S. Perris, M.A., made the following suggestions to those "who wished to break a lance in the cause of human brotherhood and love." At the close of the service a memorial in favour of the Tsar's Rescript was extensively signed by members of the congregation.

(1.) Don't encourage a false and selfish patriotism, and never hesitate to denounce "Jingoism" and all its works.

(2.) Don't encourage the too common cant about "the strong man armed," which is simply a gospel of provocation and defiance.

(3.) Don't give currency to the old fallacy that "trade follows the flag." Lord Farrer and others have effectively disposed of this favourite Jingo plea, and have proved that trade follows, not the flag, but the price-list.

(4.) Don't receive Peace efforts with either cold water or the cold shoulder. Try and be as good as your creed.

(5.) Make yourself acquainted with the history, literature, aspirations, and good points of foreign nations—not merely with their blunders and weaknesses.

(6.) Remember the ghastly and cruel side of war, as well as its seeming "glories."

(7.) Remember that a "spirited foreign policy" means stagnation and increased taxation at home, and perhaps, ultimately, the conscription.

(8.) Remember the fate of military Empires in the past.

(9.) Remember that "peace hath her victories, no less renowned than war."

(10.) Remember that Jesus came to teach us that Right is Might. The modern statesman's doctrine that "Might is Right" is anti-Christian and atheistic.

(11.) Encourage Peace journals (such as *Concord*, one penny monthly), and Peace and Arbitration societies. Their arguments have now been vindicated by the world's greatest autocrat.

(12.) Most important of all—have faith in the future, which it is yours to create, and in the better mind and heart of man. Never despair of Peace, or sink into that criminal indifference and apathy which is the opportunity of the enemies of mankind. War against war bravely and well. Put on the Christian armour—the breast-plate of Righteousness, the shield of Faith, and the sword of the Spirit, which is the word of God.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bolton.—On New Year's Day at the special service of Recognition and Self-dedication at Bank-street Chapel, forty-four new members joined the congregation. The service was conducted by the Rev. C. J. Street, who preached on "A welcome into our Inheritance." In spite of losses by death, removal, &c., there has been a net gain of fifty-six in the membership during the last two years.

Chorley.—The annual tea party and sale of work took place in the schoolroom on Monday, Dec. 26. The Rev. Andrew Doel presided over the meeting, and gave a short address, while in the course of the evening's entertainment prizes were distributed to the scholars for regular attendance, &c.

Derby.—The annual school party was held on the Tuesday in Christmas week. After tea, of which over 100 partook, the Rev. J. Birks presided over an enjoyable entertainment, which concluded with a musical play, after which prizes were distributed.

Dundee.—A special New Year service in connection with the Unitarian Church Sabbath School was held on Sunday afternoon in the church. Mr. Duncan Macdonald, ex-bailie, in the course of an interesting address which was followed with perfect attention, emphasised the importance of the young basing their lives on good principles. He strongly recommended for a prosperous life the importance of integrity and perfect truthfulness. The Rev. Hy. Williamson expressed his pleasure at this visit from a member of another religious community, and hoped all churches would engage more closely in common works.

Evesham.—On Sunday, the 1st inst., the Mayor (Councillor Geoffrey New) invited the members of the Corporation to accompany him to the Morning Service at Oat-street Chapel. Nearly all the members of the Corporation, the Corporation officials, the Police Force and the Fire Brigade attended, and with a large general congregation, filled the chapel. This is believed to be the first occasion in the history of the borough on which the Corporation have in State attended divine worship elsewhere than in the parish churches. The service was conducted by the Rev. Rudolf Davis, who preached on the subject of temptation, and showed how there are temptations to nobler, higher life no less than to evil, and applied this both to business and to public life.

London: Deptford.—The Rev. A. J. Marchant wishes us to state that he has received various donations for his Poors' Purse and some parcels of clothing in response to his recent appeal, for which he expresses his gratitude. He has personally acknowledged each contribution.

Manchester: Platt Chapel.—The annual Christmas tea-party and distribution of prizes to the Sunday scholars took place on Saturday evening, Dec. 31, in The Schools, Portland-grove, Fallowfield. The Rev. C. T. Poynting had a kind word for each one who came up for a prize, and thanked the young men who so ably managed the Savings Bank accounts and the Sunday-school library. The evening was brought to a close by a well-rendered performance of A. S. Gatty's charming operetta *Rumpelstiltskin*. The Thrift Club, with a membership of eighty-eight, has taken over £100 during the year, and the Temperance Guild has worked hard to make the Christmas Club a success for a third year, 300 members, according to the amount they paid, having received 'tea, groceries, a ham or a goose for their Christmas dinner.

Northampton.—The New Year's Eve party was well attended. After tea the Rev. J. Byles expressed his pleasure at being present and his hope that the New Year would be prosperous to the church and all connected with it. Sir Philip Manfield also addressed the meeting at a later stage in the evening, and the meeting sent a cordial message to Lady Manfield, who was unable to be present. A very bright and spirited entertainment followed.

Pudsey.—The annual Christmas party of the Sunday-school was held on Boxing Day, when 220 sat down to tea, the number being afterwards increased to 350. Prizes for good attendance were presented to twenty-eight scholars. The annual Christmas-tree and sale of work was held on the last day of the year, and was opened by Mr. W. J. Noble, a member of the School Board, and the first Unitarian elected to that office in Pudsey. The amount realised was £20 10s. 7d.

Scarborough.—On Christmas Day the congregation resolved that the following Address should be forwarded to the Marquis of Salisbury, in reference

to the Tsar's Peace Rescript:—"We, the undersigned, representing the congregation of Westborough Church (Unitarian) in the Borough of Scarborough, cordially welcome the recent Rescript of H.M. the Emperor of Russia, and thank Her Majesty's Government for the prompt acceptance of the invitation to the proposed Conference, which we earnestly hope may lead to some practical method of 'putting an end to the progressive development of the present armaments,' and may help 'to ensure to all peoples the benefits of a real and durable peace.'"

Stockport.—The Rev. B. C. Constable, responding to the general invitation of the Peace Society, observed the Sunday before Christmas as Peace Sunday, and in the morning preached a sermon, of which the Society is having 3,000 copies printed in pamphlet form. On Monday, Dec. 26, the Sunday-school held its annual Christmas party, when the audience was large, and all passed off very well.

Swansea (Presentation).—On Dec. 30 a representative gathering, including members of various philanthropic, educational, scientific, and literary societies in the town, as well as members of the congregation, came together on the occasion of a presentation to the Rev. Thos. Robinson, who has just left, after a six years' ministry, to take up work at Hale. Addresses were given by Messrs. W. B. Hughes, G. Bell, C. H. Perkins, W. W. Holmes, D. Harris, and Miss Brock—members of the congregation—and by visitors. The present, which took the form of a copy of the "Encyclopædia Britannica" and an address, was cordially accepted by Mr. Robinson, who expressed his grateful appreciation of the kindness he had met with on all sides.

OUR CALENDAR.

SUNDAY, JANUARY 8.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Mr. BIPIN CHANDRA PAL, of the Brahma Somaj. Morning, "Love of God." Evening, "Evolution of Hindu Theism."

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.

Essex Hall, Essex-street, Strand, Welsh Services, 6.30 P.M., Mr. D. DELTA EVANS.

Forest-gate, corner of Dunbar-road, Upton-lane 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, of Trowbridge.

Hampstead, Rosalyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAVES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Saved by Hope." Evening, "What is Man?"

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Morning, "The Confessional in the Church of England."

Mansford-street Church and Mission, Bethnal Green 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Mr. EDWARD CARLETON.

Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Mr. ED. BURTON.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M.
Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Bank-street, North Shore 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. W. BIRKS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. T. W. FRECKELTON.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Modern Forms of Buddhism."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 A.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. G. R. BURDEN.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. G. R. BURDEN.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Rev. F. ALLEN.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. DENNIS HIRD, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—Jan. 8th, at 11.15, Dr. WASHINGTON SULLIVAN, "Anarchism."

UNITY CHURCH, ISLINGTON.

A LECTURE in connection with the Literary Society of the above Church will be delivered in the Schoolroom on THURSDAY, JANUARY 12, by Prof. J. ESTLIN CARPENTER (Manchester College, Oxford), on "The Way of Virtue according to a Chinese Carlyle."

Chair to be taken at 8. Friends invited.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—Geo. McLeod & Sons, Hawick, N.B.

BIRTHS.

LANSDOWN—On January 3rd, at Wingfield-road, Trowbridge, the wife of George Lansdown, of a son.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

The Subscribers to the Association are respectfully reminded that their ANNUAL SUBSCRIPTIONS became DUE on the 1st of JANUARY, and that our Local Treasurers are requested kindly to collect them as early as possible in the year.

From places where no Local Treasurers are appointed Subscriptions should be sent direct to this Office, cheques and orders being made payable to the Secretary. Subscribers resident in London are also requested to forward their Subscriptions to me at Essex Hall.

W. COPELAND BOWIE, Secretary.
Essex Hall, Essex-street, Strand, London, W.C.

PROVINCIAL ASSEMBLY

OF

London and the South-Eastern Counties.

The ADJOURNED MEETING for the further consideration of the "Suggested By-Laws" as to the Advisory Committee, due notice of which has been sent to all Members on the Roll of the Assembly, as revised at the ANNUAL MEETING at DOVER, on October 4th last, will be held on TUESDAY NEXT, JANUARY 10, at 2.30 P.M., at ESSEX HALL, ESSEX STREET, STRAND, W.C. The President, Mr. GEORGE W. CHITTY, in the Chair.

FREDERIC ALLEN, Hon. Sec.
January 4. 5, Holland-grove, S.W.

Schools, etc.

BEDFORD COLLEGE, LONDON (FOR WOMEN), YORK-PLACE, BAKER-STREET, W.

PRINCIPAL,—MISS ETHEL HURLBATT.

SESSION 1898-9. The LENT TERM begins on THURSDAY, JANUARY 19th.

The College prepares for the University of London Examinations in Arts and Science. Students may also enter for College Courses, the Training Department, Hygienic Department, and the Art School.

Six Laboratories are open to Students for practical work.

Students can reside in the College.

A course of Ten Lectures for Teachers on Elementary Physical Measurements, followed by a class for practical work, will be given by Miss EDITH AITKEN on Saturday mornings at 10 A.M., beginning on January 21st.

Further information on application to the Principal.

F. MABEL ROBINSON, Secretary.

CHANNING HOUSE, HIGHGATE, HIGH SCHOOL FOR GIRLS, AND BOARDING SCHOOL.

For the daughters of Unitarian Ministers and others.

London Matriculation, English, Latin, French, German, Mathematics, Science, Elocution, Greek, Drawing, Class Singing, Dressmaking, Cookery, Calisthenics, Playground, Swings, Cricket, Garden, Outside Sanatorium, Laundry at home. Outside Examiner.

Fees per Term:

Boarders, £10 13s. 6d. or with Music, £12 5s.
Extras: Violin, Solo Singing, Painting, £2 2s.
Shorthand, Dancing, 10s. 6d.

Day scholars, 3 to 5 guineas, with Music extra.
Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

Rev. R. SPEARS, Honorary Secretary.

NEXT TERM begins WEDNESDAY, January 18th, 1899.

CHANNING HOUSE HIGH SCHOOL

HALF FEE PRESENTATION FUND.

The Secretary begs to announce that the Committee for Dispensing the Fund is ready to receive applications from Ministers desirous of obtaining for their daughters the aid the Fund offers.

The NEXT TERM commences on JANUARY 18th, and application should be made at once to me,

FRANK PRESTON,

6, Derwent Villa, Whetstone, N.

Schools, etc.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR GIRLS, 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Ling Cottage, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life.

A limited number of Girls received by the Principals. All the Assistants are experienced teachers of University standing.

Special attention paid to modern languages. French taught by a certificated teacher from Paris. Music by ladies trained in Brussels and Germany.

Girls may be prepared for College entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

NEXT TERM begins JANUARY 12th.

HOME SCHOOL FOR GIRLS, WALTON-CUM-FELIXSTOW, in connection with BESTREBEN HIGH SCHOOL, BRON- DESBURY, N.W.

For particulars of either branch, address PRINCIPALS, Bestreben.

UNIVERSITY COLLEGE SCHOOL, GOWER-STREET, W.C.

HEAD MASTER, J. L. PATON, Esq., M.A., formerly Fellow of St. John's College, Cambridge.

LENT TERM commences JANUARY 16th.

The School is carried on in strict accordance with the principles laid down by the Founders of University College, and is organised as a first grade Modern and Classical School.

For prospectus, apply to the Office, Gower-street, W.C.

J. M. HORSBURGH, Secretary.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

The Sunday School Association.

FOR THE NEW YEAR.

THE HELPER, 1899.

A Handbook for Parents and Sunday-school Teachers.

Edited by MARIAN PRITCHARD ("Aunt Amy").

Price 2/6 net. Postage 4d.

CONTENTS.

A YEAR OF SUNDAY READINGS.

Fifty-Two Selections from the Bible and other Books, with Notes for Teachers.

The Sunday-school and Home. Rev. J. ESTLIN CARPENTER, M.A.

Addresses to Scholars. Rev. A. N. BLATCHFORD, B.A., Rev. CHARLES ROPER, B.A., and H. KELSEY WHITE.

Suggestive Lessons for Sunday Classes: The Bible and its Meaning, Rev. CHARLES HARGROVE, M.A. Nature's Story: The Rock Builders (Illustrated), Rev. T. ROBINSON. Sin, its Punishment, and its Cure, Rev. W. G. TARRANT, B.A. Virtues of Daily Life, Rev. HENRY RAWLINGS, M.A. Question Lessons on Life of Jesus, ION PRITCHARD.

For the Little Ones. Nelly and John Henry and Eliza. Miss MARY DENDY.

Music. Three Short Sunday-school Services. Parable of Lost Sheep, set to music. Three Tunes for Favourite Hymns.

Articles on Special Subjects of interest to parents and teachers, by Rev. J. J. WRIGHT, Miss E. J. TITFORD, Rev. E. M. DAPLYN, Miss MARY LATHAM, and others.

Teachers in Council: (i.) A Summer Session at Oxford, opened by Rev. JOSEPH WOOD. (ii.) Our Sunday-school Library, opened by Miss GERTRUDE MARTINEAU. (iii.) The Unprepared Teacher, opened by Rev. J. COLLINS ODGERS, B.A.

The Editor's Bookshelf. Illustrative Stories, Anecdotes, Poems, &c., &c.

London: ESSEX HALL, ESSEX STREET, STRAND, W.C.

UNITARIAN HOME MISSIONARY COLLEGE.

Candidates for the Session 1899-1900 are reminded that their Applications, with Testimonials and Answers to Questions, must reach the Rev. DENDY AGATE, 19, Market-street, Altrincham, not later than Monday, February 6th.

Forms of Application and of Questions to be answered may be obtained from either of the Hon. Secretaries,

DENDY AGATE (Address as above),
EDWARD TALBOT,
87, Brown-street, Manchester.

Manchester, January 2nd, 1899.

OLD MEETING HOUSE, COSELEY.

CENTENARY OF THE SUNDAY SCHOOL.

The Congregation of the Old Meeting House and the Teachers of the Sunday-school connected therewith, desire to celebrate the 100th Anniversary of the School, by repairing and beautifying the School, and by erecting an Organ in the Meeting House, thus completing a work which has been much needed for the last 23 years.

All friends are referred to the full Appeal for help which appeared in THE INQUIRER and the *Christian Life* on the following dates—Dec. 24th and Dec. 31st, 1898.

PRELIMINARY ANNOUNCEMENT.

FITZWILLIAM STREET CHURCH,
HUDDERSFIELD.

TO CLEAR OFF THE CHURCH DEBT.

BAZAAR, March 22nd, 23rd, 24th, 1899.

To be Opened by LADY O'HAGAN.

Contributions in Money or Goods will be thankfully received by any member of the Bazaar Committee: Miss MASTERS, St. John's Mount, Wakefield; Mr. C. WILLIAMS, Chapel House, Mill Hill Chapel, Leeds, or by

Rev. W. MELLOR,
Rose Cottage, Marsh, Huddersfield;
A. OWEN, Treasurer,
61, Arthur-street, Huddersfield;
ALBERT WHITWORTH, Secretary,
112, Bradford-road, Huddersfield.

"DAILY MEDITATIONS" & "NIGHT UNTO NIGHT."

By the Rev. W. G. TARRANT, B.A.

Leather, gilt edged, Price 1s.; and Cloth, red edged, Price 6d.

"Daily Meditations" in Shilling Edition only.

INQUIRER Office; or PHILIP GREEN, Essex Hall.

Third Edition. Revised. Fcap. 8vo. 1s. 6d.

PSALMS OF THE WEST.

"Many new and striking thoughts will be found in 'Psalms of the West.'"—*Christian World*.
"We have in this volume ninety Psalms of modern times containing innumerable beautiful sentiments."—*Christian Life*.

"There is in them a clear recognition of the discoveries made by Science, and of the paths still to be explored by her, our knowledge and our want of it."—*Manchester Examiner*.

"Very few, if any, books of modern 'scripture' approach the excellence of the little volume which bears the above title. . . . The author is deeply imbued with modern scientific conception of the universe, and he wisely makes them subserve his spiritual philosophy. He is a most sympathetic observer of men and nature. . . . His plea is for the unity of the spirit amid all the varieties of opinion. . . . We can unreservedly commend the volume to ministers who seek to enlarge their lectionary from modern writers, and the more meditative of our readers will be glad to have such a book for a quiet hour."—*Inquirer*.

LONGMANS, GREEN, AND CO., LONDON, NEW YORK, AND BOMBAY.

Nearly Ready.

Five Orders of Prayer for CONGREGATIONAL WORSHIP.

Compiled and Arranged by the Rev. J. H. GREEN, B.A. Cloth, 1s. 6d. net; roan, 2s. 6d. Copies may be had from the Editor, Lydgate Parsonage, New Mill, Huddersfield.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge, E.C.
Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

MINISTER'S daughter requires situation as USEFUL COMPANION or Mother's Help where servants are kept. Plain sewing, dress-making, and a little millinery. London or South preferred. — Address, Miss MASON, Twist-lane, Leigh, Lancs.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT.

Articles on Important Social Questions, Education &c., from a purely ethical standpoint.

Children's Page.

TWO PENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

"THE MILL HILL PULPIT."

By Charles Hargrove, M.A.

JANUARY NUMBER, "The Surcease of Time." A New Year's Day Sermon. Post free, 1½d. Annual subscription, 1s. 6d. Bound Vols., 24 Sermons, Vol. VI. now ready, price 2s. 6d., post free, 2s. 9d.

Address, CHAS. STAINER, 82, Ravenswood-terrace, Leeds.

ETHICAL RELIGION.

*The New Testament of Jesus
for Theists.*

A Compilation of Selected Passages Freely
Arranged without Note or Comment.

Published by WILLIAMS & NORGATE, 14, Henrietta-
street. Price One Shilling.

Sold by PHILIP GREEN, 5, Essex-street, Strand.

If it is "*the Personal Religion of Jesus*" that we would learn; what He actually taught, and what His real Life meant—not what other men believed or declared of Him after His departure—this "reasonable quest of sacred truth" must be directed to that portion of the books in our possession, which can be relied upon as an historical record. Original written documents, fairly well attested, were available in the Apostolic age. These were, first, the reports of public discourses, heard and noted down by Matthew, who would, from the nature of his secular business, be able to write in his native language, though Peter and John, the fishermen, were at that time illiterate men; and secondly, the collection of biographical data gathered by Mark, when he served the Apostolic missions as secretary, from his conversations with men who had accompanied Jesus in Galilee. To these materials we may safely add the parables, likely to have been preserved by frequent oral repetition at Christian meetings; and a few obviously characteristic personal anecdotes.

A serious attempt, a merely tentative essay, is here ventured, to show that such probably genuine elements of the books called "the First Three" or "Synoptic Gospels"—which books, in their present form, cannot be proved to have existed before the middle, at any rate, of the Second Century—may be separated from whatever additions or interpolations should appear due to anonymous, irresponsible, literary compilers, in those composite, amplified narratives, our "Scriptures" which were subsequently adopted by the ecclesiastical canon. It will not be deemed a reprehensible intrusion. It is now submitted, but with some diffidence, only as an experiment, in the hope that more competent scholars will soon undertake this needful task. The following rules for determining the unauthenticity of passages abounding in the "Three First Gospels" are laid down by the Rev. Dr. Martineau in "The Seat of Authority in Religion" (Edition of 1890, pages 577, 593, 596, 652):—

"THE VEIL TAKEN AWAY."

"1. Wherever, during or before the ministry of Jesus, any person in the narrative is made to speak in language, or refer to events, which had their origin at a later date, the report is incredible as an anachronism.

"2. Miraculous events cannot be regarded as adequately attested, in presence of natural causes accounting for belief in their occurrence.

"3. Acts and words ascribed to Jesus, which plainly transcend the moral level of the narrators, authenticate themselves as his; while such as are out of character with his spirit, but congruous with theirs, must be referred to inaccurate tradition.

"The first of these rules compels us to treat as unauthentic, in its present form, every reputed or implied claim of Jesus to be the promised Messiah.

"While it is impossible to reach any original attestation, which we can appreciate as adequate, to substantiate the tales that would be incredible to-day, nothing is more certain than that, in the state of mind out of which the Church was born, miracles would have been freely believed, whether they had really happened or not."—(Page 593.)

"The application of our third rule, excluding what is incongruous with the personal characteristics of Jesus, is a much more difficult and delicate task for the critic than he encounters with the other two; nor will his handling of it, however cautious, bring conviction to those who require more definite grounds of belief than those afforded by harmony and disharmony in the shades of character. And yet, to those who cannot help being affected by such phenomena, there is nothing more persuasive."—(Page 596.)

"THE RELIGION PERSONALLY REALISED."

"If Jesus of Nazareth, in virtue of the characteristics of his spirit, holds the place of Prince of Saints, and perfects the conditions of the pure religious life, he thereby reveals the highest possibilities of the human soul, and their dependence on habitual communion between man and God."—(Page 652.)

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH, BOSCOMBE GRANGE.—Superior BOARDING Est. Public rooms, modern, healthy, visitors' comfort studied, electric light, tennis.—H. H. EBBEN.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MRS. ROBERT TURNER (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

RICHMOND.—Comfortable HOME offered in quiet private house. Invalid or elderly person would receive every care and attention. Highest references.—Miss K. LEECH, 27, St. Mary's Grove, Richmond, Surrey.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

Established in the first year of the Queen's Reign.

MOORE & MOORE

PIANOFORTE MAKERS,

INVENTORS OF THE THREE
YEARS' SYSTEM.

The HIRE SYSTEM, now so widely used, was unknown until its invention, in 1846, by Messrs. Moore and Moore.

Two years ago, in the course of an important appeal case in the House of Lords, their Lordships were pleased to make commendatory remarks on the fairness, convenience, and utility of Messrs. Moore and Moore's invention.

All classes of Messrs. Moore and Moore's Pianofortes and American Organs—new or second-hand, from 18 guineas upwards to 96 guineas—are supplied on their Three Years' System, on the following easy and generous

TERMS.

After 3 years' hiring at low rates, varying from £1 11s. 6d. to £8 8s. per Quarter in advance (or from 10s. 6d. to 56s. per month, as preferred), the instrument becomes the absolute property of the hirer.

The total thus paid never exceeds the price of the instrument; there are no extra charges.

Carriage free throughout the United Kingdom.

Tuning free within a radius of about 20 to 25 miles round London, and in Brighton, Hastings, Bexhill, Worthing, Southend, Chelmsford, &c., &c.

The Hirer can return the instrument at any time, or can make it his own in less than 3 years.

No deposit or guarantee is required.

Illustrated Price List free on application to

MOORE & MOORE,

104 & 105, Bishopsgate Street Within, London, E.C.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY.
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

IT IS NOT
Reckitt's
PARIS Blue
UNLESS RECKITT'S NAME IS ON THE WRAPPER.

BOOKS FOR THE NEW YEAR.

THE SHIP OF THE SOUL, and other Papers. By STOPFORD A. BROOKE, M.A. 1s. 6d.
MORALITY AS A RELIGION. By Dr. WASHINGTON SULLIVAN. 6s.
PAUL: The Man, The Missionary, and The Teacher. By ORELLO CONE, D.D. 10s. 6d.
A YEAR OF MIRACLE. By W. C. GANNETT. Cheap edition, 8d.
THE GOSPEL OF JOY. A New Volume. By STOPFORD A. BROOKE. 6s.
PROPHETS OF THE CENTURY. Edited by A. RICKETT, M.A. On Wordsworth, Carlyle, Emerson, Browning (by Dr. W. BLAKE ODGERS, Q.C.), and other Essays. 6s.
LIFE OF HENRY MORLEY, LL.D.; With Two Portraits. By H. S. SOLLY, M.A. 12s. 6d.
JEWISH RELIGIOUS LIFE AFTER THE EXILE. By T. K. CHEYNE, M.A., D.D. 6s.
WHICH BIBLE TO READ—REVISED OR AUTHORISED? An Appeal to the Modern Christian. By FRANK BALLARD, M.A., B.Sc. 3s. 6d.
THE EVOLUTION OF CHRISTIANITY. By RAMSDEN BALMFORTH. 2s. 6d.
LEO TOLSTOY, THE GRAND MUJIK. A Study in Personal Evolution. By G. H. PERRIS. 5s.
MARTIN LUTHER, THE HERO OF THE REFORMATION. By HENRY EYSTER JACOBS. 6s.

DOCTRINE AND DEVELOPMENT. University Sermons. By HASTINGS RASHDALL, D.C.L., M.A. 6s.
THE RATIONALIST A KEMPIS. By J. BLANCO WHITE. With Memoir by JAMES HARWOOD, B.A. 1s. net.
CHRIST THE REVEALER. Discourses and Essays. By the late J. HAMILTON THOM. Third Edition. 2s. 6d.
GOD AND THE SOUL. An Essay towards Fundamental Religion. By R. A. ARMSTRONG, B.A. Second and Cheap Edition. 1s. net.
THE PLACE OF IMMORTALITY IN RELIGIOUS BELIEF. By J. ESTLIN CARPENTER, M.A. 1s. net.
THE PAULINE BENEDICTION. Three Discourses. By JAMES DRUMMOND, M.A., LL.D. 1s. net.
THE SIGNIFICANCE OF THE TEACHING OF JESUS. By R. A. ARMSTRONG, B.A. 1s. net.
THE TRIUMPH OF FAITH. By JOHN FISKE, M. J. SAVAGE, STOPFORD A. BROOKE and others. 2s.
JESUS AND MODERN THOUGHT. Four Discourses on the Humanity of Jesus and the Love we bear to Jesus. By STOPFORD A. BROOKE, M.A. 1s.
FAITH AND DOUBT IN THE CENTURY'S POETS. By R. A. ARMSTRONG, B.A. 2s. 6d.
ALMANAC AND YEAR BOOK. 1s. net.

BOOKS OF PRAYER, DEVOTION, AND MEDITATION.*All Books are at net prices. Postage extra unless orders to the value of 5s. are sent.*

ALONE TO THE ALONE. Prayers by FRANCES POWER COBBE. 8s.
ALTAR AT HOME. Prayers and Selections from Devotional Writers. 1st and 2nd series. 3s. each.
ASPIRATIONS OF THE WORLD. By LYDIA M. CHILD. 5s.
BIBLE RULE OF LIFE. By Mrs. M. L. BENNETT. 1s. 3d.
BOOK OF PRAYER in Thirty Orders of Worship. By R. CROMPTON JONES. 2s. 1d.
BREATHINGS OF THE BETTER LIFE. Edited by LUCY LARCOM. 5s.
CHURCH WORSHIP. Readings, Songs, and Prayers. By JAMES VILA BLAKE. 2s. 6d.
CLOSET PRAYERS. By Dr. SADLER. 1s.
COMMON PRAYER for CHRISTIAN WORSHIP. Ten Services (old edition). 1s. 3d. and 2s. 6d.
DAILY MEDITATIONS. By W. G. TARRANT, B.A. 1s.
DAILY PRAISE AND PRAYER. By RUSH R. SHIPPEN. 4s.
DAY UNTO DAY. Scripture, Prose, and Poetical Selections for each day in the year. 4s.
DAILY STRENGTH FOR DAILY NEEDS. Selections of Prose and Poetry with texts for every day. 4s.
DEVOTIONAL SERVICES FOR PUBLIC WORSHIP. By JOHN HUNTER, D.D. 8s.
ECHOES OF HOLY THOUGHTS. Preface by J. H. THOM. 1s.
ESSEX HALL HYMNAL. Cloth boards, 1s.; gilt edges, 1s. 9d.
FAMILY WORSHIP: Manual of Bible Readings and Prayers. By the late Dowager Countess RUSSELL. 3s.
GLIMPSSES OF A BETTER LIFE. By LEWIS G. WILSON. 4s.
GREAT SOULS AT PRAYER. Arranged by Mrs. TILESTON. 2s. 6d.
HANDBOOK OF RATIONAL PIETY. By H. W. CROSSKEY, LL.D. 2s.
HEART-BEATS: A Book of Meditations. By P. C. MOZOOMDAR. 6s.

HOME DEVOTIONS. By RICHARD BARTRAM. 1s. 6d.
HOME PRAYERS, with two Services for Public Worship. By Dr. JAMES MARTINEAU. 3s.
HYMNS AND VERSES. By SAMUEL LONGFELLOW. 4s.
HYMNS OF DUTY AND FAITH. By R. C. JONES, B.A. 8s.
HYMNS OF FAITH AND LIFE. By JOHN HUNTER, D.D. 3s.
HYMNS FOR HEART and VOICE. By Mrs. FARRINGTON. 1s.
HYMNS FOR THE CHRISTIAN CHURCH AND HOME. By Dr. MARTINEAU. 1s. 2d. to 2s. 10d.
HYMNS of PRAISE AND PRAYER. By Dr. MARTINEAU. 1s. 3d. to 3s. 8d.
LEAVES of HEALING. By KATHERINE PAINE SUTTON. 4s.
MATINS AND VESPERS. By Sir JOHN BOWRING. 8s.
MINISTERS' HANDBOOK. By M. J. SAVAGE, D.D. 3s.
NIGHT UNTO NIGHT: A Manual of Devotion. By Rev. W. G. TARRANT. 1s.
ONE UPWARD LOOK EACH DAY. Poems of Hope and Faith. Paper 1s. 3d., cloth 2s.
PRAYERS, with a Discourse on Prayer. By GEORGE DAWSON, M.A. 1st and 2nd Series. Each 3s.
PRAYERS BY THEODORE PARKER. New Edition, with Preface by Louisa M. Alcott. 2s. 6d.
PRAYERS FOR A CHRISTIAN FAMILY. By T. SADLER, Ph.D. 1s. 6d.
PRAYERS NEW AND OLD. By P. E. VIZARD. 1s.
PSALMS OF THE WEST. 1s. 3d.
QUIET HOURS. Book of Poems. 1st and 2nd Series. Each 4s.
TEN SERVICES OF PUBLIC PRAYER. Common Prayer. New Edition. 1s. 3d. and 2s. 6d.
THE THOUGHT OF GOD. Hymns and Poems. By F. L. HOSMER and W. C. GANNETT. 2 vols. 2s., cloth, 4s.

ESSEX HALL BOOK ROOM, ESSEX STREET, STRAND, LONDON, W.C.

The Inquirer.

ESTABLISHED IN 1842.]

A Journal of Liberal Religious Thought and Life.

[REGISTERED AS A NEWSPAPER.]

No. 2951.
NEW SERIES, No. 55.]

LONDON, SATURDAY, JANUARY 14, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	17
CORRESPONDENCE :—	
The Plea for a Manual	18
The Open Brotherhood	18
Essex Hall Temperance Association ..	18
LITERATURE :—	
R. W. Dale	19
Short Notices	20
ARTICLES :—	
G. F. Watts, R.A.—I.	20
The Inward Life	23
Culture and Need	26
Memorial Window to the late Mr. Charles Woollen	27
MEETINGS :—	
Provincial Assembly of London and the South-Eastern Counties	21
OBITUARY :—	
Mrs. Willmer, of Birkenhead	22
THE CHILDREN'S COLUMN	23
LEADER :—	
The New Evangelical Catechism	24
PROVINCIAL LETTER :—	
London	27
NEWS FROM THE CHURCHES	28
ADVERTISEMENTS	30

NOTES OF THE WEEK.

WE print this week some "First Impressions" of the new Evangelical Catechism. The variety they present is more than equalled by the variety of opinion among Evangelicals themselves, if we may judge by some communications to this week's *Independent*. Mr. Horwill, an acute and scholarly Bible Christian, expects that "this new doctrinal skeleton will be no less a bone of contention than its predecessors"; he especially condemns it as an educational instrument. Mr. Thomas Spurgeon "can only say that the Catechism is *far too vague* for him"; his father would probably have been able to say something more decided than that! Some, like Mr. Pierce, of Hampstead, Mr. Pearson, of Manchester, and Mr. Arnold Thomas, chairman of the Congregational Union, approve the Catechism heartily; and Dr. Barrett, of Norwich, looks upon it as a "monument of the unity of the evangelical faith." On the other hand, Mr. Griffith Jones, of Balham, dreads lest it be made a fetter for the thought of the Churches; Mr. Welsh, of Brondesbury, thinks the true test of the Catechism—to him "more than satisfactory"—will be what the young people make of it; and Mr. Aked, of Liverpool, says "the Free Church part of the Catechism is magnificent, but the theological part valueless." He does not think it was worth doing at all.

DR. MARTINEAU visited Essex Hall on Wednesday, accompanied by his eldest daughter, to pay his subscription as a member of the B. and F.U. Association. He apologised for being late with his subscription, which, seeing that it was only

due on New Year's day, was not very late, after all. Perhaps some of his juniors may be stimulated not to lag behind this example of business punctuality; his seniors may be let off a little longer. In a brief conversation on the subject of the new Evangelical Catechism, Dr. Martineau expressed himself as naturally gratified with the evident changes for the better which it exhibits, but he thought the compilers, having gone so far, would have to go farther. In particular they would not be able to rest at the point of securing a creed accurately corresponding to the Bible as it stands. Their studies must at last convince them that behind the letter of the record there was the problem of the complex thoughts and opposing tendencies out of which the scripture itself took shape; and the more this problem was realised the more clearly the paramount claims of reason and conscience would assert themselves.

MORITZ VON EGIDY, who died on December 29, at the age of fifty-one, was formerly lieutenant-colonel of a regiment of hussars in Saxony. In 1890, while still in the army, he published his "Serious Thoughts," a plea for radical reform in religion, free from dogma, and true to the highest ideal of humanity. The book caused great excitement at the time, and Egidy, who is sometimes called the German Tolstoi, left the army and established himself in Berlin as the apostle of a new religious movement. He was a man of commanding nature and fervid enthusiasm. Latterly he had thrown himself earnestly into the Peace Movement, and at the time of his death was engaged in a lecturing tour in South Germany in support of the Tsar's manifesto.

To all who know anything of the strength of caste in India there is something specially interesting in an event which occurred on December 2, at Madras. This was the marriage of Mr. M. G. Naidu, M.B.(Edin.) and Miss S. Chattopādhyāya, the daughter of a doctor at Hyderabad, and also, like her husband, a former student in this country. The bride is of Brahman descent and a Bengali; the bridegroom belongs to the Balija caste—which, of course, ranks below the Brahman—and is a Madras. Our Indian contemporaries speak of the event as unique, so far, in Southern India, and as marking an epoch in the history of the reform movement which strives, against enormous odds, to break down the barriers of caste. We understand that a great deal of family and social pressure was used to prevent the marriage, and dark hints of future dangers are heard of. We hope, rather, that the brave reformers will reap an added joy in their wedded lives from

the reflection that they have set a good example to their caste-bound brothers and sisters. We hear that a considerable variety of castes was also represented at the meal which followed the ceremony. Among the guests was the Rev. S. Fletcher Williams. Some of our readers will remember Miss Chattopādhyāya as a student at Channing House School.

WE referred last week to several of the Twentieth Century Funds now being raised by the Wesleyan and other Bodies. A correspondent moots the point whether such a fund might not be raised amongst our churches, but he does so with some diffidence which arises from two considerations. First, there is already a project on foot for a great bazaar in London, with which such a scheme might interfere; and secondly, would a large permanent fund, say of £100,000, be a blessing or a curse to our movement? As to the latter it is probable that some of our readers would very much like to try before giving their verdict. As to the London project, there is an opinion in certain quarters that a national Church Loan Building Fund would be preferable to a metropolitan one; and if the scheme took this turn it would be carrying out a proposal long ago presented to the Triennial Conference by Mr. Worthington. Our correspondent suggests imitating the Wesleyan mode of raising the fund by guinea subscriptions from all the members (and servants, if practicable) of all our families—the subscriptions to be given or collected before January 1, 1901. We mention the matter with a view to eliciting opinion. Clearly what is to be done by way of organising should be done promptly.

Det glade Budskab is the title of a little sixteen-page magazine, the first number of which was published on New Year's Day, by Mr. Theo. Berg, at Copenhagen. On Mr. Berg's initiative some lectures on Liberal religion were recently delivered in that city by Kristopher Janson, of Christiania, and the issue of this little paper of "glad tidings" is intended to see what further response there may be to the message. It is proposed to issue *Det glade Budskab* twice a month. The first number opens with a translation of Miss Havergal's hymn, "Speak to me, Lord, that I may speak." Then follows a translation of the Rev. R. A. Armstrong's, "Ideals of Unitarians," and the Rev. W. C. Bowie's "Liberal Christianity," and a concluding article by the Editor, on "Faith, Hope, Love—these three," which is the motto chosen by Mr. Berg for his brave little messenger. God speed to him!

WHILE Dr. Fairbairn was in Calcutta delivering his Haskell lectures, a reception

was given to him by the Brahmo Somaj Committee in their Library. Dr. Fairbairn was received by Mr. P. C. Mozoomdar, Secretary of the Committee, who spoke some cordial words of welcome, and was then "garlanded" in Oriental fashion. Referring to Dr. Fairbairn's lectures, the *Indian Messenger* says of the first four of the six that they might have been delivered from the pulpit of the Brahmo Somaj.

In refuting the arguments of materialists, utilitarians and pessimists, he stood on ground which is common to all believers. It is considered fashionable now-a-days by many of our young men who have received English education to be sceptics. To this class the foundations of faith should be presented in a philosophical way. It should be shown to them that the First Cause of the universe cannot be other than Mind, that the moral sentiment is too profound for the formula of utilitarianism, and that man's aspiration after righteousness, and his realisation of the sanctity of love, are themselves a proof that the ends of life are beneficent. Whoever addresses himself to the task of elucidating these fundamental truths is a co-worker with us. And we are therefore grateful for Principal Fairbairn's work here, not simply because in him we had an opportunity of seeing a distinguished representative of modern culture, but because in most of his lectures he dealt with questions in which his principles and ours are the same. Dr. Fairbairn is a liberal Christian, and we are glad that he devoted more of his time to the vindication of natural theism against its assailants than to the exposition of the distinctive dogmas of Christianity. Though there are differences of principle between us and even the most broad-minded of the adherents of Christianity on certain points, yet we cannot but express our cordial appreciation of the wholesome influence which such workers are likely to exert on those who come in contact with them by their moral earnestness and their liberal spirit.

WE may be allowed to congratulate the Editors of *Le Progrès religieux* of Geneva on the completion of the first year of their undertaking. In an address to their readers on New Year's Eve they speak with courage and hopefulness of the cause of liberal religious faith to which they are devoted. Not in one year, nor in many years, can their work be accomplished, for "the price of freedom is perpetual vigilance"; but they have at least established an organ for the liberal party in the National Protestant Church. And it seems that in the New Year there will be need of redoubled efforts if the broader spirit of Catholic inclusiveness is to be maintained in the Church in Geneva, for an "Evangelical Union" is being advocated, the promoters of which declare that the National Church is Christian only in name, and aim at disestablishment in order that they may secure the Church on a dogmatic "Evangelical" basis.

MANY good words for the New Year have reached us. The sermon "What is Your Life?" preached by the Rev. Frank Walters on the evening of Christmas Day in the Church of the Divine Unity at Newcastle, looks forward as well as back, with quiet faith and hopefulness. The Rev. Charles Hargrove's sermon in the *Mill Hill Pulpit* for January is "The Surcease of Time: A New Year's Day Sermon." The New Year's address of the Rev. John Byles to the members of the Kettering-road Church, Northampton, contains the following appeal, which we may make in his words to members of other congregations:—

At the beginning of the year, as a congregation we naturally turn ourselves to the future.

May I bring one point especially before you. I am very wishful that our morning service—week after week—should prove itself a helping and uplifting power. There is about the morning gathering a freshness and a quietude not always found at a later period of the day. I am anxious we should use it to the best advantage. There are always in our midst the troubled who need comfort; the weary who need rest; the tempted who need strength; the perplexed who look for guidance. There are the old who ought to be cheered, and the young who wait to be touched and quickened and inspired. My desire is that all these should find in our morning service the help they need. I want them all to feel its power.

To secure this end I need your help. Power is contagious; and the constant, punctual, unflinching attendance of sympathetic worshippers and of those who in their hearts are earnestly desiring the highest blessings, alike for themselves and their children, and their fellow-worshippers must of necessity react and make itself felt—first in the heart of him who leads the worship, and secondly in the hearts of those who have met together. I would have each one of you to remember that the interest and the value and the power of the service depend, not on the minister alone, but on all those of whom the congregation is—or ought to be—composed. May I therefore affectionately urge upon you, so far as it is possible, to regard it as an obligation to be in your place at the morning service. Come yourselves and bring your children.

Suffer, I pray you, this word of exhortation.

A SIMILAR appeal was made by the Rev. S. Farrington to the members of the Richmond Free Church:—

OUR COMMON WORSHIP.—This is indeed the prime and fundamental object of our association here. They who have felt the power of their worship to enlarge—to uplift—to strengthen the soul, know that nothing can ever be a substitute for it. How often it happens to us that in seeking to realise a so-called freedom, we drop the very stays and supports we most need; and ceasing to feel our common worship a duty, we soon cease to feel it a delight. Our sense of worship and our sense of God alike decay.

I am often asked: "What can I do to promote our Church success?" The answer is very simple—"Be in your place every Sunday morning as certainly as you are at your business every Monday morning; and do not let any excuse serve for the one which would not be good for the other." There is nothing you can do so useful as this. There is no means of helping our Church—of "fulfilling" it—so simple—so within everyone's reach—and yet so effectual. Your personality is wanted. Your presence is wanted more than anything else. It will be a Happy and Hopeful Year for the Church if more of us try thus to help.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE PLEA FOR A MANUAL.

SIR,—Mr. Squire has not caught my meaning, nor, I think, the meaning of the expression which he criticised for its unreality. As this expression occurs in a manual which is more used in our churches than any other, perhaps a plea for it will not be denied. The phrase occurs in the ninth service of "Common Prayer for Christian Worship," this ninth service being one of the two new services which, according to the preface now added—"With a view to reach more effectually some chords of modern feeling." The prayer in which the passage appears is a confession of sin—"Holy Lord God; how

can we lift up our face, and make mention of Thy lovingkindness? for Thy praise is only our abasement, and the greatness of Thy mercy is the measure of our guilt." Now I do not, as Mr. Squire supposes, think that this passage means "that however great the guilt, the mercy will not be less." It is not an expression of trust, but a statement of fact, and I think it means that God's great mercy in pardoning our guilt, and continuing His lovingkindness to us, cannot be extolled without abasement in the thought that our guilt should have required such abundant mercy.

To require so much mercy the guilt must have been proportionately great, the mercy applied, in this sense, measuring the guilt to which it is applied.

Mr. Squire's supposition that any manual would have forms for the special occasions to which I referred is hardly justified by the manuals at present in use. With the exception of "Common Prayer for Christian Worship," I do not know of one which contains services for baptism, weddings, and funerals.

Newport, I.W. CLEMENT E. PIKE.

"THE OPEN BROTHERHOOD."

SIR,—As a conductor of a Postal Mission correspondence, I come in contact with many orthodox minds, and I am struck with the vague and unpractical views which appear on page 855 of *THE INQUIRER* of December 31, as to the best means of spreading the teachings of Christ as held by Unitarian Christians. To call ourselves Christians only is invidious; to call ourselves Presbyterians in England is untrue and misleading. The denial that Christ is an object of worship marks us as Unitarians, the worshippers of one God, yet that we are neither Jews nor Theists, for Unitarian Christians reverence Christ's teachings and the lessons of his life.

January 2. J. M. LEE.

[We are not surprised that a Postal Mission worker should find no guidance in the advertisement to which Miss Lee refers, for the clearing up of theological difficulties. It aims rather, so far as we understand its purport, at an ideal religious fellowship in which all theological differences shall be forgotten. With regard to the last sentence of Miss Lee's letter, it should be noted that many enlightened Jews "reverence Christ's teachings and the lessons of his life," and that all Christians, whether Unitarian or Trinitarian, are Theists.—ED. INQ.]

ESSEX HALL TEMPERANCE ASSOCIATION.

SIR,—As sundry subscriptions to the above have from force of habit come to me, will you kindly allow me to say that our present hon. treasurer is Mr. F. A. Edwards, F.R.G.S., 43, Queen's-gardens, Ilford, Essex? And may I at the same time remind our friends and the secretaries of our affiliated societies that it will save Mr. Edwards both trouble and expense if they will kindly send him their subscriptions without waiting to be asked?

VIOLET SOLLY.

TO CORRESPONDENTS.—Letters, &c., received from the following:—L. A.; B. P. B.; B. C. C.; G. St. C.; A. H.; H. W. H.; J. T. K.; J. L. M.; W. M.; C. R.; H. S. S.; G. T.; F. W.

LITERATURE.

R. W. DALE.*

THERE can be no doubt that Dr. Dale was one of the most interesting personalities English Nonconformity ever produced. Wherever he went, in whatever company he was found, men could not but be impressed by his vivid speech, his strenuous purpose, his force of character, and a certain air and bearing of unaffected manliness. A born gladiator, he was engaged in many controversies, and perhaps it would be too much to say that he never made an enemy, although there never was a more chivalrous opponent nor one more anxious to do full justice to the other side of the case. Being what he was—strong, impetuous, and forceful—he could not help giving many a thrust which wounded deep at the time, yet in the long run the very men whom he had worsted and trampled on in the fight came to respect and honour him as a high-minded Englishman, and an opponent who never forgot that he was a Christian, devoted with conspicuous unselfishness to the public welfare and the service of the Church. He was a good hater, especially of gush and sentimentality, of shams and humbugs. He was yet more conspicuously a loyal friend, trusted and loved even when conscience compelled him to break old associations and stand in opposition to those who had once been his comrades in arms. The first impression one receives from his biography is of—

One who never turned his back but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
wrong would triumph,
Held we fall to rise, are baffled to fight better.
Like Browning, he might ask, "What had I to do with the slothful, with the mawkish, with the unmanly?" He drove his way on to the ends he had in view with a vigour which sometimes swept all before him like an irresistible tide.

Sons, as a rule, are not ideal biographers of their fathers; but in this case the work has been done with tact and discrimination, and without the assumption that there are no flaws in the marble, which sons are too apt to consider the note of filial piety. Mr. Dale has worked with material which did not easily lend itself to artistic treatment, and a good deal of which is of denominational rather than public interest; yet he has succeeded in weaving a narrative at once simple and picturesque, full of interest to those who themselves have lived through the period and its controversies in which Dale of Birmingham played so prominent a part. In one respect there are some who will find the picture deficient. It scarcely gives an adequate idea of the high spirits, gaiety, lilt, and abounding vitality of the man in his prime. On the other hand, the note of sadness which undoubtedly tinged his later years, is too prominent. There were great breadths of sunshine between the clouds.

Perhaps it was inevitable that a life of Dale should be largely taken up with the exposition of Congregational principles. Congregationalism was to Dale a faith and a passion, although at times he found himself strangely at variance with his

brethren as to its interpretation and development. Congregationalism is not to-day what it was fifty years ago, and the change is largely due to the influence of Dale. From one point of view his biography may be called "A Manual of the New Congregationalism," and in that respect will appeal to a very limited public. But to the devout and affectionate student of the history of religious thought, with whom the growth of ideas and institutions is a life-long interest, this book will have its special value. Dale gave the good ship Congregationalism a new direction. He protested against the democratic individualism which set the Congregational churches in isolation and apart. He laboured to impress on them the corporate idea of church life. He used language about the "supernatural" endowments of the ministry, and the "supernatural" powers and authority of the Church, which, while it startled many of his Congregationalist friends almost out of their five wits, made high churchmen exclaim, "What a leader we might have had in Dale had only his early environment been different!" His opposition to the Zwinglian theory of the Sacraments as symbols and memorials in favour of the view that they are the appointed channels of a real communication of grace caused no little stir, the echoes of which have not yet passed away. It was supposed that because he moved, he must necessarily move in the direction of a more liberal theology, and in quarters not a few he was spoken of as a Broad Churchman. No mistake could have been greater. Usually of broad sympathies, the one class of man he failed to get into touch with was the Broad Churchman. The temper, tone, attitude and outlook of men like Dean Stanley and F. D. Maurice he never understood and therefore never appreciated. He did much to check the Broad Church movement in Nonconformity. From first to last he emphasised the necessity of preaching dogma. To the end of his days he was the most distinguished champion of Evangelical theology Nonconformity possessed. While accepting the conclusions of Science, while refusing to shut his eyes to the inroads of criticism on the popular view of the Bible, he gave for many a new lease of life to Evangelical dogma by restating its terms. No one saw more clearly than he that Science had knocked the bottom out of the narrative of the Fall considered as history, and that criticism had destroyed the doctrine of plenary inspiration. A theology which had made these things its foundation-stones must find a new basis if the whole superstructure was not to come tumbling down. Dale imagined he had discovered that new basis in the universal Christian Consciousness. He appealed to experience and the history of the Church. He failed to see that his new discovery was simply the old maxim of the Roman Catholic Church—*Quod semper, quod ubique, et quod ab omnibus*.

But Dale's was a life of many interests—a Theologian, a Politician, a Preacher, a Pamphleteer. A man of affairs, shrewd in council, practical and swift in action, he filled many posts, and adorned them all with an eloquence and a moral purpose which did much to inspire his associates with the enthusiasm that leads to success. His was a clear, logical mind: he had the rare power of reasoning out a great argument before a popular audience. His mind was reflected in a literary style

admirable for its lucidity, order and precision. He had made a careful study of the great French preachers, and his own preaching and literary efforts betrayed the influence of some of the best features of French oratory and literature. His was a Latin rather than a Teutonic mind. He was fond of quoting the Frenchman who said that if a thing cannot be clearly expressed it is not worth expressing at all. To be definite, precise, logical, is a great height of virtue, and when to this is added a certain brilliance of language the effect is powerful. But the lack of tenderness and pathos in his preaching was also reflected in a style which, while clear and brilliant, was hard as polished steel.

In more ways than one Dale was aware of his own defects. His preaching, while it powerfully moved the minds of the thoughtful, was not calculated to do the simple evangelistic work which he saw flourishing greatly under the labours of men of much inferior intellectual endowment. He greatly desired to succeed here, as well as in the defence and exposition of doctrine, and his comparative failure accounts for that prostration of himself before Mr. Moody and his unbounded admiration for the American evangelist, which so astonished many of his friends. Dale would have given worlds for Moody's secret of touching the human heart.

It was in other directions that Dale did his best work. Impressed as he was with its necessity, perhaps he himself did not see how grand a thing he accomplished in inspiring Evangelicalism with a passion for ethics. He had the courage to point out that the Evangelical Revival of the last century, in which Methodism was born, and which largely revolutionised the Congregational Churches, was especially defective in ethical directions. Too little thought had been given to character and conduct. The concentration of effort upon saving the soul, the importance of conversion, the necessity of faith, had dwarfed the at least equal importance of moral training and development. To discipline and perfect the moral life along Christian lines was the task to which he summoned the Evangelical Churches. Here is a striking passage from a sermon on the "Evangelical Revival":—

As yet, however, the Evangelical Revival has done very little to give us a nobler and more Christian ideal of practical life. It has been very timid. It has shrunk from politics. It has regarded literature and art with a certain measure of mistrust. In business it has been content with attaching Divine sanction to recognised virtues. We are living in a new world, and Evangelicals do not seem to have discovered it. The immense development of manufacturing industries, the wider separation of classes in great towns—a separation produced by the increase of commercial wealth—the new relations which have grown up between the employers and the employed, the spread of popular education, the growth of a vast popular literature, the increased political power of the masses of the people, the gradual decay of the old aristocratic organisation of society, and the advance in many forms of the spirit of democracy—have urgently demanded fresh applications of the eternal ideas of the Christian faith to conduct. But Evangelical Christians have hardly touched the new ethical problems which have come with the new time.

It was Dale's glory to have been largely instrumental in rousing the Evangelical Churches to the necessity of extending the range and ennobling the authority of conscience.

* "The Life of R. W. Dale, of Birmingham." By his son, A. W. Dale. London: Hodder and Stoughton.

This larger and nobler morality took practical shape in the appeal he made to men of wealth, position, leaders in the church, and leaders in society, to come forward and take their share in the conduct of municipal affairs and the purification of public life. He proclaimed in season and out of season that men might serve Christ in the polling booth, in the Town Council, or on the School Board, just as truly as in the Church meeting or the Sunday-school. He would never allow that concern for the soul could excuse a man from public duty. For Birmingham he preached a municipal Gospel. It is true he was not the first in the field. For years George Dawson had been teaching that unless the best and ablest men in a community were willing to serve, new laws could not work any great reformation; that it was the duty of those who derived their prosperity and opportunities of culture from the community to become its servants. Mr. Dawson was, in fact, the prophet of the new movement. But Mr. Dawson, while a more persuasive speaker than Dale, had not Dale's business and organising faculty nor his tremendous energy. It was Dale who carried the fiery torch through the wards of the town. He was soon joined by two other well-known ministers—Charles Vince and Dr. Crosskey. At the same moment Mr. Joseph Chamberlain entered the field, bringing with him powerful resources both in men and money. These men, taught by Dawson, Dale, Vince, and Crosskey, came to conceive of their town as a being with its own capacities and responsibilities, to dream for it glorious dreams, to labour for its welfare and good government with the ardour of a lover for his mistress. "They spoke of sweeping away streets in which it was not possible for people to live a healthy and decent life; of making the town sweeter, cleaner, and brighter; of providing gardens, and parks, and music; of erecting baths and free libraries, an art gallery and a museum"; of municipalising great monopolies, such as gas and water; of schools and colleges for the people; of making the town a thing of pride for its citizens, as men were once proud of Florence and Venice. They were the pioneers of that municipal reform which has spread throughout the length and breadth of the United Kingdom. And in this great work Dale, by his courage, sagacity, and earnestness, took a most conspicuous part, which his fellow-townsmen were not slow to acknowledge.

It is impossible in a short review like this to speak of all Dale's public labours, of his membership of the School Board, and his work on the Royal Commission on Elementary Education; of his Dis-establishment campaign with his friend Rogers; of his services on Hospital and College committees. He "toiled terribly," often in his prime working sixteen hours a day, and always with an intensity which, while it burnt like a torch, burnt up his vital energy. He paid the penalty of over-exertion in frequent illnesses and a premature death. His last years were unhappily darkened by many sorrows, not the least of which was his estrangement from many of his old colleagues arising out of the Irish controversy. But when he died all animosities were forgotten, and men of all parties, schools, and creeds joined together to render honour to his worth and work. A strenu-

ous politician, a staunch Nonconformist, a passionate Evangelical, he yet had friends in every camp, and Conservatives as well as Liberals, High Churchmen and Low Churchmen, Unitarians and Methodists, joined with Congregationalists in lamenting the passing away of one who had served his generation so well, and had paid the debt of ministry, which every man owes to the world and age in which he lives, to the very last farthing.

JOSEPH WOOD.

SHORT NOTICES.

The Structure of Life. By Mrs. W. A. Burke.—"This little book deals with the make and the making of ourselves. It is a meditation pointed by keen sayings of wise men and women, upon what we are, and what we may be, if we live according to our best knowledge. The weightiest moral teaching has always thrown itself into the form of aphorisms, maxims, verse, rhythm, and metaphor. It cannot fail to be, in a large measure, quotation." These opening words from the preface serve very fairly and faithfully to represent its scope and contents. It is very largely indeed quotation, but none the less wise, thoughtful, and inspiring on that account. The meditations are based on the natural order of things in the structural growth of character. They cause us to reflect first upon our parentage, home life, and antecedents. We then follow life's growth through youth to manhood, and all the way through the supreme emphasis is laid on the importance of the small things of everyday life, it is of these that character is built up. The book is well printed and pleasant to read, and the reading of it may be recommended to the young and to those who desire a short moral text-book on "The Structure of Life." (Art and Book Company, 22, Paternoster-row. Wrapper, 1s. Cloth, 2s. net.)

The Scowcroft Critics. By John Ackworth.—A collection of stories and character studies of Lancashire villagers. A silent, rugged, great-hearted, tender-hearted folk, with sharp tongues and sarcastic humours. The first story gives the title to the book. The critics are the elders of a Methodist chapel. The story pictures the unlovely side of some dissent, the critical spirit, the lack of humility, the poverty in real worship of the hearers, and the "high falutin'" vocabulary of the preacher who has little to say and says it in many words. But the subject of the first story should drive no reader from the book. For, if in one or two of the other stories the author does occasionally dangerously approach burlesque, in the main the book is excellent. Every reader will, when he finishes the book, have learnt to love many of the men and women that live in its pages, and be the better for time spent with them. (James Clarke and Co. 3s. 6d.)

Scribner's Magazine begins this month the publication of a series of letters by the late R. L. Stevenson, to be continued during the whole or the greater part of the year. The letters are edited by Mr. Sidney Colvin, who is preparing the authorised biography of Stevenson, and are a foretaste of that work. In the present number the letters are of the years 1868 and 1869, and are accompanied by illustrations of the Scottish scenes described.

G. F. WATTS, R.A.—I.

No man ever devoted himself to the artistic expression of the spiritual more heartily than Mr. Watts. Not that he has neglected the painter's technique for the sake of religious ideas. He has consummate skill and spares no pains in making his pictures as perfect as possible; yet this is always subservient to the lesson he desires to teach by his painting.

His lofty ideals of Art were formed when he was quite a youth, but in old age they are as prominent in his thought as when he was barely out of his teens. He was born in 1817, and in November of 1896 he said to the writer, "I shall be eighty in February, and I mean to do my best work yet."

The life work of Mr. Watts naturally falls into three groups. The first consists chiefly of historical composition, the Westminster competitions, and the portraits he painted at Florence; the second his gallery of contemporary celebrities, and the third his beautiful series of paintings of spiritual ideas. The first were merely youthful productions, but in painting them he learnt the necessity of being free from the dictates of patrons, if he was to work in the direction indicated by his own soul. He was fortunate enough to secure such freedom. He won a prize for a Westminster cartoon, and went to Florence, where his portrait commissions were many and well paid. He earned enough money in these few years to allow him to devote the rest of his life to work of an ideal character.

The great lesson he had learnt from his contact with society was that the majority of people neglect the highest and best of life for the superficial and the untrue. He had gained power with his brush, and he was determined to show by that means what was his conception of true life.

To carry out this purpose he set himself to do two things. First, he would make a selection of the people he considered the noblest of his time, and endeavour to get their permission to paint their portraits. If he was able to form anything like a good collection he would present the gallery to the nation. And, secondly, he would endeavour to put on canvas the highest and purest conceptions of life and conduct. Notwithstanding the difficulties in the way of such gigantic undertakings he has succeeded in both. His wonderful series of character delineations of Tennyson, Browning, Carlyle, Matthew Arnold, Martineau, Morris, Gladstone, Meredith, and others have gained world-wide popularity, and his collection of ideal life subjects is without parallel in the world's history. This series was also intended for the nation, and many of the paintings are now upon the walls of the Tate Gallery. From these we gather his religious message to our time. They form a series of noble commentaries on various phases of life, and arrange themselves easily to form a connected whole, so thoroughly has the artist worked out his philosophy of life by design and paint.

The great temptation for the individual is to consider his powers too slight for the work of life. His environment and apparently opposing circumstances are overwhelming. Mr. Watts has devoted much time during eight years to combat this delusion. As occasion permitted he has been building up a great statue called "Energy." It represents an athlete riding

a powerful and highly-strung steed. No poor half-fed creature is this horse, warranted not to kick or bite, but a fully-developed and high-spirited animal, exceedingly difficult to manage.

It is the artist's emblem of Difficulty—his figure of the things which worry and seem obstacles to the proper development of the best within us. The rider has had no easy task, but he has succeeded. Throwing all weights and hindrances away, he has given himself whole-heartedly to the work in hand, has mounted the horse, holds him tightly by the reins, and is master of the situation. But, he is not satisfied. With the hand at liberty he is shading his eyes from the sun, scanning the horizon for fresh difficulties to conquer. Such is the attitude Mr. Watts would have every person present to the innumerable difficulties with which life is strewn. His answer to our cry of weakness is that we are all athletes, with a divine principle within each of us sufficient for any and every emergency.

The difficulties thus vaguely hinted at have been considered in detail by the artist and his conceptions of them made vivid on his canvas. In this series we are brought face to face with an important artistic problem.

It would not do to represent such ideas as "Greed," "Mammon," "Lust," by any beautiful figure; but, would it be correct to paint, and so perpetuate ugly forms? Mr. Watts is sure our people have to learn to detest such things, and he does not, therefore, hesitate to make them repulsive. Take, for instance, his "Mammon." Jesus assumes this spirit to be the opposite of God. "Ye cannot serve God and Mammon." While we admit this in a general way, it is not really believed, for most people are content to think it a blessing—bestowing power and worship at its shrine. Mr. Watts tears away the veil from the brute god in order that we may see it in its naked deformity.

In the picture we have a great bloated body wrapped in an ample but ill-fitting cloak of gold, seated upon a throne which consists partly of the bones of its victim. Its face is coarse, and powerful as an ox, and as grovelling as a toad. A crown of gold looks very much out of place on its brow. On one side a delicate girl is kneeling with her bent head upon the god's lap. Her courage, hope, and life seem to have vanished, and she is simply a slave to this monster, who holds her head down with his horrid hand. On the other side a stalwart young man lies prostrate on the ground with the monster's foot upon his neck. So the artist teaches that the spirit which prompts to money-getting and hoarding is not a bestower of blessing, but a dreadful tyrant, who robs his devotees of their nobility and life, and spreads misery and degradation around. The youth and maiden grow up beneath his power, but are unconscious that they are forfeiting the best of life.

In the same category such pictures as "Minotaur," "Cain," "Jonah," and "For he had great possessions" should be mentioned. But we have no space to deal with them. "Peace and Goodwill" is also of this series, though the title would not say as much. "Peace" is a royal lady dethroned and driven from the cities of the world, and "Goodwill" is her little outcast son. Christ was said to bring Peace and Goodwill to men, but the world

has not received them. Peace is footsore and weary; she has wandered over the world in vain to find a home, and rests sorrowfully in a little out-of-the-way nook. Her feet are swollen and bandaged, and her spray of olive is withering and drooping in her hand. Her eyes wander back along the path she has come and she sees in the distance the cities still smoking, because of the strife, hatred, and cruelty which reign there.

These and such like considerations compel us to feel life's tasks are more than we can manage. The work that needs doing in the world is greater than poor humanity seems capable of accomplishing, and the individual is often ready to despair. Our artist has painted his message to such. A melancholy girl is seated on a globe which floats on the ocean of Time. To her vision there is no one else in the world. She tries to get harmony from her harp with broken strings. Her head droops and her eyes are bandaged, so she cannot see the one star which shines brightly above her. For a picture of desolation and hopelessness there is nothing I know of to equal this, and yet the artist calls it "Hope." Should it not be "Hopeless"? Many would say yes, but Mr. Watts insists by this picture that there is no case possible so bereft of joy, so low in the scale of blessing, or so apparently incapable of doing the necessary work, but there is to be found in it somewhere ample reason for Hope.

Despair was never yet so deep,
In sinking as in seeming,
Despair is hope just dropped asleep
For better chance of dreaming.

Upon one of the greatest fears which haunt humanity, Mr. Watts has spent considerable time, thought, and energy. He has tried very earnestly to remove the dread which still is associated with the idea of *Death*, notwithstanding the fact that we have been taught that it has been conquered, and its sting plucked. He has represented *Death* in many phases, but never suggesting the horror or terror which surrounds the gaunt skeleton figures of the Nightingale tomb in Westminster Abbey, or the cartoons of Albert Dürer. The figures of *Death* in the pictures of Mr. Watts are all majestic, kindly, tender and beautiful. *Death* comes as a friend with a message of peace and reward, not as an enemy with poisoned arrow.

In one called "Death the Messenger" we get a worker who is too tired to work longer, so has put away his tools, books, and scientific instruments. He is wearily resting even from those things which have interested and fascinated him for so long. The messenger steps up to him with a present in his hands and calls him away—the present is a little child, the emblem of the new life to be bestowed in exchange for the worn and weak body now fit for nothing; so Life is found in the lap of *Death*. In the far distance of the picture there are the misty forms of an Egyptian pyramid and a Grecian temple—a hint to the spectators that the world's progress has been through submission to the process of death. Empires and civilisations, as individuals, have lived their lives, and when their work was done, have died, to give place to newer and better things. So our life with its fulness of work is shown to be paying its contribution to the great world movement upwards. Every act, however small, every life, however insigni-

ficant, as well as every nation, however great, contributes its influence to the making of perfect humanity.

The "Nursing Mother" is a beautiful and tender picture. A winged womanly figure, with all the characteristics of a loving mother, is bending over a little child gently soothing its pale forehead, hushing it to sleep. This is *Death* as a nursing mother lulling earthly life to rest.

But death is inevitable. Lest we should forget this in our higher thoughts about it, our artist has painted "Love and Death." The scene is a great door—the door of earthly home life. *Death* as a majestic figure with inexorable tread is about to enter. The winged boy *Love* in agony bars the way. He soon finds such an endeavour is useless, and his wings are broken against the door he is trying to guard. The flowers of family happiness droop as the solemn figure passes, and the little dove is mourning in the corner. You do not see *Death*'s face, but a beautiful silvery light is falling down from heaven upon her form. Her face is in dark shadow, and it is only when she has passed that we see the light upon her doings.

L. TAVENER.

(To be continued.)

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH- EASTERN COUNTIES.

THE ADVISORY COMMITTEE.

THE adjourned meeting for the further consideration of the suggested By-laws as to the Advisory Committee was held at Essex Hall, on Tuesday. The chair was taken at half-past two by the President, Mr. GEORGE W. CHITTY, and there were also present the Revs. Dr. Drummond, J. Estlin Carpenter, W. Copeland Bowie, H. Rylett, J. Harwood, H. W. Perris, A. Farquharson, W. C. Pope, H. Rawlings, G. Carter, T. E. M. Edwards, W. G. Tarrant, L. Jenkins Jones, W. G. Cadman, R. C. Dendy, J. B. Barnhill, Felix Taylor, Hubert Clarke, S. Farrington, S. G. Preston, V. D. Davis, and F. Allen (Secretary); Dr. Blake Odgers, Mr. Walter Baily (Treasurer), Mr. S. S. Tayler, Mr. J. Ellis Mace, Mr. Howard Young, Mrs. Alfred Lawrence, Mrs. Crocker, Mrs. Rylett, Mrs. W. G. Mace, Mr. Hahnemann Epps, Mrs. W. Blake Odgers, Mr. Alfred Wilson, Mr. A. Bakewell, Mrs. Farquharson, Miss H. Busk, Mr. J. A. Jenkinson, Mr. J. Evans, Mrs. Hawkins, Miss Haylock, Mrs. Cadman, Mr. J. Hooper, Mr. A. Bland, Mrs. Suffield, Mrs. O. A. Shrubsole, Mr. A. Madocks, Mr. F. W. Ruck, Mrs. Farrington, Miss Blatch, Mr. E. L. Buckland, and Mr. E. Capleton.

In the course of the meeting, the President read a letter he had received from Mr. J. H. Every, one of the Lewes delegates, who was unable to be present, but expressed his approval of the appointment of a representative Committee, the need of which they had felt at Lewes, even before the inauguration of the Assembly. Dr. Blake Odgers also read a letter he had received from Dr. Brooke Herford, as follows:—

As I know you have been specially interested in settling the "Advisory Committee" question, on a permanent and useful basis, I wish to say to you (and you are free to make any use you like of this letter) that I think the settlement, suggested by the Committee, in their circular summoning the adjourned meeting of the

Assembly, to be about the best that under the circumstances could be made. The real guarantee of the Advisory Committee's usefulness is its *personnel*—and the names suggested ought, I think, to satisfy all. I cannot be present, but am glad to coincide with what is proposed.

The PRESIDENT, in opening the meeting, called upon the SECRETARY, who read the resolution passed at the annual meeting of the Assembly at Dover, on October 4, affirming "That it is desirable that an Advisory Committee should be appointed" (passed by 57 votes to 26), and the further resolution adjourning the consideration of the suggested By-laws. The By-laws were then considered *seriatim* and adopted in the following form, which was the form suggested by the Committee, except that in 2 (b) affecting was substituted for *between*. The defining of the number of the Committee in I had been added since the meeting at Dover.

BY-LAWS.

1.—An Advisory Committee shall be appointed at each Annual Meeting of the Assembly and shall consist of five members—namely, the President for the time being, two ministers and two laymen.

2.—The duties of the Advisory Committee shall be:—

(a) On request to advise any congregation in the Province on any question affecting its welfare as a congregation; also to advise the minister or other officer of such a congregation, and the trustee of any building or endowment in which any such congregation is interested, who may seek advice as to his rights or duties as such minister, officer, or trustee.

(b) At the request of all parties concerned, to act as arbitrator or mediator, or to appoint an arbitrator or mediator to act, in any dispute which may have arisen affecting such a congregation, minister, officer, trustee, or any of them.

(c) On the application of any person desiring to enter the ministry in any part of the Province, to examine into his character and personal fitness, but not into his doctrinal belief.

3.—Any announcement or testimonial issued by the Advisory Committee should take the following form:—

"Provincial Assembly of Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties.

London.....189

"A.B. of who desires to enter the Ministry in this Province has satisfied the Advisory Committee of this Assembly as to his character and personal fitness.

"Signed {President.
.....Secretary.

"NOTE.—All matters other than character and personal fitness are left for the sole consideration of each individual congregation."

4.—If the applicant does not satisfy the Advisory Committee the result of its investigation shall not be made public, but shall be communicated only to the applicant and to the officers of any other Advisory or Fellowship Committee, or of any Congregation or Central District Association concerned.

The Rev. Dr. DRUMMOND, in moving the adoption of the first clause, said that they were simply carrying out the principle already adopted at Dover, but in view of certain objections that had been raised he might point out that the Advisory Committee was not being imposed on any congregation that might object. It had no power of initiative, and no power of enforcing any decision, but was purely consultative, and depended for its action on a request from the parties concerned. If, therefore, any congregation

disliked an Advisory Committee, it would be in no way implicated, but simply allowed others to make use of it if they wished. Thus in carrying out the will of the majority they were not interfering with the individual liberty of their congregations.

The motion was seconded by Dr. BLAKE ODGERS and carried by a large majority.

Dr. ODGERS then moved Clause 2, which, he said, had been drawn with the greatest care, to avoid the trouble which had previously arisen, when the duties of the Advisory Committee had not been clearly defined. When such Committees were first established the intention was that they should fulfil the duties described in sub-sections (a) and (b); but it soon became clear, both in America and in this country, that their most important work would be that dealt with in sub-section (c). Where there were men coming over from other religious bodies and unknown to the churches, it was of the greatest importance to have a recognised Committee who could make inquiries into the character and antecedents of candidates. By this means good service had been done in the past, unfit men had been prevented from making mischief in congregations and had been kept out of the ministry. It was distinctly stated that the inquiries of the Committee should be concerned with the character and personal fitness of candidates only, and not with questions of doctrine. That was essential to their principles. Theirs was an Assembly of Non-subscribing congregations—Unitarian, Free Christian and other Non-subscribing or kindred congregations. They had no standard of orthodoxy, no book of doctrine by which to test the theological belief of any candidate. It was left with each congregation to determine for themselves whether the doctrinal position of any minister was such as to make his services acceptable. Thus, as they proposed in the following by-law, it would be distinctly stated on each testimonial given by the Committee that "all matters other than character and personal fitness are left for the sole consideration of each individual congregation."

Sub-sections (a) and (b) were seconded by the Rev. HAROLD RYLETT and passed.

Sub-section (c) was seconded by the Rev. F. H. JONES.

Mr. E. CAPLETON thought it undesirable that the Committee should advertise too freely its readiness to give such testimonials, so as to encourage outsiders to enter the ministry. A candidate should first apply to a congregation, who might then ask the Committee to investigate. The result of their investigation, whatever it might be, should not be made public, but only communicated to the congregation concerned.

The Rev. H. RYLETT said it was most desirable that the Committee's investigation should come first, before a candidate approached one of the congregations, when an unfit man, with some attractive power, could make trouble.

The Rev. F. ALLEN pointed out that there had not been a great number of such published testimonials, but only thirty altogether in five years.*

* Mr. Allen has written to correct this statement, which was made without reference to the minutes. There were, he says, thirty-one applications in the period named, but the number publicly commended to the churches was, from various causes, only fifteen.

Mr. S. S. TAYLER also objected to the publicity, but said he should move an amendment on the subsequent clauses.

Sub-section (c), completing Clause 2, was then passed.

Dr. DRUMMOND moved Clause 3, and pointed out that the greatest care had been taken to prevent any possibility of mistake as to what was certified. They were anxious in every way to preserve the freedom of congregations.

The Rev. J. E. CARPENTER seconded the motion.

Mr. S. S. TAYLER moved an amendment to the effect that Clauses 3 and 4 should read as one, and that no public announcement or testimonial should be issued by the Committee; but the results of investigation should only be communicated to the parties immediately concerned.

Mr. E. CAPLETON seconded.

The Rev. W. C. BOWIE opposed the amendment, and said that when a stranger desired to enter the ministry, the proposed method was best, a simple announcement in the papers to inform secretaries of congregations in the district that there were such ministers available. The knowledge that inquiries would be made, and such a testimonial would be required had proved effectual in the past in keeping out black sheep, who otherwise might have found a way into the ministry.

The Revs. H. RYLETT, H. RAWLINGS, and J. E. CARPENTER also opposed the amendment, which was lost, and the clause was then passed.

On the motion of Dr. DRUMMOND, seconded by Dr. ODGERS, Clause 4 was also passed.

Mr. WALTER BAILY then moved and Dr. DRUMMOND seconded, "That the following gentlemen be appointed to serve on the Advisory Committee till the next annual meeting of the Assembly:—The President, Mr. George W. Chitty; the Rev. W. Copeland Bowie, the Rev. J. Harwood, Mr. Frederick Nettlefold, Mr. W. Blake Odgers, Q.C."

This was unanimously agreed to, and the meeting then terminated.

OBITUARY.

MRS. WILLMER, OF BIRKENHEAD.

We regret to announce the death, at the ripe age of eighty-three years, of Mrs. Charles Willmer, widow of the late Alderman Willmer, J.P., of Birkenhead. Mrs. Willmer was descended from one of our oldest Unitarian families, being the daughter of the late George Harvey, of Moretonhampstead, Devonshire. For the last thirty-seven years she had been a member of the Birkenhead Unitarian Church, and until her health failed was a most regular attendant at the Sunday services. She last attended morning service a little more than two months ago, being then over eighty-three years of age, the minister on this occasion being the Rev. Stopford A. Brooke, who was preaching a special sermon. Before being associated with the Birkenhead Unitarian congregation, Mrs. Willmer was a member of the old Paradise-street chapel, and then of Hope-street church, Liverpool, under the ministry of Dr. Martineau and the late Dr. Channing.

BEFORE the sunlight of honest occupation the shadows fly.—C. G. Ames.

THE INWARD LIFE.

Selected from the Psalms and Litanies of Rowland Williams.

God is near to uphold, but far off to understand.

The fear of God is the beginning of wisdom; He bringeth His seekers into light.

What shall we do to inherit life eternal? Let us search out God's holy will and law.

What shall we do when we are fallen from our better mind? Repent, and turn to Him who can renew in us a right spirit.

What must we do to be saved? Trust in Him who upholds our steps in life, and leads us day by day. Trust in God is the beginning, and love is the perfecting of trust.

In the fear and love of God our Father, let us do good unto all men. Opening our mind's eyes to things unseen, let us carry through things temporal, thoughts eternal. Let reverence lead us to humility and courtesy, prayer and patience, and let hope raise us to thankfulness, cheerfulness and obedience.

Let our strength in soberness be strong for duty, and our weakness in humility suffice for patience. Let our life be in Thy sight, when we stretch forth our hands unto Thee; and when out of the deep our soul crieth, hear us, O Lord.

Illuminate our minds with practice of humility, and confirm them with growth of faith. Make us firm in endurance, with liveliness of thanksgiving, and confidence of prayer.

Let us grow up to fulness of wisdom in the bond of love, till we all come to mutual affection, and are perfect on earth, as our Father in heaven is perfect.

Here then, O Sovereign Lord, remembering all Thy mercies and all our unworthiness, and desiring to be at one with Thee again, we offer up ourselves to Thy holy service, and desire Thy blessed thought to be fulfilled in us. We pray that not unworthily, but in good conscience, we may become a temple of the breath of Thy holiness. Save us from all doing or suffering evil, from the sting of evil conscience and from every inordinate passion. Make our thoughts the lively echoes of Thy commandments; and take our hearts for Thy kingdom.

THE CHILDREN'S COLUMN.

"It's the ones as does it."

ONE day, not *very* long ago, when a great wrong needed righting in England, and many brave men and women were spending their strength in helping to right it, one of these helpers came into a Liverpool railway-station, carrying in her hand a bundle of papers—printed messengers that were to be sent far and wide to rouse people to think and act as they ought to do in the matter. Straight before her, as she entered the station, stood an old porter, "waiting for a job," and she held out some of the papers to him, telling him what they were about, and asked him to give them to people that he knew. His face was weather-beaten and had deep lines of care in it, and his body was bent with carrying heavy weights. Perhaps he thought that in his hard day's work there

was no room for such a mission; for he looked at his barrow and his grimy hands and silently shook his head. This was not the end, however; for in a moment he had changed his mind, and, taking the papers, said in a low voice, "Well, it's the ones as does it!"

Now this old man's second thought was a wise one, and in his odd way he told a great truth; for there is nothing more wonderful in this world than the power which lies in every little deed and word of the humblest and most insignificant among us. Every hour of our lives we are each of us doing good or harm to other people by the influence of our example and even by our thoughts. Do you ever think how quickly cowardice and cruelty and falsehood spread? How in a shipwreck, or a fire, one or two selfish persons can so affect the crowd about them that a panic is the result, and numbers of lives are lost? Cruelty is infectious; as, for example, when a boy teases a helpless animal and his thoughtless companions standing by join in the wicked sport. But happily in this world good is more mighty than evil, and a brave example set and a good word spoken in season carry a wonderful power with them, and their influence spreads on every side.

Did you ever read of the wreck of the *Birkenhead*? She was a steamer carrying troops and passengers to India. When she struck upon the rock and the boats were lowered and the passengers safely placed in them, there was no room for the soldiers who must stay and meet death on the sinking ship. There they stood on deck, every man in his place, obedient to the officer's commands, and waited the end, bravely firing a volley into the sky as the vessel heeled over and they sank in the waves. This band of brave men was made up of individuals, and it was the spirit of self-sacrifice and courage spreading from one to another that helped them all to die like heroes.

Here is another true story which teaches us a similar lesson. In a china factory, where large numbers of hands were employed, there was one quiet old workman who rarely spoke to anyone, on whom the shadow of a great anxiety seemed to rest. It was noticed that when he went home at night he never failed to take with him a bright piece of broken glass or china, or a roadside flower; and at last one of his fellow-workmen learned, and he spread the news among the rest, that a little crippled boy lay in the old workman's home who was his treasure, for whom he carried back at night the poor gifts that were to brighten the sick room.

A kindly feeling sprang up in this man's heart, and one day he made and painted a little clay jar in his dinner hour, baked it in a corner of one of the great ovens, and put it in the old man's cap. Nothing was said; but the jar was carried home, and in a day or two some one else followed the example. It came to be a habit, at last, for some one always to have some little present ready which the old man carried away to his crippled boy. Time passed: his face became sadder and the workmen said among themselves that the child was growing worse. Those who worked near the old man ceased to talk loud and swear, as it had been the custom of some of them to do; and every day some good-natured, pitiful man did a piece of his

work for him that he might go home earlier at night.

At length, one day the old man did not come to the factory, the child was dead; and when the little coffin was carried out of the cottage a hundred or more of those factory men, who had given up half a day's work and pay, stood waiting out of sight in their Sunday clothes to join the little procession to the churchyard, and thus show their silent sympathy. Here again we see "It's the ones as does it," for we can trace back the kindly feeling of the crowd to the kindly deed of the workman who placed the first little gift in the old man's cap.

In the city of Glasgow, at one time, numbers of children used to go barefooted about the streets. One day, a poor woman, bent with age and rheumatism, was seen stooping here and there upon the pathway with great pain and effort to pick up pieces of broken glass that strewed it for a long distance, and as she cleared the path she filled her apron with the glass.

"Why should you do this useless work that is so hard for you?" asked a passer-by. "Oh," she answered, "I'm only picking up the bits of glass that they may not get into the bairnies' feet."

I wonder how many people have been led by this true story to watch for the little kind deeds they can do, the trifles that really make up the happiness of life. Bear in mind, children, the old porter's wise words, "It's the ones as does it," for you can never tell what great results may be brought about in the world by the little good deeds and kind words that are all that you may have the power to do and say. And there is one thing more to remember, and that is that we have nothing to do with the results of our actions. Only let us do our best, let us each be brave, and truthful, and honest, and tender-hearted, sowing our good seed, and God will make the harvest grow.

FRANCES E. COOKE.

MR. P. W. CLAYDEN contributes to this week's *New Age* the second of two articles on Dr. Martineau. In its course he tells the following interesting story:—"Luunching one day at a coffee-house in Fleet-street, I took up the *Westminster Review* for December, 1852, and began to read an article on 'The Ethics of Christendom.' Fascinated by the unusual beauty of the style, I read on with a kindling glow of intellectual delight, and moral and spiritual assent. I read it again and again, thought over it, followed up its leading thoughts, and it changed my life." The writer was Dr. Martineau, and the reader soon gave up business to become a preacher of the same "emancipating gospel of a Divine Humanity."

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homœopathic Chemists, London."

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	4	0
HALF-PAGE...	...	2	10
PER COLUMN ...	...	1	10
INCH IN COLUMN ...	...	0	3
BACK PAGE ...	...	5	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6
Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, JANUARY 14, 1899.

THE NEW EVANGELICAL CATECHISM.

THE new Catechism issued by the authority of the National Council of Evangelical Churches in England and Wales is in many ways a remarkable document. If we could take it as an adequate presentation of the conceptions and beliefs of the "sixty millions of Christians" claimed as represented by the Council, it would be very remarkable indeed. A great deal of time and care has been devoted to its preparation, and it must be supposed that the representatives of the different sects concerned were desirous of giving their approval to nothing that would seriously differ from the prevailing thought of their respective adherents. It is difficult, however, to think that Calvinistic Presbyterians will really be satisfied with using a Catechism in their homes and schools which omits everything peculiarly characteristic of Calvinism. No word is here as to the Divine sovereignty, but much emphasis is laid on the Divine goodness and love; if the notion of total depravity can be brought under one sentence it is certainly not clearly enunciated; and we look in vain for the familiar catchwords of "predestination and election," "imputed righteousness," the "effectual calling" and "final perseverance" of the saints. A good many Evangelical brethren will have to supplement the Catechism with private interpretations, for there is no hell-fire here, nor eternal torment, nor devil—things which have occupied a large share of attention in popular Nonconformity hitherto. On the other hand, we are a good deal puzzled to see some of the more distinguished signatures appended to this document, when we observe that it teaches that the Deca-

logue is the brief expression of "God's will," and that the six days' creation is accepted as a matter of course. It is, perhaps, less surprising that the Virgin-birth is retained as a cornerstone of Christian faith, for we know how anxious Mr. PRICE HUGHES and some of his friends were to keep out heresy—and what more deplorable heresy could there be than doubt on this point? But we believe there are a good many thoughtful students of the Bible in several of the Evangelical Free Churches who are not so sure to-day on the point as were the framers of the Nicene Creed fifteen centuries ago. As to the peculiar sacramentarian notions expressed, or half expressed, doubtless those who incline to the simpler and more rational views will be able to satisfy themselves that the words laid down will do pretty well for them if the "high" party will not push them too far. The one thing that specially unites our brethren, apart from their zeal for pure and holy living, would seem to be their hearty and unfeigned abhorrence of a State-made or a State-controlled church. On this point there is no reserve or ambiguity at all—by-and-by our friends may leave behind some of their hesitation on other points. We shall certainly welcome every further step in advance as we welcome this. We beg leave to encourage our brethren to stride more firmly next time, and to that end it will be our duty on other occasions to draw attention more particularly to the weaknesses and defects of this latest "Confession of Faith." At present it is enough to record thus briefly our first impressions, and to offer them with those given below by a few of our correspondents.

FIRST IMPRESSIONS OF THE NEW CATECHISM.

DR. DRUMMOND, *Principal of Manchester College, Oxford.*

FIRST impressions are not always to be depended on, and it might perhaps be desirable to take time for a more critical examination before rushing into print. But at the call of THE INQUIRER, I put down a few rather hasty thoughts.

I looked forward with eager expectation to the perusal of a Catechism, which was heralded as representing "the beliefs of not less, and probably many more, than sixty millions of avowed Christians in all parts of the world," and which seems to be regarded as making a great historical event. It may be due to this highly-wrought expectation that my first impression was one of complete disappointment at the weakness and poverty of its theological statements. In masculine clearness and force I think it cannot be compared for a moment with the Shorter Catechism of the Westminster Divines; and if, in this respect, it comes nearer to the Catechism of the Church of England, we must remember that the latter is only a very small portion of the Prayer-Book, and has the Thirty-Nine Articles behind it. Though some of the questions and answers in the new Catechism are excellent, and might be

made the basis for much wise teaching, yet, as a theological summary, it must, I think, be regarded as most unsatisfactory. From our point of view we may rejoice that what was known as evangelicalism when I was a boy has almost disappeared, and is represented by only a few unexplained terms; but there is no acknowledgment of this change of view, and no introduction of the learner into the larger world of modern times. The description of the Bible is probably intended to be in harmony with our later knowledge; but it is a most meagre and inadequate account, and could not convey to a learner the faintest notion of what the Bible really is. The doctrine of the Trinity is reduced to a little more than two lines, and the statement would be as welcome to Sabellius as to Athanasius, almost all the essential points of the dogma being absent. The answer about Jesus Christ says nothing of his eternal generation, or his co-equality with the Father or the union of two natures in one person, and does not call him God, though he is once referred to as God in a subsequent answer. He is said to have "atoned for all our sins," but no explanation of this is given, and to the mind of a child it will probably convey no meaning whatever, while adults may interpret it in quite contradictory senses. It is said that he "broke the power of sin"; which, considering the enormous power which sin has had, and still has, in Christian countries, requires to be explained. The fall of Adam and total depravity have disappeared; but we are told that man was made innocent at the first (which nobody can possibly know), and that he fell into disobedience, and "since then no one has been able, in his own strength, to keep God's law." This implies that before then man was quite independent, and would, "in his own strength," keep God's law—surely a very questionable proposition. Hell, with all its torments, is banished; but we are told that sin, if not repented of, "must issue in death eternal." This seems to teach the doctrine of conditional immortality; but can this have been intended? Some ancient statements are retained without explanation, which it is impossible for any educated man to believe, except in a figurative sense. Thus we are told that the Son of God "came down from Heaven," and "ascended into Heaven, and sitteth on the right hand of the Father," and the statement of the Fourth Commandment about creation is given as though it were authoritative. Surely this must convey very anthropomorphic ideas, and a notion of creation which is known to be false. Throughout there is no attempt to bring Christian theology into relation with our modern knowledge. The vast spaces of time before Christianity, the vast tracts of the earth's surface since Christianity, in which there has been no knowledge of Christ, are utterly ignored, Astronomers, geologists, and historians have laboured in vain; and there is not the faintest hint of any great spiritual law encompassing the earth, and operative through the ages, of which Christianity is the highest and fullest expression. While welcoming and sympathising with this attempt to effect a large union of Christians on the basis of the most fundamental doctrines, I nevertheless find it hard to believe that the sixty millions will be satisfied with a statement which seems

to lack the strength and precision of the old orthodoxy without making any open advance into the larger and more spiritual Christianity of modern times.

DR. BROOKE HERFORD.

I do not feel inclined to say much about the new Catechism. The question that most interests me, is, What will be said about it by those for whose use it is prepared? If it is really acceptable to them, and comes into large popular use as fairly standing for the general faith of the so-called "Evangelical" Churches, then it marks a great advance towards spiritual as distinguished from creedal Christianity. It is true that it does not put the old doctrines in any clear outlined form, and some will probably object to this as weak. Yet surely it is what we have been pleading for all along. We have maintained that all those sharp definitions of religious truth are essentially wrong, and the cause of division. And it is a great gain that the members of so many religious bodies, having come to feel their essential unity, should have been anxious to emphasise their points of agreement, and should have succeeded so well.

THE REV. R. A. ARMSPRONG, B.A.

To me the Catechism seems a singularly melancholy exhibition. Dogmatic difficulties are slurred and fundamental differences of religious conception are bridged over by language which seems selected for its convenient ambiguity. That the distinguished leaders of English Nonconformity should conspire to produce a tract like this shows that they misconceive the true basis of religious unity, finding it in verbal co-incidence rather than in spiritual sympathy; and that they are blind to the true condition of a vigorous Nonconformity, which lies in bold and lucid thinking, in uncompromising expression, and in acknowledged diversity of doctrinal conviction.

THE REV. J. ESTLIN CARPENTER, M.A.,
Vice-Principal of Manchester College,
Oxford.

"The great object of the Committee," says Mr. Hugh Price Hughes, "has been to express the Christian doctrines held in common by all Evangelical Free Churches." This is a very remarkable undertaking, for the Committee claim to represent at least "sixty millions of avowed Christians in all parts of the world." The result is no less remarkable, for it shows how the controversies of an older day have passed away. The Calvinist and the Arminian here join hand in hand. The technical language of predestination and justification by faith is dropped. Not a word is said of total depravity or original sin; there is no allusion to the devil; question and answer are silent about hell; everlasting punishment is nowhere named. Similarly the darker features of the older schemes of the atonement are all veiled; there is no hint of substitution; the conception that an innocent Son became the victim of the Father's wrath is quite out of sight. Whatever indefiniteness in some of the modern formulæ may still render such views permissible, it is clear gain that they are not enforced. No child brought up on this Catechism need lie awake half the night in terror lest he should find himself in hell in the morning! The first impression, therefore, which I

derive from its perusal is that the last fifty years have produced an immense amelioration in the theological climate, and the second is that in the next fifty years the Evangelical Free Churches will come to recognise the Unitarians as Christians. The Christian religion is thus expounded.

Q. 2. *How must we think of God?*

A. God is the one Eternal Spirit, Creator and Sustainer of all things; He is Love, boundless in wisdom and power, perfect in holiness and justice, in mercy and truth.

We are then told that Jesus has taught us to call God "our Father in heaven," and that from this name "we learn that God made us in His own image, that He cares for us by His wise providence, and that He loves us far better than any earthly parent can." That is, in brief, the religion of Jesus. The essence of the whole matter is there. Nothing can long keep asunder those who can accept these declarations. Now we know how it is that so many Unitarian hymns have been adopted into Evangelical hymn-books. We have at last arrived, in substance, at the same view of God conceived as the one Eternal Spirit, and His relation to man.

It is quite true, however, that the perception of this deep underlying unity may be hindered for a long time yet by the diversity which other portions of this Catechism imply. The "mystery of the Blessed Trinity" is introduced in Q. 19; but it seems unrelated to the general scheme. The Incarnation and its sequel are treated at much greater length, and the elaborate answer to Q. 11 deserves careful examination clause by clause. The whole of this section of the Catechism seems to belong to a mode of thought incongruous with the fundamental religious conceptions already cited: it is connected, of course, with the cycle of the Messianic ideas to which also belongs the doctrines of the Second Advent (Q. 51) and the resurrection (Q. 50). In these respects the Catechism still clings to the letter of New Testament language. In other cases that position is frankly abandoned. Thus the first "Adam" has vanished; "man" is said vaguely to have been made innocent at first; but the whole of Paul's parallel between the first and second Man is destroyed. I cannot even notice now the ecclesiastical clauses. They belong to the same by-products, and are not essential. But my third and final impression is that while the element of *aberglaube* (as Matthew Arnold called it) is still strong in the Evangelical Churches, the ethical significance of Christianity receives a fulness of recognition never accorded to it in such a document before. In spite of some serious weaknesses, therefore, I hail this Catechism as a most important step forward.

THE REV. JOSEPH WOOD.

From every point of view the "New Catechism" is a most interesting document. It appears to have been compiled with three objects in view: (1) To manifest to the rest of Christendom the substantial theological unity of the various forms of Protestant orthodox dissent; (2) To furnish material for religious instruction in the home and school; and (3) To set up a standard of orthodoxy for the men and Churches belonging to or desirous of joining the Federation. The first two reasons are avowed; the third, which really would appear to be the most

important of the three, is unavowed. Its authors disclaim "authority." But they are men of great influence, and I am satisfied that the Catechism they have promulgated will come to be regarded as an authoritative creed, and will be used as an instrument of pressure to check the growth of liberal opinion. Will any Church be admitted to the Federation which repudiates the definition of a Free Church, or of sin, or of Divine Being, which the Catechism sets forth? In how many Churches will the heresy-hunters be prompted to ask: "Does our minister believe all this?" As a Catechism for use in Sunday-schools it cannot be regarded as a success. With the exception of the sub-section on the ten commandments and the Lord's Prayer, it is not simple enough, nor ethical enough for children. Its phrases bear too much evidence of compromise. It is clear that in many cases there has been a careful balancing of words and sentences and clauses in order to secure a vote *nem. con.* Unanimity is not claimed. Result: Dr. A. may read into some of the answers a good dose of liberalism, while Dr. B. reads into the same answers a stiff dose of orthodoxy.

However, the most important question arising upon the production of this Catechism, published with such a fanfare of trumpets, is this: What is going to be done with it? Is this piece of theological *finesse* to be used for theological pressure?

THE REV. JAMES HARWOOD, B.A.

The Rev. H. Price Hughes, in the current number of the *Contemporary*, is naturally jubilant at the completion of the Catechism, over whose production he has been the presiding spirit. He expected its preparation to occupy ten years at least, and here it is at the end of two. Though it does not claim any ecclesiastical authority, yet the fact that it has been prepared by a council of prominent leaders from all the "Evangelical Free Churches in England and Wales" (except the Society of Friends), who "represent directly or indirectly the beliefs of not less, and probably many more, than sixty millions of avowed Christians in all parts of the world" will, doubtless, cause it to be widely used. We expect it will be found serviceable in the homes and schools for which it is intended, for though the catechetical form of instruction is out of favour just now, yet it has its advantages in the way of definite teaching. A good teacher can make the fifty-two answers (one for each Sunday in the year) when committed to memory, texts for more vivid impressions, while even a poor teacher may be kept on the track. On the whole, the language is simple and the style terse.

With regard to the matter we cannot but admire the skill shown in skating over thin ice. Even within the evangelical fold there are well-known differences of belief, and roomy phrases, therefore, must be found, if all were to be accommodated. What a wide field of controversy, for example, is covered in the answer to the eighth question (Are we able of ourselves to fulfil God's law?)—"No; for although man was made innocent at the first, yet he fell into disobedience, and since then no one has been able, in his own strength, to keep God's law." The student of theology might fairly ask for something more precise than this, but it is not for him

that the Catechism is intended. Its theology is emphatically Christocentric; the doctrines of the Trinity and Atonement are made essential; the Bible "is the inspired record of God's revelation given to be our rule of faith and duty" (a definition which seems to make equally binding, without any appeal to soul and conscience, the Old Testament and the New, and the several parts of each). It is right to add that the ethical side of religion is not forgotten, and that the brief expositions of the Ten Commandments and the Lord's Prayer are very well done.

There have been those among us who resented the exclusion of Unitarians from the "Free Church Federation." Now, at any rate, they will see how impossible it was that room should be found for them in an organisation whose theological limitations are defined in the Catechism. Alike by its silences ("Hell," "wrath of God," "saving blood," "eternal torment," "plenary inspiration," and other old watchwords, are conspicuous by their absence,) and by some of its emphasis the Catechism is significant of important changes. The process that has been at work among the "Evangelical Free Churches" for forty years is not yet at an end, and it may well be that after another forty years' progress the use of this Catechism and the associations that will then have gathered about it will cause serious difficulties. But for a time, at any rate, it will probably serve to draw more closely together the various churches comprised within the Federation.

MR. FREDERICK NETTLEFOLD.

I regard the title of the new Catechism as distinctly misleading, and consider that the word "Free" should have been omitted, or at least qualified; for no church can be really *free* that is bound by a declaration of belief be it a Catechism, Creed, or any other formulary. The title should properly have been "A Catechism for Evangelical Churches which are free of all control by the State, and acknowledge no head but Jesus Christ."

Subject to that objection the Catechism is, in my opinion, a distinct advance on anything of the kind hitherto put forth by the Orthodox Churches. Compromise is of course plainly stamped upon it, and we may imagine what searching of heart there was on the part of those who allowed some of the questions and answers to be "finally adopted without a dissentient vote."

For myself I regard this publication as a temporary expedient; something else will ere long be required to meet the advancing thought of the day, and we may well hope that Churches which now reject any restraint on the part of the State will not then suffer themselves to be bound by a formulary compiled by any Committee however "enlarged."

THE REV. W. COPELAND BOWIE, M.L.S.B.

The significance of the Catechism lies as much in what is omitted as in what is included. Among the things that may be said to have disappeared are the devil, hell, everlasting torments, the wrath of God, miracles (with the exception of the Virgin Birth), the verbal inspiration and infallibility of the Bible; and practically every shred of strict Calvinism. The Godhead of Christ, though implied in two or three places, is not distinctly and

clearly affirmed; and most of the phraseology used about Jesus might be employed by Unitarians. The emphasis placed on the Fatherhood of God, the tender note of love and sympathy which runs through several of the answers, and the importance given to questions of character and conduct, mark a distinct advance on previous catechisms of an orthodox type.

Its defects are manifest enough. Compromise is written on nearly every page. Several of the answers are simply verbiage: they may mean anything, or nothing. There is no firm intellectual grip, no logical sequence in the propositions, such as you find, for example, in the Shorter Catechism. The Church as an ecclesiastical authority, and the Priesthood as the channel of divine grace, are set aside. The theology of the Catechism is apparently derived from the Bible, but it is not clear whether it is the Bible of our Protestant forefathers, or the Bible that is left after modern criticism has done its work. The good and earnest men who compiled the Catechism evidently allowed reason and conscience, the natural emotions and the spiritual aspirations, some freedom of operation: they will probably find ere long that they have set in motion forces of thought and life that will not be content to rest with a great many of the conclusions reached in this Catechism. The definition of a Free Church will require amendment. It must be made to include all who worship God in spirit and in truth. A place will then be found for the Anglican, the Roman Catholic, the Christian Unitarian, the Theist, the Hindu; and many others who, it would seem, are shut out from communion in the Evangelical Churches.

THE REV. JOHN BYLES.

I cannot but think that the leaders of the Free Church Council, in issuing a Catechism, have gone out of their way to perpetrate a blunder. The symbol of beliefs which they have put forth on subjects, so many and so varied, must be of necessity a compromise, and to that extent unreal. It is clear also that the Catechism contains within it that which must alienate the sympathies and awake the antagonism of a no inconsiderable section of thoughtful and inquiring spirits. This is, to say the least, unfortunate, and must be prejudicial to the position of the Free Churches as leaders of thought. Moreover, by the adoption of what is virtually a creed, the Council and the Churches, so far as they are represented by the Council, have to an extent surrendered their position of intellectual freedom and independence of thought, and have so far allied themselves to the very forces they came into existence to oppose. The action taken by the Council is, in my opinion, much to be deplored, and exactly as my sympathies are with the Council, and with the work they are seeking to accomplish, do I personally regret it.

THE REV. W. G. TARRANT, B.A.

Notwithstanding the ambiguities in the wording of the new Catechism, and notwithstanding the ambiguity of its silence on matters of importance, I agree with those who on the whole congratulate the evangelical brethren on their manifesto. If it fences Unitarians out, it takes in a good deal of the light that we rejoice to

spread, especially as to the divine Fatherhood, and the practical aims of Christianity. And although the signs of verbal adjustment, not to say trimming, are in places painfully obvious—painfully to people who are accustomed to the straightforwardness of independent thought—the Catechism records in a remarkable manner the progress of catholicity of temper among the sects, and the desire for the widest practicable brotherhood.

CULTURE AND LIFE.

"Such a to-do! They tried me with their books; Lord, they'd have taught me Latin in pure waste."

—FRA LIPPO LIPPI.

WHEN a coxcomb asked Confucius how many stars there were in heaven, he told him that he minded things nearer. This was a most refreshing answer, for true it is, and sad, we think, that learning and culture do, in the majority of cases, take a man farther off in the direction of the stars rather than bring him nearer to us. Indeed the chatter for culture tends to become even more disgusting than the chatter against it, as the latter is only contemptuous, while the former is distinctly cruel, as well as contemptuous. Both are forms of cant arising from a half-view; Dr. Pangloss and Dick Duberly each thinks himself the representative man. How manifest is this state of affairs in many of our churches. Of course, in many cases the minister is not a man of sound learning. Half the curates do not know their Hooker or their Barrow and Butler, but only flimsy hand-books on them; but in cases of real culture and learning there is often for all of it a great gulf fixed between the pulpit and the pew, or at least the free seats. Learning does not realise itself in enlightenment; culture does not become eyes to the mentally blind, or feet to the spiritually lame. At first sight, perhaps, this is not much. The parson drones on and the people doze placidly; and, in the words of the poet, "Nobody seems one penny the worse." But it is time that tells: and it is pitiful enough now when on all sides the people who have not been able to grasp the ideas of religion are going back to the things of religion—the toys of their childhood.

Abraham Hayward, in his admirable little preface to his translation of "Faust," speaks of the "peculiar, truly great, and principal direction" of that work as being "the establishment of peace between the Real and the Ideal." We do not need to be reminded that "Faust" was the production of the great Apostle of Culture. Epictetus compared the philosopher's lecture-room with a surgery, to which one came with an abscess and another with a dislocated shoulder, and the philosopher was there, not to string together fine sentences, but to do the work of a surgeon—so did Socrates, so did Zeno.

Jesus Christ was largely Jesus Christ because he went straight to the heads and hearts of the people. Luke seems to have written his life on the distinct understanding that it was worth writing because he did this. Perhaps Jerome was right when he said that Jesus Christ is vulgar to a *Saturday Reviewer*, which is to say that the main question of those who chatter about cultivation is: "Is not this Joseph, the Carpenter's son?"

The intellect and the heart must be united. Away with those meddlers who

are perpetually getting up to forbid the banns! The words that come from the head want to be warmed in the heart's blood first. A purely intellectual age may be a very narrow age. The eighteenth century thought poetry had realised perfection in Mr. Pope, who, for all his cleverness, was so destitute of ideas that he had to steal his philosophy from Bolingbroke. Swift is, of all the writers of that age the strongest thinker, and he is the plainest writer of prose. Its wretched artificial poetry was banished by a new poetry which came more from the heart than the head. Lecky, in his history of that century, discussing representative government, states that the most highly educated electorate does not necessarily argue the realisation of the broadest policy, and he gives, as an illustration, Oxford and Cambridge, which have been throughout history the steady opponents of political progress.

Our culture is too narrow; our learning savours too much of the cloister; it does not take in the great industrial world. The Gospel according to Adam Smith is as worthy of study as the gospel according to anybody else. Nature conquers in the end, and we cannot improve nature without knowing it and its development. It was the natural feelings of the mother which overthrew Augustine's diabolical theology pertaining to unbaptised infants, not the arguments of textual commentators. It was not the ordained preachers of peace who reduced European wars, they increased them; it was the merchant class which saw that wars disturbed the markets. In a certain sense Lowell was right in saying that Carlyle was a bad historian because he looked upon the people as a "mob without volition." Many of the ideals which learning and culture have afterwards explained and expanded and, so to speak, sublimated, had their origin in new habits of thought and changed ways of looking at things, brought about by the fact that industrial activity drew men into practical contact with all sorts of people.

Have we, then, nothing to say to the men who are doing with the hand, or the men who are doing with the heart, what we are trying to do with the head? Cannot the three be united? The brotherhood of man is not only ideal, it is real. Platitudes in the pulpit only make it more far away; it has been going on, developing in history unconsciously. If our culture and learning make us realise this, as they ought, then ought they to bring us into the deepest sympathy with every variety of life.

R. H. U. BLOOR.

Trowbridge.

MEMORIAL WINDOW TO THE LATE MR. CHARLES WOOLLEN.

A most impressive service was held at Upperthorpe, Sheffield, on Sunday morning last, conducted by the Revs. John Ellis and George Knight, in dedication of a window to the memory of Mr. Charles Woollen, whose devotion to our cause will not easily be forgotten by this generation. The window is the work of the eminent artist, Mr. Henry Holiday, of Hampstead, a frequent exhibitor at the Royal Academy. The subject is "Charity," symbolised by a graceful figure carrying a little child on her arm and leading an older one by the hand. It is depicted with the careful draughtsmanship and

rich colouring characteristic of the artist, and is wonderfully suggestive of the spirit of the text "Now abideth Faith, Hope, Love—these three—and the greatest of these is Love." It bears the following inscription:—

To the glory of God and in memory of Mr. Charles Woollen, 37 years a Trustee of this Chapel, who died April 11th, 1898, aged 82 years. This window is erected by his friends and fellow-worshippers as a loving memento of his genial life and devoted labours.

The devotional part of the service was conducted by the Rev. JOHN ELLIS. Special hymns were sung. The lessons were 1 Cor. xii. and xiii. At the conclusion of the second lesson Mr. Ellis said:—This magnificent hymn of love, which at all times appeals to the best in us, is especially impressive this morning as we assemble to dedicate this beautiful window to the memory of our departed friend, Mr. Charles Woollen. This Scripture was very dear to him. In its spirit he sought to live. He caught its glow. Its spirit was expressed in his genial life. Love was at the heart of his transparent good. Love was the fount of his unbounded generosity; love was the motive of his devoted labours; love enabled him to bear, with a stout heart, troubles that would have weighed many another man down. He was a conspicuous example of one who was sustained by love—love of God and love of man. As we gaze, from week to week, on that symbolical figure, we shall call to mind the virtues of our friend. May it serve to rebuke our narrowness, our want of sympathy, our indifference, our indolence; may it shame us, if it do not win us, into more strenuous endeavour to exemplify the beauty of our faith in earnestness of life. Friends far and near have gladly contributed to the cost of our memorial in token of their admiration of a beautiful soul. Those of us who assemble for worship within these hallowed walls do not adequately dedicate our gift unless we at the same time dedicate ourselves anew to truth, to duty, to religion, in the spirit of love; unless we seek, as he did, to refresh our spirits at the fount of life in the fellowship of common worship: unless we go out from prayer, as he did, to the higher service of humanity. Let the lesson of his life sink into our hearts. Let our symbol remind us that—"Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. Now abideth these three, Faith, Hope, Love, and the greatest of these is love."

The Rev. GEORGE KNIGHT preached from the text 1 Cor. xiv. 1, "Follow after Love," and in the course of an address, which paid a high tribute to Mr. Woollen's career and life, said that the window expressed the appreciation of the many people who knew him, for qualities which won widespread admiration and confidence, and which made Mr. Woollen a power for good among them. It was the witness of an unselfish life, devoted through evil and good report to the furtherance of his faith. His career was an example which they would do well to follow. "This to his memory, for we held him dear."

THOUGH one but say, "Thy will be done,"
He hath not lost his day
At set of sun.—Christina Rossetti.

PROVINCIAL LETTER.

LONDON.

It was one of Bismarck's favourite sayings, I believe, that "You can't make bread out of barm alone." Neither can churches be made out of mere agitation, revivalism, "forward movements," or any other sort of special effort. It is the general effort that tells; if that is strong and wise and persistent a little spurt of enthusiasm will hurt no one; even a great spurt (if one could see it) might be risked pretty securely. Just now, unless I am mistaken, it is the general work, rather than anything special, which occupies the attention of our London churches; although, as I shall show by-and-by, there are indications of a forthcoming great effort which will demand all the energy and enthusiasm of our people. Meanwhile, steady, straightforward congregational work is the prevailing order of the day. The prospects differ, of course, according to the conditions, here and there brighter, yonder duller; but no prospect is bad where in the church there are faithful people and a faithful leader, who are doing together the good work given to them to do, whether by popular measurement it is called large or small. It has been my good fortune to see something of the work at many of our churches, and to hear of others. It is good work that is going on, generally; and in some places, any thoughtful person seeing the facts—all of them—must say it is very good work.

To refer to one branch only—the Sunday-schools appear to be, on the whole, conducted intelligently and effectively. Experts will at once say: "Have you as many teachers as you want? Are they persons properly equipped for their duties? Are the children not only attracted in early years, but kept in touch as they grow up? Are the schools really 'nurseries' for the churches?" To all which the reply must, I confess, be a guarded one; but at any rate, it will not be a discouraging one. More teachers are wanted at several schools, if not most; and when the "grace of God" really touches some of our well-to-do young people, and they become aware of what their life was meant for, they will cheerfully follow the example of a goodly company of their class who are devoting a little time—or more—week by week to this work. As to retaining the elder scholars and making Church members of them, I have no means of speaking confidently about more than a few places. I do not think that the congregations, as a whole, are much recruited from the schools; but some very active members do come to us in this way.

I am persuaded that, in London, it is becoming more and more necessary to concentrate attention on the Sunday's work among our young people. Classes, institutes, and other educational agencies abound, and the children who formerly came to evening classes and societies connected with church or chapel are finding their way, in increasing numbers, to these more public institutions. In so far as they find greater means there for intellectual or manual training, we must rejoice for their sake and for the sake of the whole community; but the need of moral and spiritual training remains as urgent as ever. If their week-nights are less at our disposal we must make their Sundays the happiest, most helpful possible.

A feature of our congregational life which is more noticeable just now, I think, than at one time, is the interest shown by our churches each in the work of the others. On the North side there have been some pleasant gatherings of members from different congregations; in the South organised effort in this direction has been less evident, but a fairly large roll could be drawn up of friends who occasionally visit other congregations than their own, and of some pluralists who give a good deal of time to social and benevolent work in connection with several of our churches. I hear of one congregation in the West sending out wholesale invitations to brethren in the faith for a forthcoming social meeting. The East has its examples not wholly dissimilar. The idea is good; it need cost but little money, and only asks a bit of wise and kindly brotherly activity on the part of the organisers.

If the omens are to be trusted we shall shortly have much more to chronicle in the way of united effort among the congregations shortly. Readers of THE INQUIRER have already heard much about the project of a *Great Bazaar*—they will hear more yet. I have good friends who are sorry to think so. "Steady congregational work?" Yes. Even "Forward Movements" now and then; but a *Bazaar*? The situation, unique in many respects, recalls something of what happened when it was proposed to hold a meeting of the Triennial Conference in London. The gravest doubts were expressed, not by the indolent or apathetic, but by some of the wisest and most loyal workers amongst us. It was "all very well" for Manchester or Liverpool, or Birmingham, or Leeds. Those people in "the provinces," you know, they can do these things; they are not so distracted, not so *blasé* as Londoners; besides, there are more of them. So ran the remarks of the wise and prudent. Courage, courage! Then the thing got done, and done well (so Londoners modestly thought), and as for numbers, was it not written in the book of the chronicles (to wit, THE INQUIRER at that date) that the gathering of Unitarians and their kin was the largest on record in this hemisphere since the days of Pentecost? *Adsit omen!*

I understand that one of the steadiest currents adverse to the project springs from a desire to do the thing required—namely, to raise a sum of money adequate to the demands of pioneer and missionary work in this great city, by means less "mixed" than a bazaar offers. Why not a well-organised, widespread subscription, say of "Five Thousand Guineas"—or "Fifty" if a national building fund is preferred—on the lines of the centennial funds now being raised by several groups of churches—Methodist and others? I do not see why such a fund should not go hand in hand with the work of the bazaar. *E pluribus unum* was ever our motto. Let not him that prefers one method despise the other. As to the bazaar, it will be what we make of it. I have seen bazaars that under the name of "sales of work" included some remarkable, or even questionable, things. On the other hand, I was recently at one such function where there was good work to buy, some "lovely as a dream"; there were good workers, true ladies to do the selling; and the buyers seemed to count it a privilege to part with cash under such conditions. Well, whatever we shall

make of our bazaar, the long and the short of it is, the Committee is at work, all sorts of plans and proposals are being mooted, the date and place are as good as fixed; and there is good hope that, when a few more points have been duly considered as to the scheme under which the expected fund will be applied, the case of the promoters of this most important work—being an excellent case—will be endorsed by the handsome backing of those kind and generous friends who have never failed the good cause in times of need.

Allusion has been made to the "Forward Movement" work. Special courses of Sunday evening sermons have taken place in a fair number of our churches, and others are arranged for the spring. Very encouraging reports have been sent from different quarters. Amongst them I may mention Kilburn, Wood Green, and Forest Gate. At the last of these the Rev. H. W. Perris began his ministry in October, and the prospects are decidedly better than in any previous stage of this new church's history. His Forward Movement sermons attracted a great deal of notice and were well reported. The Committee entrusted with the financial support of these operations at the different churches secured the services of the Rev. T. E. M. Edwards, missionary agent of the London and S.E. Provinces, and under his direction some seventeen services in all have been conducted by different ministers at Ealing and Walham Green, districts where we have no church at present. The numbers attending have not been large—sixty or under. At Ealing, however, nearly half the expenses were saved by well-sustained offertories; and at Walham Green some welcome signs of interest presented themselves. If there were only funds enough much more might be done.

Funds—and men. Work outside the regular congregations has been unfortunately hampered lately by the rather serious disabling of several of our ministerial brethren. Their places have had to be filled, and this has taken away from the available stock of preachers. I am glad to say that the Rev. J. Harwood, of Brixton, is now in full work again, the Rev. George Carter, of Peckham, is progressing well, and expects to be in his normal health quite soon, and the Rev. F. K. Freeston, of Kensington, is steadily, if slowly, getting strong again. At Hackney an important church is pastorless, but it is hoped a settlement may soon occur. Readers of THE INQUIRER will be interested to know that the Editor who discourses to them, his invisible congregation, week by week, has been an invaluable ally in our pulpits in this somewhat difficult period. W. G. TARRANT.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bedfield.—On Wednesday evening, the 4th inst., the Christmas-tree party was held. The school children and a large number of adults were present, also a party from Framlingham. On Sunday evening a lantern service was held.

Birmingham: Hurst-street.—The Christmas and New Year treats to the poor and the social gatherings have this season imposed a very heavy, but cheerfully borne, strain on the mission staff. The treats to the poor have included a Christmas Eve distribution of home comforts, clothing, &c.; a

special distribution to distressed military veterans, a Christmas breakfast and gift for destitute children, a tea, entertainment, and Christmas tree for crippled children, a dinner and New Year's gift for aged poor men and women, a tea and gift for Girls' Sewing Club, and a Cinderella party for slum children. In this way, and including 860 children clothed under the auspices of the Police-Aided Association for Clothing Destitute Children, some comfort and Christmas cheer has, through the agency of the mission, been provided for not fewer than 2,600 people. The social gatherings of the mission workers have included tea parties, entertainments, Christmas trees, &c., for separate gatherings of the Sunday-school scholars, the adult class, the P.S.A., the Band of Hope, the congregation, the mothers' meeting, &c., attended in the aggregate by about 1,500 persons. An interesting feature of the teachers' meeting was the presentation by Mr. W. J. Clarke, on behalf of the Teachers' Society, of a handsome family Bible, together with an illuminated address, to Mr. W. W. Sorrell, on his unavoidable retirement from the work of the Sunday-school, after having rendered valuable and conscientious service as scholar, teacher, superintendent, vice-president, &c., for a period of upwards of thirty years. The New Year services, on the 1st and 8th insts., attracted very large congregations, the chapel being filled at each of the three services which are now held every Sunday.

Bolton: Unity Church.—The annual Christmas party was very successful, over 400 assembling for tea on Saturday, Dec. 24, after which an entertainment was given. On Jan. 2 the Hon. Mrs. Klein, of Liverpool, opened our twenty-first annual Christmas Fair and Sale of Work, and it was gratifying to note the presence of a number of those who attended the first fair held in the old buildings in Commission-street. On Jan. 3 the Fair was again opened by Mr. J. J. Bradshaw, F.R.I.B.A., of Bolton. The sum of £302 was raised, which will go towards current expenses and the liquidating of the debt of £250 on our new school premises.

Brisbane.—The following letter has been sent to Miss E. Burditt, by Mr. Horace Burditt, of Birkenhead, Corinda, near this city, Nov. 23, 1898:—"You will be pleased to know that I am now corresponding with Mr. Lambley, of Melbourne, who has sent me a packet of Postal Mission pamphlets, which I am distributing gradually to such as appear likely to be interested in them. I have it in my mind to see if a monthly meeting of Unitarians can be arranged, in the hope of forming an informal congregation. If we can do this, Mr. Lambley says he will try to pay this colony a visit. One or two residents at Bundaberg have been writing to Mr. Lambley about organising a congregation there. I fear this is premature, and have suggested commencing with the Postal Mission. I receive a few copies of each issue of the Melbourne Unitarian magazine, called *Month by Month*, and send a copy to the editor of the *Bundaberg Star*, who has leanings in our direction. It seems not unlikely that when any congregation is started in Queensland it will be more likely to be at one of the country towns rather than at Brisbane, where people in business are seldom resident in or near the town. The same causes militate against the formation of one that caused the break-up of the old congregation at Little Carter-lane, in London, of which chapel my father was a trustee."

Bristol.—In the course of his twenty-second annual address at Lewin's Mead on the lessons of the "Dead Year," the Rev. A. N. Blatchford recalled the names of the most celebrated men who had died, including Prince Bismarck and Mr. Gladstone, between whom a striking contrast was drawn. After referring to the wars of the year, Mr. Blatchford said: "And yet a worthy memory of the dead year fills us with the spirit of hope as we ask again the anxious question whether war must for ever be the final arbitrament between contending peoples. For lo! out of the simple and sincere and humane heart of the young Lord of Russia and her myriad legions has risen in sweet solemnity, the generous and the glad response that it need not be, and that, God helping him, it shall not be—and so from his pinnacle of military power he bids his brother rulers, and urges all the nations, to reason together over the awful waste of life, of talent, and of wealth so sadly signified by the tramp of Europe's armed millions—to curb the ruthless spirit of war, and give to industry the wasted powers of a wearied and a poverty-stricken world. To the sacred plea of peace on earth, the heart and influence of the young Emperor are nobly, unselfishly, and spontaneously offered. Who is there who loves his kind, seeks ever the faithful discharge of that second of Christ's commandments, and tries, at least, to love his neighbour as himself that will not pray for a blessing on such a thought, and such a purpose?"

God grant that the kind young ruler's prayer may find a loyal and an answering echo in the minds of the captains of his legions, and the masters of his ships, for these are verily they with whom, at first, it lies to give effect to their young Sovereign's most beneficent intention. Wide may the sweep of his generous thought extend, and warm and unreserved be its welcome in the heart of every potentate, and in the homes of every State; and amongst them all what people should hail them more gladly, or more willingly than our own?"

Bridgwater.—On Monday evening last a large gathering of the Sunday scholars took place at the Northgate Hall, at tea, and afterwards the scholars were joined by a number of friends, members of the congregation, and parents. The Rev. T. P. Broadrick presided, and a very enjoyable evening was spent. The prizes, numbering twenty-nine, were distributed by Miss Spiller, who urged an increased attendance at the school and morning service.

Brighton.—On Monday, Jan. 9, the Sunday school party and distribution of prizes was held when the lecture hall was crowded by the children, their parents, and members of the congregation. Over twenty prizes were awarded for regular attendance and good conduct. Silver brooches were given to two girls—sisters, who had not missed a single Sunday for three successive years. Through the kindness of Mr. Charles Green we were able to have a very enjoyable entertainment. It being the twenty-first anniversary of the school, every child received a small present, besides the threepenny pieces kindly sent every year by Mrs. Dobson. Hearty thanks were given by the children to Mrs. Dobson, Mr. Green, the Rev. Alfred Hood, and to the teachers.

Cirencester.—Wednesday, Jan. 4, was a day of festivity for the children and friends of the Sunday-school and choir. Besides a bountiful tea there was the usual Christmas-tree. Prizes were distributed by Mrs. Austin.

Clifton: Induction of Rev. J. Warschauer.—Last Sunday, Jan. 8, the Rev. J. Warschauer, M.A., Oxon., began his ministry at Oakfield-road church, preaching in the morning on "Spiritual Sufficiency," at night on "Spiritual Authority." On the preceding Friday afternoon an induction service had been held, when the Rev. A. N. Blatchford, B.A., offered the dedicatory prayer, while the Rev. Professor Estlin Carpenter, M.A., of Manchester College, Oxford, and the Rev. Charles Hargrove, M.A., delivered the charges to the congregation and the minister respectively. Professor Carpenter who had, more than thirty years before, begun his ministry at the same church, asked his hearers to consider the church in three different aspects—namely, in relation to its own members, to the world, and to the other churches around them. He begged the congregation to give their new minister their confidence, and to extend to him the same patience and goodwill which he himself had enjoyed among them a generation ago. A church must never forget its mission—the spread of righteousness and the warfare against evil; let them not offer to God a worship that cost them nothing. Their minister was to have full freedom of utterance, even though his opinions on the pressing questions of the day might not always be theirs. Lastly, let them be steadfast in holding and proclaiming their own form of faith and encourage their minister to expound it, and jealousy and suspicion on the part of other communities would die away in time. Mr. Hargrove, in addressing the minister, spoke of the glorious calling to which he was devoting himself: well might his soul magnify the Lord, and his spirit rejoice in God as he contemplated his duties! There was scarcely any rest, Mr. Hargrove continued, to pronounce a warning against anything in the nature of priestly assumption—they were not priests, but ministers, called to serve, not to "lord it over God's heritage." They had to remember this, and not merely to please themselves, or do and say just what commended itself to them, irrespective of the wishes of their congregation. Yet neither were they to forget that they had been appointed to the office of teachers, on the ground that their training had given them a special knowledge on certain subjects—a knowledge which qualified them for the expression of definite opinions on those subjects. In this respect, and in this alone, was there a distinction between clergy and laity—just as they themselves were "laymen" as contrasted with any other specialist, be he doctor, lawyer, or engineer. They would not be truly serving their congregations by always falling in with their views, expressing agreement when they did not feel it, or telling them their conduct was good and noble when it was not. Coming to controversial preaching, he remarked that it was easy—and not always unpleasant or avoidable—work; but by establishing their own tenets, demolishing those of others, and acquiring a fame as debaters, they would not fulfil

the chief duty of the ministry, which was the raising up of souls to a sense of the divine, to influence the lives of their hearers for good, to inspire them with faith and trust in God. Let the new minister aim at this, and his ministry would be a true success.—There was a large attendance, and the church was prettily decorated.

Dukinfield.—On Saturday last the Old Chapel congregation gave their annual treat to the aged people of the district, without distinction of sect or party. Four hundred and twenty persons sat down to a sandwich tea, and were waited on with loving care by our Sunday-school teachers, who also provided a very bright and interesting entertainment. The Rev. H. S. Tayler took the chair, and spoke words of cheer to the aged guests. There were ninety-six persons between the ages of 60 and 65 years, 131 persons from 65 to 70, and 172 from 70 to 80, and 21 persons from 80 to 90 years of age. Many of the guests were poor, and expressed themselves deeply grateful for the kindness shown them. On Saturday, Dec. 31, the annual congregational party was held. Three hundred assembled. After tea the chair was taken by Mr. James Kerfoot, chapel warden. In addition to the minister's address the Rev. H. E. Dowson also addressed the meeting. The scholars' Christmas party was held on Monday, Dec. 26. Five hundred scholars and teachers were present. The various dialogues were repeated next evening for the benefit of the parents and their friends.

Ilkeston.—We had a visit from the Rev. Promotho Ioll Sen on Sunday, Dec. 4, when he preached to a good congregation, who were much helped by his discourses. On the following Thursday he took part in a course of lectures on "England's Empire," lecturing on India. On Dec. 29 we had a visit from Professor Carpenter, who lectured on "How to Read the Gospels," which was reported at length in the local papers. Our annual school party was held on Jan. 4, and prizes were awarded to scholars and members of the choir. The report read by Mr. Smythen showed the school to be in a satisfactory condition, with an increase in the number of scholars. We had a small sale of work in November and realised £5. We propose holding another bazaar on April 19 and 20, in the hope of raising sufficient money to clear off the debt, arising from the alterations to our chapel.

London: Essex Church.—Many London friends will be glad to hear that Professor Estlin Carpenter will preach at Essex Church to-morrow, and also on the Sunday after.

London: Lewisham.—The meetings of the Literary and Scientific Society for the second part of the session 1898-9 were resumed on Jan. 9. Mrs. G. W. Hodgson (our organist) provided an excellent programme for a musical evening, and there was an appreciative audience of more than a hundred people.

London: Peckham.—At the Band of Hope meeting on Friday, Jan. 6, a pithy spirited address was delivered by Mr. Jas. Ritchie, Secretary of the Lambeth Band of Hope Union, and on the same evening a New Year's Devotional Temperance Service was conducted in the church by the Rev. W. G. Tarrant, who in a thoughtful earnest address urged the necessity of continuous work in every good cause.

London: Welsh Services.—Owing to the majority of the members attending these services at the Council Room, Essex Hall, having gone on a visit to the Principality over Christmas and New Year's Day, there was no service held on those two Sundays, but they were recommended last Sunday, when there was a very good attendance. Mr. Delta Evans delivered a very able address on "Object in Life," based on Eccles. ix. 10. The musical part of the service was made more attractive by having the use of the piano which has been lent by the B. and F.U.A.

Manchester: Bradford.—The annual scholars' party and prize distribution was held Jan. 7, when over 200 scholars were provided with tea. The after meeting and entertainment was presided over by the minister, the Rev. W. E. Atack. The prizes were distributed by Mr. G. H. Leigh, of Monton, who expressed his pleasure at seeing so many bright faces and knowing of their excellent attendance and behaviour during the year. He said he hoped the time would not be far distant when they would be removed from the cramped quarters they now occupied, and placed in a more suitable and commodious building, which the rapid expansion and development of the work required.

Moretonhampstead.—Through the kindness of Mr. Bowring the Sunday-school had its annual Christmas treat on Dec. 27. Mr. Coniam presented a Christmas-tree, and many helped to make the party a success.

Paisley.—A social meeting and limelight entertainment was held Jan. 5. After tea, the lecturer, Mr. T. H. Taylor, L.D.S., took his audience in

imagination upon "A Tour through Northern and Eastern France with a Camera." On the motion of the Rev. A. C. Henderson, B.D., a vote of thanks was awarded to the lecturer. An excellent programme of songs and recitations followed.

Pontypridd.—The Rev. Stopford A. Brooke preached here on Monday night to a congregation of between five and six hundred, who sympathetically listened to and highly appreciated the eloquent discourse. At the request of the members of the Unitarian Church the English Congregational Church was kindly lent for the occasion, and their organist presided at the organ; the singing was hearty and general. The *South Wales Echo*, an evening paper, published at Cardiff, in commenting upon the above, states that "They are letting in the New Year very well at Pontypridd by a display of Christian brotherliness and tolerance that is good to see. . . . I am pleased to see this tribute to the right of free belief, and this mark of respect also to the scholarly Stopford Brooke, who is one of the foremost literary critics of the day, and whose fame as a preacher is equally great as his popularity as a writer on English literature." The *Glamorgan Free Press*, besides inserting a portrait and a short biographical sketch in a leaderette, says: "Dr. Stopford Brooke is a prophet of the first rank, a seer who penetrates below the superficial distinctions into the heart of humanity, a man with a message instinct with faith, hope, and love, a message of life and joy."

Reading.—On Thursday last a social meeting connected with the Church Guild was held in the Assembly Rooms, Bridge-street. There was a good attendance, about 70 being present. The proceedings were entirely of a social character, part-songs (by the choir) and other vocal and instrumental music, which, with recitations and conversation, made a very pleasant and successful meeting.

Rochdale.—The New Year brings the first half of the winter's work to a successful termination. The annual sale of work opened by the Mayor had for gross receipts £138. At the Christmas party 600 persons were present; many more were unable to gain admission and the entertainment will be repeated. The Rev. T. P. Spedding has delivered a series of six week-evening lectures on his visit to the Holy Land. The lectures were illustrated by 300 slides, nearly all of which were from Mr. Spedding's own negatives. At the prize distribution eleven scholars qualify for silver medals awarded for three years' complete attendance; three others for gold medals, representing seven years' complete attendance; and certificates will be given to one scholar for twelve years', and two others for ten years' unbroken attendance. Eighty-three prizes for attendance have been won. The scholars' averages for 1898 are 136 morning, and 259 afternoon.

Sidmouth: Welcome to the Rev. W. Agar.—In order to welcome the recently-appointed minister—the Rev. W. Agar—a *soirée* was held on Wednesday evening, the 4th inst., in the schoolroom, to which members and friends were invited, and although the weather was somewhat unpropitious, about one hundred were present. Mr. Dennis B. Squire occupied the chair, and amongst others present we noticed the Rev. H. Gow (Leicester), Rev. T. L. Marshall, Dr. Leon, Mrs. Goodwyn Barmby, Mr. Hunter, Mrs. Velland, Mr. Isaacs, Dr. Jolliffe (New York), Mr. and Mrs. Haslam (Bolton), Mrs. Poynting (Birmingham), &c. The Chairman, in opening the proceedings, stated that they were met together to give their new minister a welcome, and said it was a great satisfaction to him, as he thought it would be to others, to have another minister amongst them after a lapse of six months. Referring to the Sunday-school he was pleased to see they had so many scholars, and to find it in such a satisfactory condition, thanks to the untiring energy of the ladies who taught them. He moved a vote of cordial welcome to the Rev. W. A. Agar on settling amongst them, and expressed the hope that he might long continue to be the minister of their congregation. Mr. G. Isaacs seconded. He had known the congregation for a long time and during that period they had had only three ministers, which showed they got on well together. He then amusingly related the condition of the old chapel when in its thatched state, and referred to the many improvements since effected. The Rev. T. L. Marshall, in supporting the resolution, said he was himself only a retired minister and a recent comer to Sidmouth, but he thought he might venture, on behalf of the ministers of the district, to give a cordial welcome to Mr. Agar. He referred to the happy diminution of sectarian antagonism, pointed out that their work was not dogmatic or controversial, and expressed a hope that Mr. Agar would cultivate friendly relations with all denominations as he himself had in his former ministry. He was glad to find the congregation and school in so satisfactory

a state. Mr. Wood, a member of the congregation, having added a few words of welcome, the Rev. H. Gow said he had known Mr. Agar as a brother minister at Leicester for some time and congratulated the Unitarians of Sidmouth most sincerely on having him amongst them. The motion was carried with acclamation. Mr. Agar said he should have been pleased had they allowed him to come amongst them in a quiet way, but at the same time he was grateful to them in for the kindness they had shown him. From the first he had received a warm reception, and he liked people who showed the warmth of feeling which was expressed that evening. He was pleased that his old friend had come and given him God-speed. With such a warm welcome and such a beautiful place as Sidmouth to live in, if a man could not do well and be quite happy there must be something wrong, and if he did not succeed they must put it down to failure on his own part. He trusted they would become united and all work together as one man. His chief work was to join, if he could, rationalism—a free rationalism—with reverence, and he was willing to help in anything that would further any good cause in the town.

Yarmouth.—The Rev. W. Rodger Smyth last month delivered a lecture on "What has Christianity done for Man?" The report of his remarks, which was published in a local journal, led to an interesting public correspondence, in which the Unitarian contribution to the work of Christianity was defended by Mr. Smyth.

OUR CALENDAR.

SUNDAY, JANUARY 15.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermundsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. J. E. CARPENTER, M.A.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, of Trowbridge.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAVES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Bearing our Cross." Evening, "What is a Church."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONG.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Morning, "The Authority of the Prayer Book."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead Unitarian Church, Plumstead Common-road, 11 A.M., Rev. L. JENKINS JONES, and 6.30 P.M., Rev. W. G. TARRANT, B.A.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M., Rev. L. JENKINS JONES.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Bank-street, North Shore 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. W. BIRKS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. T. W. FRECKELTON.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Apostles' Creed."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. G. R. BURDEN.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. G. R. BURDEN.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSKY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLS.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. DENNIS HIRD, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—Jan. 15th, at 11.15, Dr. WASHINGTON SULLIVAN, "Is Socialism Ethically Defensible?"

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—Jan. 15th, at 11.15, HERBERT BURROWS, "The Soul of a People; The Yellow Man and the Caucasian."

UNITY CHURCH, ISLINGTON.

A LECTURE in connection with the Literary Society will be given in the above Church on THURSDAY NEXT, JANUARY 19, by Dr. W. R. WASHINGTON SULLIVAN, on "Cardinal Newman's Theory of Belief."

Chair to be taken at 8. Friends invited.

SITUATION wanted by highly respectable young lady, aged 25, as COMPANION or LADY HOUSEKEEPER. Could assist with children; cheerful, musical; thoroughly understands household management; plain and fancy cooking. First-class references. Salary as may be arranged.—Apply first, W. R. INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED, a Lady, who in return for a comfortable home, with board and laundry, would assist a Mother with two young children and in light household duties. General servant kept. References exchanged.—Address, H., THE INQUIRER Office.

THE SUNDAY SCHOOL ASSOCIATION.

A Special Fund for Providing Sunday-schools with Books.

FIFTH LIST OF DONATIONS.

	£	s.	d.
Aspden, Miss, London	...	10	0
Crook, Mrs. Joseph, Bolton	...	1	0
Elson, Jos. S., Hull	...	1	0
Greenhow, Mrs., Leeds	...	1	0
Holt, Mrs. George, Liverpool	...	5	0
Holt, Miss E. G., Liverpool	...	5	0
Martineau, the Misses M. C. and C. A., London	...	2	2
Thompson, Geo. Carslake, Penarth	...	1	0
Turner, F. W., London	...	1	0
X. Y., Leeds	...	0	5

Amount acknowledged previously ... 18 0 6
... 320 5 0

Total ... £338 5 6

Contributions should be sent to the Treasurer, Dr. W. BLAKE OGDERS, at the Offices of the Association, Essex Hall, Essex Street, Strand, W.C. Jan. 11, 1899.

Manchester Domestic Mission.

On MONDAY, JANUARY 23rd, 1899, a MISCELLANEOUS RECITAL will be given by Mr. JOHN HARWOOD, in the MEMORIAL HALL, ALBERT-SQUARE, MANCHESTER, for the BENEFIT of the DOMESTIC MISSION FUNDS. To commence at 7.30.

Front seats, 2s.; second seats, 1s.

KING'S LYNN FREE CHRISTIAN (UNITARIAN) CHURCH.

A BAZAAR will be held in the Schoolroom. attached to the Church on the 25th and 26th of JANUARY, with a view to providing Funds for necessary Church Repairs, Clearing off a Debt due to the Treasurer, and putting the Church into a better financial condition.

The Mayor of Lynn (J. T. BUNKALL, Esq.) has kindly consented to open the Bazaar the first day.

Contributions in Money or Goods will be gratefully acknowledged by the Minister,

REV. G. LANSDOWN,
Lake-road, King's Lynn;

or the Hon. Sec.,
MR. F. A. BUSH,
16, Coronation-square, King's Lynn.

A MOTHER wishes to place her daughter in a nice family as LADY NURSE to young children, or useful companion. Domesticated and thoroughly experienced in the care of children.—Mrs. STEELE, Glenholm, Burgess Hill, Sussex.

MARRIAGES.

THOMAS—EVANS—On January 9th, at the West Grove Unitarian Church, by the Rev. Stopford A. Brooke, M.A., LL.D., the Rev. J. M. Lloyd Thomas, of Liscard, Liverpool, to Alice, youngest daughter of the late David Evans, J.P., of Bodringall, near Pontypridd.

WILDE—THOMPSON—On January 2nd, at the Unitarian Church, Atherton, near Manchester, by the Rev. J. J. Wright, Harry Barnett, eldest son of Henry Wilde, to Lizzie Alice, eldest daughter of David Thompson, all of Liverpool.

DEATHS.

BACKSHELL—On the 10th January, at his residence, 19, Burghley-road, Highgate-road, N.W., after a long illness, Samuel Price Backshell.

BARMBY—On the 9th inst., after a few hours' illness, Beatrice Helen, youngest daughter of the late Rev. Goodwyn Barmby, and of Mrs. Barmby, of Mount Pleasant, Sidmouth.

DAVIS—On January 11th, at Almswood, Evesham, Minna, widow of the late Rev. David Davis, aged 76 years.

WILLMER—On January 9, at 20, Lorne-road, Oxton, Birkenhead, in her 84th year, Jane, widow of the late Charles Willmer. Was interred at Flaybrick-hill Cemetery on Wednesday, the 11th inst.

IN MEMORIAM.

STARLING, Rebecca Susanna, died Jan. 11th, 1898.

Schools, etc.**CHANNING HOUSE, HIGHGATE,
HIGH SCHOOL FOR GIRLS,
AND BOARDING SCHOOL.**

For the daughters of Unitarian Ministers and others.

London Matriculation, English, Latin, French, German, Mathematics, Science, Elocution, Greek, Drawing, Class Singing, Dressmaking, Cookery, Calisthenics, Playground, Swings, Cricket, Garden, Outside Sanatorium, Laundry at home, Outside Examiner.

Fees per Term :

Boarders, £10 13s. 6d. or with Music, £12 5s.

Extras : Violin, Solo Singing, Painting, £2 2s.

Shorthand, Dancing, 10s. 6d.

Day scholars, 3 to 5 guineas, with Music extra.

Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

Rev. R. SPEARS, Honorary Secretary.

NEXT TERM begins WEDNESDAY, January 18th, 1899.

**HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWYTH.**

PRINCIPAL ... Mrs. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

**HILTON LODGE SCHOOL FOR
GIRLS, 5, EATON PLACE, BRIGHTON.**

PRINCIPAL ... Mrs. DE WASGINDT.
ENGLISH TEACHER ... Miss FOX, B.A. (London).
VIOLIN AND PIANO ... Miss DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

**HOME SCHOOL FOR GIRLS,
WALTON-CUM-FELIXSTOW, in connection
with BESTREBEN HIGH SCHOOL, BRON-
DESBURY, N.W.**

For particulars of either branch, address PRINCIPALS, Bestreben.

**SCHOOL FOR GIRLS.—CONAMUR,
SANDGATE.**

PRINCIPALS :—Miss JARVIS (for 8 years Second Mistress of Bolton High School for Girls), and Miss CLARA BERRY (late of Bolton High School and Bedales).

Good house, with south aspect, on the sea wall.

Reference is permitted to T. GROSVENOR LEE, Esq., Clent House, Clent, near Stourbridge; Miss WOOD, B.Sc., The Orchard, East Peckham, Kent, and others.

The HALF TERM began NOVEMBER 7th.

Invalid Children's Convalescent Nursing Home.

WINIFRED HOUSE, WRAY-CRESCENT, TOLLINGTON PARK, LONDON, N.

Intended for the reception of poor children, after illness or hospital treatment, who require good air, good food, and good nursing, in order to complete their recovery. Also for children who are out of health, and who need a little special care and better food than they can have in their own homes.

Girls admitted from 3 to 12 years; boys from 3 to 10. The weekly charge is from 4s. to 5s., according to age and circumstances.

Applications for admission to be made to Miss M. PRITCHARD.

Subscriptions and donations will be gratefully received; and may be sent to

W. M. BLYTH, Hon. Treas.,
20, Highbury-terrace, N.,

or to Miss M. PRITCHARD, Hon. Sec.,
11, Highbury-crescent, N.

WANTED, one or two COMPANION PUPILS for little boy of 8 and girl of 6. Excellent Newnham governess and kindergarten; trained nurse. Excellent country home, riding, &c.—Link End, Malvern.

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MRS. ROBERT TURNER (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

RICHMOND.—Comfortable HOME offered in quiet private house. Invalid or elderly person would receive every care and attention. Highest references.—Miss K. LEECH, 27, St. Mary's Grove, Richmond, Surrey.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, L.L.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

**19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE
E.C.**

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

Established in the First Year of the
Queen's Reign

**MOORE & MOORE
PIANOS**

Iron Framed; Trichord; Check Action
Perfect Tone and Touch

Solid Construction;
Elegant Design

MEDALS and AWARDS invariably for GOOD
and CHEAP instruments.

Prices from 18 to 96 Guineas.

Supplied either for CASH (liberal discount), or on the THREE YEARS' SYSTEM, £1 11s. 6d. to £8 8s. per quarter (10s. 6d. to 56s. per month) on generous and equitable terms.

ILLUSTRATED PRICE LIST post free

Large selection of Instruments at the spacious
Warerooms :

104 & 105, Bishopsgate Street
Within, London, E.C.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY.
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY.
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

**FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS**

4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick, N.B.

ETHICAL RELIGION.

*The New Testament of Jesus
for Theists.*

A Compilation of Selected Passages Freely
Arranged without Note or Comment.

Published by WILLIAMS & NORGATE, 14, Henrietta-
street. Price One Shilling.

Sold by PHILIP GREEN, 5, Essex-street, Strand.

If it is "the *Personal Religion of Jesus*" that we would learn; what He actually taught, and what His real Life meant—not what other men believed or declared of Him after His departure—this "reasonable quest of sacred truth" must be directed to *that portion* of the books in our possession, which can be relied upon as an historical record. Original written documents, fairly well attested, were available in the Apostolic age. These were, first, the reports of public discourses, heard and noted down by Matthew, who would, from the nature of his secular business, be able to write in his native language, though Peter and John, the fishermen, were at that time illiterate men; and secondly, the collection of biographical data gathered by Mark, when he served the Apostolic missions as secretary, from his conversations with men who had accompanied Jesus in Galilee. To these materials we may safely add the parables, likely to have been preserved by frequent oral repetition at Christian meetings; and a few obviously characteristic personal anecdotes.

A serious attempt, a merely tentative essay, is here ventured, to show that such probably genuine elements of the books called "the First Three" or "Synoptic Gospels"—which books, in their present form, cannot be proved to have existed before the middle, at any rate, of the Second Century—may be separated from whatever additions or interpolations should appear due to anonymous, irresponsible, literary compilers, in those composite, amplified narratives, our "Scriptures," which were subsequently adopted by the ecclesiastical canon. It will not be deemed a reprehensible intrusion. It is now submitted, but with some diffidence, only as an *experiment*, in the hope that more competent scholars will soon undertake this needful task. The following rules for determining the unauthenticity of passages abounding in the "Three First Gospels" are laid down by the Rev. Dr. Martineau in "The Seat of Authority in Religion" (Edition of 1890, pages 577, 593, 596, 652):—

"THE VEIL TAKEN AWAY."

"1. Wherever, during or before the ministry of Jesus, any person in the narrative is made to speak in language, or refer to events, which had their origin at a later date, the report is incredible as an anachronism.

"2. Miraculous events cannot be regarded as adequately attested, in presence of natural causes accounting for belief in their occurrence.

"3. Acts and words ascribed to Jesus, which plainly transcend the moral level of the narrators, authenticate themselves as his; while such as are out of character with his spirit, but congruous with theirs, must be referred to inaccurate tradition.

"The first of these rules compels us to treat as unauthentic, in its present form, every reputed or implied claim of Jesus to be the promised Messiah.

"While it is impossible to reach any original attestation, which we can appreciate as adequate, to substantiate the tales that would be incredible to-day, nothing is more certain than that, in the state of mind out of which the Church was born, miracles would have been freely believed, whether they had really happened or not."—(Page 593.)

"The application of our third rule, excluding what is incongruous with the personal characteristics of Jesus, is a much more difficult and delicate task for the critic than he encounters with the other two; nor will his handling of it, however cautious, bring conviction to those who require more definite grounds of belief than those afforded by harmony and disharmony in the shades of character. And yet, to those who cannot help being affected by such phenomena, there is nothing more persuasive."—(Page 596.)

"THE RELIGION PERSONALLY REALISED."

"If Jesus of Nazareth, in virtue of the characteristics of his spirit, holds the place of Prince of Saints, and perfects the conditions of the pure religious life, he thereby reveals the highest possibilities of the human soul, and their dependence on habitual communion between man and God."—(Page 652.)

THE SUNDAY SCHOOL ASSOCIATION. FOR THE NEW YEAR.

THE HELPER, 1899.

A Handbook for Parents and Sunday-school Teachers.

Edited by MARIAN PRITCHARD ("Aunt Amy").

Price 2/6 net. Postage 4d.

CONTENTS.

A Year of Sunday Readings. Fifty-two Selections from the Bible and other Books, with Notes for Teachers.

The Sunday-school at Home. Rev. J. ESTLIN CARPENTER, M.A.

Addresses to Scholars. Rev. A. N. BLATCHFORD, B.A., Rev. CHARLES ROPER, B.A., and H. KELSEY WHITE.

Suggestive Lessons for Sunday Classes: The Bible and its Meaning, Rev. CHARLES HARGROVE, M.A. Nature's Story: The Rock Builders (Illustrated), Rev. T. ROBINSON. Sin, its Punishment, and its Cure, Rev. W. G. TARRANT, B.A. Virtues of Daily Life, Rev. HENRY RAWLINGS, M.A. Question Lessons on Life of Jesus, ION PRITCHARD.

For the Little Ones. Nelly and John Henry and Eliza. Miss MARY DENDY.

Music. Three Short Sunday-school Services. Parable of Lost Sheep, set to Music. Three Tunes for Favourite Hymns.

Articles on Special Subjects of interest to parents and teachers, by Rev. J. J. WRIGHT, Miss E. J. TITFORD, Rev. E. M. DAPLYN, Miss Mary LATHAM, and others.

Teachers in Council: (i.) A Summer Session at Oxford, opened by Rev. JOSEPH WOOD. (ii.) Our Sunday-school Library, opened by Miss GERTRUDE MARTINEAU. (iii.) The Unprepared Teacher, opened by Rev. J. COLLINS ODGERS, B.A.

The Editor's Bookshelf. Illustrative Stories, Anecdotes, Poems, &c., &c.

London: ESSEX HALL, ESSEX STREET, STRAND, W.C.

"DAILY MEDITATIONS" & "NIGHT UNTO NIGHT."

By the Rev. W. G. TARRANT, B.A.

Leather, gilt edged, Price 1s.; and Cloth, red edged, Price 6d.

"Daily Meditations" in Shilling Edition only.

INQUIRER Office; or PHILIP GREEN, Essex Hall.

Third Edition. Revised. Fcap. 8vo. 1s. 6d.

PSALMS OF THE WEST.

"Many new and striking thoughts will be found in 'Psalms of the West.'"—*Christian World.*

"We have in this volume ninety Psalms of modern times containing innumerable beautiful sentiments."—*Christian Life.*

"There is in them a clear recognition of the discoveries made by Science, and of the paths still to be explored by her, our knowledge and our want of it."—*Manchester Examiner.*

"Very few, if any, books of modern 'scripture' approach the excellence of the little volume which bears the above title. . . . The author is deeply imbued with modern scientific conception of the universe, and he wisely makes them subserve his spiritual philosophy. He is a most sympathetic observer of men and nature. . . . His plea is for the unity of the spirit amid all the varieties of opinion. . . . We can unreservedly commend the volume to ministers who seek to enlarge their lectionary from modern writers, and the more meditative of our readers will be glad to have such a book for a quiet hour."—*Inquirer.*

LONGMANS, GREEN, AND CO., LONDON, NEW YORK, AND BOMBAY.

UNITARIAN HOME MISSIONARY COLLEGE.

Candidates for the Session 1899-1900 are reminded that their Applications, with Testimonials and Answers to Questions, must reach the Rev. DENDY AGATE, 19, Market-street, Altrincham, not later than Monday, February 6th.

Forms of Application and of Questions to be answered may be obtained from either of the Hon. Secretaries,

DENDY AGATE (Address as above),
EDWARD TALBOT,

37, Brown-street, Manchester.
Manchester, January 2nd, 1899.

OLD MEETING HOUSE, COSELEY.

CENTENARY OF THE SUNDAY SCHOOL.

The Congregation of the Old Meeting House and the Teachers of the Sunday-school connected therewith, desire to celebrate the 100th Anniversary of the School, by repairing and beautifying the School, and by erecting an Organ in the Meeting House, thus completing a work which has been much needed for the last 23 years.

All friends are referred to the full Appeal for help which appeared in THE INQUIRER and the *Christian Life* on the following dates—Dec. 24th and Dec. 31st, 1898.

REQUIRED at once, near London, a LADY, bright, musical, and strong, to teach two children of 6, and to superintend school lessons of two older children. Kindly state full particulars, and reply to Mrs. C., Post Office, Burton Overy, Leicestershire.

Just Published.

THE NEW WORLD.

Vol. 7. No. 28. DECEMBER, 1898.

Price 3s. net; by post, 3s. 3d.

CONTENTS.—Imperial Democracy, by David Starr Jordan; John Caird, by R. M. Wenley; Religious Ideals and Religious Unity, by J. W. Chadwick; Harnack versus Harnack, by W. B. Smith; The Religion of Mr. Kipling, by W. B. Parker; Adin Ballou and the Hopedale Community, by George L. Cary; "Beyond Good and Evil," by C. C. Everett; Nanak and the Faith of the Sikhs, by J. T. Bixby; Paul and the Jerusalem Church, by J. Warschauer; Book Reviews, &c.

THE ESSEX HALL YEAR BOOK FOR 1899.

Containing a Register of Unitarian, Free Christian, and other Non-Subscribing Churches, a List of Missionary and other Societies, Colleges, Trust Funds, New Nonconformist Marriage Act, and other useful information. Cloth, 1s. net, by post, 1s. 2d.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT.

Articles on Important Social Questions, Education &c., from a purely ethical standpoint.

Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, January 14, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2952.
NEW SERIES, No. 56.]

LONDON, SATURDAY, JANUARY 21, 1899.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK	33
ARTICLES :—	
G. F. Watts, R.A.—II.	35
English Presbyterians and Unitarians	41
Notes from Australia	42
Notes from Madras	43
LITERATURE :—	
The Foundations of England	36
Articles in the Reviews	36
CORRESPONDENCE :—	
A Twentieth Century Fund	37
The Moral Ideal of Methodism	37
The Plea for a Manual	38
Special Funds for Providing Sunday-schools with Books	38
POETRY :—	
Help thou my Unbelief	38
Holy Memories	40
OBITUARY :—	
Mrs. Davis, of Evesham	38
Mr. James Russell, of Glasgow	38
The Rev. Frank P. Smedley	38
Mr. James Stoate	39
THE CHILDREN'S COLUMN	39
LEADER :—	
Teach the Children	40
MEETINGS :—	
Manchester College, Oxford	41
PROVINCIAL LETTER :—	
Manchester District	43
NEWS FROM THE CHURCHES	44
ADVERTISEMENTS	46

NOTES OF THE WEEK.

THE letter from Mr. Richard Robinson, which will be found in another column, makes a further suggestion as to the use to which a "Twentieth Century Fund" might be put by our community. A scheme for the raising of the standard of ministerial support is certainly worthy of the most careful consideration, no less than that for a national Church Building Fund. Will the Committee of the National Conference take this matter up, and thus lay their hands upon an effective movement for the benefit of our churches?

THE £100,000 which Lord Kitchener asked for to secure the foundation of a Gordon Memorial College at Khartoum has been more than subscribed. Over £100,000 has been given in London alone, while the whole fund stands now at over £118,000. At a meeting of the General Council at the Bank of England on Wednesday, Lord Salisbury, seconding a motion of thanks to the Lord Mayors and other Chief Magistrates for their help in the matter, said that this great enterprise had been imposed upon us by the growth of the Empire. It was a great effort to break down the obstacles of race, to establish the bonds of intellectual sympathy, and to further the pursuit of human culture. It was essentially a moral undertaking, and the municipalities of the kingdom had insured its success. The meeting was reminded that the Gordon Boys' Home was the original

national memorial to Gordon, and the hope was expressed that this might not suffer in consequence of the success of the Khartoum College.

OF the starting of new associations and societies there is no end, but we confess to some interest and sympathy in one of the latest which calls itself "The West Indian Missionary and Industrial Association," with its temporary headquarters at Exeter Hall, though its real field of operations is the West Indies. The President of the Association, the Rev. Hubert A. Parris, is himself a negro, but withal an educated, earnest, thoughtful man. The circular setting forth the objects and methods of the Association, though hailing from Exeter Hall, might quite as well have proceeded from Essex Hall, judging from the emphasis which it places on the development of character and on freedom of thought. The promoters of the Association desire to preach a pure, simple, Protestant gospel which acknowledges "the leadership of Jesus, through whom we understand the Fatherhood of God and the Brotherhood of Man. There is an industrial as well as a missionary side. It is proposed to acquire a few acres of land on one of the sparsely inhabited islands and to set some of the more promising natives from the overcrowded plantations to work thereon. They are accustomed to hard labour, and they are familiar with sugar-growing, and could easily produce many preserves greatly prized in the home markets of England. They are to have a reasonable time given to pay for the land, and it is believed that if the opportunity were afforded, many of these West Indian negroes would progress morally, intellectually, and spiritually, if only they could be made to "feel their manhood." It is estimated that the sum of £200 would place the scheme on a sound basis.

UNDER the title "The Crisis in the Church," Messrs. James Clarke and Co. have re-published the letters of Sir William Harcourt addressed to the *Times* in the latter months of last year. A further statement of the position of the opponents of Sacerdotalism was made on Thursday week at a meeting of the National Protestant Church Union, Viscount Middleton in the chair. A memorial to the Queen was adopted, the terms of which were read by Prebendary Webb-Peploe, Organising Secretary of the Union:—

It declared:—(1) That there is widespread dissatisfaction and disquiet in the land arising from the fact that a considerable number of the Clergy have been for some time past secretly and openly engaged in the avowed purpose of undoing the work of the Reforma-

tion; (2) that the Memorialists had no desire to narrow the comprehensiveness of the Church, which within the limits of the Prayer-Book had existed for the last three hundred years; that their complaint had reference to the introduction of Mediæval doctrines and practices which were deliberately rejected by the Reformers and have no place in the formularies of the Church of England; (4) that these practices had driven loyal subjects from their Parish Churches, and had thus deprived them of the religious privileges to which they were legally entitled; (5) that the sanctity of home life had been invaded, and the strength of the English character imperilled, by the re-introduction of auricular or sacramental confession; (6) that the attempt to disturb the Reformation settlement had been much encouraged by the instruction given in some Church of England Theological Schools; and (7) that the urgency of the need and the difficulty of finding a remedy for these grave evils compelled the memorialists to humbly appeal to Her Majesty to take such measures as in her wisdom might seem to be called for to preserve the Nation from the sacerdotal errors which were cast aside in the Sixteenth Century.

WE learn from the *Manchester Guardian* that a secession has taken place from the Dukinfield Parish Church. Repelled by Ritualistic innovations, a section of the parishioners have determined, it is said, to secure for themselves the means of enjoying the form of church service to which they have always been accustomed. An iron church is in course of erection, to be called the Wycliffe Memorial Church. It is added that there is no intention to form a sect, and the seceders intend to partake of the Lord's Supper at the hands of duly ordained clergymen of the Church of England. It will be at once remembered that the Methodist Societies established by John Wesley set out with a similar intention of faithfully conforming to the rites and requirements of the Established Church. There may be a warning in the reminder both to the seceders and to the church from which they have seceded. If the church drives its members away, it does make them Nonconformists; if for any reason whatever a party leaves the Episcopal Church and sets up a service of its own without the sanction of "the ordinary," such a party is a party of Dissent. It is of no use to disguise hard facts with soft names. The provocation to Dissent now felt by many hundreds of quiet members of the Established Church is a very serious matter; it is serious when it leads to earnest thought and resolute action; it might be more serious if nobody felt inclined to stir. All honour to those who make sacrifices for conscience' sake. But they should think once, twice, and three times before adding one more to the numerous sects already in existence; and they are bound to remember that however

nearly they may follow the Church of England services, if they are not acting in obedience to the officers of that Church they are Dissenters, as decidedly as if they were Quakers, Baptists, or Unitarians.

THIS month's *Expositor* contains an interesting article by the late Henry Drummond, on "The Problem of Foreign Missions." Originally delivered as an address at the opening of the session of the Free Church College, Glasgow, in 1890, the article deals very frankly, but also sympathetically, with missions and missionaries. From a wide experience of travel round the world, Professor Drummond points out the great variety of missionary fields, and the consequent diversity of gifts required. As instances, he takes (i.) Australia, where there is "a civilised people undergoing abnormally rapid development," and where "the chief problem of Christianity is to keep pace with the continuous growth; the immediate peril is that it may be wholly ignored in the pressure of competing growths." (ii.) The South Sea Islands, where growth has not yet begun, where the people are in a state of utter savagery, and there is no religion. (iii.) China, an instance of arrested development, where there is immense conservatism and a powerful religion already in possession. (iv.) Japan, a country which, after centuries of stagnation, suddenly awakened to a new progressive life, claiming a place among the civilised nations of the modern world.

For these very varied mission fields, Professor Drummond urged that men of different types were needed, and pleaded that the Mission Boards should be more generous in their welcome of men of independent mind than they had been in the past:—

I am not arguing for free-lances, or budding sceptics, or rationalists being turned loose on our mission fields, but for young men—and our colleges were never richer in them than at this moment—who combine with all modern culture the consecrated spirit and the Christ-like life. . . . It ought at least to be understood that what qualifies to-day for the leading churches at home ought not to disqualify for the work of Christ abroad, but that there is for Christian men of the highest originality and power a career in the foreign field at least as great and rational as that at home.

As to China, it was noted that Europeans are regarded as an inferior and barbaric people by the *Celestials*, and the ordinary missionary is listened to as a Red Indian might be by a London crowd. There was therefore need of very different methods, and a far higher standard of culture than had hitherto been usual among the missionaries, if any real impression was to be made on the Chinese.

OF Japan Professor Drummond said that at that moment it was the most interesting country in the world. Everything that belonged to modern civilisation the Japanese had adopted, except one, and that they were bent upon securing. They were searching for *Religion*, and every branch of the Christian Church was active in Japan—Greek and Roman Catholics, Episcopalians, Unitarians, Presbyterians, Methodists, Baptists, Independents, even Theosophists and Spiritualists were there at work; and all had an impartial hearing. The final result he expected to be some form of Christianity, and probably not the

Roman Catholic or the Greek. One of the most intelligent of the native Japanese Christians said to Drummond:—

"We have got our Christianity almost exclusively from the missionaries, especially from the American missionaries, and we can never thank them enough. But after a little we began to look at it for ourselves, and we made a discovery. We found that Christianity was a greater and a richer thing than the missionaries told us. Perhaps they themselves were second-handed. At any rate, we must henceforth look at it for ourselves. We want Christianity, not perhaps necessarily a Western Christianity." His next sentence was expressed with some hesitation and much delicacy, but it meant this, "In the past they have helped us much; but . . . they may now . . . go."

On another occasion when Drummond had addressed a number of native Christian ministers, their spokesman, in reply to his request gave this message to the Churches in England and America: "Tell them to send us one six thousand dollar missionary, rather than ten two thousand dollar missionaries." And again: "Tell them that we want them to send us no more doctrines. Japan wants Christ."

DR. WELLDON, before sailing for India to take up his duties as Bishop of Calcutta, delivered a valedictory address at St. Peter's, Eaton-square:—

The British Empire, he said, was the most conspicuous human fact on earth, and to all appearance its influence and duty would not grow less but rather greater in the future. While he believed with all his heart in the mission of our race, he did not believe in it except under the control and sanction of religious faith. Our race had many virtues, conspicuously that of success, but there was also about it a certain harshness, a certain lack of consideration and sympathy, a certain cruelty, which to a certain extent marred the beneficence of its work, had led us in the past into grave disputes, and had resulted in our being respected and obeyed but not loved. The Church was called on to correct that disposition, to be everywhere the advocate of justice and mercy, to be full of sympathy for the races which were under the sceptre of the British Empire. He believed that her influence might and ought to become more powerful, more sacred, more divine. The British race had a special responsibility towards India, where the great missionary was not the Church but the State. If all the Missions of the Gospel were to leave India to-morrow the Missionaries' work would go on, because a great Christian civilisation could not be placed side by side with another and perhaps lower type without producing an immense and an immediate effect. So the question of Christian belief was not raised by the Church in India, though the Church aspired to answer it. She might do this in two ways—first by the direct teaching of the Gospel, of which it was impossible to over-rate the value. Yet if he were asked to what agency he looked with most hope for the ultimate conversion of India he should say it was to the example of Christian society and of devoted, exalted Christian lives. When the Christians of India were all Christians, then the heathens would be Christian too. It was sometimes said that missionaries did more harm than good; but what really did harm was when those in responsible and authoritative positions, being Christians in name, led lives that were a defiance of moral and Christian teaching. There was a great sphere for Missionary work in India both for men and women. What was wanted was the conserved energy of those who looked not for earthly rewards, but only to the happiness of giving their lives to the service of their Lord and Master. He earnestly asked their prayers, that he might do in India, by God's blessing, some good, and not, by his errors, much harm.

THE new Catechism of the Evangelical Free Churches will not only be freely criticised, no doubt, but very widely adopted. One defect in it, so it seems to us, cannot fail to be noticed by any teacher who tries to use it. It is everywhere full of allusions rather than of definite teachings. The child who learns it is supposed to know the Scriptures and the orthodox commentators. The *Shorter Catechism* supposed a child to be ignorant of Genesis and Romans and Hebrews, and gave him such information from these (or from those who have written about them) as he might require. But the precocious child of the present day talks of the Son of God being incarnate by the Holy Ghost when he has never been told who the Holy Ghost is, and only learns seven weeks later that the Holy Spirit (if his teacher tells him it means the same) was sent forth (whence and whither?) at Pentecost. Commend us to the style of the old *Shorter Catechism* where the child is at least taught definitely if erroneously: "There are three persons in the Godhead—the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory." The language of the *Shorter* is also much more simple. Unless the child of the *Free Churches* is already an accomplished theologian he will not understand much of Ans. 23:—

By the secret power of the Holy Spirit working graciously in our hearts, and using for this end providential discipline and the message of the Gospel.

Poor little child! What will he do with it?

THE National Council of the Evangelical Free Churches have signalled the New Year not only by the issue of their new Catechism, but by the publication of the first number of the *Free Church Chronicle* as their official organ. (Memorial Hall, E.C. Twopence monthly.) The aim of this new periodical, which is illustrated and opens vigorously, is to keep before its readers the ideal of the Free Churches in their new union, and to supply regular information as to the progress of the movement.

WE have been interested to receive from Madras a copy of *The Fellow-Worker*, a Theistic journal, devoted to religious and social topics, in which is published in full the lecture on "Buddha—the Prophet of India," delivered in Madras by the Rev. S. Fletcher Williams. The lecture was delivered in the Pachappa's College, with Mr. Justice Subramany Iyer in the chair.

THE CHURCH OF UNFETTERED FAITH.

(*Nullius addictus jurare in verba magistri*—Bound to echo the dictates of no particular master.)

FAITH that is free indeed is not confined. By ancient dogmas that have had their day,—

The *hortus siccus* of the narrow mind,
Where flow'rs once fragrant crumble in decay:

Nor will the word of any master bind
The heart that worships Truth, and
seeks her, come what may.

R. BRUCE BOSWELL

G. F. WATTS, R.A.—II.

Two other pictures of death must be mentioned. The "Court of Death" is a very large canvas. The atmosphere is somewhat heavy, and the chamber is in gloom, but there is a brilliant light beyond. Seated upon a throne, there is a stately figure, clad in ample robes, and holding a tiny babe in its lap. Two great angels are drawing back the heavy curtains of the grave, revealing the golden lights beyond. The babe is the figure our artist always paints as his emblem of new life. This is to be presented to all who enter the gloomy chamber; and there come into it all sorts and conditions of men and women. The king willingly lays down his crown, the soldier unhesitatingly gives up his sword, the cripple brings his crutch, the scholar his books, the tired mother her care, and the strong man his strength. These are all surrendered in the Court of Death, and the bringers of them get in return the gift of the new and real life.

"Sic Transit" represents a dead warrior stretched upon a bier, a shroud is over his form, and the things in which he was interested in his earthly life are scattered round about. Here rests a laurel wreath, musical instruments, his shield and his books. The inscription which is painted on the curtain hanging at the back of the body is:—"What I spent I had; what I saved I lost; what I gave I have." The force of this truth is powerful in the presence of the dead body. All that we can secure during life, for our own purely personal gratification, is lost at death; while all of our time, talents, money, or self that we gave to the world is ours in that crisis. These, our genuine gifts, constitute our only real riches. True, riches are not those things we secure for ourselves, but what we give of ourselves—character not accumulation. What I saved I lost; what I gave I have.

Such are the methods Mr. Watts adopts in dealing with the darker problems of life. His optimism is great enough to persuade him that all these dark things may be overcome. He believes that man's chief work is to conquer them. In a picture he calls "Aspiration," he depicts a youth with eyes keen, feet firm, and noble bearing, clad in bright armour and holding aloft a standard. He has just begun to learn that life is not all play. Mrs. Watts writes about the youth in this fine picture of her husband's: "In the dawn of life's battle, he who is to be the standard bearer looks across the plains. He sees into the great possibilities of human life, and the ardent spirit of youth is subdued to the burden of its responsibility."

"Faith" is not at all an easy subject to represent on canvas, unless you imagine an anecdotal scene, but the way our artist has dealt with it is well worth considering. The writer remembers standing by the canvas when it was incomplete. Mr. Watts said: "I think I have got a modern idea there." The figure is that of a woman who appears to have hurried away from a burning city and has found refuge in a little rocky solitary nook. She has been engaged in some exciting doings, but is now unbuckling her sword to throw it away, as being, after all, a poor argument, and is washing her blood-stained feet in a pool of cool water. She is now listening to the singing of birds and enjoying the fragrance of sweet

flowers that are upon her lap. The ancient faith is indicated in the burning and smoking city in the background. Nations thought they were successful when they overthrew their neighbours by desolating their country and putting their inhabitants to death at the edge of the sword. That was the ancient faith, but not so the modern. We are learning to turn our back upon the argument which consists of the wail of the ruined villager and the roar of cannon. That there is a feeling of this kind very widely spread there is no doubt, but the growth towards it seems very slow. Our progress is upward, however, and love leads the way.

"Love and Life" is painted to show this. The scene is upon a mountain pathway. The road is narrow and difficult to climb, and there are many sharp-edged stones about, and the chasm on either side is deep and dark. In front there seems so much haze that the traveller can scarcely see how to step. Life is represented as a feeble, delicate, timid girl. She does not feel equal to her task. Her steps are uncertain and fear bears its impress in every line of her figure. She cannot go backward and to go forward would be to enter into mist. Her feet are hurt by the rough stones, and she is afraid that she will fall. Such is one aspect of life, but there is another indicated by the artist, which must not be overlooked, or we should believe Mr. Watts to be a pessimist. Just in front of the frail girl there steps a strong manly figure, full of life and confidence. His wings tell us he belongs to the spirit world. His bearing seems to say that he is sufficient for all the difficulties life has to meet in its upward climb: he is love and he is strong to support, tender to sympathise with weakness, and confident to stand secure even upon giddy heights. How often the human part of us cries out, almost in despair, for such a companion, when the very being is by our side. His voice is always urging us to leave the lower and seek the higher, though the higher leads we know not whither. It is the voice of God, for God is Love.

The latest exhibited picture of Watts is "Love Triumphant." Time, Death, and Love have been running a race across the plain of Life. The goal has been reached, but Time is dead and Death is dead, too. Over their prostrate forms Love reaches upward, and with face beaming with joy and arms outstretched, sends forth his song of praise to Heaven. In "Love and Life," Love was doing splendid work, but in "Love and Death" the beautiful figure of Death was the victor. It was overcoming poor little Cupid, crushing his wings against the door of home, and entering; but that Cupid is a different being from the Love who, in this latest picture, is triumphant. Love is painted usually by Mr. Watts as a splendidly developed, beautiful youth, but Cupid is a winsome but wilful boy. There is a difference between true love, which is of God, and that which we misname, which is born of selfishness.

One feels, on looking at the Cupid series, that the artist unbends here. He is full of fun, and thoroughly enjoys his work. In it, all kinds of life's phases are depicted. The amazement that comes to one on realising the beauty of Nature, and the mystery of life is beautifully represented by two little fellows just entering

a beautiful bit of country. One is tasting grapes and carrying flowers, and the other is watching butterflies; both are delighted and amazed at the lovely land in which they find themselves, and seem to ask, "Where have we come from? What are we? Where are we going?" "Cupid Asleep" shows the possibilities of life lying dormant. "Promises" is the same cheeky, chubby boy delightedly holding out pretty roses to the spectator, but there are many thorns between those roses and yourself. Promises are made, without remembering the many difficulties that are in the way of our performing them. "Performances" shows the boy sitting on the ground sulkily and cruelly pulling to pieces the wings of a yellow butterfly. "The Habit does not make the Monk" represents the same saucy boy knocking at a door, hiding his roguish face behind a monk's cowl, as if to persuade the opener that he is a pious monk rather than a romping Cupid.

Mr. Watts believes very strongly in the uplifting power of women. "Eve Tempted" and "Eve Repentant" are beautiful studies of the female form and powerful dealings with the subject of Temptation. But "She shall be called Woman" is the rich embodiment of the author's ideas on this question. The whole canvas is occupied by the large figure of a woman's body which reaches through the clouds to the sky, but her feet are firmly planted upon the earth. She is thus the connecting link between earth and heaven, the spiritual influence leading upward. The spring flowers of hope grow where she treads, and the lily, the emblem of purity, blossoms by her side. Timid doves are not afraid to hover about her knees; the butterfly, emblem of the soul, is flying just above her head, and her face is hidden from our view because she reaches to her highest capacity, and ever faces heaven's light to give to earth some of its radiance. Such is the lofty conception Mr. Watts has of woman's work in the world. He believes woman is destined to play the greatest spiritual part, and that from her side of humanity we are to expect the real permeation of heaven's Love and perfection through the haunts of men.

The great and mysterious Power which most of us recognise as being behind, around, and in all Nature, so difficult to comprehend, more difficult to speak about, and still more difficult to represent in colour and form, is not omitted in these great works of Mr. Watts.

He has painted a deep blue background, which wonderfully indicates immense space, and in its midst there is a strange, mighty, and attentive winged figure turning in its two hands a sphere containing great systems which astronomers tell us are regularly moving in space. The Spirit watches and carefully governs them all. One Mind conceived them, and the same Mind now guides them. It is the Great Spirit that pervades immeasurable space. Mr. Watts calls it "The All-Pervading."

An equally successful attempt to depict a difficult idea is found in "A Dweller in the Innermost." Conscience is the subject, and the artist has given material form to a soul and made the voice which speaks to all men visible.

In the midst of mingled cloud and light, which seems to have enormous depth, is seated a patient, kind, yet very firm figure. She has arrows and a trumpet upon her

lap, a small ruby heart hanging from her neck upon her bosom, a star upon her forehead, and eyes of light which seem to pierce you through and through. Her lips are just parted as though speaking with a still, small voice. But the gentle voice is not always heeded. Then the trumpet is brought in use, and if its blast is unheeded the arrows are effectively used to arouse to a sense of danger, and to save from disaster. The arrow hurts, but even the hurting is performed by weapons of Love. That is the meaning of the ruby heart upon the breast. The star upon the forehead gives the light of Truth, by which the spirit observes our doings.

From these pictures we gather, then, the message of Mr. Watts to our time and a picture of his own aims in life. We look in vain for humour, but find an earnest religious purpose in everything that has come from his brush. Considering it vanity to paint so as to exhibit one's cleverness in the work, he has persisted for a space of sixty years to tell the people of his day his highest conceptions of life and duty. He has never descended to sectarianism, although, for so many years, he has painted religion. No cross can be found in his pictures, no devil, no Christ. "If I painted Christ," he once said to me, "there would be many people like Buddhists who would not consider my work was for them. But these principles are universal, they cannot be bounded by local ideas." For his artistic models you must go to ancient Greek sculpture, but for the thought which his pictures express you must search the best religious principles in all the religions of humanity. They point to the highest, broadest and most spiritual conceptions of life, they speak emphatically against all kinds of sin and oppression, and chant the praises of Love.

L. TAVENER.

LITERATURE.

THE FOUNDATIONS OF ENGLAND.*

SINCE the days when Hume penned his fascinating but inaccurate work the study of history has made gigantic strides. On the one hand, the conception of its purpose has broadened as the people has gradually assumed the sovereign power, each new stage in its enfranchisement awakening it to fresh inquiry into the ways of the mass of men in distant ages, and begetting in the minds of those who would serve it an increasing desire to write the story of the nation rather than that of the men who ruled it. And, on the other hand, the work of Macaulay in ransacking old chests for contemporary evidence of the events he wished to describe, has left us a legacy of extended scholarship and minute research into details which is fast rendering a "Short History of England" a term of the very widest latitude. All this has greatly tended to specialisation, to the study of "periods" in place of the history as a whole, to a man's devotion of his whole energies to the consideration of a single reign. When one sets before him Freeman's "Norman Conquest," Miss Norgate's "Angevins," Froude's

study of a portion of Tudor times, Gardiner's account of the early Stuarts, and Lecky's "Eighteenth Century," which together will present him with but portions of the whole story, he has the beginnings of a larger library than most men possess; and when the whole has been written with the care, the patience, the fidelity which mark these portions, it may well seem as if a whole lifetime were too little for the study of a subject so vast.

No one, probably, will be found to say that such labours are in vain; yet, as the race of life becomes increasingly swift for most of us, it must needs follow that works like these, and those which are to fill the remaining gaps, will engage the attention of ever fewer men and women. Scholars there must remain to readjust the aspects of truth, and set in their places the new meanings it reveals, to whom these larger treatises will be a first necessity; but for most men some shorter, simpler guides will be required. In the work before us the author has sought to give such an epitome of the twelve centuries after the first landing of Cæsar on our shores. It is not insignificant that of this period eleven centuries are dealt with in the first volume, and one only in the second. That fact in no wise convicts the author of neglecting the earlier portions of our history, but simply makes evident the difference that exists between the number of available authorities for times before, and times after the Norman Conquest. Whatever there is that relates to the Celtic and Norman periods he has faithfully followed, and one of the most admirable features of his work is the careful manner in which he has dealt with the barbarism and early civilisation of our people, making fullest possible use of folklore, place names, and ancient monuments to state his case. With mere theories he has but little to do. His special personal enthusiasm for deciding upon the actual sites of battle-fields is almost the only direction in which his own theories lead him; for the most part, the book is simply a somewhat handier statement of things recorded and recovered by previous writers. The fact that the list of authorities consulted fills thirteen pages will show how thorough has been his research, and a glance at almost any page will convince the reader that he makes no statement without an authority to back him. Notes frequently occupy a third of the page, containing not only references, but everything of a controversial nature, or upon which there is a conflict of evidence; so that the reader may, if he wish, read the text as a continuous narrative without troubling himself to discover on what authority it is based, or, if he be dubious about any point, may find ready to hand a reference to the source from which it is obtained. This is as it should be, for the work will appeal to three classes of readers, the student who is preparing for some higher examination, and who will hardly ever need the notes; the general reader—who will probably never look at them; and the careful student who will weigh them every one. On this, the more mechanical aspect of the work, let it be added that there is a very full index of more than fifty pages. It will scarcely be expected of a reviewer living far in the country, with only his own library to aid him, that he should verify many of these references, but I have looked up about fifty of them and found them correctly given; it would need the British Museum or the Guildhall to enable one to

do them justice, or say more as to their value.

With regard to the style of the book, it is straightforward and even, easy to read, save for an occasional affectation of antiquity in the spelling of names, seldom rising into enthusiasm, yet full of the true historic interest. Whenever there is an important battle to be described it is followed with an amount of detail which clearly shows that Sir J. H. Ramsay must have visited nearly every battle-field he describes. The most successful chapter, in my opinion, is that in which the author describes the preparations of the Conqueror, his landing in England, and the fight at Senlac. This, as other conflicts, is very well illustrated by a plan, which shows both the nature of the land and the disposition of the forces, and which renders the study of the action doubly interesting. I have never read any account of this important battle which set it so clearly before the mind.

The author tells us in his Preface that "a weary length of years has been devoted to" this work. There is certainly no trace of this in his pages, but everywhere there is shown an ardent love for his task, the result of which is seen in two volumes that are bright while they are accurate, full without weariness, and which it has been a pleasure and a profit to read. We trust that their author may be spared to complete the work of which this is the opening instalment. FELIX TAYLOR.

ARTICLES IN THE REVIEWS.

THERE are not many articles in this month's *Nineteenth Century* calling for special mention in our columns. M. Yves Guyot supplies a clear and orderly account of the "Dreyfus Drama" as far as to the close of last year. He accuses the Jesuits of being the real culprits at the back of the forgers and lawless officers whose doings have brought the great Republic into the present most serious dangers. On the other hand, he points out that there is a goodly band of men of light and leading, who belong to different parties and different creeds, who have risked much, and in some cases suffered much, in order that justice may be done. We can only watch the great contest and trust that the right may at last conquer.—Mr. Andrew Lang gives an article on the idea of God among primitive peoples, and concludes, against the usually accepted teachings of authorities on the subject. His evidence tends to prove that the peoples alluded to have not derived their notions of a Supreme Being in the first place "from missionary teachings," but that a conception of deity far above the low "fetish" ideas generally taken as representing the bulk of their theology has developed amongst some of them at least, prior to the contact with civilised races.—Mr. Joseph Jacobs gives some "Recollections of Sir Edward Burne-Jones," revealing much that is attractive in the great artist. In Mr. Jacobs' opinion he ranks as the greatest "man" in art since Leonardo. We must not lay too much stress on the form, or perhaps even the matter, of some of the conversations alluded to; otherwise we should very deeply regret that such a "man" should have viewed the serious studies of the Higher Critics of the Scriptures as lacking in "reverence." Surely, he who loves truth so much that he dare even sacrifice

*The Foundations of England; or, Twelve Centuries of British History (B.C. 55—A.D. 1154). By Sir James H. Ramsay, of Bamf, Bart., M.A. With Maps and Illustrations. London: Swan Sonnenschein and Co, 2 vols, 24s.

his most cherished conceptions of the Bible rather than be unfaithful, is nearer to the true reverence than one who holds by the traditional thoughts simply because they impress his imagination. There is an iconoclastic spirit of criticism which exults in destructive analysis for its own sake; this we shall all do well to beware of. But the spirit that does not mind a thing being false so long as it is beautiful is that out of which are born not only bad theology, and bad morals, but, we think—*pace* all great artists who might seem to defend it—bad art also.

The *Contemporary* contains much more attractive matter this month. Mr. William Clarke opens with a very thoughtful study of "Bismarck" as a prominent figure in the counter-revolution of the nineteenth century. We pass by Mr. Bennett's charges against the military in the late Soudan campaign—they are highly contentious, but so serious that we trust the most searching Parliamentary inquiry will be made into them. The Rev. Hugh Price Hughes's article on the new evangelical "Catechism" has been already noticed. It is not a very important statement in itself, and, if we may say so, it betrays the limitations of one who had certainly a prime part in the discussions of the compilers; but it supplies some interesting particulars as to the ideals and circumstances amid which the Catechism came to birth. Mr. Price Hughes admits that it was chiefly a "formula of peace" that was sought, and that elastic language was chosen deliberately. Nevertheless, he says, in another paragraph, one of the aims in view was to avoid "terms which involve risk of ambiguity and misapprehension." To be sure, this applies to "obsolete terms"—we should have thought any terms involving such a risk would be equally objectionable. He is very well pleased that a *tertium quid* has been found between Arminianism and Calvinism, and so may all philosophical theologians be, of his rank and order. We gather that he looks upon the "Ritschlian School" as "dangerous," but commends its noble conceptions of the wider Kingdom of God. At one time it was thought that an alternative answer would have to be devised on the subject of Baptism,—happily that catechetical freak was avoided. It was the resurrection of the body that gave the compilers most trouble—clearly a difficult question. By the bye, we observe that Mr. Price Hughes in the article claims some eighty millions of constituents and sympathisers, while in his Preface to the Catechism the figure is sixty millions. Generous margins, both in statistics and theological definitions, appear to be the order of the day. There are other noticeable articles, but we can only mention here Mr. Francis Peck's on "Sacerdotalism," and Professor Sully's quaint study of "Dollary."

The *English Illustrated* begins a new series, edited by Mr. Bruce S. Ingram. We confess that we prefer the beautiful black and white now produced to the colour-printing here attempted in some of the illustrations. The coloured fancy pictures in the *Magazine of Art* (Cassell's) are of the same kind, and are amusing, if nothing more.

Each truth is convictive of some error, and each truth helps on the discovery of another.—*Benjamin Whichcote.*

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

A TWENTIETH CENTURY FUND.

SIR,—In your issue of this week you invite expressions of opinion on the part of your readers on the subject of a large fund to be devoted to the high purposes for which the churches you so ably represent are founded, to be raised, if possible, by the commencement of the twentieth century.

You ask whether such a fund would be a blessing or a curse. I think the answer would be that it entirely depends upon the uses to which such a fund would be put. I cannot doubt that such a fund would be of very great service, and a blessing, especially if it were devoted to what seems, to me, to be the most urgent need of our little community of churches to-day, and that is the consolidation (if possible) and large increase of the funds for the augmentation of ministerial stipends.

To those who know what is going on in scores of the less wealthy congregations throughout the country, who know the depressing and anxious circumstances under which so many of our leaders and teachers have to work, it must be, and is, indeed, heartbreaking to think of the hardships patiently borne by those who are called upon week by week to give of themselves freely and without stint.

Again, it is certain that no course we could adopt would be more conducive to the growth of the principles we all have at heart than the encouragement and support of a body of educated, highly-trained, God-fearing ministers.

Manchester College exists to show how strongly successive generations have believed in this, down to our own day. The Home Missionary College is another evidence of the same desire.

The institutions are magnificent, and no teaching staff or appointments could more merit success; but how about the students? Are twenty-six students between the two institutions, studying for the ministry, a fair criterion of the desire on the part of the younger members and their parents to maintain this supply of leaders and teachers for the Free Christianity of the future?

But what, Sir, can you expect, when after a long course of training and considerable sacrifices on the part of parents and students, many years, perhaps a lifetime, must be passed on the salary of a second-rate clerk in a merchant's office?

I willingly admit that in cases where an overmastering desire to fill the high post of minister exists, these privations are willingly borne, but can any parent be blamed who refuses to adopt as a possible career for his sons a profession necessitating such constant anxiety and worry about money matters, and for the support of those who make home happy? I should dearly like to see one of my sons choosing what is, in my view, the noblest of all professions, but unless he show an early resolve to adopt it for himself at any cost how can I urge it?

I am afraid I have trespassed upon your space already at too great a length; it re-

mains only for me to express the hope that the two funds which I notice stand together at about £72,000 (see "Essex Hall Year Book"), should be raised to £200,000, and that an effective scheme for raising all ministerial salaries at present below a reasonable amount should be adopted throughout the country. The fund could still be administered in the same way as at present—quietly, privately, at the discretion of the trustees—so that no congregation should feel that its duty was being undertaken for it.

Such an undertaking would be a glorious commencement for the twentieth century. May God grant it!—and He will if we will it.

RICHARD ROBINSON,
Prenton Hill, Birkenhead, Jan. 15.

THE MORAL IDEAL OF METHODISM.

SIR,—Will you allow me, as an ex-Methodist by birth, by education, and by consecration to the ministry, to make two remarks on a passage in Mr. Wood's interesting article on Dr. Dale, of Birmingham.

Mr. Wood speaks of "the Evangelical Revival of the last century in which Methodism was born." Would it not be more correct historically to say—"the Methodist revival from which Evangelicalism was born"? It seems to me that the founders of Methodism, both Arminian and Calvinistic, the Wesleys, Whitfield, and their co-workers, were the originators and not the products of Evangelicalism.

Mr. Wood says that Dr. Dale had the courage to point out that the Evangelical Revival in which Methodism was born "was especially defective in ethical directions. Too little thought had been given to character and conduct." I think such an assertion cannot fairly be made, without a good deal of qualification, with regard to the early Methodism to which it applies as well as to Evangelicalism in general. Methodism was not only a revival of certain religious doctrines or sentiments; it was even more distinctly an ethical revival. Everyone knows with what energy John Wesley preached repentance, conversion, sanctification, freedom from sin, Christian perfection. The "Rules of the Society of the people called Methodists" are predominantly moral. They declare that it is expected of all members of the Society that they should "evidence their desire of salvation, *first*, by doing no harm, by avoiding evil in every kind; *secondly*, by doing good, by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort to all men." And in each case, a number of wrong actions to be avoided, and of right actions to be accomplished are given as examples.

Of course, our ethical views have somewhat changed, have grown deeper and broader. But was it not a most remarkable fact that in 1739 a religious society should be formed with rules of such a pre-eminently ethical nature? For my part, I have always been from my youth most strongly impressed by the ethical power of Methodism, and by its grand ideal of Christian Perfection; and when on completing my studies at the Free Church Theological School at Lausanne, I had to present a thesis in order to obtain my degree, I chose this very subject of entire sanctification. The change in my religious

views has obliged me to break away from the Church of my youth, in which my father at the age of 86 is still an active minister. But the gratitude I shall ever feel for my moral training in Methodism has inspired this respectful criticism on certain expressions in Mr. Wood's article of last week.

Brussels. JAMES HOCART.

THE PLEA FOR A MANUAL.

SIR,—Mr. Pike's letter in your issue of to-day states his view clearly, but it seems to me he has to add much to the expression to which I took exception in order to bear out his view. I would not, however, press this point, for it is not the letter but the spirit of the words quoted by Mr. Pike which should not, as I think, find its way into our prayers. All extreme self-abasement in prayer tends, as it seems to me, to paralyse healthy effort. What we want is encouragement in the right direction, and if, as we are always taught, the Heavenly Father is all-merciful and loving, where is the difficulty in lifting "up our face" to Him? It is no doubt right for those whose spiritual needs these services satisfy to continue to use them, but I and others are not amongst these. With regard to the forms for special occasions, I meant that I supposed any new manual that might be compiled would contain them—they might be copied from those printed with the Ten Services, if those be most approved. DENNIS B. SQUIRE.

The Balsters, Sidmouth, January 14.

SPECIAL FUND FOR PROVIDING SUNDAY SCHOOLS WITH BOOKS.

SIR,—Will you kindly grant me space to acknowledge, on behalf of the Sunday School Association, the generous response which has been made by so many contributors to its appeal for support to this fund, which now amounts to nearly £340. It is not proposed to issue any further appeal before proceeding to apply the fund for the objects for which it has been raised, but if any others of our friends are intending to contribute, we shall be very glad to hear from them at an early date.

JOHN DENDY, President.

Swinton, Manchester, January 15.

HELP THOU MY UNBELIEF.

BECAUSE I seek Thee not, O seek Thou me!

Because my lips are dumb, O hear the cry

I do not utter as Thou passest by,
And from my life-long bondage set me free!
Because content I perish, far from Thee,
O seize me, snatch me from my fate,
and try

My soul in Thy consuming fire! Draw nigh,

And let me blinded my salvation see.

If I were pouring at Thy feet my tears,
If I were clamouring to see Thy face,
I should not need Thee, Lord, as now I need,

Whose dumb, dead soul knows neither hopes nor fears,

Nor dreads the outer darkness of this place—

Because I seek not, pray not, give Thou heed!

LOUISE CHANDLER MOULTON.

OBITUARY.

MRS. DAVIS, OF EVESHAM.

FOR the sake chiefly of old Lancaster boys, to whom during their school-days she stood so truly in the place of mother, some few lines may here be devoted to the memory of Mrs. Davis, of whom we recorded last week that she had passed away at Almswood, Evesham, on the 11th inst., at the age of seventy-six.

A native of Oranienburg in Germany, Minna Grube was living at Jena at the time of her marriage to the Rev. David Davis. Brought up in a strictly Evangelical circle in the Lutheran Church, Mrs. Davis soon followed her husband, learning in the school of Channing thankfully to accept the spiritual faith of a Unitarian. One of the early religious impressions received by the writer of these lines is connected with the tone of her voice when years afterwards she once said: "Mr. Martineau is a prophet."

After seven years spent at Norwich, where there are still members of the Octagon Chapel who remember her husband's ministry there and her own part in it, she returned with him to Lancaster, where the first months of their married life had been spent, to undertake the charge of the school in which Mr. Davis had previously been partner with Mr. W. H. Herford. For twenty-seven years the school in Queen-square, known latterly as Castle Howell School, was her home, and the boys of succeeding generations know what she was to them.

When the school was given up, in 1888, Mr. and Mrs. Davis retired to his old home at Almswood, Evesham. Fifteen months ago he passed before her "into the world of light." She is the second Mrs. Davis of Almswood of whom it may be said that her children, and children's children, rise up to call her blessed.

In accordance with her own desire, her remains were taken last Saturday to Woking for cremation, and on the following Monday the ashes were laid in her husband's grave in the Evesham Cemetery.

MR. JAMES RUSSELL, OF GLASGOW.

MR. JAMES RUSSELL, the oldest Unitarian in Glasgow, and, we suppose in Scotland, passed on to the higher life on January 12, at the ripe age of eighty-seven. He carried on for many years the business of a carver and gilder, but had for a considerable time retired from business. In his early life he was connected with the Methodist body, but, becoming dissatisfied with orthodoxy, he for a time sympathised with Secularism. But being of a deeply religious nature he could not long rest in mere negations. In the Unitarian Church, St. Vincent-street, he found a spiritual home. When the Rev. John Page Hopps, in October, 1871, started a movement for a Unitarian church in the East-end of Glasgow, Mr. Russell gave this effort his most zealous support, and was for a short time treasurer to the new congregation under the ministry of the late Rev. William Mitchell. He has all along been a staunch upholder and most liberal subscriber to this church, to the Scottish Unitarian Association, and to Unitarian objects generally. Since 1871, up till his death,

he has been constantly a member of the managing committee of South St. Mungo-street Church, a trustee, and a constant attender at the services, except when prevented by the state of his health. The last time he was able to be present was on the first day of this year. The success of his beloved church was ever near his heart, and he made many sacrifices on its behalf. He was greatly cheered by the revived prosperity of the church under its present pastor. He was a zealous believer in and upholder of Unitarian Christianity. He read widely and was specially interested in and conversant with religious and theological matters. Ever ready to relieve suffering and distress, few of his many deeds of charity met the public eye. He ever sought to follow in the footsteps of Jesus, his leader. His beloved wife had passed away twenty-eight years ago.

The funeral service was conducted at the residence of the deceased on Saturday last by the Rev. E. T. Russell. Appropriate references were also made at South St. Mungo-street at the services on the Sunday. He was a man who will be greatly missed, especially by the older church members who were so long his fellow-workers.

THE REV. FRANK P. SMEDLEY.

FRANK PERCIVAL SMEDLEY, of Rock Ferry, Liverpool, who died at San Francisco on Saturday, December 10, entered the Unitarian Home Missionary College in October, 1893, at the age of twenty. His college course, which was not without promise, was sadly broken by ill-health, and in the spring of 1896 he went to America, hoping to recover his strength. After a session at the Stamford University, he settled for a few months as minister at Santa Maria, in California, and again at Visalia, but his health remained uncertain, and he determined to return home on a sailing vessel. He reached San Francisco, but, while he was waiting to start on his homeward voyage, his illness returned in an aggravated form, and terminated fatally in less than a week.

Of Mr. Smedley the Rev. Dendy Agate writes:—"I came to know Frank Smedley intimately, and to have a real regard for him, during his last year or two in England, and I had a good deal to do with his going to America. I wish to take this opportunity of thanking the many friends here in England who made the voyage possible, and some of whom continued their help after he reached California. Nor should the kindness of many friends on the other side, especially of the Rev. C. W. Wendte, the Rev. Dr. Stebbins, and the ladies of the Channing Auxiliary, be unrecorded.

"I had many letters from him, and they bear testimony alike to the earnestness with which he threw himself into work and strove to master the problems of our time, and to the courage with which he faced the future. He had a simple and sustaining faith in God, and was resolved to devote himself to His service. Had he been spared to return to England and in restored health to take up ministerial labour here, he would have proved a sympathetic and able worker. What he did in connection with the Renshaw-street Domestic Mission during his student days in Manchester is still gratefully remembered there. There is real ability in one or two published sermons which reached

me from the Far West, and, young as he was when the final summons came, he had suffered so much, and had had such varied experiences, keeping such a bright spirit through all, that I believe he would have been no unfit exponent of our Gospel to those who bear life's burden under our gloomier sky. His memory abides in the hearts of those who knew and loved him."

MR. JAMES STOATE.

THE death of Mr. James Stoate, of Bristol, on January 1, removes another figure well known in the circle of our Western churches, he having, in days gone by, preached as a layman in many of our pulpits.

Mr. Stoate took a great interest in the work of the Lewin's Mead Domestic Mission, and also of the Lewin's Mead Boys' Sunday-school, where he at one time was superintendent.

The funeral, on January 7, was attended by many Unitarians and Freemasons, and at the burial-ground, Brunswick-square, the service was impressively read by the Rev. A. N. Blatchford. At the graveside were the Rev. Joseph Wain, Messrs. F. H. Vaughan, C. B. Gawler, W. C. Watkins (Secretary, Frenchay Chapel), W. G. Fry (Lewin's Mead Sunday-school).

THE CHILDREN'S COLUMN.

Strengthen the Defences.

ABOUT the year 390 before Jesus Christ was born, the town of Rome was very much smaller than it is now, and within the walls of the city were several hills, with temples and other buildings upon them. One of these hills was called the Capitol, and on the top of it were built some of the most important of all the Roman Temples—temples to their gods Jupiter, Juno, and Minerva. The hill was very steep; on one side especially it was almost like a wall of rock, rising high above the walls of the city.

About the time I have mentioned, 390 years before the birth of Christ, the Gauls, who came from France (it was then called Gaul), and from parts of the country north and west of the mountains, had crossed first the Alps and then the Apennines, and were overrunning Italy, burning towns and driving out the inhabitants wherever they could conquer them; and at last they advanced on Rome itself, to try and gain possession of the chief city, with its temples and its wealth. The Romans had fought bravely to defend their city, but they had been conquered in many battles; and at last they found with grief and rage that even their beautiful and beloved city must be given up to the enemies, for they could no longer keep them out.

But the Capitol, the high and rocky hill with its buildings, still remained to them, and they determined to defend this, and with all their might, for they considered it the home of the true gods of Rome, and the citadel of the true Roman people; and if they could still keep the Capitol in their possession they would feel not altogether vanquished and undone. So they retired to the Capitol, resolved never to abandon it unless they should all die in the struggle. With enemies all round, and unable to get out, they could

get no provisions or arms but what they had been able to take with them, so their case would soon become very serious. There was only one way up to the Capitol, and by this single approach the Gauls tried to storm the citadel; but the Romans beat them back with loss, and then the Gauls contented themselves with blockading the hill, and sending out part of their army over the country to fight and plunder all around.

Meantime some of the Romans had fled to a place called Veii, and they now wanted to communicate with their friends in the Capitol. A young man named Pontius Cominius, said that he would contrive to go and carry a message to and from the Capitol. He set out with his message, from Veii, and when he came to the River Tiber there was no bridge; so he swam through the river and crossed the level ground to the very foot of the steep wall of rock, which seemed quite impossible to climb. But at night, climbing by little ledges of rock, and holding by bits of grass and bushes, he got to the top, went into the citadel, saw the Roman friends there, delivered the message, and received an answer, and returned the same way that he had come, unhurt, and undiscovered by the Gauls.

But when morning came, the Gauls discovered by bits of broken rock, or shrubs, or little clumps of grass pulled down, that someone had climbed the rock, and that, therefore, it must be possible to do it. The place had been thought so impossible to climb that there was no wall at the top, and no guards had been put to guard that point; and though the messenger Pontius Cominius had been daring and clever enough to climb in by that way, the Romans thought that no one else knew it, and that no other person was in the least likely to try, least of all an army of men. But the Gauls determined to try; and when night came, they slowly, cautiously, and silently began to climb up, one behind another, by the tiny ledges and bushes, up the steep wall of rock. On they crept, climbing higher and higher; they were getting within a little space of the top; they would soon be able to step into the citadel, and, once in, they would surprise and massacre all who were there, and their victory would be complete.

Scarcely a sound did they make; no watchman heard them; all went well. When all at once a strange sound came to their ears from close above them, a loud discordant sound! *Something* had discovered them in spite of all their care and silence. What was it?

In the Temple of Juno were kept some geese, which were considered so sacred to the goddess that though the Romans had suffered sorely for want of food whilst shut up in the citadel, they had not killed these sacred birds; and the geese were now repaying their masters by saving them from their enemies. It was now all over with the climbing Gauls on their steep rock: the cackling, screaming geese with their flapping wings and their alarm and astonishment at the approaching enemies awoke Marcus Manlius, whose house was near the temple where the geese were kept. And we are told that "he sprang up, and seized his sword and shield and called his comrades and ran to the edge of the cliff. And behold a Gaul had just gained the top of the rock, when Marcus rushed upon him and dashed the

rim of his shield into his face and tumbled him down the rock. The Gaul as he fell bore down those who were mounting behind him; and the rest were dismayed, and dropped their arms to cling more closely to the rock, and so the Romans, who had been roused by the call of Marcus," easily conquered them, and the Capitol was saved. "Then all so honoured the brave deed of Marcus Manlius, that each man gave him from his own scanty store one day's allowance of food."*

St. Paul says: "God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty"; which might serve as a text to this story. Think of a flock of geese defeating one body of armed men, and awakening another body of armed men to their own defence! The Romans were called to look to their defences: at the very point where they thought themselves secure, and which they had left unguarded, the enemy was creeping in.

Children, here is a parable for you and me. The enemies creep in at what we think our safest place. We think: "I need not guard that place, it is perfectly secure." So thought Peter, when he said to Jesus: "Though all men shall be offended because of thee, yet will I never be offended"; and Jesus said: "This night, before the cock crow, thou shalt deny me thrice." Peter answered: "Though I should die with thee, yet will I not deny thee." And it was when the cock crowed that he realised that he had done just what he said he never would do.

Will any cock crow for us *before* it is too late? Will any foolish geese cackle and flap a warning to us to beware, so that we may turn upon our enemy and cast him off from the entrance of our citadel? Do not our temptations creep upon us in the dark, like those climbing Gauls, when we have no idea that they are anywhere near? We must strengthen our defences, and not trust any place to chance, however impregnable we think it. Sentinels are wanted—brave and watchful soldiers who will not sleep at their post. And such sentinels we all have, if we will only employ them, and see that they are at their posts. If they are there, no climbing enemy will be able to enter. Watchful eyes will catch the first sight of them in the darkness, and waking ears will hear their creeping feet. Truth and honour, courage and steadfastness, patience, purity and love—these will be our sentinels and hold our citadel secure, if we set them to watch and guard every weak point.

GERTRUDE MARTINEAU.

* "Arnold's History of Rome." Vol. I., p. 547.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homœopathic Chemists, London."

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, JANUARY 21, 1899.

TEACH THE CHILDREN.

THE new Evangelical Catechism, of which we collected some first impressions last week from a number of our friends, is issued with two avowed objects—(i.) to meet “the widespread growing demand for a modern manual in the much-needed catechetical instruction of our children”; and (ii.) to exhibit “the substantial agreement of the Evangelical Free Churches in relation to the fundamental and essential truths of Christianity.” Thus, while its first object is to meet the great need of the religious education of the young, it is, at the same time, a theological manifesto, and it was inevitable that on its first appearance that should be the point of view from which it was most eagerly scanned. Several of our friends pointed out last week the inconclusiveness of many of the theological statements in the Catechism and the decided marks of compromise which it bears. Indeed, that is the great achievement of the Catechism, and, perhaps, even justifies the very loud trumpet Mr. HUGH PRICE HUGHES has blown. We may certainly rejoice over the milder temper that is here displayed as “Evangelical” and the new stress laid on certain ethical elements in religion.

But we have been trying to realise what it would be to teach our children religion with the help of this Catechism, and it makes us very thankful that we are not obliged to be “Evangelical.” We prefer the religion of JESUS, and his method of gathering the children about him and laying his hands on them in blessing.

When JESUS began to talk to the children about religion, even to catechise them, to ask them questions and draw out answers from their young minds,

can we imagine that he would wish at the outset to tell them that the Christian religion was something “founded” by himself? Would he not rather speak directly of the love and goodness of God, and the love and trust that must be in the children’s hearts, and of doing the FATHER’S will? And surely he would not puzzle their young minds by telling them that they were not able “of themselves” to love God and their neighbour. It is quite true, just as it is true that a child cannot draw a single breath “of himself,” but only by the grace of God. Yet no such thought should come in to stop our breathing, nor to interfere with the whole-hearted and direct endeavour to do the FATHER’S will. When JESUS blessed the little children he said, “Of such is the kingdom of God,” and surely his method is to encourage the love of goodness and the confidence that we can do the right, and not to try and convict the children of sin before their time. He would cast no baleful shadow of unreal doctrine between the little ones and their FATHER in heaven. They are to love God and goodness, and to do the right in the power of that love, without any morbid thought of a corrupted will. To overlay the simplicity of a child’s moral nature with even the mildest form of the evangelical scheme of salvation seems to us entirely contrary to the mind of CHRIST. Instead of the answer in the Catechism to the question, “How did the Son of God save his people from their sins?” recounting the accepted items of the Creed, it would seem to us more in keeping with the method of JESUS to let the children grow familiar with the parable of the Prodigal Son, to let them understand that while “of ourselves” we are not able to cleanse our own hearts, the FATHER’S forgiving love will enfold the penitent, and in the lowly service of the FATHER’S house he will be brought back to the child-like mind, and his heart will be made pure again.

We must not leave the impression on our readers that the healthier elements of religion are not present in many of the answers of the Catechism. It is an immense gain that the children will learn from the first that JESUS taught us to call God “Our heavenly Father,” and that alone, and in prayer to speak to Him, and to none other. But the elements of “Evangelical” doctrine are all present side by side with this, so that there is no spiritual unity in the Catechism. While the doctrine is not taught directly as necessary for salvation, “the mystery of the blessed Trinity” is there, to bring confusion to the child’s mind, and in answer to the preceding question, he has been taught that JESUS now carries on his work of salvation “by the third person in the blessed Trinity, the Holy Spirit, who was sent forth at Pentecost.” This is the first mention of the Trinity, at Question 18, whereas the child learnt at the beginning what JESUS taught concerning God.

It may well be that many of the “sixty millions” for whom this Catechism is provided, having learnt with JESUS to love the FATHER and trust in Him, will be completely satisfied with the fulness of that spiritual faith, and will not attempt to burden their children’s minds with the subsequent doctrine of the Trinity, and when they come to the sentence about “the secret power of the Holy Spirit working graciously in our hearts” they will make it clear that this is indeed the source of all religion, not as any “third person,” but the indwelling of our FATHER Himself, from whose presence we can never go, whose love enfolds His children for ever, and is the Giver of all our good.

The natural beginning of religion for the children is in obedience and in the love and trust of the home. It is not doctrines that they need, but the love of persons, the love of the FATHER in heaven, and the love of JESUS as Friend and Teacher. In the new Catechism, while there are many opportunities for those who use it to make the power of their religion felt, there is, to our mind, too little of JESUS himself, and too much doctrine, to make it what it should be, really to help the children.

HOLY MEMORIES.

HER still and quiet life flowed on
As meadow streamlets flow,
Where fresher green reveals alone
The noiseless ways they go.

Her path shall brighten more and more
Unto the perfect day;
She cannot fail of peace who bore
Such peace with her away.

O sweet, calm face, that seemed to wear
The look of sins forgiven!
O voice of prayer, that seemed to bear
Our own needs up to heaven!

How reverent in our midst she stood,
Or knelt in grateful praise!
What grace of Christian womanhood
Was in her household ways!

For still her holy living meant
No duty left undone;
The heavenly and the human blent
Their kindred loves in one.

She kept her line of rectitude
With love’s unconscious ease:
Her kindly instincts understood
All gentle courtesies.

The dear Lord’s best interpreters
Are humble human souls:
The Gospel of a life like hers
Is more than books or scrolls.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives.

JOHN GREENLEAF WHITTIER.

THEY who lie and slumber late while
the dew of beauty is drunk up from wood
and field seem to live in a land “where it
is always afternoon,” and take a secondary
and sleepy view, not catching sight of the
whole.—C. A. Bartol.

MANCHESTER COLLEGE, OXFORD.

The Annual General Meeting of Trustees was held in the Memorial Hall, Manchester, on Thursday, January 12, the President, Mr. DAVID AINSWORTH, in the chair, and subsequently, the Rev. S. A. STEINTHAL.

The Annual Address of the Committee, which had been previously circulated, was taken as read, and after explanation and emendation was adopted.

The Address, having borne testimony to the ability and devotion of the Principal and other members of the Teaching Staff, recorded the death during the year of a number of supporters of the College, recounting the resolution passed by the Committee on the death of Mr. Thomas Ashton (published at the time in these columns) and also the following resolution passed on the death of Mr. Russell Martineau:—

That it is with profound regret that the Committee record the death of Mr. Russell Martineau, a Trustee since 1858, and Lecturer on Hebrew Language and Literature from 1857 to 1866, and Professor in the same Chair from 1866 to 1874. That the Committee recognise, with grateful affection for his memory, the invaluable services he rendered to the College and its Students by his careful and accurate Oriental scholarship and his conscientious devotion to the duties of his Chair, winning the esteem and respect of pupils, whose sorrow is joined to that of the Committee in losing one who was so fine an example of diligence in the search for truth, and whose character endeared him to all who fell under its influence.

That the Committee desire to convey to Mrs. Martineau their most respectful sympathy in her bereavement, and that to this message of heartfelt condolence with the widow, they add the expression of their deep grief that so sad a loss has befallen the revered father of Mr. Martineau.

Having noted various points in connection with the work of the College, the Committee, expressed their sense of the great value of the advice and counsel of the Teaching Staff, with their more intimate acquaintance with the conditions under which the College is placed in its new home, and continued:—

In his termal report for Hilary Term, the Principal informed the Committee of various matters of interest as to the work of the College, recording a fair amount of Sunday engagements for the Students, and their readiness to give voluntary help on Sundays in the Charles-street Institute at Oxford; also that, as a result of criticisms on the aims and methods of the College at one of the meetings of the Discussion Society, he prepared a Course of Ten Lectures for the Summer Term on "Studies in Doctrinal Theology." The report further stated that the Martineau Club continued to hold its meetings, at one of which a most interesting paper was read by Professor Gardner on "The Evangelists considered as Literary Men"; and a public lecture was delivered by Mr. Nagarkar on "The Work of Hindu Social Reform in the Brahma Somaj," before a fairly large and very appreciative audience; and that Mr. Odgers delivered three public lectures on "Some Aspects of the Later Paganism," with illustrations thrown upon the screen from inscriptions and monuments, to audiences the quality of which was good.

In his report for the Michaelmas Term, just concluded, the Principal refers to a very pleasant event in the course of the term, in an invitation given by the Students of Manchester College to the Students of Mansfield College to dine with them in Hall. It was cordially accepted, and twenty-two of the Mansfield men came, and a very friendly evening was spent. A further item recorded by the

Principal, which the Committee hail with satisfaction, is that of Mansfield men occasionally taking the Evening Service at the Charles-street Institute.

The Martineau Club had held two meetings, at one of which Mr. Pal gave a long discourse on "The Religion of the Bhagavadgita" and at the other of which Mr. F. C. Conybeare very kindly read a learned paper on "The History of Christmas."

The Address then referred in the following terms to the retirement of Mr. Harry Rawson from the position of Chairman of Committee:—

Mr. Rawson having retired from the office of Chairman of the Committee, held by him by annual appointment for many years, with the ever increasing respect and affection of his colleagues, they could not allow him to leave the Chair, in which he had so long presided over their counsels, without recording, by a resolution, their deep gratitude for services marked by strict impartiality, unflinching courtesy, and great business ability, while they further gave expression to their sense of the peculiar grace and unerring judgment with which on many important occasions he had been called to act as Representative of the Executive of the College.

The Committee esteem themselves fortunate that they have induced Mr. Steintal, with his long experience on their Board, and his lifelong sympathy with the College, to return to a Chairmanship previously held by him with honour to himself and benefit to his colleagues.

In regard to the teaching arrangements of the College, the re-appointment of the Rev. Joseph Wood as Tate Lecturer on preaching and pastoral work was noted, and the appointment of the Rev. P. H. Wicksteed as Dunkin Lecturer for the session 1898-99, whose subject is: "The Principles of Human Conduct as illustrated in Commercial and Industrial affairs." The Address also referred to the very great regret with which the Committee had received the Rev. J. Estlin Carpenter's resignation of his position as Vice-Principal and Lecturer on the Old Testament and Comparative Religion. They felt it impossible to speak fittingly of Mr. Carpenter's work in the College, and of his personal influence over the students. The reasons urged by Mr. Carpenter for the step taken were such that the Committee had felt obliged to accept the resignation, and could only wish him God-speed in that literary work to which he felt it right to devote his main energies. They expressed a hope, however, that it might be arranged for Mr. Carpenter to retain a lectureship on Comparative Religion, and to continue his services on the Board of Studies.

The Committee had been singularly fortunate in securing the services of the Rev. W. E. Addis, M.A., as Mr. Carpenter's successor in the chair of Old Testament Language and Literature, the appointment to date from June, 1899.

The Address concluded with an appeal to the friends of the College, for gifts to it not only beautiful in art and large in material resource, but still more precious—the gift of lives devoted to the principles it holds dear, and most of all the gift of young lives sent out from households full of its spirit, to be dedicated to the ministry of a gospel "free as the breath of heaven and devout with the spirit of Christ."

The Treasurer, Mr. CHARLES W. JONES, pointed out that while the receipts for the year nearly covered expenses (the deficiency being only £1 0s. 7d.), this was due to an unusual decrease in expenses, in exhibitions to students, and other

items. The gross deficiency stood at £673 11s. 9d. The Chapel account was still unsatisfactory, and he thought that if the endowment could not be increased, the expenses should be cut down to the limit of the income of the present fund, which was £322.

Special reports were also presented on the College Regulations and on the scheme for a Students' Residence in connection with the College.

In the course of a full discussion of the latter report, the Treasurer assured the meeting that the scheme could be tried experimentally for a few years without financial risk to the College, and the report embodying the recommendations of the Committee was ultimately adopted by a large majority.

The officers and Committee were re-appointed, the former being Mr. David Ainsworth, President. Dr. Martineau, Sir Henry Tate, Bart., and Mr. Arthur Greg, Vice-Presidents. Mr. Charles W. Jones, Treasurer. The Rev. H. E. Dowson and Mr. A. H. Worthington, Secretaries.

ENGLISH PRESBYTERIANS AND UNITARIANS.

THE fifth of a series of Sunday evening lectures on "Christian Churches of England" delivered in Unity Hall, Torquay, by the Rev. Priestley Prime, was on "English Presbyterians and Unitarians." Having said at the outset that the people of whom he was to speak were little known and little understood, Mr. Prime proceeded:—

"It is difficult to name them correctly, since they did not wish to be a sect, and did not wish to be separated from other Christians who differed from them on doctrinal points. They wished to be considered as 'mere Christians,' followers of Jesus who guarded for themselves and permitted and recommended to others the right to form their religious opinions in accord with their own insight; nay, further, nothing seemed to them more imperative, more distinctly the duty of man, than to be true to his own conscience, and use his own reason in religious matters.

"These men were among those who seceded from the Church of England, when the Act of Uniformity in 1662 made subscription to a large number of doctrines and consent to the Prayer-Book, a condition of continuance in the Church. They desired to belong to the Church, but could not conscientiously declare their belief in these many articles and creeds. They objected to the division of Christians into sects, believing that the Church ought to permit liberty of conscience to all; but since the Church imposed doctrines as a condition of fellowship and they did not believe some of these doctrines, they were forced to leave it rather than solemnly tell a lie.

"Having been expelled in this way, some of the clergy, thus persecuted, earned their living by teaching, or in other professions, some engaged in husbandry, some continued to preach, forming congregations among those laymen who with them had seceded from the Church for conscience' sake. Such was the extent of the persecution to which they and other dissenters were subjected, that they were speedily prevented from meeting in public, and their religious

history was in secret, save when they were brought before the justices, imprisoned, fined, and otherwise molested for holding religious meetings. When William of Orange brought toleration, they emerged from obscurity, formed anew societies which had been broken up or hidden by persecution, but still affirmed that they desired union with the Church and that their organisations were not intended to prejudice any scheme of larger comprehension such as they hoped for. When they built their meeting-houses for worship they did not tie them down by any close trust-deed requiring that their peculiar opinions should be for ever taught by those who ministered and worshipped there. They dedicated them to the worship of Almighty God and the service of humanity, to be used for that purpose in such ways as the congregation should from time to time determine. Themselves excluded and persecuted, they refrained from excluding and persecuting others. Claiming for themselves the right of private judgment in religious matters, they left the way free for others, their contemporaries and descendants, to judge for themselves. Recognising the supremacy of conscience, they laid no snares for the consciences of others. So great a confidence in God and the future I have found among no other religious body. They were called Presbyterians, but they never subscribed to the Westminster Confession; and though they were inclined to the Presbyterian form of church government they were never so strictly organised as the Scotch Presbyterians. Their development was widely different from these, and I am personally in doubt whether the name English Presbyterian is a fitting designation, for I find that they did not insist on the Presbyterian organisation nor carry it out completely, that in the West, at least, of which I know most, they did not exclude Independents from their assembly, that a leading member of the Exeter Assembly wrote an urgent pamphlet desiring the Baptists not to separate from them on account of an opinion which they would be allowed to hold and observe without secession, if only they would permit others who did not agree with them in this matter, the like liberty to baptise as they thought right. In early days the assemblies of their ministers were called 'The United Brethren,' and neither by their name nor their constitution did they exclude any minister who was morally and intellectually capable. These assemblies of ministers were not, strictly speaking, Synods after the Presbyterian model, but they gave advice to the congregations about the appointment of ministers and other matters, and they educated young men for the ministry.

"Undoubtedly these people held the doctrine of the Trinity, but they did not organise with that doctrine as a basis of fellowship. After a while, when Unitarian opinions began to be frequent, an effort was made to prevent them from being taught in their pulpit by means of the power resting in the ministers' assemblies of recommending some men and not recommending others when a vacancy occurred. But when it became customary to put doctrinal questions to candidates, and make consent to the doctrine of the Trinity a condition of their recommendation to a congregation, a strong feeling grew up against this practice, and in 1718 in the Devonshire Assembly, and about the

same time elsewhere entirely abolished it, after it had been usual for only a few years. The chief movers in favour of freedom were not themselves Unitarians.

"The way being open for development, both in the Churches and in the ministers' assemblies, Unitarian opinions became frequent, and at last general among them, as they could not, in the creed-bound Churches, save by subterfuge and equivocation. But these Churches did not, and could not, rightly or legally make Unitarianism compulsory in their congregations any more than their Trinitarian ancestors had enjoined Trinitarian belief.

"The great majority of so-called Unitarian Churches in England are not rightly called Unitarian, because, whatever the opinions prevalent among the present members, the very constitution of the church and the trust deeds of its buildings require freedom for development, and in whatever direction the society moves in opinion and genuine development, it has the right to move secured to it, so long as it does not give up the purpose of worshipping God and serving man. That those Churches which have been free have nearly all become Unitarian is an argument for the truth of Unitarianism: but it would not be a justification for labelling the buildings and societies Unitarian. Many churches and meeting-houses have been built since the general opinion among these free churches has been Unitarian in theology. Some few of these are tied down to Unitarianism: but nearly all express the same faith in God's continual guidance and universal Fatherhood which their ancestors held, and express it in the same way by open trusts, and the basis of fellowship which excludes no one who sympathises with their object of worship of God and service of man.

"Unitarians are not ashamed of their Unitarianism, but they hold it of less importance than sincerity of conviction, the pure search for truth, the honesty of action in accord with conviction. They would force none to be Unitarians, put no premium upon opinion of one kind or another. Honesty and love and faithfulness are paramount. Therefore, while some of them say, 'Seeing that the public fasten upon us this name "Unitarian," let us accept it, and import into it all the ideas of freedom, which are really general among us'; others, of whom I am one, cannot do violence to the etymology of words, and the history of doctrine in this way. We affirm that while we may most of us be Unitarian in theological opinion we hold Christianity to be a wider principle; we do not want to shut ourselves up with those only whose opinions are like our own. We believe in the fellowship of the spirit, deeper and more real and permanent than any doctrine. It is largely a matter of words with us; we are, I believe, nearly all united in welcoming all who wish to join us in prayer, and to be helpful, whatever their theology: and I, your minister, though I am willing to say, if need be, what I now believe, have never promised to restrict the future in myself or others to the measure of present knowledge or insight; and I have not met a fellow-minister in our group of churches who has thus bartered away the freedom of the spirit. God was with our fathers; God is here; God will guide our children. Our best service to men and women is to lead them to seek Him and follow His guidance rather than ours."

NOTES FROM AUSTRALIA.

THE movements of religious thought under the Southern Cross are neither swift nor strong, but rather feeble echoes of far-distant voices; hence such motion as there is seems a little belated and without vivacity. Church life here appears to lack that intellectual keenness and moral and spiritual earnestness with which one is familiar in England. This may be due in part to isolation, and in part also to the different mental atmosphere of these new lands, where the absence of the old associations have not yet been compensated by the birth of new and strong attachments that can supply their place. In the meantime church life generally is a good deal depressed, because a very large part of young Australia is not greatly concerned about its religious life.

At the recent gathering of the Presbyterians of Victoria something like a general failure of the Church was frankly admitted by the Moderator, and it was publicly stated that 40,000 Presbyterians do not attend church at all. Some 1,600 return themselves as Unitarians in the census, and of this number about 600 reside in Melbourne and suburbs, but you would hardly think this credible if you turned into our church on a Sunday morning. I have no other statistics to hand, but am informed that all the Churches, with the possible exception of the Roman Catholic, are in much the same deplorable condition.

During this last week or two the Church, in one or two of its branches, has been a good deal before the public. First, the Moderator of the Presbyterian Assembly in dealing with the facts of the situation, ventured to suggest a new creed as the most efficient means to restore the Church to its lawful place in the affections of the people; but the suggestion appears to have been received with a chilling indifference, not having provoked even opposition. The substance and point of this new creed lie in its first article: "We believe in Jesus Christ, and worship Him as Lord and King"; then follows an adoption of the Apostles' Creed, with the first clause omitted, some sentences from the Gospels, and a final section on the nature of the Church. The suggestion was to the effect that this creed be used in religious worship and recited by the people while the Westminster Confession was kept in the background for the use of the initiated. But apparently it has not "caught on." The Bishop of Ballarat, Dr. Thornton, provoked a storm of angry protest by his address from the chair of the Church Congress just concluded in that famous city. Beneath a slight veneer of respectability and public decency, "Australian life was stained deep with intemperance, profanity, and lust, even—it was terrible to record—among children." This grave charge levelled against a whole people is surely false and calculated to convey a very erroneous impression of the conditions of public life, and is, therefore, unjust as well as ungenerous, and the Bishop ought to have been more discriminating in his rebuke when his words might have had a more beneficial effect; as it is they have deepened the sense of hostility to the Church. Australians are naturally very proud of their country and their achievements during the last half century or so, and resent angrily such unfair wholesale charges as this. But the more thoughtful part of the community are by no means

blind to the very serious evils that do exist, and are anxious and eager to check, if they cannot uproot them.

There is a prospect of a little mild excitement over a new book which the Rev. S. H. Ferguson, a Presbyterian minister in one of the suburbs, has published. The *Argus*, in its short notice of it, has sounded a note of alarm which will probably be re-echoed along the line. The title of the book, which has little relation to its contents, is "Spiritual Law Through the Natural World." Its purpose is "to expose errors in popular theology by laying them open to the clear light of reason and the Word of God"; the most favourable view of it can hardly say that it is even moderately successful in its aim. But judged by the Westminster standard it must be declared heretical. It will be interesting to see how the Assembly will deal with this vigorous attempt to shake off traditional authority in the Presbyterian Church.

I am not the proper person to speak of our Church, its condition and prospects in this city, but I hope in a week or two to be able to report from observation of our churches at Hobart, Auckland, and Sydney.

R. H. LAMBLEY.

Melbourne, December 14, 1898.

NOTES FROM MADRAS.

Madras, December 29.

Two months of the rainiest and of the sunniest weather known to Madras. I arrived during the rainy season, and for a fortnight the floodgates of heaven were opened, and the rain poured down, hour after hour, in torrents. The roads were flooded, the water reaching to the level of the door of one's "gharry." A deep stream ran down the Broadway. At times the electric tram-cars were compelled to cease running; and at other times their passengers were carried to and fro on the backs of coolies. The river Cooum rose rapidly, and its somewhat malodorous bed and banks have been temporarily cleansed by the inundation. The whole town was deluged.

In the middle of November a welcome change came; and for two weeks the days were resplendent. Then seven days of torrential rains, followed by a return of Eastern splendour, which still continues to shed its glory around us. I have seen Madras, I am told, at its worst in drenching rain, at its best in brilliant sunshine. (May is characterised as the worst month in the year, when the city is wrapped in a suffocating "muggy" atmosphere. August, as a rule, is like a furnace of sevenfold heated fire.)

Madras is justly proud of several of its buildings—the Presidency College and Senate House, the High Courts of Justice, the Museum and Connemara Library, the Victoria Hall, the new premises of the Madras Bank, the palatial shops in the Mount-road, owned and managed, mainly, by Europeans. Popham's Broadway is the central quarter for the native merchants, but I am told that it is declining in commercial activity, wealthy purchasers preferring the more spacious premises and the more abundant variety of goods to be found in the Mount-road. Still, Popham's Broadway shows signs of business activity, and though it may have lost, or may be losing, its supremacy as a centre of trade, it will not be for a long time without the

favour of Dame Fortune. The Marina is the "Rotten Row" of Madras, and here, every fine evening, from about 5.30 to 7.30, "those who compose the feathery foam of fashion," may be seen riding or driving. Here, too, as well as on the beach, and in the People's Park, military bands play two or three times a week. Madras is thus not without relief to what some of its own inhabitants describe as its intolerable monotony and dulness.

The streets of the city do not, to a European, justify this condemnation. The diverse costumes he sees are to him, at least, entertaining. They are of every variety, from the free light, and airy garments of those who in the Western world would be considered in a disgracefully undressed condition, to the habiliments of those who have adopted the outfit of an Englishman, excepting his hat. They are of every colour, ranging from all white on one person, through gradations of hue on others, to the mingling of all the rainbow tints on still others. In nearly all cases they are artistically arranged and present a decidedly picturesque effect. Go round the bazaars when the sun is resplendent, and the natives are about in thousands, and the kaleidoscopic changes, from figures in full dress to figures in half dress, to figures with only a parti-coloured cloth about the loins, are delightful. How long this endless variety of colour is to continue is a question exercising the minds of a good many who wish the old, old fashion of gay clothes and bright jewels maintained. But changes are taking place among the educated. The South Indian Brahmin, conservative as he is, is often seen habited as an Englishman. The Sudra and the Protestant Native Christian male adopt European fashions. The Native Christian women, recruited from all kinds of Indian communities, lose their old diversity of garment by arraying themselves in full skirt, jacket with leather or silver belt, straw hat, stockings, and shoes, à la European. A writer in a late issue of the *Madras Mail* laments these changes, and sorrowfully predicts that they will go on until "picturesque Oriental Madras fifty years hence will probably, as far as costume is concerned, rather choose its habiliments from Bond-street than from the Big Bazaar or Chandi Chowk."

In the suburbs of Madras, where the local aristocracy reside, there are spacious, here and there, princely bungalows in enormous compounds. Near to my temporary quarters are the Poonamallee-road, and within easy walking distance, Nungumbakum. In both of these districts are handsome houses in extensive grounds. The last-named place, in the size of its bungalows and the area of its compounds, is outdone only by Adyar. Of all the localities surrounding Madras Adyar takes the cake. In spaciousness its houses remind one of Chatsworth or Eaton Hall, and they stand in the midst of acres of well-wooded and richly-flowered parks. At the time of writing, the Annual Convention of the Theosophical Society is being held in Adyar, and it will give you some idea of Adyar bungalows if I mention that the hall in Colonel Olcott's will accommodate 1,600 persons, and quite that number of people have travelled from all parts of Madras on four consecutive mornings to listen to four lectures by Mrs. Besant. One criticism, by the way, which I have heard on these

lectures is that Mrs. Besant gratifies the pride of her phenomenal audiences by glorifying Hinduism and the India of the past instead of addressing to them wholesome words of counsel for the religious and social needs of to-day.

From Adyar to Blacktown—what a contrast! Blacktown, in the centre of the city, is the Whitechapel of Madras, only more so! There seem to be concentrated in it, in an intensified form, all the conditions that make for disease. Fortunately, the preventive measures of the Municipal Commission are so efficient that there has not been a single indigenous case of plague in Madras. The very few cases imported from Bangalore have been at once effectively dealt with. But it is the opinion of competent authorities that, should this fell enemy of life appear in Blacktown, whole masses of the population there would be swept away in a few weeks. May no such awful calamity befall it!

S. FLETCHER WILLIAMS.

(To be continued.)

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

WE have not had quite so much excitement in Manchester this winter as we had last—no grand bazaar to work for and at, no counting up of proceeds. We have been supposed to have been engaged devising means of spending the large sum of money then obtained. Certainly the Committee of the District Association have been much occupied in their endeavours to faithfully discharge the responsibilities attaching to the proper employment of nearly £10,000. Sums of money have been voted to various local churches which have on hand schemes of building and redemption of mortgage which are worthy of support. Blackley wants a new school as badly as any place I know. The present building is poor and inadequate in every respect, and the folk there are striving to raise the necessary funds for a more convenient structure, but they do not intend to be saddled with a mortgage. The Association has also helped Swinton to create a trust fund for the purpose of covering the yearly chief rent; and also Pendleton has received assistance in its effort to clear off a mortgage of £800.

Oldham-road has been helped to clear off a deficit which had accumulated in connection with repairs, &c.; and a grant has been made to Dob-lane towards necessary alterations and improvements in the chapel and school building. The main expenditure, however, is to be in connection with the Forward Movement Churches at Chorlton, Heaton Moor, Urmston, and Bradford. We have discovered that many considerations preclude the hasty erection of church buildings. It is not an easy matter to drop upon the right plot of land all at once. Then the garment has to be cut according to the cloth—an operation requiring no small amount of skill. A site is secured at Chorlton; but the folk there are desirous of having a building which will cost a little more money than they have in hand, and so they are waiting a while before commencing operations; for one of the conditions which the Association has laid down is that no mortgage shall ever be

allowed on the Forward Movement properties. The plans indicate not only an architecturally pleasant building, but also one which provides for present needs and future development. At Urmston and Bradford sites have also been secured, and building will begin in a week or two at the former place; while in connection with the latter, plans are at present under careful consideration. Chorlton has now a minister of its own in the person of the Rev. James Ruddie, late of Accrington; while the Rev. Priestley Prime is expected to commence duties early in April as resident missionary at Heaton Moor, having charge for the present also of Urmston. The Rev. W. E. Attack has been settled at Bradford now nearly a year, and the work has prospered greatly in his hands. At Heaton Moor there is no immediate intention to launch a building scheme; but the folk there are hopeful that, under Mr. Prime's ministry and leadership, a church of their own will soon become a necessity. We have opened up no new ground this last year, because the task of consolidating has engrossed all our attention and resource; still, I question whether anyone could be found to deny the need of still further extension of our Forward Movement work within the Manchester District.

It might reasonably have been supposed that no Unitarian bazaar could possibly hope to be a success within two or three years of our united effort in 1897; and yet our friends at Oldham realised £800, though wanting only £500, and our Pendleton friends also realised about £500 at their recent bazaars respectively. There are other bazaars and sales of work spoken of, and so we go on, finding that there is really no end to folk's generosity when the cause is a good one. The friends at Middleton, who a few years ago erected their new and convenient school-chapel, are now bent upon obtaining a really first-rate organ; already liberal donations have been promised by church members, and the Association has made a grant from its ordinary funds, and I believe the date is fixed for the opening of this new instrument.

Within the last few months the Rev. W. Holmshaw has settled as minister at Blackley, and thus far has made an excellent impression. There is life and spirit about the place, auguring well for its future prosperity. The Rev. W. E. George, M.A., also has settled as the minister at Swinton, and the folk there are rallying round him in their characteristically loyal way. Indeed, taking it all round, the denominational life of the district is in a hopeful state; and I trust that the contemplated bazaar in London will do as much in the way of rousing interest and enthusiasm amongst London Unitarians as our bazaar has done amongst us.

Unfortunately for many months past we have missed Mr. James R. Beard, who was the genius of the Manchester bazaar, from our Committee meetings. He has been seriously ill, as everyone knows, and he himself can never realise how anxiously and universally inquiry has been made at every meeting held as to his condition of health. A grave crisis has been passed through, but we are all now rejoiced to learn that his ultimate recovery is merely a matter of time, and we are looking forward earnestly to the time when we shall again have the value of his counsel

and the inspiration of that enthusiasm which is peculiarly his. We trust that his old strength may wholly return to him, and that he may be spared many years to engage in that voluntary labour he so much loves. It will always be a regret to us that his breakdown in health has prevented him from taking part in those deliberations which were for the purpose of carrying to completion a scheme which he mainly initiated.

The Manchester Domestic Mission has recently been passing through a period of stress and difficulty. Somehow or other, for years past the leakage of membership from death and other causes has not been made good; and it seemed to be suddenly realised that its expenditure was largely exceeding its income. The condition of affairs was indeed very serious, although no institution in this great city is doing a grander or more necessary work. The Mission is mainly supported by individuals and churches who are professedly Unitarian, yet it is wholly and advisedly unsectarian in its aims and work. An earnest endeavour has been made to re-awaken generous interest in its behalf, and the result is an added membership sufficient to carry it over its present difficulty. Still further financial support, however, is needed if it is to accomplish all the good work possible for it to do; and it is to be hoped, therefore, that in the future its subscription list will not only be maintained, but considerably increased. An advertisement in another column announces the fact that Mr. John Harwood is giving a recital in the Memorial Hall, Manchester, on Monday, January 23, the proceeds of which are to be handed over to the Mission funds.

Although Bolton is outside of this Manchester district so-called, yet it is so close that we were stirred by the enthusiastic spirit which characterised the autumnal meeting of the B. and F. Association, held in that town. Bolton is too independent to be flattered by Manchester patronage; but it must be said that we were proud of the way in which our Bolton friends carried out their work, and of the success which they most deservedly achieved. We have a high opinion of Bolton folk, and believe they can achieve anything they set their hearts on; and if anyone ever doubted this, he must have changed his mind after seeing the grand audience in the Town Hall on the most inclement night we have experienced this winter. The fact is, we have quite as much enthusiasm as the rest of Christians when occasion calls it forth; and if these great and exceptional occasions could come a little oftener, it would be all the better for us individually, and also for the great cause we have at heart.

CHARLES ROPER.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Banbury.—On Monday and Tuesday, Jan. 9 and 10, the annual New Year's parties were held in connection with the Christchurch Chapel Sunday-school. On Monday evening the usual entertainment, with a good programme, was given. The minister (the Rev. H. Hill) occupied the chair. There was a good attendance of friends present. At the conclusion of the programme, gifts of clothing were given out to the scholars by Mr. and Mrs. Hill.

Again Mr. and Mrs. Edward Cobb, of Lewes, sent an excellent parcel of warm clothing for the children, as well as other helps for the school. A few other friends kindly helped in various ways. On Tuesday the scholars, parents, and friends had their usual tea, the evening being spent in recreation, games, &c.

Carlisle.—Mr. Bipin Chandra Pal, who is at present studying at Manchester College, Oxford, preached here on the 15th inst. In the morning he delivered a masterly and eloquent discourse on "Where is thy God?" In the evening his lecture on "England's Responsibilities to India" was listened to with rapt attention by a congregation that filled the church, and evoked enthusiasm that often showed itself in suppressed applause. On the following evening Mr. Pal lectured on "The Problem of Temperance in India." Despite wretched weather there was a good attendance.

Cullumpton.—The annual winter treat of the Sunday-school was held on Jan. 6. Tea was followed by a magic-lantern, shown by Mr. Endicott, of Plymouth, and the evening was enjoyed by children and elders alike. On Jan. 11 the children and teachers gave an entertainment, after which prizes were distributed.

Doncaster.—The annual tea of the Sunday-school and Band of Hope was held in the large Co-operative Hall on Jan. 4. The evening's entertainment consisted of a children's operetta, successfully given by the scholars, entitled *Madam Muddle's Dream*, published by Curwen and Sons. Last Tuesday the Rev. H. and Mrs. Thomas were "at home" to the congregation, and on the following day entertained the Sunday-school scholars and teachers, together with the members of the Band of Hope and all children connected with the congregation.

Glasgow.—The third of the series of social parlours, organised by the Ladies' Guild of the South St. Mungo-street Church, was held on Tuesday week. A large and enthusiastic company of members and friends was present, and thoroughly enjoyed the songs and readings which were rendered during the evening. These social parlours, besides bringing the members into more intimate connection with each other, are admirably adapted for the introduction of strangers, who are speedily made to feel at home.

Glasgow: All Souls' Church.—The inaugural soirée in connection with this church was held in the Lesser Dixon Hall, Crosshill, on the evening of Jan. 16, the Rev. J. M. Connell presiding. After tea an excellent programme of music and recitations was gone through, and speeches were delivered by the minister, Mr. James Graham, president of the Scottish Unitarian Association; Mr. Wm. Wilson, the secretary of the church; and Mr. Jas. Bannatyne, the treasurer. Mr. Graham, in the course of a vigorous and inspiring address, expressed his personal sympathy with the principles and ideals of the church, and pointed out the great responsibilities as regards character and conduct which the church, in standing for the spirit of religion rather than for a particular creed, imposed on its members. There was a large attendance, and a most enjoyable and encouraging evening was spent.

Horsham.—The Christmas festival of the Sunday-school was held on Jan. 12, when, after an address by the Rev. J. J. Marten, prizes for the year were distributed by Mrs. Marten, and a successful entertainment followed.

Horwich.—Prizes were distributed in the Sunday-school last Monday by Mrs. H. Harwood, in the absence of Mrs. Smithells, who had generously provided them for the scholars. The Rev. R. C. Moore stated that the prospects for the year were most encouraging.

Ilminster.—A congregational tea, followed by a public meeting, in recognition of the recent settlement of the new minister, the Rev. E. Parry, took place at the Old Meeting on Thursday, Jan. 12. More than a hundred friends sat down to tea, after which Colonel M. L. Blake took the chair, supported by the Revs. A. N. Blatchford, Jeffery Worthington, T. B. Broadrick, E. S. Anthony, and E. Parry, together with Messrs. M. B. Baker and J. C. Conway. The Ilminster Orchestral Band having played a selection, the Chairman read letters of apology for non-attendance from the Revs. H. S. Solly, Charles C. Coe, W. P. Duke (Congregationalist), and W. Fyche (Wesleyan, Ilminster), and a telegram from the Rev. S. S. Brettell regretting that he and his friends at Crewkerne had been prevented by the tempestuous weather from joining so interesting a gathering. Having earnestly and appropriately set forth the object of the meeting, the Chairman called on Mr. M. B. Baker to welcome the Rev. E. Parry in "the name of the congregation." Mr. Baker expressed the pleasure it gave him to be present, and trusted that the cordial relations which had always existed

between minister and congregation would still continue, and wished the new comer a long and successful ministry. The Rev. A. N. Blatchford was the next speaker, who, in a vigorous address, emphasised the fact that Unitarians had always been on the side of true freedom and religious liberty, and in welcoming Mr. Parry bade him and the congregation stand firm to their traditions handed down by many honoured names. He alluded to the faithful work that had been done in the Western district in past days by such men as Edward Whitfield, of Ilminster; by William James, of Bristol; by William James Odgers, of Bath; by so wise and true a friend as Russell Lant Carpenter, of Bridport, who had passed to their honoured rest, and left to those who remained the duty of advocating our religious principles, to the sanctity of which the passing years made no difference. He urged every member of the congregation to support their minister by their personal interest in the public services of religion, and so deepen the religious life and the devotional element in their worship, which were absolutely essential to the true success of any church or of any ministry. The Rev. J. Worthington having joined in the welcome, the Rev. E. Parry responded, summarising the lines on which he proposed to conduct his ministry, and trusted that all would work most harmoniously together. The Rev. T. B. Broadrick having also added words of welcome, a vote of thanks to the chairman was proposed by Mr. J. Cogan Conway, who, as President of the Southern Unitarian Association, offered a very warm and neighbourly greeting to Mr. Parry, to whose worth he bore cordial testimony, after an acquaintance extending over nearly thirty years. The vote was seconded by the Rev. E. S. Anthony, and was carried by acclamation. The Chairman having responded, the Rev. E. Parry pronounced the Benediction, and the meeting terminated.

Kidderminster.—The Rev. E. D. P. Evans writes in his New Year's letter to the members of the New Meeting Congregation: "It is my hope and wish, during the Lenten season, to hold preparatory classes for a Confirmation Service, or Service of Church Welcome. Such services have been held only fitfully, largely because there has been no special time fixed for them, and also because we are without a good and appropriate form for such service. As Easter was one of the few times fixed by the early Christians for receiving new members into their midst, when the latter went through the solemn ceremony of Baptism, and thereby openly confessed to the world that they sided with and joined the unpopular and persecuted religion; so we shall try to make this same season the time for welcoming the younger members into our church. Easter may thus help us to remember the heroic spirits of the early church, and inspire us to rise out of the old into a new life."

Kingswood, nr. Birmingham.—The usual New Year dinner for the scholars of Kingswood Sunday-school was served to about 100 in the large room on the 4th inst. Games were played in the parsonage fields after dinner, and upon re-assembling in the school songs and recitations were given by scholars to a well-pleased audience. The presents from kind friends were numerous and attractive. On Tuesday, the 17th, the annual social meeting was held. The large room was well filled, and after tea the varied enjoyments of song, dance and games made the evening pass all too soon. The Rev. J. H. Matthews is giving a course of Sunday evening lectures on "Subjects from English History," tracing the religious history of our native land from the time of the Druids.

London: Bermondsey.—The fifth annual meeting of the Band of Hope was held on Tuesday last, when a good number of members and friends were present. The President, Mr. J. C. Pain, presided. The reports of the Secretary (Mr. A. W. Harris) and the Treasurer (Miss Snowsill) showed that successful meetings had been held weekly throughout the whole year, and that, thanks to the help willingly rendered by many friends, attendance and general interest had been well maintained. The various expenses of the society were all met, and a small balance remained in hand. The resolution for the adoption of the reports was spoken to by the Revs. A. J. Marchant, T. E. M. Edwards, Frederic Allen and Harold Rylett, and that for the election of officers by Messrs. A. H. Biggs and W. G. Dannel. All the speakers gave interesting addresses and warmly congratulated the society upon the year's work. Subsequently 15 medals and 23 prizes, awarded to junior members for regular attendance and good conduct during 1898 were distributed by the Rev. T. E. M. Edwards. A hearty vote of thanks to the visitors brought to a close a very enjoyable meeting.

London: Blackfriars Mission and Stamford-street Chapel.—On Friday, Dec. 30, the members

of the Band of Hope took tea together, after which came games followed by the distribution of prizes (books and medals) the gifts of Mr. A. H. Biggs, an ardent worker in the cause, and Mr. A. W. Harris. To the exertions of the latter is largely due the continued growth and success of the society. The president, the Rev. Frederic Allen, mentioned the gratifying fact that, though the meetings were held weekly, the average attendance had been fifty-one, as compared with an average of twenty-two in 1897. On the 31st the teachers and old scholars held their annual party. The children's New Year's service, on Sunday afternoon last, was conducted by Miss Marian Pritchard ("Aunt Amy"), who addressed nearly 250 scholars and teachers. Several texts, illuminated by a friend of "Aunt Amy's," had been framed and hung in front of the pulpit as a gift to the school. At the close a collection was taken for the *Young Days' Cot* at Winifred House. The Teachers' Monthly Tea and Conference, at which twenty-five were present, was held after the service in the church parlour. Miss Pritchard was present, and opened the after-meeting by speaking on "The Place of the Story in Sunday-school Teaching." Several speakers followed, and, on the proposition of the Rev. Frederic Allen, a hearty vote of thanks was accorded to Miss Pritchard for her kindness that day. The Sunday-school New Year's parties were held as follows:—The younger scholars' on Wednesday, Jan. 4, when prizes were distributed by Mr. S. S. Taylor. On Thursday, the 5th, the elder scholars', when Mr. S. S. Taylor again gave the prizes which were presented, seventy-five books in all in the two evenings. The Provident Bank deposits for 1898 amounted to £674 odd, paid in by over 1,000 depositors—a large increase on the preceding year. On Sunday week the services were conducted by Mr. Bipin Chandra Pal, who gave discourses on "The Love of God" and "The Evolution of Hindu Theism."

London: Peckham.—On Sunday last the Rev. G. Carter, who has been incapacitated for about two months by an attack of iritis, following operation, resumed pulpit duty, being assisted in the reading portions of the services by Mr. J. Bredall in the morning and Mr. L. Cox in the evening. During the minister's absence one half of the services have been conducted by competent officers of the church, while valuable assistance has also been rendered both in the church and the literary society by the Rev. T. E. M. Edwards. It is confidently expected that Mr. Carter will soon be able to perform the whole of the duties devolving upon him as minister at Avondale-road Church with its affiliated institutions.

Loughborough.—The congregation here have lost a generous and faithful member in Mrs. Stubbs, who passed to her rest last Saturday, after a painful illness, most bravely and patiently borne.

Manchester: Chorlton-cum-Hardy.—A meeting of the members of the Unitarian Church was held in the Masonic Hall, on Tuesday evening, to welcome the Rev. James Ruddle to the ministry of the church. The congregation at present worships in the Masonic Hall, but a scheme is on hand for the erection of a church in Wilbraham-road, at a cost of about £2,000. The chair was taken by Mr. R. C. Law, who gave a hearty welcome to Mr. Ruddle in the name of the congregation. His remarks were supported by Mr. A. E. Piggott and Mr. J. A. Wadsworth, the latter gentleman speaking more especially on behalf of the Sunday-school. The Rev. Charles Roper, of Moss Side, extended to Mr. Ruddle the welcome of the ministers in the district. The Rev. S. A. Steinthal, vice-president of the District Association, referring to the absence through illness of the Rev. Father Holt, of St. Augustine's Roman Catholic Church, who had undertaken to attend the meeting, said he was sorry they had not Father Holt's presence among them. He, for one, believed there was a ground of union sufficiently wide for even Father Holt and themselves to stand upon. That wider basis of common faith in a loving Father above, and in the blessed Gospel which Jesus proclaimed bound them together, however much they might differ in theological opinions. And so he hoped that congregation would find opportunities, under Mr. Ruddle's guidance, not merely to work for the extension of their own organisation, but to extend their influence in other directions. That good work could be done outside one's own congregation, he thought, Mr. Ruddle was a living proof. Mr. G. H. Leigh, president of the District Association, conveyed to Mr. Ruddle the welcome of the Association. He expressed the deep interest which the Association had all along taken in the work which was being done at Chorlton-cum-Hardy. He congratulated the congregation upon the fact that they would, before long, be in possession of a building which would be found to meet their requirements, and of which they might justly feel proud. He should feel that

the Association had done admirable work if it succeeded, as he fully believed it would, in founding the four forward movement churches which it had been endeavouring to foster and see brought to a successful issue. Congratulations to minister and congregation upon Mr. Ruddle's appointment were offered by the Revs. Principal Gordon, Dendy Agate, and S. Thompson. Mr. Ruddle having replied, the Rev. J. Felstead offered prayer, after which a hymn was sung by the congregation. A *conversazione* concluded an exceedingly spirited and delightful meeting.

Manchester: Upper Brook-street.—The first half of the winter's programme has been most successfully carried through. On Sunday evening the popular services will be resumed, when Mr. R. C. Dutt, an ex-Member of the Bombay Legislative Assembly, is to speak on "British Rule in India." On Monday next a series of free Monday lectures on "Holidays and Travels Abroad," with limelight illustrations, are to commence.

Moneyrea.—Last Saturday evening the annual meeting of the Temperance Guild was held. The report recorded a most successful year of work, showing a very encouraging increase on the results of the previous year's labours in the cause. Forty adults signed the pledge at the meeting. An appropriate address was delivered by the President, the Rev. R. Lyttle, who received a very hearty welcome on his return to work after a short absence through illness. The President said the Temperance Guild had shown a greater activity in the organisation of meetings of various kinds than any other society of any kind in the district. The office-bearers were re-elected, and some of the new members were elected on the Committee.

Newcastle-on-Tyne: Church of the Divine Unity.—The sixth annual congregational *conversazione* was held on Thursday evening, Jan. 12, in the Grand Assembly Rooms. A reception was held by the Rev. Frank and Mrs. Walters, when upwards of 240 members and friends were present. The proceedings were of a most enjoyable character, the vocalists being Miss Cecilia Armitage and Mr. Lindon Travers, F.R.G.S. The sermon delivered by Mr. Walters on Sunday evening, Dec. 25, entitled "What is your Life," has been printed in pamphlet form, and is having a large sale, the published price being one penny.

Plymouth.—A very successful and enjoyable entertainment in connection with the Plymouth Unitarian Sunday-school was held in the school-room on Friday evening, Jan. 13. The entertainment, followed by a Christmas-tree, consisted of piano solos, dialogues, recitations, scarf drill, and action songs. Nearly all the scholars took part.

Portsmouth.—The Rev. Stopford A. Brooke preached last Sunday morning in the High-street Chapel, from the words:—"Martha, thou art anxious and troubled about many things, but one thing is necessary; for Mary hath chosen the good part; which shall not be taken away from her." Luke x. 41, 42.

Sheffield.—Last Tuesday evening the Rev. J. E. Manning, M.A., gave a lantern lecture on the "Salt Mines at Wieliczka, in Austrian Poland" (the largest in the world), to the Upper Chapel Literary Society, Mr. W. Watts, F.R.G.S., in the chair. The lecture was interspersed with Polish national songs by the choir of the chapel, under the direction of Mr. Wragg.

Sheffield: Uppertorpe.—On Dec. 29 the scholars' party and winter festival was held. Over 150 children sat down to tea. Some fifty prizes were given for attendance. On Jan. 2 a teachers' and elder scholars' party was held. The old people's tea is an annual event at Uppertorpe. A substantial tea is given to 150 persons over sixty years of age, and each receives a quarter of a pound packet of tea to take home. After tea the children repeated their cantatas, plays, &c., given at their own party, and addresses were given by the Revs. J. E. Manning, T. W. Holmes (Congregationalist), and John Ellis.

Shrewsbury.—On Sunday, Jan. 8, Mr. Promotho Iol Sen preached in High-street Church, his subject in the morning being "Can Man see God?" In the evening Mr. Sen delivered his lecture on the Brahmo Somaj. At the close of the lecture the Rev. J. C. Street announced a lecture on "Vaccination" by General Phelps, of Birmingham, as the opening meeting of the second half session of the High-street Literary Society. They had wished to have the lecture in the Working Men's Hall, but this had been refused by the Trustees on the ground that the applicants were Unitarians, the lecture would therefore be held in their church. Commenting on this a local paper says:—"It seems that the Trustees consider the High-street Literary Society to be Unitarian, though it is absolutely unsectarian, and they refuse, according to their Trust, to allow anyone to take the hall who is not a believer in the doctrine of the

Trinity. Why the Trustees should have mixed up a literary society and a question of public health with the doctrine of the Trinity we do not know."

Torquay.—The Rev. Priestley Prime will not conclude his ministry here before Easter, when he removes to Heaton Moor.

Whitchurch.—The annual congregational party was held on Jan. 12. After tea the Rev. W. F. Turland took the chair, when the treasurer's statement was read, showing a balance in hand. Votes of thanks were passed to members of the congregation who had rendered special services, and games followed the business, concluding a very pleasant evening. Jan. 15 was the twenty-second anniversary of the church. Special sermons were preached by the minister, setting forth the aims of the church, and urging the members to renewed faithfulness in the practical religion of daily life.

OUR CALENDAR.

SUNDAY, JANUARY 22.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. J. E. CARPENTER, M.A.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Mr. J. L. MACBETH BAIN.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. ALEX. GORDON.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Hope in God." Evening, "The Word made Flesh."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M., Rev. W. C. POPE, and 7 P.M., Rev. W. G. TARRANT, B.A.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Morning, "Martyrs to the Prayer Book."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVERNER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M., Rev. W. CHYNOWETH POPE.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Bank-street, North Shore 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. BOND.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. T. W. FRECKELTON.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JEFF.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Nicene Creed."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. G. R. BURDEN.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. G. R. BURDEN.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. DENNIS HIRD, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—Jan. 22nd, at 11.15, Dr. WASHINGTON SULLIVAN, "Sin: What it is and what it is not."

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—Jan. 22nd, at 11.15, JOHN M. ROBERTSON, "The Ethics of the Intellectual Life."

UNITARIAN HOME MISSIONARY COLLEGE.

The ANNUAL BUSINESS MEETING will be held at the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, January 25th, 1899, at 4.30 P.M., the President, Sir JOHN T. BRUNNER, Bart., M.P., in the Chair.

Tea will be provided from Six to a Quarter to Seven, at a charge of Sixpence.

The SOIREE and PUBLIC MEETING will be held the same Evening, at Seven o'clock. Chair to be taken by Sir JOHN T. BRUNNER. Addresses by the Chairman, and the Revs. J. E. MANNING, M.A., and J. C. STREET.

Music by the Wilton-street Quartette Party, Denton.

The attendance of all Subscribers and Friends of the Institution is earnestly invited.

DENDY AGATE, } Hon. Secs.
EDWARD TALBOT, }

MARRIAGES.

SQUIER—EVANS—On December 12th, 1898, at Kelsio Church, near Bathurst, N.S.W., Australia, by the Rev. Mr. Oakes, Aspland Le Blount, elder son of the late Rev. William Croke Squier, of Stand, near Manchester, to Fanny, youngest daughter of the late Mr. Evans, of Kelsio.

DEATHS.

HARWOOD—On January 12th, at Eversfield, Bournemouth, Mary, widow of John Harwood, J.P., Woodsleigh, Heaton, Bolton, aged 71.

STUBBS—On the 14th inst., at Loughborough, Hannah Stubbs, aged 61 years.

Manchester Domestic Mission.

On MONDAY, JANUARY 23rd, 1899, a MISCELLANEOUS RECITAL will be given by Mr. JOHN HARWOOD, in the MEMORIAL HALL, ALBERT-SQUARE, MANCHESTER, for the BENEFIT OF THE DOMESTIC MISSION FUNDS.

To commence at 7.30.

Front seats, 2s.; second seats, 1s.

OLD MEETING HOUSE, COSELEY.

CENTENARY OF THE SUNDAY SCHOOL.

The Congregation of the Old Meeting House and the Teachers of the Sunday-school connected therewith, desire to celebrate the 100th Anniversary of the School, by repairing and beautifying the School, and by erecting an Organ in the Meeting House, thus completing a work which has been much needed for the last 23 years.

All friends are referred to the full Appeal for help which appeared in THE INQUIRER and the *Christian Life* on the following dates—Dec. 24th and Dec. 31st, 1898.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

The ANNUAL MEETING will be held at SOUTHPORT on THURSDAY, 2nd February. Tea at 6.30 P.M. Mr. J. COVENTRY (President) will take the chair at 7.30 P.M. Speakers: Revs. Chas. Hargrove, M.A., L. de B. Klein, C. H. Wellbeloved, J. C. Hirst, and J. M. Lloyd Thomas, Sir John T. Brunner, Bart., M.P., and Mr. Charles W. Jones.

The ANNUAL COLLECTIONS will be made simultaneously

At Liverpool { Renshaw-street, } Southport, and
 { Hope-street, } Birkenhead,
 { Ancient Chapel, }
on SUNDAY, 12th March, and at Gateacre and Warrington later in the year.

B. P. BURROUGHS, Secretary.

KING'S LYNN FREE CHRISTIAN (UNITARIAN) CHURCH.

A BAZAAR will be held in the Schoolroom, attached to the Church on the 25th and 26th of JANUARY, with a view to providing Funds for necessary Church Repairs, Clearing off a Debt due to the Treasurer, and putting the Church into a better financial condition.

The Mayor of Lynn (J. T. BUNKALL, Esq.) has kindly consented to open the Bazaar the first day.

Contributions in Money or Goods will be gratefully acknowledged by the Minister,

Rev. G. LANSDOWN,
Lake-road, King's Lynn;

or the Hon. Sec.,

MR. F. A. BUSH,
16, Coronation-square, King's Lynn.

19th CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
Miss ORME, 118, Upper Tulse-hill, S.W.
STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.,
and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 18s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

Schools, etc.**BEDFORD COLLEGE, LONDON**
(FOR WOMEN).
YORK-PLACE, BAKER-STREET, W.

PRINCIPAL.—MISS ETHEL HURLBATT.

SESSION 1898-9. The LENT TERM begins on THURSDAY, JANUARY 19TH.

The College prepares for the University of London Examinations in Arts and Science. Students may also enter for College Courses, the Training Department, Hygienic Department, and the Art School.

Six Laboratories are open to Students for practical work.

Students can reside in the College.

A course of Ten Lectures for Teachers on Elementary Physical Measurements, followed by a class for practical work, will be given by Miss EDITH AITKEN on Saturday mornings at 10 A.M., beginning on January 21st.

Further information on application to the Principal.

F. MABEL ROBINSON, Secretary.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR GIRLS, 5, EATON PLACE, BRIGHTON.PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Ling Cottage, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life.

A limited number of Girls received by the Principals. All the Assistants are experienced teachers of University standing.

Special attention paid to modern languages. French taught by a certificated teacher from Paris. Music by ladies trained in Brussels and Germany.

Girls may be prepared for College entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Terms for Board and Education on application to the Principals.

HOME SCHOOL FOR GIRLS,
WALTON-CUM-FELIXSTOW, in connection with BESTREBEN HIGH SCHOOL, BRON-DESBURY, N.W.

For particulars of either branch, address PRINCIPALS, Bestreben.

MISS DREWRY'S HOME-COURSES

of LECTURES on the ENGLISH LITERATURE of the 18TH CENTURY and on WORDS-WORTH will BEGIN on JANUARY 24 and 25. She wishes to give these in other parts of London. She has time for more Schools and Private Pupils. 143, King Henry's-road, London, N.W.

SITUATION wanted by highly respectable young lady, aged 25, as COMPANION or LADY HOUSEKEEPER. Could assist with children; cheerful, musical; thoroughly understands household management, plain and fancy cooking. First-class references. Salary as may be arranged.—Apply first, W. R., INQUIRER Office, 3, Essex-street, Strand, W.C.**Board and Residence.****BOARD and RESIDENCE,** South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.**BOURNEMOUTH.**—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.**BOURNEMOUTH.**—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.**BRIGHTON.**—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.**MRS. ROBERT TURNER** (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.**ST. LEONARDS.**—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.**WEST CENTRAL HOTEL**Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.**FREDK. LONG & SON,**

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick, N.B.**GOVERNESS** to young children DIS-ENGAGED. Experienced, musical, good references.—Apply, N. D., INQUIRER Office.

Established in the first year of the Queen's Reign,

MOORE & MOORE

PIANOFORTE MAKERS,

INVENTORS OF THE THREE YEARS' SYSTEM.

The HIRE SYSTEM, now so widely used, was unknown until its invention, in 1846, by Messrs. Moore and Moore.

Two years ago, in the course of an important appeal case in the House of Lords, their Lordships were pleased to make commendatory remarks on the fairness, convenience, and utility of Messrs. Moore and Moore's invention.

All classes of Messrs. Moore and Moore's Pianofortes and American Organs—new or second-hand, from 18 guineas upwards to 96 guineas—are supplied on their Three Years' System, on the following easy and generous

TERMS.

After 3 years' hiring at low rates, varying from £1 11s. 6d. to £8 8s. per Quarter in advance (or from 10s. 6d. to 56s. per month, as preferred), the instrument becomes the absolute property of the hirer.

The total thus paid never exceeds the price of the instrument; there are no extra charges.

Carriage free throughout the United Kingdom.

Tuning free within a radius of about 20 to 25 miles round London, and in Brighton, Hastings, Bexhill, Worthing, Southend, Chelmsford, &c., &c.

The Hirer can return the instrument at any time, or can make it his own in less than 3 years.

No deposit or guarantee is required.

Illustrated Price List free on application to

MOORE & MOORE

104 & 105, Bishopsgate Street Within, London, E.C.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance; when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.**BIRKBECK FREEHOLD LAND SOCIETY.**
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

ZEBRA
Grate Polish.
In packets, or as a paste in tins.

ETHICAL RELIGION.

*The New Testament of Jesus
for Theists.*

**A Compilation of Selected Passages Freely
Arranged without Note or Comment.**

Published by WILLIAMS & NORGATE, 14, Henrietta-
street. **Price One Shilling.**

Sold by PHILIP GREEN, 5, Essex-street, Strand.

If it is "*the Personal Religion of Jesus*" that we would learn; what He actually taught, and what His real life meant—not what other men believed or declared of Him after His departure—this "reasonable quest of sacred truth" must be directed to that portion of the books in our possession, which can be relied upon as an historical record. Original written documents, fairly well attested, were available in the Apostolic age. These were, first, the reports of public discourses, heard and noted down by Matthew, who would, from the nature of his secular business, be able to write in his native language, though Peter and John, the fishermen, were at that time illiterate men; and secondly, the collection of biographical data gathered by Mark, when he served the Apostolic missions as secretary, from his conversations with men who had accompanied Jesus in Galilee. To these materials we may safely add the parables, likely to have been preserved by frequent oral repetition at Christian meetings; and a few obviously characteristic personal anecdotes.

A serious attempt, a merely tentative essay, is here ventured, to show that such probably genuine elements of the books called "the First Three" or "Synoptic Gospels"—which books, in their present form, cannot be proved to have existed before the middle, at any rate, of the Second Century—may be separated from whatever additions or interpolations should appear due to anonymous, irresponsible, literary compilers, in those composite, amplified narratives, our "Scriptures," which were subsequently adopted by the ecclesiastical canon. It will not be deemed a reprehensible intrusion. It is now submitted, but with some diffidence, only as an experiment, in the hope that more competent scholars will soon undertake this needful task. The following rules for determining the unauthenticity of passages abounding in the "Three First Gospels" are laid down by the Rev. Dr. Martineau in "The Seat of Authority in Religion" (Edition of 1890, pages 577, 593, 596, 652):—

"THE VEIL TAKEN AWAY."

"1. Wherever, during or before the ministry of Jesus, any person in the narrative is made to speak in language, or refer to events, which had their origin at a later date, the report is incredible as an anachronism.

"2. Miraculous events cannot be regarded as adequately attested, in presence of natural causes accounting for belief in their occurrence.

"3. Acts and words ascribed to Jesus, which plainly transcend the moral level of the narrators, authenticate themselves as his; while such as are out of character with his spirit, but congruous with theirs, must be referred to inaccurate tradition.

"The first of these rules compels us to treat as unauthentic, in its present form, every reputed or implied claim of Jesus to be the promised Messiah.

"While it is impossible to reach any original attestation, which we can appreciate as adequate, to substantiate the tales that would be incredible to-day, nothing is more certain than that, in the state of mind out of which the Church was born, miracles would have been freely believed, whether they had really happened or not."—(Page 593.)

"The application of our third rule, excluding what is incongruous with the personal characteristics of Jesus, is a much more difficult and delicate task for the critic than he encounters with the other two; nor will his hauling of it, however cautious, bring conviction to those who require more definite grounds of belief than those afforded by harmony and disharmony in the shades of character. And yet, to those who cannot help being affected by such phenomena, there is nothing more persuasive."—(Page 596.)

"THE RELIGION PERSONALLY REALISED."

"If Jesus of Nazareth, in virtue of the characteristics of his spirit, holds the place of Prince of Saints, and perfects the conditions of the pure religious life, he thereby reveals the highest possibilities of the human soul, and their dependence on habitual communion between man and God."—(Page 652.)

THE SUNDAY SCHOOL ASSOCIATION. FOR THE NEW YEAR.

THE HELPER, 1899.

A Handbook for Parents and Sunday-school Teachers.

Edited by MARIAN PRITCHARD ("Aunt Amy").

Price 2/6 net. Postage 4d.

CONTENTS.

A Year of Sunday Readings. Fifty-two Selections from the Bible and other Books, with Notes for Teachers.

The Sunday-school at Home. Rev. J. ESTLIN CARPENTER, M.A.

Addresses to Scholars. Rev. A. N. BLATCHFORD, B.A., Rev. CHARLES ROPER, B.A., and H. KELSEY WHITE.

Suggestive Lessons for Sunday Classes: The Bible and its Meaning, Rev. CHARLES HARGROVE, M.A. Nature's Story: The Rock Builders (Illustrated), Rev. T. ROBINSON. Sin, its Punishment, and its Cure, Rev. W. G. TARRANT, B.A. Virtues of Daily Life, Rev. HENRY RAWLINGS, M.A. Question Lessons on Life of Jesus, ION PRITCHARD.

For the Little Ones. Nelly and John Henry and Eliza. Miss MARY DENDY.

Music. Three Short Sunday-school Services. Parable of Lost Sheep, set to Music. Three Tunes for Favourite Hymns.

Articles on Special Subjects of interest to parents and teachers, by Rev. J. J. WRIGHT, Miss E. J. TITFORD, Rev. E. M. DAPLYN, Miss MARY LATHAM, and others.

Teachers in Council: (i.) A Summer Session at Oxford, opened by Rev. JOSEPH WOOD. (ii.) Our Sunday-school Library, opened by Miss GERTRUDE MARTINEAU. (iii.) The Unprepared Teacher, opened by Rev. J. COLLINS ODGERS, B.A.

The Editor's Bookshelf. Illustrative Stories, Anecdotes, Poems, &c., &c.

London: ESSEX HALL, ESSEX STREET, STRAND, W.C.

Third Edition. Revised. Fcap. 8vo. 1s. 6d.

PSALMS OF THE WEST.

"Many new and striking thoughts will be found in 'Psalms of the West.'"—*Christian World.*

"We have in this volume ninety Psalms of modern times containing innumerable beautiful sentiments."—*Christian Life.*

"There is in them a clear recognition of the discoveries made by Science, and of the paths still to be explored by her, our knowledge and our want of it."—*Manchester Examiner.*

"Very few, if any, books of modern 'scripture' approach the excellence of the little volume which bears the above title. . . . The author is deeply imbued with modern scientific conception of the universe, and he wisely makes them subserve his spiritual philosophy. He is a most sympathetic observer of men and nature. . . . His plea is for the unity of the spirit amid all the varieties of opinion. . . . We can unreservedly commend the volume to ministers who seek to enlarge their lectionary from modern writers, and the more meditative of our readers will be glad to have such a book for a quiet hour."—*Inquirer.*

LONGMANS, GREEN, AND CO., LONDON, NEW YORK, AND BOMBAY.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle of freely imparting Theological knowledge without insisting on the adoption of particular Theological doctrines."

TEACHING STAFF.

Rev. J. DRUMMOND, M.A., LL.D., D.Litt., Principal.
Rev. J. ESTLIN CARPENTER, M.A., Vice-Principal.
Rev. CHARLES BARNES UPTON, B.A., B.Sc.
Rev. J. EDWIN ODGERS, M.A., Hibbert Lecturer.
Rev. PHILIP H. WICKSTEED, M.A., Dunkin Lecturer.
Rev. JOSEPH WOOD, Tate Lecturer.

CANDIDATES for ADMISSION are requested to forward their Applications and Testimonials without delay to the Secretaries.

The Trustees offer for competition External Exhibitions, open to Students for the Ministry, tenable for the ordinary Undergraduate period at any approved British or Irish University.

The Trustees also offer Exhibitions, tenable at the College, for Students for the Ministry.

For further particulars, apply to the Principal, or to

Rev. H. ENFIELD DOWSON,
Gee Cross, Hyde;
A. H. WORTHINGTON,
1, St. James'-square, Manchester. } Secs.

MANCHESTER COLLEGE, OXFORD.

DR. DANIEL JONES' TRUST.

The Trustees offer to Ministers who have shown themselves efficient in active service, and desire to devote a year to further study, one or two Bursaries, tenable for one year at the College.

For further particulars, apply to

Rev. H. E. DOWSON,
Gee Cross, Hyde; or
A. H. WORTHINGTON,
1, St. James'-square, Manchester. } Secs.

WANTED, one or two COMPANION PUPILS for little boy of 8 and girl of 6. Excellent Newnham governess and kindergarten; trained nurse. Excellent country home, riding, &c.—Link End, Malvern.

Just Published.

THE NEW WORLD.

Vol. 7. No. 28. DECEMBER, 1898.

Price 3s. net; by post, 3s. 3d.

CONTENTS.—Imperial Democracy, by David Starr Jordan; John Caird, by R. M. Wenley; Religious Ideals and Religious Unity, by J. W. Chadwick; Harnack versus Harnack, by W. B. Smith; The Religion of Mr. Kipling, by W. B. Parker; Adin Ballou and the Hopedale Community, by George L. Cary; "Beyond Good and Evil," by C. C. Everett; Nanak and the Faith of the Sikhs, by J. T. Bixby; Paul and the Jerusalem Church, by J. Warschauer; Book Reviews, &c.

THE ESSEX HALL YEAR BOOK FOR 1899.

Containing a Register of Unitarian, Free Christian, and other Non-Subscribing Churches, a List of Missionary and other Societies, Colleges, Trust Funds, New Nonconformist Marriage Act, and other useful information. Cloth, 1s. net, by post, 1s. 2d.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT.

Articles on Important Social Questions, Education &c., from a purely ethical standpoint. Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

The ANNUAL MEETING to receive the Report, appoint Officers, and transact other Business, will be held at 2 P.M. on WEDNESDAY, 1st February, 1899, at Dr. WILLIAMS'S LIBRARY, GORDON-SQUARE, LONDON.

HARRY RAWSON,
A. W. WORTHINGTON, } Hon. Secs.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 80, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, January 21, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2958.
NEW SERIES, No. 57.]

LONDON, SATURDAY, JANUARY 28, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	49
LITERATURE :—	
Henry Drummond	51
Samuel E. Sewall	51
The Soul Here and Hereafter	52
Two Year Books for 1899	53
Short Notices	53
Publications Received	54
CORRESPONDENCE :—	
A Twentieth Century Fund	54
A Correction and Inquiry	54
ARTICLES :—	
Report from Brussels... ..	50
Rembrandt	54
The Inward Life	55
Notes from Madras.—II.	58
The Birmingham Unitarian Brotherhood	59
Benefit Society	59
THE CHILDREN'S COLUMN	55
LEADER :—	
The Holy Catholic Church	56
THE PULPIT :—	
Spiritual Sufficiency	57
NEWS FROM THE CHURCHES	60
ADVERTISEMENTS	62

NOTES OF THE WEEK.

THE death of the Rev. Thomas Hincks, which we announce to-day, removes one of the most venerable names from the roll of our living ministers. Failure of voice, after a ministry of fourteen years at Mill Hill Chapel, Leeds, terminated in 1869 Mr. Hinck's period of active service, which had commenced in 1839. The last time it was our privilege to see him in our midst on a public occasion was at the opening of Manchester College, Oxford. To the present generation Mr. Hincks is, perhaps, best known as the author of his beautiful vesper hymns. We hope next week to publish a fuller memorial notice.

THE annual meeting of the Unitarian Home Missionary College was held at the Memorial Hall, Manchester, on Wednesday, the President, Sir J. T. Brunner, Bart., M.P., in the chair. The *Manchester Guardian* of the following day contained a good report, but we shall keep back our own account of the meeting until next week, in order to secure a fuller report both of the President's address and of the speeches at the evening meeting.

THE *Christian Register* of January 5 contains the first of a series of "Reminiscences of the Unitarian Pulpit," by Dr. Edward Everett Hale. The subject of this first paper is Dr. Channing, and it is illustrated by reproductions of Gambardella's well-known and beautiful portrait of Channing, Thomas Gould's statue, and pictures of Channing's birthplace at Newport, his Boston home, the Federal-street Meeting House where he was ordained, &c. The series is to be continued monthly, the February number dealing

with Dr. Walker, and the March number with Dr. Furness.

THE text of Count Muravieff's second circular, addressed to the representatives of the Powers on the subject of the Tsar's Proposals for a Conference on Armaments, has now been published. It is not a final programme, but contains a series of suggestions for consideration in the drafting of the Conference programme. There does not seem much hope of dealing effectually with the question of more destructive materials and more deadly arms, the discovery or invention of which can hardly be checked. But if the Conference can lead to the acceptance of some method by which Courts of Arbitration shall interpose delay wherever danger of war arises, an immense advantage will be gained for the cause of peace.

THE religious and temperance world of Manchester has been deeply stirred by the temperance mission conducted by the Rev. L. M. Isitt. Night after night the Great St. James's Hall has been crowded to its utmost capacity. At the closing meeting an audience of 6,000 persons assembled, and both the hall and the platform showed how great moral questions can still lift us above sectarian divisions. For not only was the audience drawn from all classes and creeds in the city, but the platform was equally representative. The president of the mission was Dr. McLaren (Baptist), and, at the closing meeting, the chairman was Canon Hicks (Anglican), prayer was offered by the Rev. C. Peach (Unitarian), and the address was given by the missionary, the Rev. L. M. Isitt (Wesleyan).

AT the first meeting of the executive of the Nonconformist Political Council, held at the National Liberal Club, Mr. R. W. Perks, M.P., President, in the chair, it was resolved to take action with a view to facilitate the introduction during the coming Session of such measures as "The Burials Bill," "Enfranchisement of Leaseholds (Chapels) Bill," "Places of Worship Sites Bill." The following resolution was passed on the school struggle now going on at St. James's End, Northampton :—

"The executive of the Nonconformist Political Council congratulates the Nonconformists of Northampton on their persistent refusal to allow their children to be taught the objectionable doctrines of the Church of England Catechism in the St. James's End School, and recognises with admiration the arrangement by which nearly three hundred Nonconformist children are assembled every morning in another building for simple moral and religious instruction. The executive protests against the unjust law which prevents

the opening of Board-schools in thousands of places where they are wanted as at St. James's, and it further declares that no corporal punishment ought to be inflicted upon children whose only offence seems to have been the wearing of a medal in connection with the use of the conscience clause."

NOT only has Dr. Munro Gibson essayed to prove by diagrams and elaborate explanations in the *Free Church Chronicle* that the present century ends with this year 1899, but at least three bishops in their New Year's pastorals seem to have adopted the same view, as also the *Daily Chronicle*, if we remember rightly, spoke in a leader on January 2, of the opening of the last year of the century. This is a subject, we are aware, which divides close friends, and may not be mentioned in some households, and yet at the risk of a charge of shameless dogmatism we must say that the matter is as clear as daylight. A century begins with the year one, and it must have a hundred years in it. Therefore the last year of the century is not the 99 but the 100—that is, in our own case, 1900, and not 1899. On this principle, at any rate, we give notice that we shall act. If the first century did not begin with the year one, what did it begin with?

THE REV. R. H. CHARLES, D.D., is delivering the second part of his Jowett lectures on Eschatology at the Passmore Edward's Settlement, Tavistock-place, on Tuesday afternoons. The lectures deal with the Eschatology of the New Testament, the special subject for next Tuesday being the Apocalypse and the Johannine and Petrine Eschatology. The concluding lecture on February 7 is to deal with the Pauline Eschatology. The lectures are at 5.15 p.m., and admission is free, without ticket. Dr. Charles is also to deliver three public lectures in Manchester College, Oxford, on the foundation of the Hibbert Trust, his subject being "The Doctrine of the Last Things in Israel and Judah." The lectures are at 5 p.m. on Thursday, January 26; Monday, January 30; and Monday, February 2.

MR. BALFOUR has addressed a long letter to one of his constituents in East Manchester, on the subject of the proposed new University for Ireland. The scheme to which he refers includes, in fact, the establishment of two new teaching Universities, one in Dublin and the other in Belfast. The Dublin University is to meet the needs of Roman Catholics, with a governing body and teaching staff which would command their confidence, while the northern University would absorb and carry on the traditions of Queen's

NEARVILLE

College, Belfast. "Both Universities," Mr. Balfour says, "would be rigidly subject to the Test Acts; all scholarships and fellowships paid out of public funds would be open to competition, irrespective of creed; no public endowment would be given to chairs in philosophy, theology, or modern history; professors would have a right of appeal against unjust dismissal; and the number of clergy in the governing body would be strictly limited." For our own part, while we must regret that such a division in the higher education of the people cannot be avoided, the proposal seems to us a measure of justice to the Roman Catholics of Ireland too long delayed.

DEALING with Mr. Balfour's letter, the *Daily Chronicle* quoted the following striking passage written twenty years ago by Matthew Arnold on Irish University education:—

In Ireland the Catholics are more than three-fourths of the nation; and they desire a University where the religious instruction is Catholic, and where debatable matters, such as philosophy and history, are taught by Catholics. They are offered something quite different, which they will not have. Then they are told that a University of the kind they want they must found and maintain for themselves, if they are to have it at all. But in France the State provides, even for the Protestant minority, a University instruction of the type that the Irish Catholics want. In Prussia the State provides it for the Catholic minority. In England and Scotland old endowments have been made to follow the will of the majority, and supplemented by State grants they provide the majority with a University instruction of the type that the Irish Catholics want. In Ireland, so far as old University endowments from following the will of the majority, that they follow, as every one knows, that of the minority. At Trinity College, Dublin, the Irish Protestants have a University instruction of the type that the Irish Catholics want. Trinity College is endowed with confiscated Catholic lands and occupies the site of a suppressed monastery. The Catholic majority in Ireland is neither allowed the use of the old endowments to give it a University instruction such as it desires, and such as in England and Scotland we make the old endowments give us, nor is it allowed the aid of State grants. There is really nothing like it, I repeat, in Europe. To treat the Irish Catholics in this way is really to have one weight and measure for ourselves and another for the Irish. It is, however we may dress the thing up to our own minds, to treat Ireland still as a conquered country. It is a survival from the state of things when no Irish Catholic might own a horse worth more than £5. The Irish cannot but feel it to be so.

A WRITER in the *Church Gazette* looking back upon 1898 and forward into the future, finds little cause for satisfaction in the present ecclesiastical situation, or in the attitude of the mass of the people towards the Church; but on the practical side of life he thankfully notes the progress of genuine Christianity:—

"Comparisons are said to be odious, and possibly they are so, but it is only by comparing with a standard that progress can be gauged. We have the life of Christ for a standard, and in all the signs to which he pointed as evidence of his presence in mankind, we may fearlessly compare ourselves not with the Dark Ages, but with the early decades of this century. If anyone doubts this, let him read what Romilly had to do to reform the Criminal Law, and let him consider if Charles Dickens could write now of the Poor Law as he did in the thirties.

"And surely the Tsar's Rescript and the reception it has had in our midst are in some sort a sign of the presence of the Prince of Peace. What are we to say, then?"

"On the one hand we see the men and women of our day casting aside creeds and dogmas, and on the other showing in their lives the essential marks of Christianity. The lesson for Christmas morning tells us that his mother wrapped the Christ in swaddling clothes. We must suppose that these stiff, restraining garments were necessary for his infant body, but we know that as he grew, and that he might grow, and develop, and come to his full strength, they would be one by one discarded.

"In some way it seems to me the Christ in humanity is stretching out his limbs, the swaddling clothes of creeds and dogmas are falling from him, and he is rapidly reaching his full stature and strength.

"*'Ecce homo'* is written in glorious proportions across the horizon of the future."

THE life of John Knox in Messrs. Methuen's "Leaders of Religion" Series contains an interesting chapter on "The Book of Discipline and the Book of Common Order." The following extract shows in what mind the early Scottish reformers made provision for the ministers of their Church:—

There were three objects for which the funds of the Church were to provide:—(1) Stipends for ministers of all grades, (2) support of the poor, (3) maintenance of schools and colleges. Two reasons are urged for liberal provision to be made for ministers. It was necessary to attract the best and most learned men into the Church. "It is not to be supposed that every man will dedicate himself and children so to God, and to serve his Church, that they look for no worldly commodity . . . and sorry would we be that poverty should discourage men from study and from following the way of virtue, by which they might edify the Church and flock of Christ Jesus." Further, if the ministers were to have sufficient dignity and influence, it was necessary that they should have "neither occasion of solicitude, neither yet of insolency and wantonness." The needs of a minister were held to include books, and the claims of a simple hospitality; their stipends were calculated to put them on a level with lairds of moderate rental; and, because good men are chiefly distracted from the public service by a natural and laudable anxiety for wife and children, the Church was to provide for these after the minister's death, taking care that the children received good learning or were started in an honest trade.

MR. JAMES RUSSELL, of Glasgow, of whom we published a memorial notice last week, was the father of the late Rev. John Russell, of Kendal, and subsequently of Macclesfield.

If once the higher powers in us are awake they chafe against our own sluggishness; they will not let us rest, they glare at us in our very dreams.—*C. G. Ames.*

"THOUGHT, grown too quick and active for love, becomes a painful restlessness. It is incapable of any flight to steady aim that shall enable it to migrate from clime to clime of truth; but is like the swallow that has lost its nest, wheeling in idle circles through the air, sweeping the grass or tipping the water with its wing, still hovering round its place of loss, with a cry that proclaims it desolate."—*Martineau* "Hours of Thought."

REPORT FROM BRUSSELS.

THE annual meeting of the Protestant Liberal Church took place on Sunday, January 15. There was a good attendance. The report stated that two members had died, and that two had left the country during the year. Three new members had been enrolled. There were nine children in the Sunday morning class, conducted by the pastor, and fifteen young people in the Thursday afternoon class. At Ghent there were only four children at present in the class, but the public meetings continue to be well attended. It was not possible to close the yearly accounts, as some donations to the amount of £16 had not yet been paid in. There was a large fall in the subscriptions—from £141 4s. in 1897 to £113 8s. in 1898—owing to the death of three subscribers, one of whom gave us £28 per annum. On the other hand, there was an important decrease in the rent of the hall, as the present hall is only rented for Sunday mornings. The deficiency stands at present at £56 4s. 11½d., but when all sums promised are paid we hope it will be reduced to about £40. The donations from abroad, including £10 from the B. and F.U.A., amounted to £72 18s. 7d., and very cordial thanks were voted to our kind and persevering friends in England and Holland. Votes of thanks were also passed to the pastor and to Mr. Anspach-Puissant, our counsel, who accepts no remuneration for his work and trouble in our long and wearisome legal struggle. The tone of the meeting was very cordial and encouraging. The gain of the first lawsuit before the highest Court, the Court of Cassation; the success of the lectures against anti-Semitism, which brought many outsiders and attracted the notice of leading newspapers, and one of which was to be repeated at the Maison du Peuple, the Socialist headquarters at Brussels, and at Mons and Charleroi; the decided improvement in the minister's health—these causes and others seemed to have infused a new hopefulness and energy in the hearts of our members, and they responded very heartily to the appeal made by Mr. Anspach-Puissant, in returning thanks, that they should all rally round the minister and second him to the best of their power.

WE have heard with much regret of the very serious and painful illness of the Rev. Robert Spears. The report as we go to press is somewhat better, and it is hoped that if Mr. Spears can obtain complete rest for some months, he may be restored to health. We beg to assure our friend and neighbour of the sincerest sympathy with him in the severe trial through which he is passing.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homœopathic Chemists, London."

LITERATURE.

HENRY DRUMMOND.*

FROM this admirable biography of a very interesting man the reader takes, among other impressions, one which I record with diffidence, as being beneath the dignity of my subject—I mean the luck of Henry Drummond. I speak of it at the beginning not only because it lies, as such notions always lie, upon the surface of the mind, obscuring deeper thoughts until it is spoken, but also because the explanation of this fancy explains much that is better worth examination. "He had against him," says Matthew Arnold of Keats, "the blind power which we call Fortune." But Fortune was Drummond's faithful handmaid. After an Arts course, which in another man's case we should call a failure, Professor Geikie offers him a tutorship. His Divinity course is interrupted by a great missionary movement, which provides him with an opportunity of delivering public addresses, under the most favourable conditions, to hundreds of thousands of young men, and lifts him easily up, at the age of twenty-three, to a fame which no other conceivable combination of circumstances could have bestowed upon him. After leaving the University, while he hovers on the brink of the ministry—terrified by the necessity of providing two sermons a week, but unable to reconcile himself to secular employment—an opportune vacancy provides him with the very post he desires, that of natural science lecturer in a theological college. His lectures never rise above the rudiments of his subject; nevertheless, he is raised, by some eddy in ecclesiastical politics, to the dignity of professor. He publishes a book, which nobody now considers a very good book, and rises at one bound to the height of literary renown. "His book achieved a most amazing popularity." . . . "The sales have reached one hundred and twenty-three thousand in Great Britain alone." In sum, for the catalogue of his good haps would grow tedious, lucrative appointments involving a traveller's holiday, positions of ease, dignity and emolument, political advancement and the favours of the great, all came to Henry Drummond, cap in hand, begging him to accept them; and all the people best worth knowing in these islands seem to have been candidates for his acquaintance. His whole life, to within two years of its end, was one of glowing health and buoyant happiness.

Another impression which this life produces on the reader is one of paradox. Drummond is an incarnation of the rhetorical figure called oxymoron. On the one hand he is an evangelist in the Moody and Sankey troupe, and so devoted to his leaders that he prefers eight hundred miles of railway, with their society at the end, to a quiet evening with Longfellow and Holmes. On the other hand his personal charm and distinction are such that men like Mr. Arthur Balfour and the present Viceroy of India, together with academic princes and officers in the Guards, send him a requisition to address them on Sunday afternoons at Grosvenor House during the London season. It is perhaps equally surprising that a man whose main work in life is that of an evangelica

missionary should smoke, play billiards, shoot, fish and run all over Scotland after football matches; that a Scotch lecturer in elementary biology should become the unofficial father confessor to hundreds of men and women, "of every rank of life and of almost every nation under the sun"; that the author of "Natural Law in the Spiritual World" should be the author of "The Ascent of Man"; and that a man whose life was almost free from any kind of affliction, one to whom those prizes came unsought which most men die before they win, should present to us, in the long-drawn agony of his end, an example of unblemished courage and endurance, more heroic, because more simple, than that of Heine.

One key will serve for both riddles. If you subtract from Drummond's life one element, the nature and degree of his influence upon other souls, the rest is common-place; there remains only the student who fails to gain his degree, the mediocre scientist, the feeble philosopher, the tiresome preacher (p. 113), the everyday holiday-maker. With regard to the degree of his influence there can be no doubt: what was its nature? Outwardly it was of the kind which we call magnetic, and can hardly be dissociated from his youthful practice of mesmerism. He contributed to his college magazine a paper on "Mesmerism and Animal Magnetism," which is described as "an enthusiastic defence of the sincerity and usefulness of a movement then under much ridicule." We are told that he developed an aptitude for "electro-biology," and some curious anecdotes are given of his successful experiments on fellow-students. Consider, in this light, Drummond's extraordinary power of making friends; the strange hold which he kept upon numberless large meetings of young men, though his speaking was neither passionate, rhetorical nor of any cognisable excellence; and the story of one who was converted by Henry Drummond's hand on his shoulder, and Henry Drummond's look in his eyes. But when we have given his influence on men the epithet magnetic, with the vague associations implied therein, we have still to ask what are the secret springs of such a power. Without lingering to discuss the various possible replies, I will give that which seems to me best. The origin of Drummond's magnetic influence seems to me to have lain in his character, in the happy balance of his temperament and the easy sovereignty of his will. Only so, I believe, can we explain the whole range of his power over his contemporaries. It was not alone his physical presence—"the Prince's" air, the earnest cheerfulness, the piercing eye—which impressed them. His letters, his books, wielded an equal fascination. Their popularity bears no relation to their intellectual merit, and what is called their literary merit resolves itself, upon analysis, into something very near akin to character. The charm of his language lies in the reader's sense of direct contact with the writer's personality. A greater proportion, perhaps, of his readers wrote letters to him, anxious and grateful, hailing the prophet and asking a word of the Lord from him, than ever beset an author. "Logic," says a biographer who stops only just this side idolatry, "was often his weak point." Again, "for philosophy he had never any gift, and he often chafed those who had." Yet he made his two

great literary essays in that field of philosophy where logic must tread most warily. How can we explain the huge success of these logical failures, save by referring it to the "magnetic" stress of Drummond's character? And, indeed, if we would retain any respect for the British public which devoured and acclaimed his books, we are forced to use this key; for while his logic was weak, his philosophy slight, his science elementary, his character was grand and beautiful. What did it matter that he had but a poor array of facts—poor, that is, in relation to his vast topic—and that even on those he could not reason well, when a fragrance of happy, natural, uncompromising righteousness pervaded all he wrote? If we read it so, his life becomes a sermon, salutary and opportune, upon the power of mere goodness to do its own work in the world. "If you get simple goodness and nought else, you get about the best thing God invents." Jesus had no learning, no knowledge of the world. Paul would probably have been floored by a Responsions paper in Deductive Logic. Drummond, too—be it kindly said—was not of any great intellectual stature. These three men did their work by force of character, and in each case the character was beautiful and sound. Every character which is beautiful and sound is also strong, and no other source of influence over men can vie with that which at once compels their conscience and wins their love.

Of Drummond's travels and their results it is not necessary to speak. They are fully recounted by his biographer, and add to the interest of the book. Nor need I write much about his two chief works. "Natural Law" is dead. "The Ascent of Man," so far as it appeals to the intellect, is inferior to those works of Fiske on which it is evidently based. Drummond's central idea, the scientific value of altruism in evolution, was not new—it is to be found even in Darwin. What constitutes the value of the book—and it is far more precious than "Natural Law"—is the delight with which the writer's moral self disports itself in this idea. We feel that a theory which is so genial to a soul so clean must needs lie near the centre of human truth. Perhaps the intellectual form will be discredited, will pass away, but only, we feel sure, to enable the necessities of conscience to satisfy themselves even more fully in a new range of thought.

This is a book which every earnest man will read with deep interest, and one from which none can fail to receive spiritual help. E. W. LUMMIS.

SAMUEL E. SEWALL.*

SAMUEL E. SEWALL departed this life in December, 1888, in his ninetieth year. He was a distinguished lawyer in Boston, sometimes called by his friends "Judge Sewall." He never sat on the Bench, though one of his grandfathers was, in 1700, the first Chief Justice of the State of Massachusetts. Mr. Sewall's position in his profession and his legal lore were of the highest, but he was still more remarkable for the noble stand he took, from the first, with Garrison and the Abolitionists of the "Martyr Age," to

* "The Life of Henry Drummond." By George Adam Smith. Hodder and Stoughton.

* "Samuel E. Sewall: A Memoir." By Nina Moore Tiffany. Houghton, Mifflin and Co. Boston and New York. 1898.

whom he was a mainstay, ever ready in any emergency to lend a hand with legal advice, and not less with his purse. He was a Unitarian and a loyal follower of Dr. Channing who was twenty years his senior. As was natural the *Zeitgeist* took a stronger hold of the younger man, and he associated himself more closely with the aggressive party than his pastor did. He entered heart and soul into that enthusiasm of humanity which carried all before it thirty years later.

But honour to whom honour is due. At the memorial service held in 1880 on the centenary of Dr. Channing's birth Mr. Sewall bore witness:—

Dr. Channing's eloquence and weight of character rendered him a great power in the anti-slavery movement. At its very outset he spoke with perfect freedom against slavery from his pulpit to a congregation, many and perhaps most of whom did not sympathise with him. During the rest of his life his thoughts dwelt much on the subject, and he spoke, wrote, and published abundantly upon it. I well remember a sermon which he preached in his own church, in which he said emphatically: "Man cannot hold property in man." A very respectable lawyer, on our leaving the church, at this time said to me: "I do not know what Dr. Channing meant. Slavery is legal in all the Southern States."

Such was the conventional conscience of that day. To awaken it there was need for Garrison and his friends to cry aloud and spare not.

In her chapter on "Anti-Slavery Beginnings" his biographer relates:—

To the first lecture given by Garrison in Boston Mr. Sewall went with A. Bronson Alcott and Samuel J. May. "Truer men," as May afterwards said, "could not have been found." The three went to Mr. Garrison after the lecture was over, introduced themselves, and asked him to go with them to Mr. Alcott's house for further conversation. He went, says Mr. May, and he sat with him till twelve that night listening to his discourse, in which he showed plainly that *immediate unconditional emancipation was the right of every slave, and could not be withheld by his master an hour without sin.* Mr. Sewall's conversion, like that of the others, was complete. He entered warmly into Garrison's plans, secured for him a better hall in which to repeat the first lecture, afterwards helped him to establish the *Liberator*, and through all the differences of opinion, as to methods, that inevitably rose between them, remained his fast friend.

Space will not admit of even a summary of some fifty pages describing the struggle with the powers that be which the Abolitionists had to maintain in defence of their principles. Law cases were frequent when Southerners brought their slaves to Boston and human rights were claimed for them, in which Mr. Sewall acted as counsel, and these cases became still more acute when the Fugitive Slave Law was passed in 1850. This law Mr. Sewall held to be unconstitutional. "The opponents of the Act should take," he said, "the impregnable ground that slavery cannot be legalised by statute or constitution." But the magistrates of Boston, supported by the property and standing of the city, decided differently, and the Puritan capital became the legal hunting ground of slaveholders.

Though, with Browning, Mr. Sewall was "one who never turned his back but marched breast forward," he held his own in matters of principle and policy. To an inquiring friend he wrote:—"I did not follow Garrison in believing in non-resistance, in refusing to vote, and in

recommending a dissolution of the Union; I always voted, and joined the Liberty party as soon as it was formed. From this I became, in due course, a member of the Republican party."

In his fifty-second year Samuel E. Sewall was elected a member of the Massachusetts Senate, and was chosen chairman to the Judiciary Committee. He was thus enabled to exercise a wholesome influence on many important subjects. The Bills he introduced in favour of personal liberty, of justice and equity, in all the relations of life, are too numerous to recount. But we cannot conclude this brief notice of his judicial life without a quotation from the memoir. His biographer, in her chapter entitled "The Defender of Women," says:—

Freely as Mr. Sewall had given himself to the cause of the slaves, his special work, and that for which he will perhaps longest be known, was his championship of women. By nature chivalrous, tender, just, he could not see suffering without trying to relieve it, or witness the crowding of the strong against the weak without interposing a warding arm. Women were to him, even more truly than to the knights of old, objects of unselfish devotion. . . . The character and ability of the women engaged with him in the Anti-slavery cause, women like Lucretia Mott, Maria Child, Harriet Beecher Stowe, and the women of his own household, were a powerful impetus to his desire to clear from the path of all women every obstacle of law or custom that hindered their progress. Through all the disabilities under which women struggled, he discerned the latent capacities which would be developed in them under wider opportunities. . . . He not only entered upon a crusade to obtain for women equality with men before the law, but in countless instances he took upon him to succour individual distress.

Session after session he brought in Bills relating to women's property rights, education, legal status, suffrage, and testamentary and parental rights. In the memorial lines of his poet-wife, who survived him:—

Each year with zeal and courage unabated,
Thy struggle was renewed against the wrong;
No failure could discourage or embitter
A heart and will so hopeful and so strong.
With such unwavering trust and patience gifted,
Oh, what to thee were laurels and renown?
By foresight of the future good uplifted,
Thy faith and zeal were both reward and crown.

The writer of those lines was Mr. Sewall's second wife, and the younger sister of his first wife, to whom he was married in 1836. They were Friends who, under the influence of Dr. Channing's teaching, became Unitarians. But we must not linger over the story of their home life, and of its gracious hospitalities, and for this must refer our readers to the book itself. The little volume of 170 pages contains an excellent portrait, and is prefaced by Whittier's lines, with which this brief notice may conclude:—

SAMUEL E. SEWALL.

Like that ancestral judge who bore his name,
Faithful to freedom and to truth, he gave,
When all the air was hot with wrath and blame,
His youth and manhood to the fettered slave.

And never woman in her suffering saw
A helper tender, wise, and brave as he;
Lifting her burden of unrighteous law,
He shamed the boasts of ancient chivalry.
Noiseless as light that melts the darkness is,
He wrought as duty led and honour bid;
No trumpet heralds victories like his—
The unselfish worker in his work is hid.

THE SOUL HERE AND HERE-AFTER.*

THIS is a book of orthodox liberality, by which we do not mean that it inclines by so much as an hair-breadth to anything heterodox, but that in the gladness of its own perfect and infallible revelation it rejoices to observe how nearly many outside that charmed circle have approximated toward the truths which are known to be true by those within. It rejoices with others less fortunate than itself, it rejoices in the Heathen philosophies and the Pagan hopes, and the universal foreshadowings of the soul's intrinsic life and eternal being. It reviews with gladness the anticipations of Christianity to be found in the Pagan world. It brings together the views of the Church and of the Fathers, and of Aristotle, and Plato, and Socrates, of Dr. Jowett and Lord Macaulay, of the Holy Scripture and modern science, and in the truth of the Incarnation finds the key and the truth of all the rest. Thus friendship with God, foreshadowed by the friendships of the ancient world—Greek, Roman, and Hebrew examples of friendship—lost to Adam through Eve, is restored to us through the Blessed Mary by Jesus. It is through Mary that the Light of the World has been given to us, and friendship with God restored to us, and we salute with simple gratitude the Holy Virgin Mother of God. One hardly attempts ordinary criticism point by point in dealing with such a book, but rather expresses simple non-acceptance of its fundamental assumptions. Thus, in reference to the life of the world to come—"There is but one source of reliable knowledge—revelation. Revelation comes to us (1) through the voice of God speaking in the Holy Scripture—the *verbum Dei scriptum*; and (2) through the voice of God speaking through the Church—the *verbum Dei traditum*. But besides revelation we have the voice of multitudes who have lived, or perhaps are now living, outside the covenanted sphere of revelation." We entirely disagree with the assumption here made—namely, that revelation is limited by covenant to a particular book or Church, and that outside that book or Church is outside revelation.

First we would point out the hopelessly divergent views of Holy Scripture as regards the future life: that one text in favour of it can be refuted by another denying it. Next we would remind the author that Holy Scripture, before the Babylonish captivity, had little hope of a future life: and this *verbum Dei scriptum* is somewhat of a *trans-scriptum* from the better-informed faith of the Zoroastrian and heathen philosophers. The author himself admits that the Egyptians taught a future life of rewards and punishments whilst Moses did not. This seems a clear case against his whole position. But his answer is stalwart: "It would seem the time had not come for the chosen people of God to be instructed as to the future life" (p. 186). In other words the theory of covenanted revelation is now defended on the ground that God wisely kept His own people in the dark. The wisdom of this shows that it must have been God Himself, and not Moses, who ordered it thus. When Church and Scripture have

* "The Soul Here and Hereafter." Longmans, 6s.

more light than others, God's peculiar revelation is manifest, and when Church and Scripture are more densely ignorant than others, the bliss of ignorance is dwelt upon, and as no man could have kept an obvious truth dark so long, we are again invited to behold in this peculiar darkness a manifest revelation. The book is a circular ticket to where it starts from—blind dogmatism.

WILFRED HARRIS.

TWO "YEAR BOOKS" FOR 1899.

THE American Unitarian Association and the British and Foreign Unitarian Association issue their Year Books on much the same plan, though the English book is still the more complete of the two. The American editor, following the example set for some years by his English brother, has in the issue for 1899 given some useful statistics respecting ministers and churches, and it is interesting to compare these figures with those given in the "Essex Hall Year Book."

There are in the "American Year Book for 1899" the names of 551 ministers. Of these 357 are in charge of churches, 21 are engaged in active work as administrators or teachers, 116 are on the retired list, and 57 are open to accept invitations to pastorates. It is noted that seven ministers had died, one had become the pastor of a Trinitarian church, and five had been "dropped from the list by instruction of the Fellowship Committee." Of the new names, five had been educated at Cambridge, five at Meadville, and eleven had been ministers of other denominations—three Congregationalists, two Methodists, two Presbyterians, three Universalists, and one Lutheran. Mr. J. Worsley Austin, formerly of Manchester College, Oxford, is included among the new names; also a minister of an unfamiliar type "who brought his church with him into the Unitarian fellowship."

The "Essex Hall Year Book for 1899" contains the names of 370 ministers, including twelve who are described as "lay-workers." Of these 294 are in charge of churches, 13 are employed as professors, secretaries, or tutors, 45 are on the retired list, and 18 are open to accept appointments. Among the names omitted five had died, one had withdrawn from the profession, and another desired his name withdrawn from the list. Of the new names, five had been educated at Manchester College, one at the Home Missionary College, one had come over from the Congregationalists, and one from the Established Church.

Turning next to the churches, the "American Year Book" contains a list of 454. Of these 19 had held no services during the past year, 9 had services during the summer months only, 46 had occasional services only; 342 had settled ministers. During 1898, seven new churches had been organised, and an equal number had dropped out: "it may be safely affirmed that most of the new churches are real additions to the vigor and vitality of the Unitarian movement, while the names omitted represented no strength, and might have disappeared some years ago as appropriately as now."

The "Essex Hall Year Book" contains a list of 364 places of worship—235 in England, 32 in Wales, 8 in Scotland, and 39 in Ireland. Several of these are mission stations and pioneer movements;

there were 294 settled ministers. The names of five new places, where efforts are being made—they can hardly be called churches yet—have been added to the list. There were twenty vacant pulpits at the end of 1898; but Heaton Moor and Urmston, and Pendleton have since appointed ministers, while Torquay and Aberdare have become vacant.

In view of the scheme which the London District Unitarian Society is seeking to promote, it is interesting to observe that the Church Building Loan Fund in America was started by the Unitarian Association, with the aid of the National Conference. No money is bestowed as a gift, all loans being made on adequate security. Not more than half the whole value of a building and the land is ever advanced, and no loan is made unless it suffices to clear the property of all other indebtedness. Sums not exceeding £2,000 may be loaned from the fund, with or without interest as may be determined in each case, but in every case provision shall be made for the annual repayment of a certain fixed portion of the sum loaned.

The Fellowship Committee in America, corresponding to our English Advisory Committees, has jurisdiction over the list of ministers published in the Year Book. It has power to cause the removal of the names of persons proved unworthy, and of adding the names of persons judged worthy of enrolment. "All churches," says one of the rules, "are hereby warned of the serious danger they incur by settling a minister whose name does not appear in the authorised list, or who has not received the approval of the Fellowship Committee."

In their respective countries each of these Year Books may claim to have established itself as an invaluable handbook to all who take an interest in the work of our churches and institutions.

SHORT NOTICES.

The Baptist Handbook for 1899.—No good Baptist can afford to be without this admirable Handbook, and those who are not Baptists will find much that is instructive and suggestive in this volume of more than 550 pages. The officers, ministers, and societies of the Baptist denomination are recorded with great fulness, and the addresses and papers read before the Assembly are also included. There are lists of Baptist Churches in Europe, Asia, Africa, America, and Australasia. A well-known feature in the Handbook is the architectural descriptions and illustrations of new or reconstructed chapels. There are some excellent rules relating to the duties of the Ministerial Recognition Committee. It is pointed out that in reference to candidates who decline, or from other circumstances fail to receive, a collegiate training, the Committee are called upon to perform an exceedingly difficult and delicate task: they have to impress upon the churches the great importance of devout caution and judgment in the choice of a pastor; and to remind them that the credentials of character and fitness required of a candidate for collegiate training are no less essential in other candidates for the pastorate. (James Clarke and Co. 2s.)

Christopher Crayon's Recollections.—The personal recollections of the late James Ewing Ritchie make up a pleasant batch of disconnected notes on men and things. There is nothing of very keen interest in

the volume, but the whole forms a chatty bit of company for anyone having an hour to pass and not anxious for excitements. The writer just sits down at the study fire with you, lights his pipe, and talks of anything that happens to come into his head. Hard-fought political elections, men more or less well known whom the ubiquitous Christopher had met, his own early experiences as a theological student or as a newspaper contributor, his attempts to get into Parliament, his experiences among the sharpers of New York and Melbourne—over all this ground does the happy old talker wander. But perhaps he is at his best when speaking of village life as he remembered it. Then he brings up pictures of the condition of villagers fifty or sixty years ago, before railways and Oxford Movements and sanitary associations had begun to turn everything topsy-turvy. In his own native country the religious life of the villagers depended on anything but the Established Churches. All her pulpits for miles round about were filled with careless relatives of the great landowners—men to whom hunting and dining were the chief end of life. The people kept out of church and went to chapel, where they received the food they needed from such earnest and pious men as Mr. Ritchie's own father, who was minister of one such congregation for over forty years. But this good thing had its drawback: it gave Christopher Crayon the idea that it was too much in earnest, too particular in training the young people and guarding them from sin. Hence, on two occasions, he says flatly:—"We had too much religion," and proceeds to a glorification of the world that is. One can quite understand that it was a great relief to him to at last get clear of the village life and go to Norwich where he could dabble in discussions and debates which savoured of heresy and were held by his associates as the sure way to becoming Unitarian, and where he could on one occasion actually attend a service at the Octagon Chapel. The fear and trembling that accompanied this toying with false doctrine ultimately disappeared, so that in the ripe old age of this book we have him saying: "We are now sublimely indifferent whether a preacher is orthodox or the reverse, whatever that may mean, so long as we feel his utterances are helpful in the way of Christian work and life." (James Clarke and Co. 3s. 6d.)

Scripture Contrasts.—The initials "J. W. P.," which are appended to some verses at the end of this pamphlet, will not be unfamiliar to old readers of THE INQUIRER. The learned author whom they indicate furnishes in these thirty-two pages the fruit of his industry in "comparing scripture with scripture." His point of view is best described in his concluding remarks: "There are never wanting," he says, "those who, to prop up their theory of an infallibly inspired whole Bible . . . try to reconcile all these obvious contradictions and contrasts. . . . But where is the difficulty of accepting these books as containing the words of a succession of various devout and earnest but fallible men, expressing their limited knowledge of subjects where we are all at fault, each according to his several ability? From which heaped-up ore let us extract what gold we can." The body of the essay consists of extracts taken from different parts of the Bible and set side by side in parallel columns.

In some cases the contrast of statement and opinion is absolute and material; in others, we imagine, a commentator by no means prejudiced might easily soften down the opposition apparent in the English version. But such a collection is obviously devised to startle the minds of the lazily acquiescent rather than to inform those who are already alert; at the same time many who are pretty well-read in the Scriptures may gain not a little from the suggestions to be found here. (Printed by Wertheimer, Lea and Co., London Wall, E.C. 6d.)

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

What does the Church of England say about the Real Presence and Adoration? By W. H. K. Soames, M.A. 6d. (Elliot Stock.)

Considerations regarding the Bishop of Salisbury's Letter to his Clergy. By P. V. M. Fillent, M.A. 3d. (Elliot Stock.)

The Church and its Ministry. By H. Hill. 3d. (Elliot Stock.)

The Biblical Museum. By J. C. Gray. 1s. (Elliot Stock.)

A Sacerdotal Ministry in the Christian Church. By P. V. M. Filleul, M.A. 4d. (Elliot Stock.)

Essentials of Congregationalism. By F. J. Powicke, Ph.D. 6d. (Clarke and Co.)

Nature and Spirit. By C. M. B. (Elliot Stock.)

Neglected Factors in the Study of the Early Progress of Christianity. By Rev. J. Orr. 3s. 6d. (Hodder and Stoughton.)

Charles Kingsley. By C. W. Stubbs. 2s. 6d. (Blackie and Son.)

Monist, Review of Reviews, English Illustrated, Woman at Home, Puritan, Cornhill, Historical Review.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

A TWENTIETH CENTURY FUND.

SIR,—Like Mr. R. Robinson, I am in favour of a twentieth century fund, and I think we shall miss a grand opportunity if we do not raise one. Whether it would be a blessing or a curse does not depend so much on how it will be spent, as whether it would unite or divide our ranks. The one thing to be avoided is a conflict of opinion on what to do with it.

I would suggest that a representative committee be formed at once to set the machinery in motion for raising the fund. This committee should consist of one or two representatives from each of the following bodies: our two colleges, the two sustentation funds, and the British and Foreign Unitarian Association. Let it be understood that this committee shall have absolute discretion in disposing of the fund, and that their decision shall be final. This would obviate all preliminary discussion about what is to be done with the money when raised. Such a committee would be sure to possess wisdom enough to spend the fund wisely.

Anything this committee did with the money would satisfy me, whether they handed it all over to the B. and F., or divided it between the two colleges, or between the two sustentation funds, or divided it in equal or unequal portions among the lot.

How much should be aimed at? Mr. Robinson suggests £128,000. Let us say £150,000 or £200,000. I believe the raising of such a fund would do immense good to our Free Churches at the present, while the spending of it would produce untold blessings for the future. If such a fund is raised, I know a poorly paid minister (but knowing his natural modesty, I forbear to mention his name) who will give one guinea this year, and another when the new century dawns. I prefer guineas to pounds, as the odd shillings come in for incidental expenses.

Stalybridge.

W. HARRISON.

A CORRECTION AND INQUIRY.

SIR,—I am sorry to find an error in the report of "English Presbyterians and Unitarians" in the last INQUIRER, which I certainly ought to have corrected before publication. The date of the Devonshire Assembly's decision not to require from candidates a declaration of belief in the doctrine of the Trinity was 1753. This date is given on the authority of James Manning and others. Unfortunately the minutes of the "United Brethren of Devon and Cornwall" (the Exeter Assembly) for this period are missing, although they are known to have been in existence thirty years ago. Can any of your readers give any information about them?

PRIESTLEY PRIME.

St. Joseph's, Cockington,
Torquay, January 24.

REMBRANDT.

THE WINTER EXHIBITION AT THE ROYAL ACADEMY.

AMONG the Amsterdam arrangements for celebrating the accession of Queen Wilhelmina to the throne of Holland was an exhibition of the works of Rembrandt, the greatest of Dutch painters. As Holland possesses only twenty-five of the three hundred and fifty paintings known to be the works of the artist, most of the pictures exhibited came from English galleries. On the closing of the Amsterdam exhibition it was thought fitting to get together as many as possible of the returned pictures for the winter exhibition of our own Royal Academy. Though the great canvasses—"The Night-watch," "The Syndics," and "The Anatomical Lesson"—are not to be seen, the present exhibition is a magnificent collection, thoroughly representative of the master, and should not willingly be missed by any who take any interest in the development of art.

What is the chief effect these works have upon the mind of the spectator? No one will be smitten with the artist's delineation of *beauty*. It was not the aim of Rembrandt to emulate the work of the Grecian or Roman artists in their fine lines and forms of beauty. But he stands prominently above all other artists for his representation of powerful character and forcible expression. The classical artists invariably made expression subservient to

beauty, whilst Rembrandt was convinced that the chief aim should be to depict truth and character. When the painter is determined that truth shall be his aim, he finds that the material for such work must be found in the things around him which he sees most and knows best. Consequently in the painting of Rembrandt we do not find delicate women lazily lounging about in the gardens of Arcadia, or wonderfully-dressed soldiers flourishing swords on imaginary battle-fields, but workers with wrinkled faces and rugged limbs—men and women who toil hard on the wharves of Amsterdam, and intellectual giants whose strongly-marked features belonged to his own particular friends. The pleasant, happy, but by no means beautiful face of his wife Saskia was often painted, but more frequent still do we find his own irregular, but powerful and mobile features presented to us in various guises. I suppose no man ever painted his own portrait more often than Rembrandt. I counted eleven autographic portraits in this present exhibition. This sounds like vanity. But, whilst it would be undoubted evidence of vanity in the case of most men, it does not appeal to you as such in Rembrandt. Some critic has said that when he wished to try a new method or style, he would experiment by making pictures of his own face; but one feels that it must rather have been that he found in his own features the characteristics which he was continually seeking. It was not the ideal that might be, but the real which he could find existing about him. We know him best as a portrait painter, and we recognise that very few have risen to his evel in showing on canvas the sitter's thought, experience, and soul.

The landscapes we know from his brush are very few. In them the windmill and other objects of his youth are prominent, and they are full of expression and poetic feeling.

It is, however, on Biblical subjects that the man is seen in his most characteristic phase. One is, perhaps, shocked on first looking at a few of these subjects, because one misses the soft, refined, and graceful outlines and brilliant colours so prevalent in early Italian and other orthodox religious art. We also shudder at first seeing such things as old Jacob in long Dutch trousers and leather boots, when he falls to the ground in horror at the sight of blood on Joseph's coat; or the representation of Jesus in a broad straw hat and large feather, with a spade in his right hand and garden implements in his belt. In "The Descent from the Cross," you feel there is something out of place when you notice a man looking on with indifference, in the dress of a kind of Dutch burgomaster, with turban and furred pelisse. But all these things, objectionable as they seem at first glance, grow in power the longer they are seen and considered. The works of the gentler Italians are so contrary to these of the vigorous Dutchman, that there seems on the surface nothing whatever in common between the two; but really there is the same reverence in Rembrandt as there is in Lippi or Angelico, though it was expressed so differently. Religion is the soul behind both these diverse exteriors. The Italians exhibited it in their beautifully soft painting of sweet angel faces; and the Dutchman in the sincerity and love with which he painted

the seamed faces of the struggling old men, and the joy with which he showed the divine in the grass of the field, the hair on the horse's back, or the labour of the humblest mechanic.

His wonderful handling of light and shade is observed by everybody, for it is the most prominent feature of his work. Remembering how all his experiences influenced his work, one looks for an explanation of this in his life. We think of his earliest years, spent in the old mill of his father's on the banks of the Rhine, and fancy him painting in the darkened place with light coming in only from one small opening. It is no mere trick of art, but a method which the artist discovered as helpful in emphasising the thought of his work.

All his illustrations of Scripture story tell of the same spirit of the divine in everyday life. Jesus and the disciples are not men of any superior physical mould—they have no exaggerated beauty of face or form. They are fishermen, townspeople, painted from models well known to him. Ordinary men and women of Holland would, therefore, gather from these pictures that, at any rate, Rembrandt believed the toilers on the rivers and in the streets were capable of living lives as divine as the heroic men of Palestine who first preached the Gospel of Christ.

LUCKING TAVENER.

THE INWARD LIFE.

I KNOW not the way I am going,
But well do I know my Guide;
With a childlike trust do I give my hand
To the Mighty Friend by my side.
The only thing that I say to Him,
As He takes it, is "Hold it fast,
Suffer me not to lose my way,
And bring me home at last."

As when some helpless wanderer,
Alone in an unknown land,
Tells the guide his destined place of rest,
And leaves all else in his hand.
'Tis home, 'tis home that we wish to
reach;

He who guides us may choose the way;
Little we heed what path we take,
If nearer home each day.—*Anon.*

We seek much after preachers; should we not much rather seek for the true ear? For surely there are preachers enough around us, preachers in heaven above, preachers on earth below, preachers within and preachers without. What does not the firmament alone preach to us! The clear blue heaven, or the same heaven covered with storm-clouds? The heavens declare the glory of God in the splendour of day, as in the magnificence of night. But how many hear?

How true it is, that till God speaks to the heart of man, man cannot understand the language of God, which is uttered around him, and over him, and beneath him. As there are times when we stand in the midst of Nature as if we were in a church when a joyful song of praise is springing from each breast, and we cannot help but sing also, being drawn into the stream of devotion, and carried along with it, so at other times, how mute all creation seems to us, as though all pursued its way alone, without a hand in heaven to guide it. All depends on whether God speaks in us.

"If God thy inmost soul and being share,
The universe becomes thy book of prayer."—*Tholuck.*

Only let us love God, and Nature will compass us about like a cloud of Divine witnesses, and all influences from the earth, and things on the earth, will be ministers of God to do us good. The breezes will whisper our souls into peace and purity; and in a valley, or from a hill-top, or looking along a plain, delight in beautiful scenery will pass into sympathy with that indwelling though unseen Spirit, of whose presence beauty is everywhere the manifestation, faint, indeed, because earthly. Then not only will the stars shed upon us light, but they will pour from heaven sublimity into our minds, and from on high will rain down thoughts to make us noble. God dwells in all things; and felt in a man's heart, He is then to be felt in everything else. Only let there be God within us, and then everything outside us will become a god-like help.—*Euthanasy.*

I think we are too ready with complaint
In this fair world of God's. Had we no
hope

Indeed beyond the zenith and the scope
Of yon grey blank of sky, we might grow
faint

To muse upon eternity's constraint
Round our aspirant souls; but since the
scope

Must widen early, is it well to droop,
For a few days consumed in loss and
taint?

O pusillanimous heart, be comforted,
And, like a cheerful traveller, take the
road,

Singing beside the hedge. What if the
bread

Be bitter in thine inn, and thou unshod
To meet the flints? At least, it may be
said,

"Because the way is short, I thank Thee,
God."—*Elizabeth Barrett Browning.*

THE CHILDREN'S COLUMN.

THE days have lately been so warm and bright, that people said, "How springlike the weather is!" and, indeed, when one goes out and sees the bright sunshine on grass and hedgerow, one almost expects to find some pretty purple crocuses or delicate snowdrops peeping up through the dark moist mould in lanes and gardens. As a matter of fact, in some warm and sheltered parts of the country these flowers, and even some very early violets and primroses, have already been seen; but although we are glad to have them, we know perfectly well that their time has not really come, and our joy in the sweet blossoms is slightly marred by the thought that they cannot live long even in the atmosphere which we consider so mild. And we know, too, that the spring is not here yet—that we must look forward to cold winds and bleak frosty days, and to much boisterous weather generally before the warm airs of April blow, bringing their countless flowers. And yet, isn't it delightful to think that Nature is so full of life and beauty, that she must show some signs of her hidden treasure even in the dark months of winter?

It is as though she said to herself:—"Here are all these people shivering with cold, and talking about the leafless trees as if they did not believe that the sun would ever shine, or buds unfold again! Well, I must teach them something different from that! I must send a few warm bright days to cheer their hearts; I must freshen the withered grass a little, make the sky blue above, and touch their lips with soft moist winds in order that they may know how I think of them, and be assured that I have already begun my yearly work among the buried roots and bulbs." Isn't it delightful, I repeat, to be reminded in this way of the goodness and beauty of Nature?

Do you know, I think all of us, children and grown-up people alike, are apt to forget how many wonderful things are going on when we are grumbling—yes, really grumbling—about the dulness and cheerlessness of winter. Many of you, of course, have seen hyacinths growing in glasses; did you ever wonder what made those long white roots spring out of the dead-looking bulb, and feel their way downwards into the water, while, from the top, peeped forth three or four tightly wrapped points of delicate green, which presently opened out wider and wider till the bloom in their midst, slowly rising up and taking on the colours of its kind, was visible? And, while watching that marvellous process going on day after day, have you thought how exactly the same thing was happening in the garden outside—and not only in the garden, but in the woods and glades all over our bonny England, so that in a few months' time you would scarcely be able to walk in places which formerly looked so bare and desolate, without treading on flowers?

Now, I think this ought to teach us to be patient, and brave, and industrious as well; don't you? For if dear mother Nature is working for us so tenderly and untiringly, surely we ought to wish to do something in the world also, and try to make life more sweet and beautiful, as far as it lies in our power, both for ourselves and all around us.

I said that we often grumble when the days are cold and dreary. This reminds me of a little friend of mine—a robin—who sings on the topmost bough of an elder tree near my window. He comes there every morning, and I never hear his happy note without feeling more cheerful and bright. And there is one particular reason why I love this little bird so much—he always sings better in wet weather! Perhaps he loves the rain—at all events, when I am tempted to say, "What a wretched morning it is!" my robin plumes his wings on the dripping elder bush, and sings as though he could not sufficiently express his joy at being alive at all!

Well, perhaps, some of us cannot be quite as merry and cheery as that; but, at this season of the year, when (although if we believe what the calendar says, we are still in the midst of winter) the days are now and then so beautiful and springlike, we certainly have every reason to feel joyous-hearted; for we know that this is only the merest hint and foretaste of all the light and loveliness which we may expect during the months to come. And so may the New Year, which has begun so favourably, be a very happy New Year for you all!

LAURA G. ACKROYD.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6
Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, JANUARY 28, 1899.

THE HOLY CATHOLIC CHURCH.

THE Holy Catholic Church, according to the original meaning of the term Catholic, is simply "the holy Church throughout all the world," of the *Te Deum*, or "the Universal Church," as it is elsewhere called in the Prayer-book. Referring to this primary meaning of the word, in his "Creed and Life," the Rev. C. E. BEEBY quotes the following passage from JEWEL'S "Apology for the Church of England":—"We believe that there is one Church of God, and that not confined, as it was heretofore, to the Jewish people, and in one angle or kingdom, but that it is Catholic and universal, and so diffused or spread over the face of the whole earth; that there is no nation which can justly complain that it is excluded, and cannot be admitted into the Church and people of God." And in like manner the divines of the Westminster Assembly declared that "the visible Church, which is also Catholique and universal under the Gospel (not confined to one nation, as before under the Law), consists of all those throughout the world that profess the true religion."

If, therefore, we desire to know more of the character of such a Catholic Church, we must ask what is meant by profession of "the true religion." The Westminster Confession furnishes one decided answer, with little affinity to that which would be given by the extreme party of sacerdotalists in the Anglican Church to-day, dubbed by Mr. BEEBY "the very particular Catholics." The Roman Catholics, again, would have their own unmistakable answer.

But for those who find the essence of religion not in any one dogmatic form,

nor yet in the claims of any one ecclesiastical authority, the answer will be different from all these. The Church of God, "the Catholic Church," is the gathering of those, "throughout all the world," who acknowledge Him, and are united in the common desire of worship. Wherever, therefore, two or three are gathered together, or as many thousands, overshadowed by a sense of the Divine Presence, surrendered to God in the spirit of worship, there is a Church of the living God; and of all such, united in that one profession of true religion, we may say that they are the Catholic Church of God.

The term gains its deeper meaning of universal in charity and in spiritual sympathy, when that one surrender is seen to unite together all worshippers of God, notwithstanding differences of doctrinal belief. There is something deeper than such dividing lines of thought, and that is the sense of kinship, of spiritual unity in all who understand that they are children of God and therefore brethren of one household, surrendered to the same care, seeking the same light, worshipping the one God and FATHER of all. Men may be as yet very far from unity in their thought of God, but if they make no dogmatic claim to finality and exclusive possession of the truth, if they recognise amid their differences a common purpose and a common reverence, and acknowledge that all alike are in the same care, and desire to be led in a progressive spiritual life to clearer knowledge and firmer faith, then are they members together in the one Catholic Church of God. Unitarian and Trinitarian may acknowledge that deeper unity, even while in habitual worship they must still be gathered into separate congregations; they are united in the common prayer to be confirmed in the true life and to be led into more perfect knowledge of the truth.

To the dogmatist such a conception of the Catholic Church of God seems vague and unsatisfactory; but it is an ideal that may kindle the ardour of all spiritually-minded men, and which, if fully accepted, must make an end of the bitterness of theological antipathies, and by setting mind and heart in the right attitude towards all questions of religious life, must work effectually towards that clearer vision of truth and growing unity in the thought of God, which dogmatic zeal on various sides so fatally prevents. They who accept this ideal are not made indifferent to truth or to the growth and faithful labours of their own particular community in the Church. They are rather called to more strenuous zeal—only in the right direction, that they may be worthy of their place in the greater fellowship, and do the work to which they are called. They understand that the Church is not of their own making, but is of God; and they are called to more complete surrender, since they must be led not in their own way, but His. With a new reverence

they will open their minds to truth, to receive all the light that He may give; with a new devotion they will pour out their hearts in worship, and with a new humility pray that His will may be done, because there is nothing for them to do in their own strength, but He may use them for the highest ends. There are differing gifts, and differences of administration, but the one Spirit—and in that Spirit all things will be found to work together for good. Each community must rejoice in its own gifts, and its own measure of truth, not in self-conceit, but because they are gifts of the Spirit, by the faithful use of which, and joy in them, the way opens for the receiving of yet more, and the perfecting of faithful service.

Is not this conception of the Catholic Church, the Church universal, in harmony with the spirit of CHRIST, and therefore most truly Christian? To trust in the FATHER, to love Him, to pray to Him, to live as His children in the world—that was the very heart of the religion of JESUS; and if we think how it would be if he were again amongst us, as he was among his own people nineteen centuries ago, would he not be joined with us in that same trust and aspiration and teach us anew the meaning of that perfect love, which casts out fear?

The new Evangelical Catechism says that the Holy Catholic Church is "that holy society of believers in CHRIST JESUS which He founded, of which He is the only Head, and in which He dwells by His Spirit; so that, though made up of many communions, organised in various modes, and scattered throughout the world, it is yet one in Him." We would rather say that it is one in the FATHER, to whom JESUS prayed and taught us to pray, and that it is the society of those who have learnt with JESUS to trust in God, the FATHER of all, the One Eternal Spirit. The Catechism says that the mark of a true branch of the Catholic Church is "the presence of CHRIST, through His indwelling Spirit, manifested in holy life and fellowship"; and in a previous answer it has been said that JESUS CHRIST carries on his work of salvation "by the third person in the blessed Trinity, the Holy Spirit, who was sent forth at Pentecost." To us it appears that the spirit of JESUS is a spirit of meekness and reverence and trust, and of love such as a child bears to the FATHER, and such as makes a perfect brotherhood; but when we speak of JESUS and are drawn into religious fellowship with him, we cannot separate him from God. The Spirit of the FATHER wrought in him, and in each succeeding generation, in spite of all the theologians have said, has borne witness that in him is the true spirit of sonship, which is the ideal of our religious life.

The Holy Catholic Church lives in the power of the SPIRIT. Orthodoxy, still striving for lucid utterance in the new Catechism, seems to speak of that

Spirit sometimes as "the third person of the blessed Trinity," but more often as CHRIST, setting him in the place of God. Learning of JESUS, we say it is our FATHER, who is the Giver of all life and all spiritual grace and enlightenment, therefore also the Giver to us of this spiritual companionship with JESUS, the chief of faithful souls, and of our place as children in the household of God.

THE PULPIT.

SPIRITUAL SUFFICIENCY.*

"Who is sufficient for these things?"—2 Cor. ii. 16.

"Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God."—Ib. iii. 5.

In the temperament of St. Paul there struggled for pre-eminence, mastery, and, if possible, reconciliation, two sharply antagonistic sides: on the one hand, the sense of a divine commission, a divine right to preach the Gospel and win souls from sin and error to righteousness and true doctrine; on the other, an overwhelming feeling of personal weakness, lack of qualifications for so immense a task—insufficiency, almost unworthiness. The man who, after he had, by whatever means, become convinced of his own apostolate, disappeared for a number of years in the desert of Arabia—taking flight, it would seem, from the mission laid upon him; the man who could on one occasion refer to himself as the chief of sinners and on another acknowledge his unfitness to be called an apostle; the man who admitted that his bodily presence was weak and his speech contemptible, while his only strength lay in writing, and who moreover appears to allude to a distressing physical affliction—certainly betrays in actions and words such as these a deep consciousness of being unequal to the task confided to him. And yet there was in him also a feeling diametrically opposite to that just described: a feeling of power that belonged, yet did not belong, to him as a mere man—a proud and almost exultant sense of authority, a conviction of the reality of his apostleship, which finds vent in such words as "I reckon that I am not a whit behind the very chiefest apostles," and other similar assertions of his indefeasible right to that title and position, and his intention to abide by it, submitting to those who might in any wise dispute it—no, not for an hour.

Thus he pursues his work, now one and now the other of these moods prevailing in his mind; now despondently conscious of his scanty strength and the gigantic nature of the enterprise he has set before himself, and anon prepared to defend his fitness, nay, his entire sufficiency for it, against all comers. Ever striving after a conciliation of these two opposites, he but rarely attains it; for St. Paul's mind was by nature more suited to bringing out and accentuating contradictions than to harmonising them: what he delights in are sharp, antithetical movements, the distinct setting over against each other of unbridgeable contrasts—the Law and the Gospel, Works and Faith—and his whole

system is made up of elements which have never become properly fused and blended, but predominate alternately, one giving place to the other with an abruptness sometimes bewildering.

The temperament of St. Paul is certainly an exceptional and unusually complex one: his past had been storm-tossed, he had gone "through terror and through cataclysm of soul"—had from a cruel persecutor of the infant Church become its doughtiest champion. He belonged to those passionate, volcanic natures who have to fight their spiritual struggles again and again, have to do battle with resurgent doubt, are subject to fits of profound dejection and self-despair varied by ecstatic and visionary moods, and consequently not destined to attain that calm serenity of a faith which has left all uncertainty behind, that settled attitude of unalterable assurance which sees—or fancies that it sees—every problem resolved, every difficulty explained, every mystery become translucent, each taking its place in a coherent system.

Nevertheless, making allowances for gifts so great as to place him into a category by himself, and for a mental constitution so uncommon that it can scarcely be understood by normal men, there is yet in these mingled or alternating feelings of sufficiency and insufficiency, self-distrust and reliance, something in which every teacher of religion will recognise—if at least his religion is at all a reality—an experience of his own. He may not be set apart to win multitudes of unbelievers to a new faith—he is scarcely called upon to endure persecution and ill-treatment, or to answer with life and limb for the opinions he holds. All the tremendous anxieties, the wearing toil and peril which made up the every-day fortunes of the apostle's life are taken off his shoulders—he has no new movement to inaugurate, no pioneer's work to do, only faithfully and according to his ability to continue what his predecessors have begun. As to doctrine, he finds himself, not the bold proclaimer of tenets such as the world has never heard until his time, but either, as in the majority of churches, the exponent of an authoritative creed, or as in a minority who acknowledge no such binding symbol, at least in substantial agreement with the opinions held by the members of his communion, and unhampered in his development.

And yet—prosaic to the verge of common-placeness as the modern minister's lot may be in comparison with that of the apostle, there is that in his office which will cause him—unless he is a very bold or a very unthinking man—to enter it with much hesitancy, much diffidence, which will make him think and think again of the nature of the duties to which he vows himself, ere he finally undertakes them. He is in by far the larger number of cases below the zenith of life and the experience life brings; yet he will be called upon to address on the deep things of God those who are vastly more ripened in thought than himself, some who were mature men and women when he was in his cradle, and whom he can hardly think of teaching without a strong sense of incongruity, a feeling of positions reversed. He has yet to learn more even than he himself imagines—and is to give instruction, and that continuously. He finds himself holding a set of pretty well defined religious opinions; but unless his

outlook has been a preternaturally narrow one, he cannot but be aware that these opinions are not shared by many whom by no illusion or trick of conceit he can fail to recognise as his superiors in every imaginable respect; and these opinions of his it will be his office, for which he is set apart, to proclaim, to spread if he can, to defend against any attacks. At one time he may have thought that the special theological training of which he was the recipient would in a large measure fit him for his task; but now, as he envisages the practical realities of the case, he is brought to recognise, not only how scant a store of knowledge he has accumulated during his years of preparation, but also how very short a way this kind of knowledge will carry him in the fulfilment of his duties.

But these, after all, are the minor considerations, the lesser scruples among those that present themselves to him; immeasurably weightier is the further question which he is bound to face, and which completely overbalances that of merely intellectual culture. It is one of the chief parts of his functions to set before those who have called him to minister among them a lofty ideal of conduct, to incite them to all virtuous and godly living, to denounce sin and wrongdoing, to encourage them to battle against temptation, to wage warfare against every form of evil, to exalt truth and honour as being more worthy his hearers' allegiance than pleasure and self-indulgence. This he is to do with all the power, all the earnestness, all the insistence whereof he is capable: must he not ask himself—By what right? Can he pretend, even to the outside world, that he is so much purer, so much holier, so much superior to besetting sin, that his words will strike home with the decupled force of example? Has he triumphed over temptation, made no compromises with selfishness, trodden each unworthy impulse victoriously underfoot? Alas! God and his own soul know the answer. He is but the average mortal, conscious to the full of defects and mistakes and failures—yet is to stand forth and deliver his message, preach a code and standard of practical ethics necessarily higher than any he can flatter himself with having attained to.

Finally, it is for him to preach the great facts of faith, giving forth no uncertain sound, as one who has a firm and assured grasp upon the eternal verities, whose eye is steadily fixed upon the spiritual Reality behind the passing and evanescent show. He is to inculcate a steady trust in the underlying goodness of this world, to help others to bear their burdens and trials, to offer the consolations of religion to those who are any ways afflicted or distressed; and here again he cannot but feel the want of experience inseparable from youth, and St. Paul's simple words, "Brethren, I count not myself yet to have apprehended" . . . "not that I have already attained or am already made perfect," rise to his mind with almost intolerable intensity. Can you wonder if, thus surveying his duties and comparing them with his capacities, the old cry should irresistibly force itself upon his lips—"Who is sufficient for these things?"

I cannot pretend to be surprised at the mental attitude—though I entirely repudiate it—of those who, convinced of their own inadequacy, seek to have that which they know to be lacking in themselves,

* A sermon preached at Oakfield-road Church, Clifton, on Jan. 8, 1899, by the Rev. J. Warschauer, M.A., on entering the Ministry.

supplied by external means, such as an ordination supposed to impart a grace and authority more than natural, covering their human infirmities and making them fit and proper mouthpieces to proclaim the oracles of God. Entirely explicable as I deem such an attitude to be, it yet appears to me also an utterly mistaken one, and entirely foreign to the spirit of the apostle. It was not in this direction, in the direction of having the question of his apostolate settled by a formally correct ceremony, that St. Paul's mind turned when he had to face the problem of his own insufficiency. Not upon rites and formulas did he stake the validity of his "holy orders," but could exclaim in a moment of profound insight and while humbly acknowledging his own weakness, "Our sufficiency is from God!"

Boastful, no doubt, so the apostle's adversaries would consider such an assertion, the presumptuous arrogance of one who did not scruple to lay claim to direct inspiration from on high; yet the assertion was not only compatible with the most unaffected modesty, but its direct outcome. Not to himself did St. Paul attribute the magnificent success which attended his work—who was he to achieve such results, an obscure artisan, conscious of no particular accomplishments, of mean presence and little eloquence? If he accomplished anything at all, it was but as an inspired tool in the hands of the Most High, working out His purposes through no gift or merit of his own, except that of making himself an obedient instrument to be wielded as his Master chose. Thus the same writer who in one place moans "Oh, wretched man that I am! who shall deliver me out of this body of death?" can proudly asseverate in another "I can do all things, through Him that strengtheneth me!" Thus it is that where others would have faltered or turned back, he strove on with unalterable resolve, persuading, organising, rebuking, befriending, overcoming innumerable hindrances, enemies within and without the fold; thus it is that he might well have said with the "very bold" Prophet Isaiah, as he characteristically calls him, "The Lord God will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

My friends, it is only in this spirit of St. Paul that a man can with any seriousness, with any hopefulness, undertake that office of the ministry which I am this day beginning among you. Self-sufficiency is the unmistakable mark of that "barren levity of mind" which more than in any other vocation is deplorable in this one. Not, therefore, relying upon any excellency of speech or human powers and faculties do I come before you; these, even where they exist, are but adventitious aids, externals, and of themselves unable to give vital power, efficiency, and sufficiency to a minister's work: such a measure of sufficiency, be it great or small, as I may ever be able to show forth, must be from God alone, due to His inbreathing. Not as arrogating to myself a deeper wisdom, a greater holiness, a superior authority shall I strive to set before you His Truth, but only as it reflects itself more or less clearly in my soul and mind. Not as having attained or apprehended, but as pressing forward to the mark of our common high calling, shall I endeavour to preach the beauty of holiness, the ideal

life, the limitless goodness of God, the indissoluble union between our finite spirits and the Infinite Spirit in whom and of whom we are.

This sufficiency which is from God is ministered variously, according to the ways of His providence, now in greater and now in lesser portions, differing at divers times and in divers persons; all we can do is to make ourselves fit vessels for receiving His spirit, ready and willing to be blessed by the incoming of His grace. Trusting in Him and invoking His succour, I pray that I may be found worthy of my office, strong in the fulfilment of duty, ready to obey the heavenly vision. I know that no willingness, no good intention, will save me from imperfections and mistakes, since it is the will and decree of Almighty God that through our mistakes and stumblings and failures shall we learn the business of life, and that each man must win his own experience, no one else's availing him. But I know also that you, my friends, will give me your help and advice in our common work; that we shall try to understand each other; that where your patience or your forbearance may be needed, you will not withhold it from one who readily acknowledges himself very fallible, very inexperienced, but very anxious to promote to the best of his powers the good estate of this Church of which we are members.

My whole programme, if the term is not too pretentious to be admitted, consists in the determination to keep steadily in view a wise counsel once given to me by one well qualified to guide his younger brethren: "Remember that your business is to *minister* and to *edify*." To minister is to serve; to edify is to build up. The minister is not a priest, the ordained channel of the means of grace, the mediator between man and God, but the servant of his congregation appointed to perform a service which, if he discharges it faithfully, may well make him proud and happy. For that service is the building up of souls, the strengthening of the foundations of character, the raising up of temples of the living God, the carving in golden letters of the words of life upon the tables of the human heart. To that service I humbly and gladly pledge myself to-day in your presence; may He endue me with patience and skill, and give durability to the work, who is the Great Master Builder, God in all and through all and above all. AMEN.

NOTES FROM MADRAS.—II.

DURING my stay in Madras I have preached every Sunday evening at the Brahmopasana Mandir to overflowing congregations which more than filled the sitting accommodation, many being compelled to stand. These congregations have been made up, mainly, of graduates and undergraduates. Our Brahmo friends tell me that one notable and welcome feature is the fact that Brahmins and non-Brahmins of various castes sit side by side and freely mingle in the service. On week-evenings I have lectured in the Mandir on Channing, Parker, Priestley, Emerson, Martineau, on "The Beliefs of a Unitarian," on "The Old and the New in Religion," on the question, "Does Modern Knowledge banish God from the World?" These lectures have been attended by audiences of from seventy to ninety. One highly gratifying feature is

the eagerness with which the literature of the B. and F.U.A. is constantly asked for and taken. The largest supply of tracts and pamphlets is soon exhausted. The cry is still and incessantly for more. I have never met anywhere such living and absorbing interest in the study of the fundamental religious questions. It is impossible to measure the influence which the B. and F.U.A. is exercising in freely supplying India with its literature. Again and again I have met with Hindus who have told me of the intellectual and moral help which they have received from our publications. Mr. Armstrong's book on "God and the Soul"—a book for the mind of young India—is constantly applied for, and is proving to be fruitful seed cast into good ground. What, too, would be of invaluable service would be a cheap book giving a summary of Dr. Martineau's philosophical, ethical, and religious teaching. "The Types of Ethical Theory" is the text-book for the M.A. degree in philosophy in the Madras University, but the students cannot afford to buy it, and are reluctantly compelled to content themselves with the expositions of it by the Professor. A book of selections from Martineau, especially of his arguments against materialism, positivism, and scientific agnosticism, would be a supreme aid to thousands of minds; and a very low-priced edition of "The Seat of Authority in Religion" would prove a veritable gospel in the present critical period in religion in India.

Outside the Brahmopasana Mandir I have given so many solicited lectures that it requires an effort in arithmetic to count them up! As I think of it I feel that I am chargeable with a not inconsiderable degree of boldness in appearing so many times before the Madras public, but some share of this audacity must be laid at the door of local Colleges and literary Associations. I have lectured on Matthew Arnold at the Presidency College, with Professor Russell, M.A., in the chair; at the Pachappa's College on Buddha, with Mr. Justice Subramany Iyer in the chair; at the Anderson Hall on Carlyle, with Professor Runga Chariar, M.A., in the chair; at the Wesleyan College on Charles Kingsley, with Professor W. A. Hoare, M.A., in the chair; at the Chintadrippeta Young Men's Union on "Darwin: The Man and his Work," with Dr. F. W. Nair in the chair. Inclusive of these, fourteen lectures have been delivered in all in various parts of Madras. In each case the subjects were asked for. Two of them were theological—one to the Saidapet Literary Association at the Saidapet Teachers' College, on "Man's Origin, Nature, and Destiny," with Colonel Olcott, the well-known Theosophist, in the chair; the other at the Madras Debating Society, on the question, "Will Religion be Outgrown as Humanity Advances?" It will be seen that some of the other lectures mentioned afforded the opportunity of presenting the liberal views of religion. The attendance at these lectures has varied from 250 to 500. On most of these occasions your correspondent has been "garlanded"—an Indian way of expressing appreciation. It consists of placing around the neck and over the breast a massive circlet of flowers, arranged with the most exquisite taste. It is a pleasant method of uttering the feelings of grateful hearts. The lecture on Buddha has

appeared in the *Fellow-Worker*, the journal of the Southern India Brahmo Somaj. At the request of the Editor a contribution explanatory of Unitarianism has appeared in the *Christian Patriot*—a Madras Tripartite weekly paper—with a large circulation among European and Native Christians, and a “leader” on the contribution is written in excellent tone and spirit. The *Hindu*—a Madras daily—has published an article on “A Comparative Study of Religions.”

One of the most interesting features of my work consists of almost daily interviews with inquiring young men—sometimes to the number of five or six per day—who come to discuss questions of religion. Their minds are most active, alert, and subtle on modern problems in theology. Under the influence of Western agnostic literature they have lost their ancient faith, and they are all out at sea, without chart, compass, or anchor. It is to these that Mr. Armstrong's book affords harbourage, and such a selection as I have suggested from Dr. Martineau would be a haven of religious faith. I am assured by Brahmo friends that these conversations are of assistance to not a few.

The Brahmo Somaj in Madras is not strong numerically, but it numbers among its members some earnest and devoted spirits who carry on its work with unwearied fidelity. It is engaged, too, in philanthropic and educational work in its “Brahmo Orphan Asylum Press” and in its Ragged School. This last-named institution had about 300 pupils, but the Government requirements as to space necessitated a reduction, and there are now about 200 scholars. The children come from very poor families, and the school is maintained by Government grants and the subscription of friends. Some evening classes for elementary technical training have been started. The devotion of the headmaster is highly spoken of.

One great and urgent want of the Somaj here is a regular minister. With a stationed preacher I have no doubt that the congregation would grow rapidly. I do not mean that the roll of membership would increase. The sympathisers with Brahmoism in Madras are much more numerous than the attendants at the Mandir. But with a capable leader the number of the latter would mount up. At present the evidence is incontestable that Brahmo ideas are held by many Hindus in Madras who will not surrender their Brahminical rituals and ceremonies. I have met with Brahmins who say: “Yes, we are at one with the Somaj and with your Unitarianism so far as regards their and your conceptions of religion, but we will not give up our Brahminical rules and forms, our material representations of God, and our worship of what you call ‘idols,’ which are no idols to us, but only helps to the realisation of the Unseen and Spiritual.” This combination of liberalism in intellectual conclusions with what we in England know as High Churchism in practice, is one of the greatest obstacles to the growth of the Brahmo Somaj in Madras as a distinct religious body. In every sense, and emphatically in a religious sense, Madras is described as the most stubbornly conservative and orthodox of the three Presidency towns. Still, with a minister of intellectual ability, philosophical attainments, and spiritual fervour at the Mandir, the principles of Brahmoism would become more widely known throughout the Madras

community, and very, very slowly, no doubt, but surely, the customs and usages of Brahminism, rooted in the Hindu mind for centuries, and not, therefore, to be changed suddenly, would be modified. The Brahmo Somaj of Madras is financially unable to appoint a minister, but it is hoped that one result of the Theistic Conference to be held in Madras this week will be the allotment to Southern India of a missionary leader.

S. FLETCHER WILLIAMS.

THE BIRMINGHAM UNITARIAN BROTHERLY BENEFIT SOCIETY.

We suggested, in a recent letter on Midland matters, that at some future time we should send to *THE INQUIRER* some account of the Birmingham Unitarian Brotherly Benefit Society, the centenary of which had then been recently celebrated. And now that the Editor calls upon me for an article, I can think of nothing more interesting to write about. I am not going to attempt anything in the nature of a detailed history; that will be obtainable in a pamphlet which my friend, Mr. Albert Derrington, the president of the Society, is to publish shortly.

The movement out of which it grew was set on foot by certain teachers in the Old and New Meeting Schools, who in 1790 decided to form, at their own expense, a society for the further instruction of those youths, who might honourably leave the Sunday-school, in writing, arithmetic, geography, natural and revealed religion. In the following year occurred the Birmingham Riots, during which the Old and New Meeting Churches were destroyed by the intelligent mob. The schools were in consequence thoroughly disorganised, and the teachers' scheme fell through for the time. So soon, however, as the wave of popular passion had spent itself the congregations speedily regathered and set to work to repair the damage. In 1796 the Birmingham Brotherly Society was formed, which, while not losing sight of the original scheme, had, as its main object, to supply schools with a succession of gratuitous teachers, whom it associated for the purpose of general improvement in knowledge and virtue. A somewhat remarkable feature, considering recent experiences, was that its membership was open to all Sunday-school teachers of the town of whatever denomination. Needless to record, none joined who did not belong to the two churches, and in 1807 the name was altered to “The Old and New Meeting Brotherly Benefit Society.” “Unitarian” was added after Newhall Hill came into existence. Regular and punctual attendance to school duties was secured by a system of fines for inexcusable absence. Ordinary teachers were mulcted in $\frac{1}{2}$ d. for each half day; managers in 1d. Absence for three whole days, without sufficient reason, involved liability to expulsion. The subjects appointed for study at the meetings were reading, writing, arithmetic, geography, drawing, natural, civil, and sacred history, and morals, or “whatever may be generally useful to a manufacture or as furnishing principles for active benevolence and integrity.” Following the rules is this declaration which everyone had to sign on joining, the spirit and expression of which seem to me alike admirable:—

Such being the leading motives for our association, we pledge ourselves to each other to endeavour to carry them into effect.

We will endeavour to make ourselves as useful as we can, and will be careful that our example for steadiness and general propriety be such as will be proper for imitation to the best of our judgment. We engage to behave with civility and respect to each other, to consider each other as desirable companions and brothers, to go hand in hand in our improvements and amusements, and to study each other's welfare and happiness.

We will avoid all levity or trifling, unmanly behaviour, all finery and foppishness in our dress, all bad company and gaming.

We will consider industry in all our callings as an indisputable duty, and obedience to parents or masters as not less necessary or binding.

We will love and cultivate honesty and truth, and in every respect strive to gain the confidence of our friends and the esteem of all who know us.

With these sincere and good intentions we subscribe our names to the foregoing rules.

The entire management of the schools soon passed into the hands of this society, and remained there for many years. The advantages of the arrangement were by no means inconsiderable. For it was ensured that the teachers made some effort to fit themselves for their work; that they should be persons of good character; and that they should be punctual and regular in the discharge of their duties. In 1831 when the Jubilee of Sunday-schools was celebrated in Birmingham, there were 1,364 pupils, and 150 teachers in the Old and New Meeting Sunday-schools. It is well known that not a few of the City's prominent men owe their early education, and, therefore, probably their subsequent position, to the splendid work that was done in these schools. In the making of what is best in modern Birmingham they have played a not inconspicuous or inglorious part.

Under the date June 18, 1798, there appears in the Minute Book this entry: “Established a Benefit Society, the members of the Brotherly Society unanimously agreeing to act as a perpetual committee and to submit to the necessary trouble without any gratuity.” The object, of course, was to provide weekly help for members in case of sickness, and to make a payment towards funeral expenses at death. It would be difficult to over-estimate the service which this society has rendered, or the debt of gratitude which is owing to its founders. I can only give a few, but those sufficiently striking, figures. For the first year the contributions amounted to £30 7s. 8½d., the payments on account of sickness to £30 13s. 4d., leaving a deficit of 5s. 7½d. But thenceforward until 1854 the receipts continuously exceeded the payments. By this means a large capital was gradually built up. The total surplus balance for the sixty years ending in 1858 amounted to £2,063 17s. 5½d. In the forty years from 1859 to 1898 the accounts reveal a different order of things, for there is a total deficiency of £5,746 13s. 6d. During the hundred years of its existence subscriptions have amounted to £18,299 2s. 6d., and payments to £25,606 1s. 3d. In other words, the officers have been able to distribute in benefits £7,306 13s. 9d. more than the members have paid in subscriptions. They have been enabled to do this, of course, by means of interest on their invested capital, the basis of which was firmly laid in the earlier years by the

foresight and self-sacrifice of the members, many of whom were more anxious to build up a strong society than to reap from it any personal benefit. To-day that capital stands at £13,407 7s. 5d. There are 569 members, 119 under 21 years of age, 450 above. For adults the weekly subscription is 6d.; and the benefits in case of sickness are as follows:—For 78 weeks, from 14s. to 20s., according to age; for 78 weeks more, from 7s. to 10s.; for the remainder of the illness, from 3s. 6d. to 5s., which may practically amount to a pension. The funeral allowance ranges from £8 to £16.

In 1821 there was started the Old and New Meeting Casual Fund. Its object was to aid members of the schools of the Brotherly Society by gifts of money or loans in case of temporary distress; by loans free of interest of £5 to £10 or more towards the purchase of tools, or to aid in commencing business. The capital now stands at £270; and altogether £3,203 has been lent. Later the fines exacted by the society were appropriated for benevolent purposes, part of them being devoted to the assistance of public institutions.

With so cursory a statement I leave this part of my subject, and proceed to what is of even more interest, from one point of view, a few thumbnail sketches of persons. Rule 8 of the society reads: "No one to leave the society without two months' notice, when a general inquiry shall be made into his behaviour and improvements in the society, as well as his character in the world at large, and such remarks as the majority shall determine, shall be entered in the register book of the society." I find that it would be dangerous to publish names, as some of the descendants of those characterised are now living, and they might not in every instance be flattered by, or even concur in the written estimate of their near ancestors. Those who drew up and adopted the sketches knew nothing of fear or favour. They put on record just what they were aware of and believed.

We gain a somewhat interesting insight into the hardship of the apprenticeship system of the early years of the century. The society would tolerate no revolt against its harsh conditions. They approve of one whose "conduct as an apprentice was admirable; for though treated with severity, he bore it with patience, and kept himself from every imputation of blame by persevering in the discharge of his duties until the expiration of his time." Of another it was reported that he attempted to abscond his master's service. The society resolved that such conduct was improper, and that he be requested to make some concessions. When he refused, although they put on record that they had reason to think highly of him, they at once expelled him. A third case can, at this distance of time, scarcely fail to provoke a smile. The worst they can say as to character is that the young man in question overrated his abilities. They go on: "We regret that it should appear on the society's minutes that he clandestinely left his apprenticeship which had still some months to run, that he engaged in His Majesty's service as a mariner, was marched to Portsmouth, where after two months' illness in one of the King's hospitals, he expired in the course of last week. We have wished this brief state-

ment should be admitted as a caution to others by their observing how bitter the fruits may be of a short indiscretion."

Here are two commonplace persons hit off in a sentence each. "Honest, quiet, and inoffensive, little either to blame or praise, but well disposed upon the whole." "Without much display of energy he had generally conducted himself with propriety, and though not much qualified by disposition or study to fill his station in the society with advantage, he may nevertheless prove a plain honest character in future life." Of another it is recorded: "This was a singular character, and the less we have to say of him the more confident we shall be of its truth. We may, perhaps, venture to affirm that his attainments were small, and that he had something mean in his disposition." That is not exactly an estimate of a grandfather that would be highly prized to-day. What, then, would be the feelings of the present generation towards those who thus wrote of their forbears: "The principal features of his character were easiness of temper, a love of sensual pleasures, and a disregard of truth. In his connection with the schools, a period of about fourteen years, he evinced an amicable disposition united with sufficient energy to make his own improvement easy and pleasant, and to render his services satisfactory and valuable. Such was his character. View him now, the associate of drunkards and reprobates; his good resolutions have forsaken him; he is become the slave of folly and the dupe of profligates. Such is his character"? There is a distinct touch of humour in the expression of opinion as to the real cause of a resignation. "The reason he assigns for leaving is, that he wishes to attend another place of worship—namely, Paradise-street Meeting. It does not appear to us, however, that he was led to change from a conviction of any religious truth, but that he was principally, if not altogether, drawn by the attraction of a female object to whom he had lately been married without the knowledge of his parents, and before the expiration of his apprenticeship." It must not be supposed that the society was narrow in spirit. The following entry makes impossible any such idea:—"The conduct of this young man merits the highest encomiums. For nearly three years he filled the office of teacher with unwearied diligence and equal success; and his example of steadiness and general propriety was truly worthy of imitation. Nor were his reasons for leaving the connection less honourable to himself, or less deserving of commendation on the part of the society. His mind having been impressed with sentiments of a religious nature, he conceived an opinion that the particular tenets of the society to which his class belonged were not so well founded as theirs of the Baptist persuasion. He, therefore, relinquished his connection with us to join the Cannon-street Society. While we regret the loss of such a member, we applaud the motives which dictated his resignation." At the same time they did not hold their own views lightly. In dealing with a similar case they end by saying: "We cannot conceal our regret that the benevolent religion of Jesus Christ should in any case assume a form which compels the professors to hold themselves apart from their fellow Christians merely on the ground of sup-

posed misapprehension. The religious opinions professed by the general body of this society we are not anxious to intrude upon others; we cannot, however, but congratulate ourselves upon holding a creed which not only permits but enjoins us to be in charity with all men."

The space at my disposal has not permitted me to give these characterisations in full, nor will it allow me to add more. Enough has been said, I think, to make us think with pride of these men of an earlier day, so full of enthusiasm for their cause, so entirely honest and independent in their judgments, so loyal to their faith, so liberal in their spirit.

ADDISON A. CHARLESWORTH.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Birmingham: Small Heath (Presentations).

—On Thursday, Jan. 19, by kind invitation of Mr. J. H. Forrester, Chairman of the Bazaar Committee, about 100 of the stallholders and other helpers at the late bazaar assembled at the Old Meetings School Room, which had been carpeted and decorated for the occasion. Among those present were the Revs. J. Wood, A. A. Charlesworth, and H. H. Johnson, Messrs. E. L. Tyndall, G. Titterton, and W. H. Nightingale. After tea Mr. J. H. Forrester presided, and congratulatory speeches were made by several friends on the success of the bazaar, at which the total receipts were £794 18s. 10d., and the net profit £614 10s. 7d. A handsome clock and side ornaments were presented to Mr. J. P. P. Dufield, the bazaar secretary, in recognition of his successful exertions. The evening was enlivened by songs and music. A fortnight previously the members of the congregation presented the Rev. John Harrison with a gold Albert chain as a mark of esteem for his services while missionary agent of the Midland Christian Union.

Bradford.—On Monday night a lecture was given to the members of the Chapel Lane Literary Society by Mr. W. Claridge, M.A., chairman of the Bradford School Board, on "Modern Jerusalem." Mr. Claridge described the first impression of visitors to Jerusalem as one of intense disappointment at its present condition, considering the associations of the place. The city was very small, and its streets were narrow, ill-paved, not lighted, insanitary, and generally in a deplorable state of decay, whilst squalor and misery were everywhere manifest amongst the people. But there were, of course, apart from these characteristics, many features of absorbing interest, and he went on to give an account of a visit, amongst other places, to the Mosque of Omar, the supposed remains of Solomon's temple, and the Church of the Holy Sepulchre, with its gross superstitions and travesty of religious observances. The view of Jerusalem from the Mount of Olives was one of the most superb sights in the world. Mr. Claridge also described the wailing-place of the Jews, where the poorest section of the people assembled every Friday to kiss the walls of the ancient temple and pray for the restoration of the glory of their fallen kingdom; and he dwelt in a most interesting manner upon many other curious aspects of modern life in Jerusalem. During the evening a programme of sacred music was rendered. The Rev. E. Ceredig Jones, M.A., presided.

Cardiff.—On Sunday, Jan. 15, the services at West Grove were conducted by Mr. Promotho Ioll Sen. At the evening service Mr. Sen gave a graphic and interesting account of the Brahmo-Somaj movement in India, and was listened to with great attention by a good congregation. On the following Wednesday the annual Sunday-school party was held, and passed off most successfully. Altogether about 120 persons sat down to tea, and quite a large number afterwards joined the party. A programme of songs and recitations, mostly by the children themselves, was followed by a lantern entertainment. Prizes were afterwards distributed, and a short time spent in games, &c., concluded a most successful meeting.

Cheltenham.—The Sunday-school held their annual winter treat on Thursday, Jan. 19. Tea was followed by an entertainment, and a short address by the superintendent, the Rev. J. Fisher Jones.

The remainder of the evening was devoted to games.

Cirencester.—At the annual meeting of the congregation, held on the 22nd inst., the Committee's report stated that the debt of £83 14s. for repairs was nearly cleared off. Besides £5 towards the sum, contributed by the Committee, they had received the following donations:—Mr. F. Nettlefold, £10; Sir J. T. Brunner, Bart., M.P., £3; Mr. Herbert Thomas, £2 2s.; Mr. Chas. Thomas, £1, leaving a balance due to the treasurer of £12 12s.

Colyton.—The annual scholars' party was held at the Assembly Room on week Wednesday. About 150 sat down to tea, and this number was considerably increased at the meeting after, when a programme of music and recitations was gone through by the children. There was also a Christmas Tree, filled with presents for the scholars. Thanks are due to many friends, and especially to Lady Bowring and other Exeter friends, and to Miss Powell (Aberystwyth).

Cullompton.—On Monday evening, Jan. 23, the Rev. T. B. Broadrick lectured in the schoolroom on "Life Lessons from Gladstone." At the close of the lecture a profitable discussion took place, and subsequently the annual business meeting of the congregation was held, Mr. Broadrick presiding, when the accounts of the past year were presented, showing a small balance in hand. Much sympathy was expressed at the resignation by Mr. H. H. Middle, on account of age and failing health, of his office as treasurer, held for thirty-one years, and a cordial vote of thanks was passed. Mr. S. T. Galpin was elected treasurer and Mr. H. J. Galpin, secretary. The meeting also wished to convey their deepest gratitude to the band of laymen and ladies who have so generously occupied the pulpit for the past year. The meeting closed with a short prayer by Mr. Broadrick.

Gloucester.—On Sunday morning a memorial window was dedicated to the memory of the late Mr. John Ashbee in Barton-street Chapel, Gloucester. The window is in four compartments. The subjects depicted in the upper ones are Faith and Hope, represented by two beaſtic figures gracefully draped, and having characteristic emblems set against a rich tapestry background of purples and greens. In the lower compartments of each light is a broad treatment of the fruitful vine, with a suitable inscription at the base. The window is erected by his widow to the memory of Mr. John Ashbee and his first wife, Mrs. Angelina Ashbee, and is from the studio of Messrs. Ashbee and Harvey, Birmingham, from designs furnished by and executed under the superintendence of Mr. Alfred J. Dunn, F.R.I.B.A., Gloucester.

Horsham.—A very pleasant conversation, arranged by the Union of Church Workers, was held in the schoolroom on Tuesday week. After a short speech of welcome from the Rev. J. J. Marten, music and recitations were given at intervals by a number of friends. Mr. Tarring, in proposing thanks to Mr. and Mrs. Marten for the efforts they had made to secure the success of the meeting, congratulated the congregation on the happiness of the connection which had now stood the test of seven years, and in their name wished most heartily to their minister and his family every blessing and good in the years to come. Mr. Marten, in responding, spoke of the happiness of their relations as minister and people, and expressed the hope that at the end of another seven years he might still meet them as their minister.

Hull.—The annual tea and entertainment to the elder folk was given at Park-street Church, under the auspices of the Workers' League, on Saturday, 21st inst. After the tea, at which about eighty guests were present, a varied entertainment, consisting of songs, violin solos, recitations, and readings, illustrated by means of a magic lantern, was given by members and friends of the congregation, not the least interesting feature in the programme being two stories told by Miss Marian Pritchard, of London, whom we were glad to see among us once more. On the Sunday following Miss Pritchard gave addresses to the younger and elder scholars of the Sunday-school, the latter consisting of an earnest appeal to those who were growing up among us to be faithful to the principles for which their fathers fought, and for which we, as a church, stand to-day.

Leeds: Hunslet.—At the close of the year the first half of a successful winter's work was completed. Socials and lectures have been well attended, and on the last day of the year the Sunday-school Christmas party was thoroughly enjoyed. On the 2nd inst. an excellent concert was given by Miss Thornton and friends, and on the 15th Mr. Briggs, of Mill Hill Chapel, and his choir, gave a musical service in the chapel, which was well attended and highly appreciated. On the 21st inst. the annual teachers' and parents' party was held, with a public meeting afterwards. Mr.

John Thornton presided, and gave a very cheery address; the other speakers were Messrs. Clayton, Hitchin, Taylor, Armistead, Prescott, A. Dobson, and the Rev. J. Fox. The prizes for attendance, thirty-five in number, were presented by Mr. Allen Nield. There is not much change to report in the school, but it is holding its ground and doing good work.

Leigh, Lancashire.—On Saturday last the teachers and elder scholars met in the schoolroom at the invitation of Mr. R. Ridyard, the superintendent. After tea the Rev. A. H. Dolphin took the chair, and explained the new arrangements which had to be made in consequence of the growth of the school. Mr. Ridyard then read a paper on "How to make Elder Scholars take more Interest in Sunday-school Work." The paper was followed by discussion and thanks to the reader and the host of the evening.

London: Clarence-road, Kentish Town.—The annual general meeting of the congregation of the Free Christian Church took place in the schoolroom on Monday evening, Jan. 23. The Rev. Alexander Farquharson occupied the chair, and in opening the proceedings, congratulated the meeting upon the satisfactory report, which, in spite of several adverse circumstances, the Committee were enabled to present. Up to this year during his ministry there had been a balance in hand, but owing to the great and personal loss of Mr. Hind, the most generous supporter, this was no longer the case. Also the diminution of the grant from the Unitarian Societies from £200 in 1894, to £50 in the past year, had been a marked factor in that result. Nevertheless, the substantial improvement which the possibility of such a reduction indicated, and an increase in the pew rents, would inspire the members with fresh hope and zeal in the advancement of their beautiful faith. And, further, the heavy expenses for repairs and drainage which had been met during the year by a special fund, to which many other friends had contributed, though at first a matter of grave anxiety, had indicated the kindness and sympathy of fellow-worshippers in other churches. All this he thought would stimulate every effort to make this a stronger and a better, a greater, and a nobler church. The committee's report and treasurer's account showing an adverse balance of £43, the reports and accounts of the Sunday-school, the Literary and Social Institute, the Ladies' Working Society which had contributed £35 to the church funds, the Band of Hope, Mothers' Meeting, and Hospital Cot Fund, were then read by the hon. secretary, and passed with the election of the Committee, and usual votes of thanks to the Unitarian Societies, the officers of the church, &c. The satisfactory and unanimous proceedings terminated with a hymn and benediction.

London: Deptford.—The Christmas and New Year's gatherings were successfully terminated on Tuesday last, when nearly 100 destitute persons, the majority of whom were upwards of sixty years of age, partook of a substantial dinner, which was followed by an enjoyable entertainment of music and ventriloquism. On Dec. 30, 400 destitute children were provided with a good breakfast, and on Jan. 16 the Rev. A. J. and Mrs. Marchant held an "at home" in the chapel to the members of the congregation.

Manchester Unitarian Sunday-school Union.—The third United Teachers' Meeting of the Session was held in the Lower Mosley-street, schoolroom on Sunday, January 22, the President (Mr. H. Woodhead) in the chair. The Rev. W. R. Shanks read a paper entitled "Books that would help Teachers," and said that probably no other group of Sunday-schools in the world are so well supplied with books as our own, nor was the quality less excellent than the number, and that our teachers had need to be grateful for the enterprise and forethought of our central authorities. There was, however, need for a fresh popular commentary on the Gospels, which should be brief, rationalistic, and as far as possible written from the point of view of Jesus himself. Another book much needed was a *Lectionary of the Scriptures*, a selection of the best of the narratives and of the loftiest of the Inspirational passages of the Bible. A manual for superintendents on Sunday-school management, would also be useful. A discussion followed in which the following ladies and gentlemen took part:—Miss Solomonson, Miss Wanham, Messrs. Woodhead, Robinson, D. A. Little, Pimley, Hyde and White.

Manchester: Upper Brook-street.—Mr. Romesh Dutt, C.I.E., spoke at the popular service on Sunday evening last. His subject was "British Rule in India." British rule had, he said, secured, among other things, two important blessings to India—namely, peace, which had not been interrupted within the frontiers of India within the last forty years, and a system of Western education which had brought India closer to Europe and

to modern civilisation. But, he regretted to add, peace had not brought with it plenty; and Western education had not yet led to the establishment of Western methods of representative self-government. As to the exclusiveness of British rule, it tended to grow worse rather than better. Liberty of the Press had been withdrawn in India after sixty years' enjoyment of it, and now an attempt was being made to destroy the representative character of the Calcutta municipality, after twenty years' excellent work by the native Commissioners. He hoped that these retrograde steps were only part of the temporary wave of reaction now passing over England, and that with the passing away of that condition in England would come a great extension in India of those principles of self-government which had strengthened and consolidated the Empire everywhere else. A fresh series of popular lantern lectures was commenced on Monday last, and they will be continued on consecutive Monday evenings until the end of March. They will deal with holidays and travels at home and abroad. Dr. R. W. Marsden was the lecturer last Monday, and he gave an interesting account of the legends and scenery of the Rhine. Next Monday Mr. Dugdale will lecture on "Ten Years in Lower Egypt."

Nantwich.—On Wednesday, the 18th inst., the annual Sunday-school concert and prize distribution took place. An excellent programme was provided, in which upwards of fifty scholars took part. The Superintendent (the Rev. J. M. Mill-) distributed prizes to thirty-six scholars for good conduct and punctuality. On Wednesday, the 25th, the scholars' winter treat was held.

North Cheshire Unitarian Sunday-school Union.—The quarterly meeting of the union was held at Gorton on Saturday last. About 110 persons were present. After tea the chair was taken by the Rev. W. Harrison, the president, supported by Mr. T. Barrow, vice-president, and Mr. A. Slater, hon. secretary. Mr. James Clayton read an interesting paper entitled "Sunday-schools: Are they played out?" and a good discussion followed, taken part in by the Revs. N. Green, H. E. Dowson, B.A., W. C. Hall, M.A., J. A. Pearson, Miss Dornan, and Messrs. J. Wild, T. Ashton, E. B. Broadrick and J. Barrow. Votes of thanks to the essayists and to the Gorton friends for their hospitality and entertainment (which included several interesting songs by the children) were heartily accorded, and Mr. Clayton and the Rev. G. Evans, M.A., suitably responded. The Evening Hymn and Benediction brought a most successful meeting to a close.

Stalybridge.—The annual business meeting was held on Sunday week at the close of evening service, Mr. James Jackson, the chapel warden, in the chair. The secretary, Mr. James Oliver, read the annual report. It spoke of the church and all those connected being in a healthy condition, though there was room for improvement in the attendance at morning service. The number of members was the same as last year, notwithstanding a loss of thirty-seven by death, removals, and other causes. The two upper classes in the Sunday-school, about thirty young men and thirty young women, continued members of the church. Nearly all the teachers in the school were members. The report reminded the congregation that the Rev. W. Harrison had completed ten years' ministry among them, the longest ministry in connection with their church, and the Committee felt that they were expressing the feeling of the whole congregation in congratulating him on the fact, and wishing him health and strength to carry on his labours among them.

Todmorden.—On Sunday, Jan. 22, the Rev. Stopford A. Brooke preached here, both morning and evening, to large congregations, who greatly appreciated his inspiring discourses. Collections taken on behalf of the British and Foreign Unitarian Association amounted to over £15.

Walsley.—Last Saturday the needlework class held a sale of articles worked by the members this winter. The sale was opened by Mr. Henry Harwood, of Rivington. Afterwards tea was served to 160 persons, and an entertainment of songs and recitations given by teachers and scholars. The class had set themselves to raise £5 towards paying for the new American organ. This sum, however, was more than doubled, for, with donations from a few friends, there was a clear profit of £12.

West Bromwich.—An exceedingly interesting and unique service was held last Sunday evening in this town. Some little time ago the superintendent of our Sunday-school (Mr. W. S. Watts) was appointed Chairman of the Hospital Sunday Scholars' Committee, and in response to certain representations made by him, a meeting of ministers and superintendents representing every Sunday-school in West Bromwich, Wednesbury, and Oldbury, was convened by the Mayor to suggest means of

creating a greater interest in the children's ward of the hospital, and of augmenting the funds of the institution. At the meeting it was determined among other things to hold a public united service in the Town Hall. That service was held on Sunday evening, the Mayor (Councillor Pitt) presiding over an immense audience in the large Town Hall. A choir of children from the various Sunday-schools had been trained for the occasion and rendered suitable hymns during the meeting, and addresses were given by various local ministers. The meeting was opened with a hymn followed by a prayer and Scripture reading. The Chairman then read a letter written by our superintendent, which originated what he (the Chairman) considered was a very good movement. The Rev. F. A. Homer then addressed the meeting. Basing his address on the words "Be ye all like-minded," 1 Peter iii. 8, he argued that the Apostle in these words asked not for uniformity of opinion, but for unity of aim, unity of affection, and unity of spirit. Having spoken of our duty to be compassionate, to be tender-hearted, and to love as brethren, he lamented the bitterness, the anger, the railing, the cruelty, the persecution, and the murders which had been perpetrated by Christians upon Christians, because of a false idea of unity, because of confounding uniformity of opinion with the unity of the spirit. Men had persisted in the idea that to be a Christian was to hold certain doctrines and opinions, creed had been placed above character, and an artificial uniformity of belief usurped the place of the true Christian unity of affection, aspiration, and endeavour. "Shall we of West Bromwich, at least," he continued, "set an example to the world by our earnest desire to work together to promote the kingdom of God on earth?" He pleaded for open minds ready to receive new light from God, and urged that not in creeds, articles of faith, or catechisms shall we find our true unity, but rather in such acts as that in which they were that night engaged, when creed and sect sank into the background, and they united in worshipping the common Father and honouring the common Lord and Master, and that, too, not only in word, not only with the voice of prayer, and praise, and thanksgiving, but by helping forward to the best of their ability the cause of suffering humanity. The Rev. R. B. Robson, vicar of Golds Hill, a subsequent speaker, spoke of the great value of the work of the hospital, and remarked with satisfaction upon the fact that this was a work in which they could all agree. It was in connection with causes like this that they had the subject of the great Fatherhood of God, and the brotherhood of man brought prominently forward, and they learnt how they could help each other. This institution was calculated to banish and uproot bigotry and intolerance, and to help them to realise that unity of aim to which the previous speaker had referred. Other addresses were delivered, and at the close a collection was taken, the total result of which, including a donation sent with one of the letters of apology, was £14.

York.—The Rev. Dennis Hird, M.A., formerly rector of Eistnor, has accepted a lectureship at the new Ruskin Hall, Oxford. Mr. Hird, who is at present preaching at St. Savourgate, will conclude his temporary engagement there on Feb. 5.

BIRTHS.

BRACE—At 30, Rutland-avenue, Sefton Park, Liverpool, on the 20th Jan, the wife of George R. Brace, of a son.

MARRIAGES.

The address of Mr. and Mrs. ASPLAND LE BLOUNT SQUIER is Upper Russell street, Bathurst, N.S.W.

DEATHS.

BARNARD—On Thursday, 19th Jan., 1899, Anne, wife of Major R. Cary Barnard, at Bartlow, Leckhampton, Cheltenham.

HINCKS—On the 25th inst., at his residence, Stokeleigh, Leigh Woods, Bristol, the Rev. Thomas Hincks, B.A., F.R.S., in his 81st year.

LANHAM—On Dec. 14th, after six days' suffering from a carriage accident, John Lanham, of the firm of Lanham, Kerr, and Co., Chancery-lane, London, grandson of the late James Squier, many years a resident of Dover, and grandnephew of the late Rev. J. O. Squier, also of Dover.

LEYS—On the 23rd inst., at Brookfield, Withington, Manchester, Francis Leys, in his 62nd year.

VICKERS—On the 12th inst., at Holly House, Hazel Grove, Cheshire Robert Flitcroft Vickers, aged 48 formerly Cross-street, Manchester.

OUR CALENDAR.

SUNDAY, JANUARY 29.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Efra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M., Rev. J. PAGE HOPPS, and 7 P.M.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, B.A.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. G. ST. CLAIR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M., and 7 P.M., Rev. W. G. TARRANT, B.A.
Islington, Unity Church, Upper-street, 11 A.M., Rev. HENRY RAWLINGS, M.A., and 7 P.M., Rev. J. PAGE HOPPS, "Nineteenth Century Seers."
Kentish Town Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Natural Religion." Evening, "Gambling."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. G. DAWES HICKS, M.A., Ph.D., and 7 P.M., Rev. H. RAWLINGS, M.A.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M., Rev. V. D. DAVIS, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMFERTY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. P. BOND.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. T. W. FRECKELTON.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Athanasian Creed."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. G. R. BURDEN.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. G. R. BURDEN.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP, of Liverpool.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. DENNIS HIRD, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—Jan. 29th, at 11.15, Dr. WASHINGTON SULLIVAN, "Auricular Confession in the Church of England."

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—Jan. 29th, at 11.15, HERBERT BURROWS, "Zola's Trilogy — Lourdes, Rome, and Paris."

OLD MEETING HOUSE, COSELEY.

CENTENARY OF THE SUNDAY SCHOOL.

The Congregation of the Old Meeting House and the Teachers of the Sunday-school connected therewith, desire to celebrate the 100th Anniversary of the School, by repairing and beautifying the School, and by erecting an Organ in the Meeting House, thus completing a work which has been much needed for the last 23 years.

All friends are referred to the full Appeal for help which appeared in THE INQUIRER and the *Christian Life* on the following dates—Dec. 24th and Dec. 31st, 1898.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

The ANNUAL MEETING will be held at SOUTHPORT on THURSDAY, 2nd February. Tea at 6.30 P.M. Mr. J. COVENTRY (President) will take the chair at 7.30 P.M. Speakers: Revs. Chas. Hargrove, M.A., L. de B. Klein, C. H. Wellbeloved, J. C. Hirst, and J. M. Lloyd Thomas, Sir John T. Brunner, Bart., M.P., and Mr. Charles W. Jones.

The ANNUAL COLLECTIONS will be made simultaneously

At Liverpool { Renshaw-street, } Southport, and
Hope-street, } Birkenhead,
Ancient Chapel, }
on SUNDAY, 12th March, and at Gateacre and Warrington later in the year.

B. P. BURROUGHS, Secretary.

KARLSRUHE IN BADEN.—Two German ladies, one of whom is very musical, the other a certificated teacher, wish to RECEIVE one or two GIRLS as paying guests. Reference kindly permitted to Mrs. J. Howard Brooks, Elm Hirst, Wilmslow, near Manchester.

REQUIRED, by young lady, situation as COMPANION or as NURSERY GOVERNESS. Experienced. Highest references.—Apply, E. C., INQUIRER Office.

WANTED, at once, near London, lady to TEACH two children of six and to help with preparing School Lessons of two older children. Latin and music required.—Reply to Mrs. C. Burleigh's Library, Putney, London.

GOVERNESS to young children DIS-ENGAGED. Experienced, musical, good references.—Apply, N. D., INQUIRER Office.

Schools, etc.**HIGH SCHOOL FOR GIRLS,**
SOUTH MARINE TERRACE,
ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR
GIRLS, 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

HOME SCHOOL FOR GIRLS,
WALTON-CUM-FELIXSTOW, in connection
with BESTREBEN HIGH SCHOOL, BRON-
DESBURY, N.W.

For particulars of either branch, address PRINCIPALS, Bestreben.

Board and Residence.

A COMFORTABLE HOME, with Board and Laundry, offered to suitable person who will assist a mother with two young children and in light household duties. Servant kept.—Address, H., INQUIRER Office.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MRS. ROBERT TURNER (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class, BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

ETHICAL RELIGION.

*The New Testament of Jesus
for Theists.*

A Compilation of Selected Passages Freely
Arranged without Note or Comment.

Published by WILLIAMS & NORGATE, 14, Henrietta-
street. Price One Shilling.

Sold by PHILIP GREEN, 5, Essex-street, Strand.

If it is "*the Personal Religion of Jesus*" that we would learn; what He actually taught, and what His real Life meant—not what other men believed or declared of Him after His departure—this "reasonable quest of sacred truth" must be directed to that portion of the books in our possession, which can be relied upon as an historical record. Original written documents, fairly well attested, were available in the Apostolic age. These were, first, the reports of public discourses, heard and noted down by Matthew, who would, from the nature of his secular business, be able to write in his native language, though Peter and John, the fishermen, were at that time illiterate men; and secondly, the collection of biographical data gathered by Mark, when he served the Apostolic missions as secretary, from his conversations with men who had accompanied Jesus in Galilee. To these materials we may safely add the parables, likely to have been preserved by frequent oral repetition at Christian meetings; and a few obviously characteristic personal anecdotes.

A serious attempt, a merely tentative essay, is here ventured, to show that such probably genuine elements of the books called "the First Three" or "Synoptic Gospels"—which books, in their present form, cannot be proved to have existed before the middle, at any rate, of the Second Century—may be separated from whatever additions or interpolations should appear due to anonymous, irresponsible, literary compilers, in those composite, amplified narratives, our "Scriptures," which were subsequently adopted by the ecclesiastical canon. It will not be deemed a reprehensible intrusion. It is now submitted, but with some diffidence, only as an experiment, in the hope that more competent scholars will soon undertake this needful task. The following rules for determining the unauthenticity of passages abounding in the "Three First Gospels" are laid down by the Rev. Dr. Martineau in "The Seat of Authority in Religion" (Edition of 1890, pages 577, 593, 596, 652):—

"THE VEIL TAKEN AWAY."

"1. Wherever, during or before the ministry of Jesus, any person in the narrative is made to speak in language, or refer to events, which had their origin at a later date, the report is incredible as an anachronism.

"2. Miraculous events cannot be regarded as adequately attested, in presence of natural causes accounting for belief in their occurrence.

"3. Acts and words ascribed to Jesus, which plainly transcend the moral level of the narrators, authenticate themselves as his; while such as are out of character with his spirit, but congruous with theirs, must be referred to inaccurate tradition.

"The first of these rules compels us to treat as unauthentic, in its present form, every reputed or implied claim of Jesus to be the promised Messiah.

"While it is impossible to reach any original attestation, which we can appreciate as adequate, to substantiate the tales that would be incredible to-day, nothing is more certain than that, in the state of mind out of which the Church was born, miracles would have been freely believed, whether they had really happened or not."—(Page 593.)

"The application of our third rule, excluding what is incongruous with the personal characteristics of Jesus, is a much more difficult and delicate task for the critic than he encounters with the other two; nor will his handling of it, however cautious, bring conviction to those who require more definite grounds of belief than those afforded by harmony and disharmony in the shades of character. And yet, to those who cannot help being affected by such phenomena, there is nothing more persuasive."—(Page 596.)

"THE RELIGION PERSONALLY REALISED."

"If Jesus of Nazareth, in virtue of the characteristics of his spirit, holds the place of Prince of Saints, and perfects the conditions of the pure religious life, he thereby reveals the highest possibilities of the human soul, and their dependence on habitual communion between man and God."—(Page 652.)

Established in the First Year of the
Queen's Reign

MOORE & MOORE
PIANOS

Iron Framed; Trichord; Check Action
Perfect Tone and Touch

Solid Construction;
Elegant Design

MEDALS and AWARDS invariably for GOOD
and CHEAP instruments.

Prices from 18 to 96 Guineas.

Supplied either for CASH (liberal discount), or on the THREE YEARS' SYSTEM, £1 11s. 6d. to £8 8s. per quarter (10s. 6d. to 56s. per month) on generous and equitable terms.

ILLUSTRATED PRICE LIST post free

Large selection of Instruments at the spacious
Warerooms:

104 & 105, Bishopsgate Street
Within, London, E.C.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY.
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

SCOTCH TWEEDS and SERGES at
Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick, N.B.

THE LIFE OF HENRY MORLEY, LL.D.,

Professor of English at University
College, London.

BY

HENRY SHAEN SOLLY, M.A.

London: EDWARD ARNOLD. 1898. Price 12s. 6d.

OPINIONS OF THE PRESS.

The Speaker.—"Professor Morley, the author and lecturer, would be in any case a person worth reading about. Henry Morley, the man, large in heart and brain, is, perhaps, still more worthy of our attention. . . . Mr. Solly's 'Life' ought to be bought by public libraries, presented by rich men to ministers of religion, and read by all who love English morals and English literature."

The Athenæum.—"Henry Morley's life was busy and full of interest. . . . amazingly successful if tested by the true tests of success. Morley won a unique position among the scholars and teachers of our day."

The Academy.—"Mr. Solly . . . lets his subject speak for himself, in letter or diary, where these are available; but he has devoted thought to the selection of his material and the arrangement of it was to present a real portrait."

The Scotsman.—"A well-filled volume of some 400 pages . . . it will at once be welcomed among books of its class . . . to those who would know the real worth of the man, much as he was known to his family, a reading of this excellent biography is indispensable."

Daily Chronicle.—"Not one man in a thousand would have won his way upward from such a quagmire of early troubles. . . . Mr. Solly has done his work well. This biography of his father-in-law is admirably written, in good taste, and with plenty of relief."

Daily Mail.—"An entirely satisfactory and eminently readable biography of a most lovable personality."

Manchester Guardian.—"There is always something fascinating to the student of human nature in the biography of a man who has in him the true instinct of the fighter, who begins life with tremendous odds against him, proceeds straightway to gird his loins for the fray, and after years of conflict emerges victorious. Henry Morley was essentially such a man."

Standard.—"The 'Life of Henry Morley' . . . has an interest of its own."

The Liverpool Post.—"Very well written."

Inquirer.—"This story of his life is sure of a most cordial welcome."

The Literary World.—"Mr. Solly has done his work well, and puts before us a strong and vivid portrait of a man of marked character, of considerable genius, and, above all, of indomitable pluck and perseverance. The story of Morley's struggles to make an income, and to break down the family opposition to his marriage with the woman of his choice, is reading of a very heartening sort."

Birmingham Post.—"The latter part of this biography, recording Professor Morley's work as a man of letters, is the more important; the former, detailing his fight with circumstances, is the more fascinating."

The Leeds Mercury.—"An admirable full-length portrait of a good man."

The Westminster Gazette.—"His life was well worth writing. . . . The personality revealed by his biographer is a singularly attractive one—generous, full of humour, the very soul of honour, 'a teacher of truth, of righteousness, and of love.' Mr. Solly shows admirable taste and discretion throughout his book."

Publishers' Circular.—"Among the countless students who have felt the influence of his teaching as lecturer and professor, the work is certain of a cordial welcome."

Isle of Wight County Press.—"To Mr. Solly nothing but the highest praise can be accorded for the manner in which he has accomplished his work; neither author nor editor, he has struck the happiest medium, and given us a volume which charms from its earliest pages, and in which the characters live and move before us right on to the end of the chapter."

Independent.—"Shows us how this well-equipped, self-sacrificing, and influential teacher was himself taught. Henry Morley won his wisdom by hard and bitter toil. The story of his life, as now set forth, is as interesting as were his methods of instruction; it will appeal to all whose happy privilege it was to be brought into direct contact with him, and to all who became acquainted with his work through the medium of the printed pages."

Daily News.—"Few memoirs more interesting have made their appearance in recent times."

Third Edition. Revised. Fcap. 8vo. 1s. 6d.

PSALMS OF THE WEST.

"Many new and striking thoughts will be found in 'Psalms of the West.'"—*Christian World*.
"We have in this volume ninety Psalms of modern times containing innumerable beautiful sentiments."—*Christian Life*.

"There is in them a clear recognition of the discoveries made by Science, and of the paths still to be explored by her, our knowledge and our want of it."—*Manchester Examiner*.

"Very few, if any, books of modern 'scripture' approach the excellence of the little volume which bears the above title. . . . The author is deeply imbued with modern scientific conception of the universe, and he wisely makes them subserve his spiritual philosophy. He is a most sympathetic observer of men and nature. . . . His plea is for the unity of the spirit amid all the varieties of opinion. . . . We can unreservedly commend the volume to ministers who seek to enlarge their lectionary from modern writers, and the more meditative of our readers will be glad to have such a book for a quiet hour."—*Inquirer*.

LONGMANS, GREEN, AND CO., LONDON, NEW YORK, AND BOMBAY.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle of freely imparting Theological knowledge without insisting on the adoption of particular Theological doctrines."

TEACHING STAFF.

Rev. J. DRUMMOND, M.A., LL.D., D.Litt., Principal.
Rev. J. ESTLIN CARPENTER, M.A., Vice-Principal.
Rev. CHARLES BARNES UPTON, B.A., B.Sc.
Rev. J. EDWIN ODGERS, M.A., Hibbert Lecturer.
Rev. PHILIP H. WICKSTEED, M.A., Dunkin Lecturer.
Rev. JOSEPH WOOD, Tate Lecturer.

CANDIDATES for ADMISSION are requested to forward their Applications and Testimonials without delay to the Secretaries.

The Trustees offer for competition External Exhibitions, open to Students for the Ministry, tenable for the ordinary Undergraduate period at any approved British or Irish University.

The Trustees also offer Exhibitions, tenable at the College, for Students for the Ministry.

For further particulars, apply to the Principal, or to

Rev. H. ENFIELD DOWSON } Secs.
Gee Cross, Hyde;
A. H. WORTHINGTON,
1, St. James'-square, Manchester.

MANCHESTER COLLEGE, OXFORD.

DR. DANIEL JONES' TRUST.

The Trustees offer to Ministers who have shown themselves efficient in active service, and desire to devote a year to further study, one or two Bursaries, tenable for one year at the College.

For further particulars, apply to

Rev. H. E. DOWSON } Secs.
Gee Cross, Hyde; or
A. H. WORTHINGTON,
1, St. James'-square, Manchester.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

The ANNUAL MEETING to receive the Report, appoint Officers, and transact other Business, will be held at 2 P.M. on WEDNESDAY, 1st February, 1899, at Dr. WILLIAMS'S LIBRARY, GORDON-SQUARE, LONDON.

HARRY RAWSON, } Hon. Secs.
A. W. WORTHINGTON,

Invalid Children's Convalescent Nursing Home.

WINFRED HOUSE, WRAY-CRESCENT, TOLLINGTON PARK, LONDON, N.

Intended for the reception of poor children, after illness or hospital treatment, who require good air, good food, and good nursing, in order to complete their recovery. Also for children who are out of health, and who need a little special care and better food than they can have in their own homes.

Girls admitted from 3 to 12 years; boys from 3 to 10. The weekly charge is from 4s. to 5s., according to age and circumstances.

Applications for admission to be made to Miss M. PRITCHARD.

Subscriptions and donations will be gratefully received; and may be sent to

W. M. BLYTH, Hon. Treas.,
20, Highbury-terrace, N.,
Miss M. PRITCHARD, Hon Sec.,
11, Highbury-crescent, N.

or to

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for FEBRUARY:

The Monotonies of Life.
God's Winter.
Two Grains of Truth.
The Alleged Prophecies concerning Jesus Christ.
Church Reform.
The New Catechism.
England's Untutored Rectitude.
The Devil's Work.
The Apostles' Creed.
The Church of the Future: its Name.
The Game Laws.
Notes by the Way and Notes on Books.

London, Edinburgh, and Oxford:
WILLIAMS and NORRIS, and all Booksellers.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT.

Articles on Important Social Questions, Education &c., from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.
F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
Miss ORME, 118, Upper Tulse-hill, S.W.
STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

BOURNEMOUTH.—A small detached HOUSE, furnished; 3 sitting, 6 bedrooms, bath, &c., to be SUB-LET from Feb. 22nd to May 16th, 3 guineas weekly. Two good maids can be left.—Miss NUTTALL, Eversfield, Alum Chine-road.

WANTED, WORKING HELP. Small family, comfortable home. Salary, £13.—G., INQUIRER Office.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, January 28, 1899.

The Inquirer.

ESTABLISHED IN 1842.]

A Journal of Liberal Religious Thought and Life.

[REGISTERED AS A NEWSPAPER.

No. 2954.
NEW SERIES, No. 58.]

LONDON, SATURDAY, FEBRUARY 4, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	65
LITERATURE :—	
St. Thomas of Canterbury	68
CORRESPONDENCE :—	
A Twentieth Century Fund	68
The Free Church Catechism	68
Manchester Domestic Mission	69
OBITUARY :—	
The Rev. Thomas Hincks	69
THE CHILDREN'S COLUMN	71
POETRY :—	
Way-side Thoughts	71
LEADER :—	
Loyal to the Church	72
MEETINGS :—	
Sustentation Fund : Annual Meeting	73
Unitarian Home Missionary College	74
Canadian Notes	75
The London Bazaar	76
PROVINCIAL LETTER :—	
Belfast	76
NEWS FROM THE CHURCHES	77
ADVERTISEMENTS	78

NOTES OF THE WEEK.

At the annual meeting of the Sustentation Fund, a report of which will be found in another column, a letter was read from the Rev. Robert Spears entering a protest against a grant made by the managers of the Fund to a congregation the minister of which had declared himself to stand "outside the Christian Church." The meeting was not largely attended, but it affirmed with complete unanimity that no wrong had been done either to the letter or the spirit of the constitution of the Fund, which is determined by the constitution of the National Conference. No one has had from the first a more intimate knowledge of the working of the Fund and of the principles on which it was founded than Mr. Rawson, and he moved the resolution in reply to the protest. It was seconded by the Rev. J. Estlin Carpenter, and when it is remembered that it had the concurrence of the Rev. S. A. Steinthal, and such representative laymen as Mr. William Long, Mr. S. S. Tayler, Mr. J. T. Preston, Mr. Cogan Conway, and Mr. Grosvenor Lee, as well as the other officers of the Fund, we do not think that many of our readers will agree with Mr. Spears that "a great moral wrong" has been done to our common cause.

We regret very much that this question should have been raised, or that there should be any such question in the minds of any of our people; but it is a satisfaction in this instance to have the issue clearly stated, and not to be met with vague and anonymous charges as to the character of the teaching of certain of our ministers or the tendency of religious life in our midst. Such charges cannot

fail to leave false impressions on the mind of the public, and are only mischievous in their result. The issue raised by Mr. Spears is, as a matter of fact, whether in our National Conference, being by inheritance and by actual faith a body of Christians worshipping in Free Churches, we shall establish a test of Christian profession and attempt to exclude all those who are unwilling or unable to make that profession. The managers of the Sustentation Fund declare that they must be faithful to the undogmatic principle which is the basis of the Conference, and so long as applications are received from congregations included in the Conference, duly assembling for the public worship of God, they can institute no inquisition into the doctrinal beliefs of the minister. In this we hold that they are perfectly right, and we would add, and would urge it very strongly on any of our friends who may be troubled over this question, that the cause of Christian truth and discipleship will not be strengthened but only injured by the attempt to establish any such test of membership. We must not shrink from the dangers and duties of our spiritual freedom, and we must have more faith in the power of Christian grace and truth. If any earnest minister of God holds views from which we dissent, we must not attempt to cut off supplies, or shut him out from religious fellowship, but it must be a call to us to be ourselves better Christians, to manifest in our word and life what we feel to be the better truth. That is the true surrender to God in the freedom of the spirit, and the way by which He will lead us into a better future.

THE *British Friend*, writing of the new Free Church Catechism, welcomes its testimony to the noteworthy change in the attitude of the Protestant denominations to one another, in that Baptist Calvinists and Methodist Arminians can now agree on a formula of belief in regard to the vexed question of free will and grace; but adds that in itself the document can have little interest for Friends:—

Its theology, though showing many signs of the progress of religious thought, abounds in "safe" statements, which may mean much or little, and manifests compromise rather than firm intellectual grip. From our point of view the Catechism "gives itself away" on the subject of the Sacraments, taking a line which, we are confident, historical study will prove to be untenable. Our friend J. Rendel Harris was originally on the Committee, but was compelled to resign his position from lack of leisure. No Friend, therefore, is responsible for the document, and we think it is better so.

BOTH the New York *Tribune* and the *Christian Register* welcome a proposal which has been made to hold a religious

conference for the State of New York. A circular letter has been issued calling for the organisation of such conferences in all the States. For this especial meeting the intention is to hold biennial meetings under the auspices of all the religious bodies of the State. Among the signers to the circular letter are Drs. Leighton Williams, Baptist; Henry A. Stimson, Congregationalist; G. Gottheil, Jewish; F. M. North, Methodist; Charles Cuthbert Hall, Presbyterian; R. Heber Newton, Episcopal; Joachim Elmendorf, Reformed; Robert Collyer, Unitarian; C. H. Eaton, Universalist. The temporary secretary of the committee is the Rev. William C. Gannett. The conference is to meet, not for legislation or propagandism, but to take counsel concerning the interests the churches have in common and the work that belongs to them all together. The members will meet freely, organise for the purposes of the meeting, transact their business, and then go each to his own work, filled with a new spirit of brotherhood. Such is the proposal described in the *Register*.

A VOLUME of sermons by the Rev. Stopford A. Brooke, translated into German, under the title "Faith and Science," has been published by Messrs. Vandenhoeck and Rupprecht, of Göttingen. From a review in *Der Protestant*, a liberal Evangelical paper published in Berlin, we learn that the translation is by the same hand as formerly translated Robertson's sermons. Mr. Brooke, the reviewer says, is already well known in Germany as Robertson's biographer, and his sermons are cordially welcomed as a refreshing change from the ordinary preaching in the Church. After describing with warm appreciation the main lines of Mr. Brooke's teaching, the review adds an appeal to religious liberals to prove by the more earnest spirit of their life, both in devotion and in work, that God is with them, and concludes with a prayer that the Church may be blessed by the union of freedom and piety, unfettered thought and inspired faith.

LAST Sunday was the four-hundredth anniversary of the birth of Katharina von Bora, who in 1525 became Luther's wife. Fifteen years younger than the great reformer, she survived him for nearly seven years, in troubled times, which brought her suffering and privation, and died in December, 1552. When Luther first broke away from the authority of Rome, he vigorously attacked, among other abuses, the evils of the celibacy of the clergy and of monastic life, he encouraged his friends to make homes for themselves, and rejoiced in their new happiness, but for himself he had no

thought of marriage. It was more than four years after his burning of the Pope's Bull that he suddenly determined that he also ought to marry, and chose Katharina for his wife, who two years earlier had escaped with others from a convent, and had found a refuge in Wittenberg. She was a sensible and very capable woman, whose influence over her husband was all for good, and the source of the greatest happiness to him for twenty years. "Next to God's Word," he said, "the world has no more precious treasure than holy matrimony. God's best gift is a pious, cheerful, God-fearing, home-keeping wife, with whom you may live peacefully, to whom you can entrust your goods, and body, and life." And in his *Table Talk* he says of Katharina: "I am, thank God, very well, for I have a pious, faithful wife, on whom a man may safely rest his heart."

A TABLET to the memory of Toplady, author of the hymn "Rock of Ages, cleft for me," has been placed in the Parish Church of Broadhembury, Devon, where he was vicar at the time of the first publication of his hymns, and before his removal to a Calvinistic church in London. The tablet is in white marble, and is an upright oblong, except for a medallion portrait which breaks the line of the upper edge. The inscription is surrounded by a border of foliage beautifully carved, and the white marble stands out in relief against a darker background. The tablet is inscribed:—

In grateful memory of the Rev. Augustus Montague Toplady, B.A., vicar of this parish from 1768 to 1778, and author of the immortal hymn, "Rock of Ages" (quoting the whole of the first verse) to whose personal piety, brilliant gifts, sanctified learning, and uncompromising advocacy of the Gospel of the Sovereign Grace of God, his writings bear abundant testimony. This tablet is erected A.D. 1898, being 120 years after he entered into the joy of his Lord on the 11th August, 1778, in the 38th year of his age. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8, 9.

THE Albert Hall was filled last Tuesday by 10,000 determined Protestants, who met, under the presidency of Lord Kinnaid, "to uphold and maintain the Protestantism of the nation, and to demand the suppression of the Mass and the Confessional in the Established Church." The Bishops of Liverpool and of Sodor and Man sent messages of sympathy. It was agreed, with only one or two dissentients, to send a telegram to the Queen, asking her gracious acceptance of a copy of Walsh's "Secret History of the Oxford Movement," and begging her to see that steps are taken to suppress Romish practices in the Church, and to compel the Bishops to enforce obedience to the law. The trustees of the hall had made a condition that Mr. Kensit should not be allowed to speak; but he got in a word or two to explain this, and to say that his speech would appear in the official report.

THE Royal Arsenal Co-operative Society at Woolwich, which lately bought 52 acres of agricultural land in order to supply its members with fresh farm produce, has now secured an estate of 122 acres at the cost of over £40,000, in order

to erect cottages for its members that shall be comfortable and convenient, and of the best materials and workmanship. These dwellings are to be built by their own Works Department; and, we are glad to know, that the freehold is to remain the common property of all the members of the society, so that the houses shall never fall into the hands of private landlords, large or small, who might let them degenerate into crowded slums.

At a recent lecture on "Lead Poisoning in the Potteries," delivered by Miss Mayo in the Lecture Hall of the Brighton Free Christian Church, and presided over by Mrs. Hood, the following resolution was passed unanimously:—"That this meeting of the Brighton branch of the Women's Co-operative Guild expresses its strong desire and sincere hope that in the pottery about to be reconstructed the Co-operative Wholesale Society will see that the use of raw lead is entirely prohibited." And, in answer to this resolution, Mrs. Hood has received the following:—

Jan. 28, 1899.

To Mrs. A. E. Hood, 29, Round Hill-crescent, Brighton.

DEAR MADAM,—I am in receipt of your letter of the 21st inst., and must thank you for sending me a copy of the resolution passed at your meeting on the 17th inst. I will lay your communication before my Board at their next meeting. In the meantime I might say that we have for some time past been making experiments in connection with the question of leadless glazes, and we hope to bring them to a successful issue. It may be of interest to your society to know that during the last thirty years there has not been a single case of lead poisoning at the Brownfield's Pottery. —Yours faithfully, H. POOLE, Secretary.

Our readers will be glad to know that Minton has lately produced some pottery with leadless glaze.

REPORTING the recent discovery of what the antiquaries of Rome regard as the great black stone under which it was intended to bury Romulus, the *Spectator* draws a moral as to the "blundering" of destructive criticism. The find was made in the course of some excavations at the east end of the Forum, and it is taken to be the veritable stone which for ages was regarded as the palladium and centre of Rome. "Of its existence there is no doubt, and no invader would have thought it worth while to take it away. The discovery, like almost all discoveries of recent years in Italy, as well as Egypt, helps to prove that destructive criticism is blundering criticism, and that the legends of history usually rest upon some solid basis. . . . The deliberate invention of a figure like Romulus is much more improbable than his existence." The stone, no doubt, is solid enough, and may have been there from time immemorial, even before the foundation of the city. If it is the stone of the legend, what is proved, we should say, is that the legend of Romulus came to be connected with it—and the question as to how much history there may be in Romulus remains exactly where it was before. "Deliberate invention" and "existence" hardly exhaust the possibilities in the growth of legend.

THE Rev. Herbert Mott, writing in the *Christian Register*, pleads that it is not creeds which have hindered the union of Christendom, but rather the narrowness and inadequacy of those which have been

adopted; and he suggests that on the following lines there might be formulated "a conquering creed," which would be a real strength and bond of union:—

"We believe it is required of all men to do justly, to love mercy, and to walk humbly with God, and that, except these requirements be fulfilled, we can in no wise obtain happiness or be delivered from evil.

"Nevertheless, it is impossible to fulfil these requirements of our own strength alone.

"We believe that in the teachings of Jesus Christ are revealed most clearly the means by which the needed strength and help may be obtained.

"We believe the sum and substance of those teachings to be: the reality, righteousness, and Fatherhood of God; the privilege of man to draw power from God through prayer; the imperative duty of love to God and man.

"We believe that the religion of Jesus, thus interpreted, contains everything needful to salvation; for, if we are thoroughly convinced of the reality, righteousness, and Fatherhood of God, and if we believe it to be His will that we should love Him and our fellow-men, and if we use diligently the privilege of prayer, then we shall do justly and love mercy and walk humbly with God, and in the doing of these things, and not otherwise, we shall be set free, finally, from all manner of evil whatsoever, and shall be born again, and find peace and the assurance of eternal life.

"We believe the religion of Jesus, thus interpreted, to be the only form of Christianity competent to deliver men from evil, inasmuch as it alone is able to support its claim to authority and truth with the full weight of reason; and, therefore, it alone can influence men powerfully enough to enable them to overcome temptation and surmount misfortune."

THE Congregational body and Non-conformists generally have suffered a grievous loss in the death of Dr. Charles Berry, of Wolverhampton, in his forty-seventh year. Dr. Berry had suffered from frequent attacks of *angina pectoris*, and on Tuesday had delivered an address at the funeral of his friend and physician, Dr. Totherick, and was in the act of prayer when he suddenly expired. For some years the strain of overwork had told severely upon Dr. Berry, and he had borne heroically the consequent sufferings from which he is now released. A native of Leigh, in Lancashire, his boyhood was spent at Southport, and he was educated for the ministry at Airedale College. His first ministerial charge was at Bolton, and in 1883 he removed to Wolverhampton, where he at once made his power felt, both in the church and in the town. On the death of Henry Ward Beecher, he was invited to Plymouth Church, but elected to remain with his own people. He was the first president of the National Council of Evangelical Free Churches, and in 1897 was chairman of the Congregational Union. In 1895 the honorary degree of D.D. had been conferred upon him by St. Andrew's University.

EVERY human being is intended to have a character of his own—to be what no other is, to do what no other can do.—*Channing*.

LITERATURE.

ST. THOMAS OF CANTERBURY.*

DR. ABBOTT has in this book produced a valuable and suggestive piece of work, though we can hardly agree with him that it is very fertile in the special interest which he indicates in his Preface. He writes, not so much as a student of mediæval saint-lore, as from a strong interest in the value of testimony and the bearing of a careful study of historical evidence in another field upon Gospel criticism. The book is divided into two main sections. The first deals with the martyrdom of Thomas à Becket. The different accounts, which are to be found in the "Materials for the History of Thomas Becket" in the Rolls Series, have been extracted, translated and arranged with notes, so as to exhibit in a very clear way the agreements and discrepancies between the several narrators. The second and longer section comprises a careful study of the Miracles. The purpose of the whole is expressed in the following words:—"The author is not without hope that it may be of some indirect service to theologians of all schools, in so far as all are, or ought to be, students of evidence. One reason why the criticism of the Gospels oscillates much, and progresses little, is that there has been little systematic study of other similar documents such as may be called Synoptic (like our first three Gospels), or Supplementary (like our fourth). On this subject, a vast superfluity of opinions coexists with a paucity of arranged materials for forming opinions, and with an almost complete absence of recognised rules of criticism. The object of this treatise, so far as it bears on theology, is to supply a store of classified facts that no reasonable critic can afford to despise."

We confess that these words and Dr. Abbott's great eminence as a critic raised sanguine hopes in our minds. But these hopes have not been altogether fulfilled. In the first place we are struck far more by the dissimilarity in nearly all the circumstances than by the parallelism between the Gospels and the Becket narratives. In the latter there is no question at all of a synoptic document or tradition. Five of the writers claim to be eye-witnesses and write in their own words. Dr. Abbott gives some appearance of parallelism by comparing the later fourfold life, known as the *Quadrilogus* to Tatian's *Diatessaron*; but here again the difference is more striking than the similarity. John of Salisbury, Benedict and Alan have no such relation as that existing between our canonical Matthew, Mark and Luke; and it would be difficult to say anything in favour of the comparison of Herbert of Bosham to the author of our Fourth Gospel. This is the concluding sentence of Dr. Abbott's own description of him: "His narrative of facts, his comments on his own narrative, his defences of his own prolixity, carry prolixity to its height." Herbert was undoubtedly a personal friend of the Archbishop, and must have drawn largely upon his own reminiscences. Does Dr. Abbott mean to imply his conversion to the traditional belief that the fourth evangelist did the same because he was a

personal friend of our Lord? We may, perhaps, refer to one interesting point of comparison which seems to have been overlooked. There is a curious similarity between the use of the language of the Old Testament by the evangelists and that of the Vulgate by the Becket narrators. In both cases they were simply using the religious vernacular of their day, probably without any conscious intention of shaping the facts to suit the words of Scripture. On the whole the one significant impression, which these documents have left upon our mind, is that of the futility of historical scepticism. All that it concerns us to know about Becket's death is quite clear. Slight discrepancies in small details do nothing to destroy, they hardly even blur the lines of a great historical picture. If, indirectly, Dr. Abbott's study of the narratives impresses some of our New Testament critics with the danger of overlooking the substantial historical accuracy of the Gospels, while they spend their time in magnifying the significance of small differences of detail, he will have rendered us no little service.

The second and much longer section of the book, dealing with the miracles of St. Thomas, is in many ways the more interesting. Again, we are bound to confess that the parallelism with the Gospels is very slight. These mediæval miracles are for the most part lacking in the simplicity which gives such a touch of nature to many of the Gospel miracles. They are more grotesque, more magical. But still more striking is the fact that they are worked not by the word or touch of the living person, but by the influence of relics or of pious memory. If any comparison is to be made with the New Testament it must be with the miracles recorded in the Book of Acts as done in the name of Christ. But putting this purpose on one side, we recognise at once that Dr. Abbott has given us a most valuable study in hagiology. Of none of the saints of the Middle Ages have we such full and detailed information as in the case of Thomas à Becket, with the possible exception of St. Francis of Assisi. With the latter, however, the whole interest is concentrated upon the life and the simple human goodness of the *Poverello*. With Thomas the sainthood first emerges when the militant archbishop has been baptised in the blood of martyrdom; and he shows his power not by winning disciples, but by working miracles with his relics and at his shrine. The account of these miracles is contained in the two contemporary narratives of the monks Benedict and William. That a great deal of what they tell us is substantially true, hardly admits of doubt. These are no floating popular traditions of miracle, but cases, mainly of healing, authenticated at the time, due to drinking the "water of St. Thomas"—i.e., water with a supposed infusion of the blood of the martyr. With these are, of course, to be found a number of stories far less credible, many of them absurd and grotesque, like that of the gander, which was restored to life when it was dedicated to St. Thomas: "Witnessis," says William, "the martyr's tomb to which that gander was brought! Witnesses are my respectable brethren by whom that gander was welcomed and eaten!" One of the most interesting narratives from the point of view of the psychology of faith-healing is that of a young man who, at the point of

death, asked his friends for the Martyr's Water. None was to be had: "But," says the chronicler, "one of them ran to a spring, and fetched a vessel of fresh water, saying, 'Here is the Water of the Saint which you desire.' The sick man believed and drank, and under this health-giving deception was immediately cured. For at once, abandoned by the disease, he left his bed, feeling nothing amiss except mere weakness. This same young man not only related these facts to us, but also brought to Canterbury the person who drew the water from the fountain and other witnesses."

This great collection of miracles has a twofold value. It helps those, who will read with care, to enter into the religious life of the Middle Ages among the uneducated and the poor, to feel the atmosphere of its popular faith. We have been reminded again and again of Lourdes with its crowds of pilgrims, its bureau for authenticating miracles, and its official organ for making them public. The similarity of feeling produced by the perusal of these bygone records and a visit to the modern shrine is almost startling. There is the same atmosphere of a different and less real world, the same eager belief on the part of the sick and the poor in supernatural aid.

Secondly, Dr. Abbott's account of the miracles of St. Thomas has an important bearing on the whole study of the miraculous, and the notes which he has appended are often suggestive in the highest degree. In the last chapter of his book he draws some inferences, which we will venture to summarise. (1) "In the two Books of St. Thomas's Miracles, few or none of the early miracles, and in the Gospels none at all, can be explained by imposture." (2) "In both cases, a clear distinction must be drawn between (a) miracles wrought on human nature, which are substantially to be accepted, and (b) miracles wrought on non-human nature—e.g., bread, wine, water, trees, swine, birds, &c. The latter are not to be accepted as historical, but as legends explicable from poetry taken as prose (i.e., from metaphor regarded as literal), or from linguistic error, or from these two causes combined." (3) "The power of healing disease through the emotions extends not only to the paralysed, the deaf, dumb, and lame, but to the blind also, and to those afflicted with skin disease." (4) "Death is sometimes preceded by several hours of apparent lifelessness. . . . During this period, re-animation may follow from the passionate appeal of a nurse, father or mother, if uttered under a strong faith in a power that will raise up the [person alleged to be] dead." (5) "Two or three accounts of the restoration by St. Thomas of members that had been extracted or cut off are so extraordinary and well-attested that they deserve the attention of experts." (6) "The power of working extraordinary acts of faith-healing does not necessarily imply the far higher power of inspiring concord and mutual affection binding a community into one."

Whether these inferences will win anything like general assent may well be doubted. To some they will appear to admit too little, to others to claim too much. But no one can deny that they are piquant and interesting, and are likely to provoke thought.

As we have said above, we believe that Dr. Abbott has over-estimated the value

* "St. Thomas of Canterbury: His Death and Miracles." By Edwin A. Abbott, M.A., D.D. Adam and Charles Black, 2 vols, 24s.

of his work in certain directions, but we recognise to the full the great learning and acuteness of mind it displays. We have wandered with him with delight into the fascinating field of mediæval lore; and if he is a little too anxious to find side-lights upon his own special study, where the facts hardly warrant it, this perhaps only enhances the eagerness with which we look forward to the appearance of the Commentary on the Four Gospels, of which he speaks in his Preface. It cannot fail to be brilliant and original, with an individual note of its own.

W. H. DRUMMOND.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

A TWENTIETH CENTURY FUND.

SIR,—Your request for expressions of opinion upon the above subject has drawn forth two letters of approval from Mr. Robinson and Mr. Harrison respectively. With your permission, I should like to offer some reasons against the proposal. Perhaps I am alone in disliking it; but in any case the statement of such reasons will tend to the clearer understanding of the subject.

If there were already before our churches some definite scheme or undertaking upon which we were and for some time had been thoroughly agreed, and which only needed money to carry it out, then it would be natural enough to organise a great fund for the purpose. This was done in the case of Manchester College, when a new home had to be built for it in Oxford. But there is no such generally adopted and recognised scheme before our churches now for which a large fund is required. Mr. Robinson suggests, as a suitable object, a large increase to the two funds in aid of ministers' stipends. Mr. Harrison will leave the choice of an object to a representative Committee. I would ask, Sir, Is money so plentiful amongst us that we can calmly set out to raise £200,000, not knowing what we are going to do with it when we have got it? And I would further ask, would this suggestion of a Twentieth Century Fund have been made if our Wesleyan friends had not started one? It does not follow that what is wise for them is wise for us. And I can only see in the proposal before us a desire for rivalry, hampered by the want of a respectable pretext.

Further, it should be considered that the proposed fund, if established, will certainly injure local funds and institutions by draining off and drying-up many of their sources of income. Can we afford to cripple our regular and necessary work in order to raise a great sum for an unknown object?

The London Bazaar has been referred to. It seems to me not fair towards the organisers of that bazaar to spring this proposed fund upon our people now. London helped Manchester royally in 1897; and it is to be hoped that Manchester is preparing to make to London a suitable return. Can either the London congregations, or those in Manchester, or those in other districts, which will probably wish

to help London, do anything substantial if they are all to subscribe to this fund? I doubt it very much, and I do not think they ought to be asked.

Then, Sir, if we are to have a huge fund, ought not the suggestion to come from those upon whom the heaviest burden will fall? It is all very well for those of us who might give a guinea or two to say, "Let us raise £200,000." That amount will not be raised without very large donations from our rich laymen. And if I was a rich layman I should resent being expected to subscribe heavily to a fund for which there was no apparent necessity, and which had been started by those who would not feel half the strain of it.

I entirely dissent from the opinion of Mr. Harrison, that "the raising of such a fund would do immense good to our Free Churches at present, while the spending of it would produce untold blessings in the future." Our churches have already got plenty of work to do that does not need a single fund of £200,000 to do it; and there are plenty of objects upon which they can unite if they will. "If such a fund is raised" (I adapt Mr. Harrison's peroration), "I know one minister," who will not give a guinea nor even a sixpence, either this year or any other year, but will entirely decline to contribute to it. What I might be able to give I will send to the London Bazaar.

R. TRAVERS HERFORD.

Stand, Manchester, Jan. 28.

THE FREE CHURCH CATECHISM.

SIR,—The remarks of your contributors who gave us their views of the new Free Church Catechism were all interesting; but it is doubtful whether the various writers took the matter sufficiently to heart—or, perhaps, they did not want to seem unkind. But we can be frank without being offensive, and it appears to me that men like Dr. Clifford and Dr. Horton want dealing with very frankly indeed.

Dr. Clifford tells the world that this tiny Catechism took two years to prepare. He also tells us that every question and every answer got settled without a dissentient vote. And it took two years! and yet there is positively nothing fresh and modern in it. Elsewhere, Dr. Clifford tells us that the Catechism is as remarkable for what it leaves out as for what it puts in. This is highly interesting. The process must have been a process of paring down, of compromise, of getting at something sufficiently vague to mean anything, or sufficiently conventional to satisfy everybody: and it took two years!

And then Dr. Clifford tells us that the product is "a register of theological thinking at the close of the nineteenth century"! It is amazing: it is painful. Nothing can possibly excuse the grotesque statism; but it is a statement which gives the unconsulted Free Churchmen a right to speak.

Dr. Clifford also tells us that this Catechism is "the result of the labours of a theological syndicate." It is an arresting word. We are getting familiar with it. A syndicate, as often as not, is a "corner" of shrewd men who take over a stranded concern at a price, in the hope of reconstructing it, writing off its bad debts, watering the stock, and running the concern in a different way.

A careful reading of this Catechism quite justifies Dr. Clifford's arresting word.

There were several very bad debts. Not one leaves a trace in the new prospectus or the fresh statement of affairs. In the old Catechisms, the people who would not or could not believe in them were soundly damned. In this new one, Dr. Clifford and his friends are more than civil. They do not even refer to the old damnable offence of unbelief in their doctrines; and where the unlovely burning mountain stood, even for sinners, there is—vacancy!

For the rest, we have the most depressing and uncritical repetition of old, old dogmas, made, as a rule, as perfunctory and official as any theological drill-sergeant could desire, and as vague as any astute compromiser could wish.

But it is not all perfunctory and vague. Some of the assertions left are palpable enough: such, for instance, as that we can be separated from God (in whom we all live and move and have our being!), and that we are all unable to cleanse our hearts or make amends for our offences, though we shall be separated from God and be exposed to "eternal death" if we fail to get that done.

We all know Dr. Horton's rationalistic books on the Bible, and Professor Adeney's pitying dismissal of the old conceit that inspiration means accuracy, and Mr. Snell's fiery criticisms of "The Word of God;" and we know that every man worth counting agrees with them: and yet here is this Catechism adopting and endorsing the phrase "God's Word written" as true of the Bible! Who believes literally that the Bible as it stands is "God's Word written"? It was just an old phrase which survived, but it will soon prove a new fetter that will gall, if people take it seriously.

Here are other specimens of belated divinity:—"Man was made innocent at the first, yet he fell into disobedience." All the bright men behind even this Catechism know better. Man is not a fallen, he is a rising creature; and the old Genesis story is simply unscientific and untrue. Everyone knows that who knows that Evolution is the law of life; and that man began at the bottom. Dr. Horton knows it. Dr. Clifford knows it. They all know it.

"The Son of God was incarnate by the Holy Ghost of the Virgin Mary." It is not necessary to discuss that. It is only necessary to point out the extreme danger of trying to hammer afresh this link in the chain. The modern world will resent it. What will the consequence be? The world never wanted Jesus more than it wants him now: but it wants a brother man, one of us, whose real manhood is a revelation of ours; and whose sonship to God is a symbol of ours, because it was the same. The Church of Rome and our own extreme Churches think to preserve him to us by re-creating him magically on the altar; thus keeping up the old delusion. What we really want is to reverse the process. We want Jesus in the streets, in politics, in the Stock Exchange, in the newspaper offices, in Trade Unions both of masters and of men: but so long as this magic-mongering goes on we shall miss his real grip.

But, though the subject is a tempting one, let this suffice. The good men who are responsible for this New Catechism had a great chance. They have missed it. They might have come within measurable distance at least of modern thought and modern needs, and they have chosen to

take refuge in old-world platitudes and doubtful dogmas. They might have gone out to the sunshine in the open, but they have only put their candle end on a save-all, and kept it in the crypt.

Jan. 26.

J. PAGE HOPPS.

MANCHESTER DOMESTIC MISSION.

SIR,—In your issue of a fortnight since I noticed Mr. Roper's kind reference to the work of the Manchester Domestic Mission, and it has stimulated a desire to make another effort to obtain more teachers for our Sunday-school at Willert-street.

My faith in the religious life of the churches in the Manchester district leads me to believe that our case has only to be clearly stated to secure the assistance we so much need. Last Sunday there were upwards of 220 scholars present whose ages ranged from four years to twenty-six, and we had only seven teachers in attendance, including the superintendent. When we take into consideration the class of children we have to do with, the impossibility of doing the good we ought is obvious. We have nearly 300 names on our books, and are compelled to refuse others every Sunday for lack of teaching help, though our schoolrooms would accommodate another 100.

What a pity this is; and it would be felt to be so, if our friends knew from what a neighbourhood and from what homes these children come, and if they also knew how we have been able to reach the parents through the children. Our opportunities are really great and full of promise—therefore our appeal is urgent.

I am glad to say that the Blackley Church rendered valuable assistance by supplying us with three or four teachers every Sunday for several weeks up to the end of last year, and we are hoping this help will be continued. Will not some others of our surrounding churches take this matter up and do likewise?

It may be asked why not make teachers of some of the elder scholars? We do as far as we can, but these children need the influence of people of some culture, that every word and action may be expressive of something better and higher than they at present know. I shall be most glad to hear of any who will volunteer for this work, and would venture to suggest that where it is impossible for teachers to attend every Sunday, parties be organised to take classes on alternate Sundays.

I need not say what a boon this help would be, and that this work must be done if our churches are going to do their share to lift the children to better and purer life than is being lived to-day in districts such as this in which I am called to labour.

J. W. BISHOP.

Mission House, Willert-street, Manchester.

THERE'S a ship named *Sometime*,
Men dream of it and wait,
One on the shore impatient,
And one at the household gate,
Thinking, "if it come not in the morn
Then in the evening it may."
But one I know, not thinking of ships,
Who worked till the close of day,
Lifting his eyes at the evening time,
Lo! there his ship at anchor lay.

—Selected.

OBITUARY.

THE REV. THOMAS HINCKS.

THE Rev. Thomas Hincks, whose death at Clifton we briefly recorded last week, was born at Exeter, July 15, 1818. His father, the Rev. William Hincks, was at that time minister of George's Meeting, and his grandfather, the Rev. Thomas Dix Hincks, who had been for many years minister at Cork, had recently removed to Belfast, as Professor of Hebrew. Only the first four years of Thomas Hincks's life were spent at Exeter, for in 1822 the Rev. William Hincks removed to Renshaw-street Chapel, Liverpool, and in 1827 to Manchester College, York. In 1839, when the College was returning to Manchester, he removed to London and became minister of Stamford-street Chapel, while during the first five years of its existence, from July, 1842, he was also Editor of this journal. Latterly he was Professor of Natural History in University College, Toronto, and died there in 1871.

Thomas Hincks was for some years a pupil in the Belfast Academical Institution, where among his tutors was the late Rev. John Hamilton Thom, ten years his senior. In 1833 he entered Manchester College at York, for the first year as a lay student, but then went through the whole theological course. In 1840, during his first pastorate at Cork, he graduated as B.A. in the new London University. From Cork Mr. Hincks removed, in 1842, to Eustace-street Chapel, Dublin, and thence, in 1844, to Warrington. In 1846 he married Elizabeth, daughter of John Allen, of Warrington, removing in the same year to Exeter. Six years later he became minister of the Upper Chapel, Sheffield, and, in 1855, accepted an invitation to Mill Hill Chapel, Leeds. Of this his chief ministry the Rev. Charles Hargrove shall speak.

It was in the autumn of 1855 that Mr. Hincks, then what we who are growing old would call a young man, entered upon his ministry at Mill Hill. To its duties he devoted the best years of his life, and though his tenure of office came to an untimely end in consequence of the failure of his voice, yet was his ministry an eminently successful one, and the fruits of it are reaped by his successor to-day. It used to be said that our good friends of the Upper Chapel, Sheffield, from whom we of Leeds carried him off, had never quite forgiven us for the loss we had occasioned them. I suppose by this time the offence is condoned, but I can heartily sympathise with our Unitarian neighbours in their keen regret for one whom they were learning to value and hoping to retain long among them. They may have at least this satisfaction, that those who took him away from them did fully appreciate what it was they had gained, and valued him more with every year of his ministry among them.

Mr. Hincks was never what is called "a popular preacher"; and, indeed, the peculiar and comparatively rare gift of attracting numerous listeners, of which we are more or less ambitious, is by itself of small worth; it may be turned to good account or to bad account; often enough its only profit is in the passing pleasure of the hearers and the flattered vanity of the speaker. The only true test of a

preacher's worth is the effect produced by his words; and when I hear Mr. Hincks' sermons quoted after a lapse of more than thirty years since they were delivered I know that he must indeed have had a power, if not to tickle the ears of his audience, certainly to reach their souls. There are those at Mill Hill now who grew up under his influence, and who are what they are, and who remain attached to the chapel and the congregation, because of what he did for them. Quiet, earnest, deeply devotional, carrying with his words the conviction of utmost sincerity—such I imagine him to have been as a preacher.

He was blessed with a partner, who was, I am told by those who knew her well, a true "minister's wife," and between them, as long as his health lasted, they worked the large and scattered parish, which is our sphere of labour, in a way more effective, I think, than has ever been done since.

It was in the third year of his ministry, in January, 1858, that he began "The Mill Hill Chapel Record." Monthly calendars, without which no congregation is now deemed fitly furnished for its work, were then, I suppose, almost unknown, and this "Record" was a first attempt in that direction. It was on a far more ambitious scale than is anywhere attempted now by a single church, but was only published every other month. It contained twelve pages, more or fewer, and mostly of small print. "Its name truly indicates its principal function," says the first number. "It will record everything connected with the life of our church. It will allow no member of our society who consults its pages, to be ignorant of what is being done or not done among us. It will point out faithfully where service is needed and in what direction new efforts may be made. It will speak like a true friend of wants as well as of achievements." I am tempted to quote further, but consideration of space forbids. So much is enough to show how high was his ideal of what a church periodical should be and do. This "Record" was continued to No. 102, and forms an invaluable history of our congregation during those years. It fell through when Mr. Carpenter left us, and was revived some years afterwards in a very meagre form. Latterly we have resumed the old name, and returned to something nearer the original, but our present "Record" is still a long way off that of forty years ago, and such as it is, it is to Mr. Hincks we owe it.

Another excellent and enduring work he began at Mill Hill was the Old Scholars' Society, and probably it is due to the very modesty of the first attempt that it has survived to this day. We are too apt to begin with a complete organisation, rules and forms and meetings week by week, and all goes on well for a while; then comes some difficulty—the minister's illness, or a vacancy in the pulpit—and there is not enough energy in it for self-support, and it goes the way of innumerable defunct societies, who died of attempting too much. Our Mill Hill Society began with quarterly tea meetings, followed by reading of a paper by one of the members and a free discussion, and there was an annual social meeting. The first was held on May 5, 1862, and they have never ceased since, only that now they are fortnightly during the winter months instead of quarterly. "I love Mr.

Hincks," said a very old scholar at our last annual meeting, "if it was only for this society; it's the best society I ever belonged to." Happy the minister who is so remembered in any congregation thirty years after his connection with it has ceased.

Our church at Hunslet was the great work of the year 1863. "Hunslet Unitarian Church Mission" was the name he himself chose for it, with "Free Christian Church" as an alternative, meaning to him and to us the very same thing. For no one could be more Catholic-minded than Mr. Hincks. Channing's well-known words, "I belong to the Universal Church; nothing shall separate me from it," and what goes before, too long to quote here, formed the standing motto of the "Record"; yet this did not prevent his avowing himself a Unitarian. Indeed, it is hard to see how a man can be an orthodox Trinitarian and in this sense a Catholic. The story of this church and how he devoted himself heart and hand and head to the founding of it, and how it stands still in the midst of a neighbourhood too poor to be ever able to make it self-supporting, but is steadily working on in its mature years as it did in its youth—this cannot be told here. If it were the only monument to Mr. Hincks' ministry at Mill Hill, it would be sufficient by itself to prove him to have been a laborious and devoted pastor. I cannot speak of much else which will be remembered among us of the work of those years, but any account of this period of his life would be incomplete which omitted to make mention of another kind of work altogether, which he carried on all the time with unremitting industry.

It is our chief pride at Mill Hill to reckon Dr. Priestley among our ministers. Without disparagement to any of my revered predecessors, I may truly say that Mr. Hincks was the only one of all who resembled him at once in his devotion to pastoral work, and in almost equal devotion to scientific pursuits. I am not competent to speak of the value of his work as a naturalist, but it was fully appreciated in Leeds, where he occupied the presidential chair of the Philosophical and Literary Society for three years, and spent much time in the arrangement of the museum. The result of his work appeared in 1868 in his history of "British Hydroid Zoophytes," which won him the honour of election to a fellowship of the Royal Society. Of the rest of his scientific investigations and publications I leave others to write, as they belong to a later period of his life.

I cannot but feel that our ministry as a whole, and our Mill Hill congregation in particular, are the poorer for the loss of such a man—a man of good family, of high attainments, of recognised worth as a naturalist, and withal a man of God, earnest, pious, devoted, resigned when the dark cloud overshadowed him in mid-life, and the work he loved was taken from his hands. It is more than thirty years since he sorrowfully turned his back on Leeds, yet in a very real sense he remained our senior minister to the last, while he scrupulously abstained from any assumption of authority, or interference, direct or indirect, with the work of his successors. His yearly visit was looked forward to by all the elders who had once been his congregation, and the younger people

were all acquainted at least with his venerable figure, seen in the pew humbly listening to his junior speaking from the pulpit he was forbidden again to enter.

It was a cause of deep gratification to us that he desired to be brought back and laid among his old friends. The attendance at his funeral, cold, wet, winter's day as it was, showed how quick was yet the regard of the congregation for its whilom pastor, and made us think how blessed the man whose work does not die with him, or before him, but lasts to the enduring memory of the worker, a crown of glory in the life to come.

During the latter part of his life, after his retirement from Mill Hill, Mr. Hincks made his home at Clifton, and we are glad to be able to add to Mr. Hargrove's tribute the following lines from the Rev. A. N. Blatchford:—For him, retirement was by no means synonymous with retreat from duty. To the satisfaction of the friends who honoured him, there were happily reserved to him many channels of usefulness, through which by his counsel or his presence, and at such times as his fluctuating strength might permit, he was enabled to assist in the development of the faith and principles that were ever dear to him. With most willing ardour he identified himself with the work of the Lewin's Mead Domestic Mission, discharging with efficiency, and with ripened wisdom, the duties of honorary secretary for the space of three years, from 1886 to 1889, remaining to the last a faithful member of the Committee. Often did he participate in the annual observance of the Lord's supper, on the evening preceding Good Friday—an institution dearly cherished by the Lewin's Mead congregation, from the hallowed memories which a long succession of years have interwoven with it.

For some time previous to his departure from the circle of his earthly friendship he was a faithful member of the Oakfield-road congregation, but his counsel was ever ready, and his sympathies as quick, in all that concerned the efficient setting forth of simple Christian faith in the older Meeting House at Lewin's Mead.

Devoted to the utmost of his power to the scientific pursuits in which his mind delighted, he found keen pleasure through life's quieter evening time in sharing in the proceedings of the Bristol Naturalists' Society, adding ever to its increased usefulness from the stores of his own carefully-gathered knowledge.

And so the shadows gathered slowly around him, until on Jan. 25 he gently passed into the final peace.

Mr. Hargrove has already mentioned the important scientific monograph published while Mr. Hincks was at Leeds. In addition to this and many papers contributed to the transactions of various societies, he published in 1889 a monograph on British Marine Polyzoa. It was in 1872 that he was elected a Fellow of the Royal Society.

Of Mr. Hincks's hymns, one, "Scorn not the slightest word or deed," was first published in *THE INQUIRER*, in June, 1843, during the editorship of his father. In the little book of "Vespers" which he edited for the Mill Hill congregation in 1863, he included among the fifty-two hymns of the collection his three beautiful evening hymns:—

"Hark, the evening call to prayer."
"Heavenly Father, by whose care."
"Lord, in this holy hour of even."

And also the Communion hymn:—

"To the Cross, O Lord, we bear,
All the spirit's darker care;
By the sense of sin oppress
In the cross we seek our rest."

THE FUNERAL.

It was by his own desire that the body was brought for burial to Leeds. There was a large attendance of old members of the congregation at the funeral, in spite of the distance of the cemetery from the city and the inclemency of the day. A number of the Mill choir were present, and sang the hymn "When for me the silent oar" in the chapel, and "Nearer my God to Thee" beside the grave. Mr. Hargrove's address was as follows:—"We are gathered here to pay a last tribute of respect and affection to our departed brother and to bid him a true farewell on the way he has gone before us—way not of death, but of the fullness of life. A little while, and one after another we shall all follow; happy if we can render as good an account of talents given by God and spent in God's service.

"It was his desire to lie here in the place where his life's work was done, and in the midst of those he ministered to, and whose love and regard he won so fully, and so fully paid back again. For indeed it seemed as if, while he lived, his ministry had never quite ended. It came to a compulsory close thirty years ago, by reason of physical incapacity, but for the same reason he never took another pulpit, and remained attached always to Mill Hill, and came hither again year by year, ever a welcome and an honoured guest. And so we, of Mill Hill, are well content that he has chosen to come back to us at the last—no stranger even to the new generation who had never heard him, for they had all seen his venerable head year after year gracing our meeting by its presence—never to be wholly forgotten while the Mill Hill Chapel stands, and the Mill Hill tradition endures.

"For indeed the work he did was not of a transient character. An eloquent sermon is admired and forgotten, an eloquent preacher is remembered vaguely as renowned in his own day and among those his words reached; but he to whom is given the grace to be God's messenger, to feed the souls of men with the bread of life, to shed the light of heaven on the dark and tangled ways of earth—his is no passing fame, trumpet blast blown loud and dying out. His words are, like those of his blessed Master, "spirit and life;" they mould the thoughts and change the characters of those who receive them, and their influence is still potent long after the speaker has gone hence.

"It is thirty years since Mr. Hincks ceased from the ministry. Through all that time he has spoken at Mill Hill once only, I think, and then to a select audience—for it would have been impossible to have made himself heard by a large number. Yet no one can know, as I do, the inner life of his congregation and not be conscious how the work he did by word and example is still enduring among us, and, still, in worship and in daily life, and in deeds of charity and devotion, his spirit is active in our midst.

"'Well done good and faithful servant.' From far away, from the land beyond the setting sun, I seem to hear the words of Heavenly greeting, 'Thou hast been faithful over a few things,' hast ministered to a congregation of Dissenters in a provincial town, and there done good work for God, maintaining and kindling the fires of zeal, and keeping bright the light of protest for truth and love which there have burnt and shone, 'have thou henceforth wider vision, fuller powers,' enter, from the narrow scene hemmed in by life's horizon into the largeness of the heavenly life, 'into the joy of thy Lord.'"

"So not with tears and mourning, but in thankfulness of heart, let us lay his body in the grave, and praise Him who gave long years and crowned them with honour and with love, and pray Him to bring us all safe through life's temptations to sin and sloth into the triumphant company of the glorified servants of God."

THE CHILDREN'S COLUMN.

A CHAT WITH AUNT AMY.

I WONDER whether you know the "guessing thoughts" game. Let us try it together. I have thought of a subject, and you shall tell me what it is. If you have a slate or a piece of paper you may as well write down the word "it," and let that stand for my thought.

"It" will make hard things easy. "I know," I hear someone exclaim; "I know: you mean Love."

No, I don't this time, though it is true of Love, too. Try again. I will liken my thought to the thing that men put in a horse's mouth; what do I mean?

"A bit."

Yes, a bit. Let us write that down on our slate; we have "it" already, so we can easily change it to "bit"—a bit. Now what is the use of a bit? It leads the horse in one direction, or in another, according to circumstances. So does my thought lead us.

"Noble aims?" one of you suggests. No, for the bit may not always lead the horse in the *right* direction; it would depend upon who guided him. If a thief robbed a man of his horse and wanted to run off with it, he could make the horse go where he pleased if he knew how to pull the reins so as to turn the bit in the direction which he wanted. But I will help you a little further by means of our horse's bit. How painful it must have been to the poor animal when his master first called him in from the meadows where he had been frolicking about; and when this bit of hard metal had been put in his mouth, how sore it must have made it at first. But the horses we see in the streets seem to have forgotten all about the discomfort. How is this? It is because of my thought. Now who can tell me what my thought is?

"HABIT."

Yes, you are right; you may just put an "h" before "a bit," and there you have my thought.

Habit! Who can tell me if habit is a good thing or a bad thing?

A good thing, do you say? I know a boy who has got into the habit of being a little late for everything. He always comes down late for breakfast, and in his hurry to get to school he often leaves a book behind, has to come back again, and so is late for school. The other day he

lost his holiday treat by being just too late for the train. The habit of thinking that punctuality is of little consequence had so grown on him, you see, that even when it concerned a matter of his own pleasure he allowed it to lead him astray. Do you say that habit is a good thing, then? Someone else is calling out that habit is a bad thing. Ah! if you think, you won't say quite that. How about the lad who gets into the *habit* of being always in good time? We all know plenty of lads, and lassies too, whose good fathers and mothers train them into good habits, so that they may be drawn into the right paths through life.

Habits, then, in themselves may either be good or bad; but anyway they are among the most important factors in our life. Viewed one way, Habit is one of God's most gracious messengers; for pain, privation and suffering are wonderfully tempered by the force of habit. Perhaps nowhere is its beneficent work to be seen more clearly than in Hospitals or Homes where children suffering with bad backs are gathered together. All day and all night they have to lie down and in one position. How can they do it? we ask, when we look at them. And when we hear that they not only lie down, but are cheerful, and patient, and happy, we wonder, and we thank God for sending to that little child His beautiful angel of Habit.

But the power of habit on character is especially my thought of to-day. How important it is that these habits should be good and not bad. Temptations come to us on all hands, and though at first we think we may just taste the forbidden pleasure for once without harm, yet, as time goes on, and we yield again and again to the tempting sin, we shall get into the toils of the Bad Habit, like the chickens did into those of the crafty fox. Do you know the story? There was once a cunning old fox who had been caught and chained up. Near to him was a box of corn. Not far away a hen and her chickens had their home, and the hen often warned her little ones not to go near. But one day, when the mother hen was away, the crafty fox threw a few grains of corn as far off as he could, near where the chickens were playing. The chickens were delighted. "What matter," thought they, "if it was the fox that threw them! We can pick them up, and yet be quite out of his reach." And the grains of corn were soon pecked up. "Dear me, how good they taste!" cried one, "And see," clucked another, "he is throwing some more this way?" This time they fell a little nearer to the fox. And again, and yet again, the fox threw a few more of the delicious grains, each time letting them fall nearer and nearer to him. But the chickens did not note this fact at all, so eager were they for the prize; until the fatal moment came when a fat chicken sidled up to within reach of the fox, and alas! the next moment the poor little thing was in the clutches of the dreaded enemy. Ah me! that is how the monster Bad Habit tries to catch us in its toils.

But dear fairy Good Habit is like the kind man who tamed the wild bird. There is a little bird with wings of the loveliest red imaginable, and as the brilliancy of its colour makes it so easily seen by its enemies, it has learnt to be very cautious, and flies away at the least sound. Now there lived a man near to the woods who

loved birds and who longed to make this particular one lose its fear of him. "For a long time," he tells us, "he would have naught to do with me, fled as I approached, abandoned the evergreens altogether, and sat on the naked tree-tops, as much as threatening to quit the place altogether if I did not leave him in peace." But we next hear that when the north wind blew and the snows came poor little birdie could get no food, and then came his friend's opportunity. Under the trees a feast for all hungry birds was spread, and one morning the man noted with joy that the red bird dropped like a glowing coal among the other feathered guests, snatched a tempting morsel and was away again, beating a hasty retreat. "Since that time he has gradually become tamer," says the writer, "and now at the end of a month he lets me come quite near to him."

Thus we may come to trust the angel of Good Habit; we, like the red bird, may find it very hard at the beginning to gather courage to take the first step; but if we persevere we shall find her no hard taskmaster, but one who desires to ease our burden.

Yes, habits are of the utmost importance to our upward growth; but there is one thing rather strange about them, too. We have to strive to get into a good habit, and so far as we strive we are doing right; but as soon as it is a habit—that is, so soon as we do it mechanically and unconsciously—then we have no business to consider it in any sense meritorious on our part. If we do so, we shall misuse our heaven-sent blessing, which is intended to help us make our steps up the mountain of Right-doing; when one good habit is ours, then it is our duty to strive to take the next step higher.

WAY-SIDE THOUGHTS.

Not in some wide expanse of beauty spread,

With variable light and shadows fleet,
One perfect, flawless picture at our feet,
Are Nature's most consummate triumphs read.

Not in the billowing fields of corn and rye,
Not in the distant forests, great and proud,

Seen from some hill-top bare to sun and cloud,
Doth she reveal her tenderest mystery.

But stoop and pore upon the heather-bell
That pales from red to milky amethyst;

Or search a wild rose, into being kiss'd
By June, and pearl'd like some sea-tinted shell.

Consider how the silken blade of grass
In all its supple beauty came to be
That which no mortal's poor dexterity
Can imitate, nor art of heaven surpass.

Then shall thy pulses leap with thrilling awe,

While thought conjectures whence such forms have come;

And still the great divinity is dumb
As these mute hieroglyphs of life and law,

Which yet inaudibly shall whisper thee
Of all thy yearning spirit seeks to prove;

Till wonder merges wholly into love,
And thou adorest Whom thou canst not see.

LAURA G. ACKROYD.

27, Strathblaine-road, S.W.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, FEBRUARY 4, 1899.

LOYAL TO THE CHURCH.

THE ideal of one Holy Catholic Church, amid many differences of doctrine, ritual, and administration, unites together all worshippers in the one spirit, in a common trust and aspiration and prayer, as children of the Eternal FATHER. No particular religious community, without a total misapprehension of this ideal, can set itself up as being that Catholic Church, or can set about founding it in the midst of other alien Churches; but all alike, who will learn of the spirit of JESUS, may make their own Churches worthy members of that greater fellowship. And as they learn this lesson of divine charity there will be in them no self-assertion, no pride of superiority, no dogmatic exclusiveness. A congregation worthy to be counted as having its own place in the Catholic Church of God will not be slow to declare the whole measure of the truth revealed to it, or in doing the work demanded of a true brotherhood; but it will be without any bitterness or enmity towards others, who may, perhaps, have a far less perfect vision of the truth and of the duties of their calling; it will be in humble dependence on the one Source of all enlightenment, and with true brotherly sympathy for those others, who also have their own place in the one household of God. And it may well happen that such a congregation or religious community, through that spiritual sympathy with others, will become aware of defects in its own gifts and its own service, and of richer graces in others, and so with a new humility, holding always to the truth, may be led to deeper wisdom and completer life.

In our Free Churches, those of us who are Unitarians and all others who will worship with us and unite with us on the same undogmatic basis, have an open way, by which, without violence to any cherished principle, we may accept that ideal, and learn in our own religious life to be true to its spirit. Whither it may lead us is not our immediate concern; we have simply to be surrendered to God in the communion of our worship and the service of our lives, and whether as leaders in the progress of truth and pioneers in the advancement of the kingdom, or as humble learners and followers after those who show us the better way, we shall be fulfilling our FATHER's purpose, and shall not be without His abundant blessing.

If we dedicate ourselves to this ideal, shall we be without the stimulus which is derived from loyalty to a great and holy cause? The Roman Catholic has an ancient visible Church to appeal to his imagination. He is member of a great corporation, world-wide in its extension, and is subject to an august authority. His own insignificance is lost in the greatness of his Church, and he exults in its strength and glories in the privileges it ensures to him. So also with those who are zealous for the "orthodox" faith, whatever their orthodoxy may be, and to whatever outward communion they belong. Dogmatic zeal has often taken most unlovely forms, and has been terrible in its evil consequences; but it has undoubtedly furnished in the past one of the strongest appeals to the energies and the self-sacrifice of men. The great company of "the faithful" have, as they believe, a place of peculiar safety and privilege, the sense of which effectually dominates their life. But what force of appeal comes to us in the fellowship of our free, undogmatic Churches, if they are obedient to the true Catholic ideal?

Nothing that is presumptuous; nothing that is exclusive. We are united simply for the worship of God, to receive what He shall give, and to do His will. But is there no power of appeal in this thought of God, in this complete surrender to the Holiest and to perfect Love? We are to be loyal to our Churches, because they can be conformed to the ideal of the Universal Church of God; and this is the appeal which is made to us, that we shall be united in the true brotherhood of the children of God, with open vision turned ever to the light, not to mould our thought into any orthodox form, but to be led in God's way, to be attentive to His truth teaching inwardly, to be unwearied in well-doing, as His holy will is made clear to us.

This is no light matter. It is not for the indifferent, for idlers in the paths of self-indulgence and self-satisfaction. It is a call to awaken out of sleep, to be alert, in the self-forgetting eagerness of love and loyalty to truth and goodness, to be consecrated to the

highest service. It is a call to prayer, to a more perfect spirit of reverence and self-surrender.

And if in our Free Churches we can be true to that ideal, and make the power of their religious life more deeply felt, to confirm in the love of goodness, to purify and uplift, to draw more closely the bonds of a true brotherhood, to open clearer vision of the things of God and give a purer joy, then there will be no hesitation or slackness of loyalty to the Church. There will be a new and deeper sense of the inestimable value of such religious fellowship, of a great work to which all alike are called, to which each one must contribute the very best he has to give. There will be a new faithfulness in the gathering together for united worship, a new spirit in the ordering of all affairs connected with the management of the Church, a new devotion to all its works of benevolence. For thus it is seen that the Church as an institution is of the most vital consequence to the welfare of the world. In every gathering of worshippers there is a centre of spiritual activity, for the kindling of new life, for ministering to all human needs, and in accepting the trust we have inherited in our Free Churches we are giving ourselves to the greatest of all causes—in all humility we are giving ourselves to God, to be used in the service of His kingdom, which is the true service of our fellow-men.

While, therefore, we may be united in a group of Churches, few in number, and looked upon askance by the great orthodox bodies of our land, we have learnt a happier wisdom in the charity of CHRIST; and our Churches consecrated to the true ideal may have the joy of the larger fellowship, even of a place however humble in the Catholic Church of God. And in this they set themselves in the true line of the faithfulness of CHRIST, receiving his message of spiritual truth, carrying on his work, which was for the kingdom of God, to unite all men in a new brotherhood, as children of the FATHER in heaven.

THERE are those who fancy they know all about the bird because they saw the eggshell it came from.—Heine.

MODERN imaginative literature has become so self-conscious, and therefore so melancholy, that Art, which should be "the world's sweet inn" whither we may repair for refreshment and repose, has become rather a watering-place, where one's own private touch of the liver complaint is exasperated by the affluence of other sufferers whose talk is a narrative of morbid symptoms. Poets have forgotten that the first lesson of literature, no less than of life, is the learning how to burn your own smoke; that the way to be original is to be healthy; that the fresh colour, so delightful in all good writing, is won by escaping from the fixed air of self into the brisk atmosphere of universal sentiments; and that to make the common marvellous, as if it were a revelation, is the test of genius.—J. R. Lowell.

SUSTENTATION FUND ANNUAL MEETING.

THE annual meeting of the Sustentation Fund for the augmentation of ministers' stipends was held at Dr. Williams's Library, Gordon-square, on Wednesday afternoon. The chair was taken by Mr. WILLIAM LONG, President, and there were also present the Revs. S. A. Steinthal and J. Estlin Carpenter, Messrs. S. S. Tayler, J. T. Preston, J. Cogan Conway, T. Grosvenor Lee, Frank Preston, E. Chatfield Clarke (Treasurer), Harry Rawson, and Alfred W. Worthington (Secretaries).

Mr. WORTHINGTON read the following letter from the Rev. Robert Spears, and also a letter from the Rev. William Blazeby on the same subject, and taking a similar view.

MR. SPEARS' LETTER.

Aruudel House, Highgate, Jan. 31, 1899.

To the Chairman of the Sustentation Fund.
DEAR SIR,—I exceedingly regret that I cannot be present at the meeting, as I have been confined to my bed several weeks by a painful internal inflammation. Allow me to say at the outset, I have no feeling against the Rev. E. A. Voysey, but to myself it is purely a matter of principle to protest against the funds of this society being given to any person who distinctly declares he stands outside the Christian Church.

I am sincerely persuaded that such a use of the fund was never contemplated when the society was founded. I, perhaps, cannot better illustrate this, than from a letter I received on Monday of this week, and from a gentleman probably the largest benefactor of this very fund. Unsolicited he writes to me: "I trust you will be at the meeting on Wednesday. I cannot be there to enter my protest against this misuse of the fund as in the case of Mr. Voysey." "I can assure you," he writes, "when I gave my help, I had not the least idea that the money would at any time be given to any minister that was not within the Christian circle." Now, Sir, I hold that in all probability this was the feeling entertained by us all. I am told in reply that the Rev. Charles Voysey, Mr. Conway, and others were invited to the first meeting. Surely it was never contemplated that that fund should be given to those who would insult the character of Christ, and to those who stand outside all Theistic belief.

The names of different sections of our Church which were at the heading of the appeal are those of branches of the Christian Church. Would it not be well to take legal opinion on the course which has been pursued, and is likely to be pursued, and would it not be well to issue a circular to all the donors and members of this society, asking them their opinion on a matter of this kind. I feel morally certain we are entering upon a course that will lead to nothing but anarchy and weakness.

I am thinking broadly of the interests involved in our position as a section of the Christian Church. From not a little correspondence during the past year as well as conversations, I am sure there is a feeling abroad that we are doing a great moral wrong to a common cause. I am dictating this from a bed of great pain and only wish I could have been present to have put this matter in an even more forcible light.—Very faithfully yours, ROBERT SPEARS.

The PRESIDENT said that these letters would receive the respectful attention of the meeting, but they would first take the regular business.

The minutes of the last meeting, having been already printed and circulated with the previous year's report, were taken as read.

Mr. WORTHINGTON read the Report of the Board of Managers.

The Report stated that the grants to various congregations, which were increased during the preceding year, had been continued with little variation, and had been gratefully acknowledged by both congregations and ministers. The list for 1898 was as follows:—

CONGREGATION. AMOUNT.
Feb. 2, 1898. ENGLAND.

	£	s.	d.
Reading (6 months)	12	10	0
Richmond	15	0	0
Chichester	10	0	0

WALES.

Gellionen and Trebannos (6 months)	10	0	0
------------------------------------	----	---	---

June 22, 1898. ENGLAND.

Banbury	20	0	0
Bedford	20	0	0
Birkenhead	25	0	0
Brighton	30	0	0
Bury St. Edmunds	20	0	0

(Till the pulpit is vacant)

Cheltenham (beginning Feb. 1, 1898)	25	0	0
Chichester	20	0	0
Cirencester	20	0	0
Deptford	20	0	0
Devonport	30	0	0
Dover	25	0	0
Gloucester	25	0	0
Godalming	25	0	0
Guildford	25	0	0

(Till the pulpit is vacant)

Hastings	25	0	0
Ilminster	25	0	0
Ipswich	30	0	0
King's Lynn	20	0	0
Kingswood	25	0	0
London (Avondale-road, Peckham)	20	0	0
" (Wood Green)	25	0	0
Loughborough	25	0	0
Maidstone	25	0	0
Moreton Hampstead	30	0	0
Newbury	25	0	0
Reading	25	0	0
Richmond (conditionally)	30	0	0
Shepton Mallett	20	0	0
Tavistock	20	0	0

June 22, 1898. WALES.

Aberdare (Old Meeting)	30	0	0
Brondeifi and Caeronnen	25	0	0
Capel-y-Bryn and Allt-y-placca	25	0	0
Capel-y-Groes (conditionally)	25	0	0
Cribin	25	0	0
Dowlais	20	0	0
Gellionen and Trebannos	20	0	0
Llandyssul and Pantdefaid (conditionally)	25	0	0
Merthyr Tydfil	20	0	0
Rhydygwyn and Ciliau Aeron	25	0	0

June 22, 1898. IRELAND.

Belfast (Mount Pottinger)	20	0	0
" (York-street)	20	0	0
Crumlin	20	0	0
Killinchy (conditionally)	20	0	0
Moir	20	0	0
Newry	20	0	0

The managers recorded their respect for the memory of the late Mr. James Thornely, secretary of the Ministers' Stipend Augmentation Fund, to whose courteous and appreciative spirit the Board had been greatly indebted, at its commencement, for the harmonious and generous relations that were established between the two bodies, and which had continued, without intermission, during the whole existence of the Sustentation Fund. The loss was also lamented of Mrs. Bowring, Mrs. Eveleigh, Mr. William Tate, Mr. Thomas Thomas, Mr. Michael Hunter, Mrs. Heywood, the Rev. T. Hincks, and Mr. Henry Roscoe, all original contributors to the Fund, and of Mrs. Eiloart, who continued her husband's subscription. The income from subscriptions had consequently somewhat decreased, and although two donations of £100 each had been received from Mrs. Bowman, of Bolton, and another friend, the Board very strongly urged the need

of maintaining the income of the Fund.

The report included a careful summary of an elaborate statement which had been drawn up for the use of the managers, showing the condition of the aided congregations and their ministers in the first and latest years of each application. From this it appeared that, on the whole, a gradual, though slow improvement had taken place in the condition of the aided congregations, and especially in Wales. The income of the poorest class of ministers had been substantially increased, and the action of the Fund had been accompanied by an increase of liberality on the part of the congregations. During the fifteen years of the existence of the Fund £15,073 had been granted in 702 grants, showing an average of £1,005 per annum in an average of 43 grants, averaging £23 each. The report concluded by urging the need of further improvement. The Fund was in no degree of an eleemosynary character. Its main purpose was to stimulate congregations to a keener sense of their obligations, and to induce them to regard it as an elementary duty to make liberal contributions to their ministers for services that are, in too many cases, but inadequately recognised.

The TREASURER having presented his statement of accounts, the PRESIDENT moved that the report and accounts be adopted and printed for circulation among the contributors and friends of the Fund. He referred to the chief points in the report, and dwelt upon their main object, which was not to lead congregations to depend on the Fund for their minister's salary, but to stimulate them to fresh efforts. If they had larger resources there was much more help they would like to give.

The motion was seconded by Mr. GROSVENOR LEE, and adopted.

Mr. HARRY RAWSON then referred to the letters of the Revs. R. Spears and W. Blazeby which had been read. He thought it would be admitted that he had a pretty distinct recollection of the discussions that took place in 1882, when that Fund was founded. It had been the desire of everyone to make the meshes as wide as possible through which help should be given to deserving congregations. The very fact that their Conference was of what Dr. Martineau had described as a polyonymous nature showed the desire to make it as comprehensive as possible. He might say that they all would have the greatest sympathy with Mr. Spears in his illness, and, while they were not bound to agree with him, they always gave him credit for the most unselfish zeal for every cause he held to be right. Among the congregations helped by that Fund were those denominated Unitarian. The Reading congregation was so styled, and it was a congregation regularly assembling for the worship of God. Those were the conditions of their constitution, and they were therefore justified in making the grant in question. Their usual practice, when asked to make a grant to a congregation, was to satisfy themselves that the minister was a man of education and character, and he did not think they would have been justified in going beyond that in the case in question, and inquiring into his religious views. They had acted according to the spirit and the letter of their constitution. To do more would

have been to interfere with the autonomy of their congregations, which was so highly prized. There could, therefore, be no valid objection to their action, and he moved:—

That a respectful acknowledgment of their letters be forwarded to the Rev. Robert Spears and the Rev. Wm. Blazeby, and that they be informed that the managers have always acted, to the best of their belief, in accordance with both the spirit and the letter of the constitution of this fund, and the rules prescribed for its management, in the grants they have made for "the maintenance of faithful and efficient ministers, to such Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations in the United Kingdom as regularly assemble for the public worship of God."

The Rev. J. E. CARPENTER seconded the resolution. No one, he said, desired to speak with anything but respect of the gentlemen who had criticised the operations of that Board and has raised difficulties in the letters which had been read. Everyone knew the ardent zeal of their friend Mr. Spears for the Unitarian cause, and they all sympathised deeply with him in his illness. But when those two gentlemen challenged the action of the Board partly on the ground of principle and of historical fact, their case appeared extremely weak. That Fund was constituted in connection with the first National Conference. The part which Mr. Rawson took in bringing the need of their ministers for such a fund before the Conference was so well known, he would not enlarge upon it, or say how great the debt of gratitude to him. The congregation to which they had given assistance at Reading was on the roll of the Conference, and therefore within the designation of the group of churches for which the Fund was devised. True, that the gentleman who was now elected as minister was not personally contemplated at the original foundation of the Conference, but it was also true that his father was actually invited to be present at the Conference, so there could not be any irreconcilable hostility between the general membership of the Conference and the type of doctrine of that gentleman. He recalled a fact in the early history of their movement showing that it had been foreseen at the outset that such width would characterise the Fund, and he therefore submitted that the Board had in no way exceeded their duties.

Mr. J. T. PRESTON and Mr. GROSVENOR LEE supported the resolution, the latter pointing out that the grant was made to the congregation. They had a right to look at the credentials of a congregation, to assure themselves that it was properly ordered and met regularly for the public worship of God. But if they entered into the views of the minister chosen by the congregation, they would land themselves in very serious difficulties.

The resolution was unanimously carried.

The retiring managers, Messrs. David Ainsworth and Edgar Chatfield Clarke, were re-elected.

On the motion of the Rev. J. E. CARPENTER, seconded by the Rev. S. A. STEINTHAL, the sincere thanks of the contributors were given to Mr. William Long for his services as President during the past year, and he was re-elected.

Both speakers dwelt upon the value of Mr. Long's services, and the deep interest he took in the welfare of their ministers.

The PRESIDENT having acknowledged the vote, Mr. S. S. TAYLER proposed the re-

appointment of Mr. E. Chatfield Clarke as Treasurer, with thanks for his past services. In doing so, Mr. Tayler urged that it would be an advantage, if congregations throughout the country would devote an offertory to the Fund, and the Treasurer, in responding, said that in a few cases this had been done, and the example might be more widely followed.

Messrs. Harry Rawson and A. W. Worthington were re-appointed secretaries, and thanks were accorded to them and to Mr. E. W. Marshall, the hon. auditor; also to the trustees of Dr. William's Library for the use of rooms for the meetings of the Fund.

A vote of thanks to the President for his services in the chair concluded the business.

UNITARIAN HOME MISSIONARY COLLEGE.

THE annual meetings of this College were held in the Memorial Hall, Manchester, on Wednesday, Jan. 25. The business meeting in the afternoon was presided over by the retiring president, Sir J. T. Brunner, Bart., M.P. Mr. E. Talbot read the report, and Mr. G. Hadfield presented the treasurer's statement of accounts, in the absence of Mr. J. R. Beard.

The Committee's report chronicled the proceedings at the close of the last session, and the settlement of Mr. J. M. Bass, B.A., as minister of the Chesham Congregation, Bury. Miss Sharpe's prize of £10 for Biblical study had been awarded to Mr. Nazarian, the Rev. J. H. Bibby's Greek prize of £3 to Mr. Davison. Mr. Rossington and Mr. Schroeder had graduated in the Victoria University, and Mr. Kelsey White had passed the preliminary Arts examination. Mr. Schroeder had been appointed Durning Smith Scholar, and Mr. Vaughan Tate Scholar.

The report described the course of instruction in sermon composition and preaching now pursued in the College as follows:—Once a week during the session a full service is held at Cross-street Chapel, attended by all Theological and Arts students, in the course of which a written sermon is delivered and two brief extempore addresses are given. The text of the written sermon, selected by the preacher, is announced a week beforehand, and made the subject of written schemes, prepared by the other students. All students preach in rotation. The texts of the extempore addresses are selected by the tutors, and given at the service itself, without previous announcement, to students, not chosen by rotation. Any friends are welcome to attend the service, which is held on Fridays, at 1 p.m. Training in voice production is also provided.

As regards finance, the report contained the following statement:—In comparison with the accounts for 1897, it will be seen that the income amounts to £1,385 4s. 10d., an increase of £99 14s. 6d., which is due to the receipt of a larger number of subscriptions during the financial year. The expenditure amounts to £1,390 19s. 7d., an increase of £51 3s. 9d., due mainly to there being a larger number of students on the College foundation. The excess of expenditure over income is £5 14s. 9d., against a similar excess of £54 5s. 6d. for 1897; but the fact that we have received £39 14s. 4d. from the Commissioners of Inland Revenue, being a return of income-tax for the preceding three years, must not be overlooked. During the year we have lost, through death, a number of subscribers, whose subscriptions in the aggregate amount to £32, so that it is more than ever necessary for our local treasurers to try to obtain new or larger subscriptions for 1899 if we are to show as favourable a balance-sheet as the present one. The new and increased subscriptions for 1898 amount to £19. The donations for the year amount to £107 2s. 0d.,—namely, £100 from M.B., and

smaller sums from Belfast and from the Trustees of the Charitable and Educational Fund of our Church at Shrewsbury. The stock account shows an increase of £101.

Sir JOHN BRUNNEE moved the adoption of report and accounts. In the course of his remarks he said how deep his sympathy was with the work of the College. Teachers might sometimes think they were lifting the selfsame weight year after year; but yet it was clear that on the contrary the work done each year would make the task easier for succeeding generations. The tuition in elocution was, he thought, an admirable feature. It is painful to listen to a man who cannot make himself heard. In the House of Commons some escape the boredom by going to sleep. It is even more important that the minister should be heard than the average M.P. He also thought that lectures on health and muscular development, particularly of the chest, would be invaluable to the students. He felt that during the many years he had been buried in business and separated from his Unitarian friends he had lost a great deal; but since then he had associated himself more and more closely with the affairs of the Unitarian Churches, and he would like something to be done to show the world more clearly our connection with one another. He would be glad if we could adopt a collective name, and the idea had been encouraged by his friend Mr. R. D. Holt. The present seemed to be the psychological moment for Unitarians to make themselves better known and more visible to the public eye. He believed, in view of the public attitude towards Sacerdotalism, that if, with our heads well up, we were to offer our opinions to the public, we should induce many who are dissatisfied to give their adherence to our faith which is so full of mental and spiritual comfort. We ought not to be so quiescent as we have been. An old student had written him a letter complaining that in so many cases congregations preferred inviting converts to their pulpits instead of men educated in our own colleges; but he thought that was entirely a matter for the congregations themselves. No pressure can be brought to bear upon them; nor would it be right to desire such jurisdiction. He concluded with a word of welcome to his successor in the presidential chair, Mr. Frank Taylor, of Bolton.

A vote of thanks was accorded to the visitors, the examiners and the honorary medical officers. Mr. James R. Beard was re-elected treasurer, with Mr. G. Hadfield as deputy-treasurer; the Rev. Dendy Agate and Mr. E. Talbot, secretaries. The committee includes three new names—Rev. W. R. Shanks and Messrs. H. S. Knowles and C. Wright.

EVENING MEETING.

The evening meeting was presided over by Mr. FRANK TAYLOR, who delivered an admirable address. He said no college had turned out a body of more earnest and efficient men in its time; workers in God's vineyard, of whom it might well be proud. Its first twelve students were all still living. Eleven of its students had gone on to Manchester College, where they acquitted themselves with distinction. What would have been the condition of our churches if this college had not been established? Some of the men might have found their way into our ministry without any special training at all. The world's

course has been surely, though slowly, onward and upward; men have risen step by step to higher heights of living, and Orthodoxy has changed its ground; but our work is not at an end—on the contrary, it is more important than ever. We have been mainly engaged in clearing the ground; now, we must preach the glorious affirmations which are so real to us; we must preach a positive faith, for God and loyalty to Jesus demand it. The college is training men to labour in our churches, whose hearts are inspired with love of God and man; and he wished it and them God-speed with all his heart.

The Rev. J. E. MANNING spoke mainly concerning the new Catechism which was claimed to be one of the most wonderful and far-reaching facts in this most wonderful century. He thought some of its statements were so simple as to be unintelligible, though on the whole they were clearly expressed. It was a feeble production, and in many respects extremely indefinite, and it compares unfavourably with the historic Catechisms which we know. It represents a mere surface agreement from beginning to end. The Churches have been made to agree thus far by the influence of our Unitarianism. Channing's influence has filtered right through the Christian world. What is meant by sin producing death eternal? Holy Ghost, Holy Spirit, and Spirit of Christ seem one and the same. How is it likely to be received? There is a reluctance on the part of the leaders of Congregationalism to say frankly what they think about it. Dr. Goodrich approves of it on the whole, but says that when it is revised it would be a good thing to invite suggestions. Some kind of manual might be useful even to us, as we ought to give our children some definite theological instruction. It is singular that we should be the last to insist that our children should learn the elements of our faith. They ought to be taught what their parents believe about the Bible, God, Jesus Christ and the essentials of Christian doctrine. We have had our Catechisms in the past; Channing's was an admirable one; but now our people are indifferent; parents leave their children's religious instruction to chance, to minister, or to teachers. They grow up with no definite ideas whatever, and often when they become men and women ritualism attracts them, and they have no intellectual guidance.

The Rev. JAMES C. STREET next spoke as an old student. Coming back to Manchester, standing in that hall and listening to the speeches, marked for him the steps of Time. Personally he did not feel much older, and life's outlook was as encouraging as ever it was. He said that about 1853 our various churches in the Kingdom presented a very strange aspect, being half empty, and fewer by far than they are now; many of them without ministers, and looking in vain to find them. A sort of paralysis rested upon them, and many of the best souls amongst us were becoming alarmed. In Manchester there was a little energetic man who was deeply impressed with the condition of things Unitarian. The Rev. J. R. Beard began to write and speak and peregrinate, making appeals to our people in a way not known before. Very few responded at first; but there was another man—elegant, scholarly, refined—in charge of a great and influential congregation, to whom the good

things of the world had come. This apparently unlikely man was the first to respond to the appeal: he was the Rev. W. Gaskell. Those who did not listen at first were constrained to listen when the voices blended, and the appeal produced a rallying first amongst the Manchester Unitarians. These advocates said there were large numbers of the working classes who were prepared to listen to Unitarianism, and that amongst them were many exceptional men engaged in work in Sunday-school, on Temperance platforms, &c., and who could carry to their fellows those principles of Christianity with which they themselves were permeated. Why not found a school for them, so that they may have the necessary help? Then there followed as a result the Unitarian Home Missionary Board. A large number of strange applications came in. There was no system of National Education in those days. Many working men had not passed through a Day-school at all, and Sunday-schools had to be used for secular instruction. Postmen, weavers, knitters, clerks, grocers' assistants, &c., applied—a very unlikely crew, apparently. A more uncouth assembly than the first students never gathered together. Strange material! Yet their intelligence was most marked. Not a man who was not deeply in earnest. They were taken in hand by the Revs. Beard and Gaskell, and the scheme was proved to be right. The missionary spirit was very strong in those early men. They came to study for three years, and some have given a full proof of their ministry since. Well, the Board has become a college; studies are developed, and there are improvements in many ways. The institution, by keeping up with the times, has been carrying on the education of the old students as well as the new. The Home Missionary Board proved itself absolutely necessary for our church life. Times have greatly changed. Children in our Sunday-schools are educated in the Day-schools. People generally are better taught than they were forty years ago. Audiences are therefore of a different character. It was right that the Board should become a college, and that its curriculum should become higher; also that its students should be of a different character. In the old days one of the men would walk out twelve miles on a Sunday to preach; borrow a bell from a shop door and ring it on the village green until an audience gathered round. Not exactly this type of man comes up to college now. Ministers nowadays have to face a different work. People did not seem so earnest as they once were regarding religion. Many of them waste their time in fields of pleasure and absent themselves from our churches. He rejoiced that present-day students have to face different problems. The old questions were nearly all given up. Men are less concerned about dogmas and doctrines than ever they were. He was not in favour of doctrinal manuals, nor in favour of parents teaching doctrines to their children. He believed they should restrict themselves to teaching fundamental religious principles, and he doubted whether doctrines were the things that would rouse the people to-day. He had faith in the Church of God, in the public spirit, in the boundless possibilities of humanity; but these things could not be summed up in any system of any Church in Christendom; but the Church greater

than them all was the Church of the living God, large enough for all the pure and true whatever their belief, which excluded no one, and into which the breath of the Eternal is ever blowing. He believed that the students of the H.M.C. would take their places amongst the prophets of this Church.

During the evening the Wilton-street Quartette Party, Denton, provided musical items which were much appreciated.

After the usual votes of thanks, the Rev. JAMES C. STREET pronounced the benediction, and the proceedings terminated.

CANADIAN NOTES.

A RECENT Canada letter in the *Christian Register* contained the following interesting particulars of work in that country:—The churches of the liberal faith have a struggle. They are a voice crying in the wilderness, "Make straight the highway of the Lord." Take our church at Hamilton. Its history illustrates the bit of humor at the expense of Scotch economy. It is said a Scotchman keeps the Sabbath, and all else he can lay his hands on. Now the church at Hamilton dates back to 1888, when a layman began reading the sermons of our Unitarian ministers. Out of that work came regular meetings, then a minister and church. Discouragements came. They came to see whether the seed was planted where there is depth of earth for root. The little band at Hamilton was good soil; they held on with Scotch tenacity to what they had. There is no minister there now; but the people meet and hear a sermon read. There is Sunday-school and Bible class. There is that most blessed institution, a branch of the Women's Alliance. There is a guild and Unity Club. And these are alive and at work. A correspondent from Hamilton writes: "In some ways our people have done better work since thrown on their own resources." . . .

Toronto moves on, with its various activities, as an old-established church. Here, again, the Alliance is active. Browning, also, has a club for the study of his thought. A Boys' Evening Home Club is well under way. A correspondent writes: "Some forty (all that we have accommodation for at present) of the poorest boys in the city come to our church every Thursday evening. After they have thoroughly washed themselves, and have had a light supper of cocoa and gingerbread, they are divided into small groups, and then either read or are read to, or are instructed in some good subject. Last year some of the boys took up Nansen's 'Farthest North,' and this year Stanley's 'Through Darkest Africa' is being read and explained to them. If we can only raise the funds, we hope soon to start a class in wood-carving. After three-quarters of an hour spent thus seriously in some good occupation, games of all sorts are distributed, and the boys play until 9.30, when they are sent home."

Montreal moves on in the even tenor of its way. One imagines that in Montreal there ought to be two Unitarian churches. And we hope the day is coming when there will be.

The Ottawa church, which has taken the name of "The Church of Our Father," was visited in November by Mrs. Davis, secretary of the Women's Alliance. A branch Alliance was organised, which is

most earnestly at work. The society at Ottawa is under great obligation to Mrs. Davis, whose work there cannot be over-estimated. A parish board of twelve leading citizens was lately elected. The aim of this new society is to purchase a lot as soon as possible. The Sunday-school is in fine shape. Now the three arms of the church are in organised form—the parish board, the Alliance, and the Sunday-school. The congregations are increasing. Our word is needed, and we who preach it need that our hands be upheld by the strong ones of your land.

THE LONDON BAZAAR.

A MEETING of the London Bazaar Council, composed of ministers and delegates from the churches, and representatives of the London District Unitarian Society, the London Provincial Assembly, the B. and F.U.A.; and the Sunday-school Association, was held in the Councilroom at Essex Hall on Wednesday evening. The chair was taken by Dr. Blake Odgers, and there was a good attendance.

The Chairman reported on the proceedings of the Executive Committee and the suggestions they made.

The draft of a public appeal, which will be shortly issued, and a scheme for the disposal of the Fund to be raised, to be amended by the committee in accordance with suggestions made, were adopted.

The Committee was empowered to carry on the work, and to report progress to the General Council not later than Whitsuntide.

After some discussion of alternative dates, it was decided that the Bazaar should be held on Tuesday, Wednesday, and Thursday, May 1-3, 1900; and the Committee was authorised to take the Queen's Hall for that purpose.

The following are the Executive Committee, with power to add to their number:—

Dr. W. Blake Odgers (Chairman), Mr. Harold Bailly, Rev. W. Copeland Bowie, Mr. E. Chatfield Clarke, Mr. G. Harold Clennel, Mr. W. H. Coltart, Mr. Ernest Coventry, Rev. A. Farquharson, Dr. Brooke Herford, Miss Annie Lawrence, Mr. David Martineau, Miss Lillie Martineau, Mr. E. Handfield Morton, Mrs. Blake Odgers, Lady O'Hagan, Mr. Frank Preston, Miss J. Durning Smith, Rev. Robert Spears, Mrs. Stronge, Mr. J. Sudbery, Rev. W. G. Tarrant, Mr. S. S. Tayler, Mr. Harold Wade, Mrs. Wooding, Mrs. T. P. Young.

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. B.; C. A. G.; J. H.; A. L.; R. M.; R. J. O.; J. R.; R. R.; C. J. S.; F. W.; J. J. W.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—“By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.”—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—“JAMES EPPS and Co., Ltd., Homoeopathic Chemists, London.”

PROVINCIAL LETTER.

BELFAST.

WITH exceptions that may be counted on the fingers of one hand, our forty Irish congregations are set within the limits of two contiguous counties, Antrim and Down; and again, with a few exceptions, they are divided out among four presbyteries: Armagh takes the churches of South Down, Bangor those of North Down chiefly, Templepatrick those of North Antrim, and Antrim certain of the churches in and round Belfast. To some extent, at least, in our presbyterial arrangements, geographical considerations have got themselves recognised.

Belfast stands at the centre of our province. Not by any means that it has memories either of civic dignity or of religious enlightenment that go back to times earlier than many other towns and churches of Ulster can quote. It is a mushroom place, that has grown very quickly—too quickly; there is a pressure of religious prejudice here, greater to the square inch, I think, than you would feel in any other spot of all the world; and there is no place in all the world, therefore, where there is more need for co-operation and mutual goodwill and service among our own people and our own churches. But I am merely pointing out where our Irish churches are, and noting that they are chiefly “presbyterian.”

The chances and changes of bygone times have left these two things true—that Ulster is Protestant, and Protestantism here is Presbyterian. The Ulsterman has in him much of the independence, the love of exactness, the tenacity and “dourness,” and the somewhat formal and solemn piety which are among the characteristics of the Scot; and there is something in Calvinism which exactly suits him. Orthodox Presbyterianism is the chief, the most wideawake and active, the most popular and prosperous, of all forms of faith in the Irish North. Here in Belfast, for instance, its churches far outnumber those of any other body, and its men are to the front in all educational and philanthropic work. There is just a tendency among them to talk of Presbyterian interests as though the rest of us were nowhere; about the founding of a “Presbyterian University” in the North, for example, to balance a “Catholic University” in the South; as though the whole matter lay there. But we will pardon them for this, if they will not carry it too far. It is an outflow of the buoyant life-feeling that comes of lusty health. Would that, when our people came out from among them, they had brought with them more of the old energy and earnestness!

But I am not going to confess that our people have not been true to their opportunities, or that in proportion to their populations, our churches are fewer or our numbers less than you will find in England. Take Belfast. We have five churches here, and our population is short of 350,000. What English towns can show a better record? And our churches here have a good deal on their hands, and are not unmindful of their responsibilities. I do not want to present the catalogue of our difficulties; but friends across the water have been disposed to judge us, at times, a little unfairly; and we deserve credit, greater than we some-

times receive, for good work and a good deal of it.

I have already spoken of our origin in Presbyterianism. When our people came out from orthodoxy, they brought with them, in fact, their old ideas of church government. And not only do we of the present day—most of us, that is—see no reason for dropping the presbyterial method, but we are inclined to think that it is the very thing, or something very like it, that our English churches are in need of and are trying to plan. I have had some twenty years of church-life and work on the English side of the Channel, and now five years of work on the Irish side. I have seen both the good and the evil of the English and the Irish methods. I claim to know something of the actual working of both systems, in churches that are small and weak, and in churches that are strong. And however grotesque, from an English point of view, may be the suggestion that England has anything to learn from Ireland, I venture to say that, had the principles that guide our Irish Presbyterian system been accepted by certain English churches I could name, good work would have been better done; difficulties would have been avoided that caused an infinity of trouble; weak churches would have been strengthened, and churches that died would have been kept alive. I think that's so.

I may be mistaken. No system is perfect; every system may be abused; and any system leaves trouble behind when the people who are responsible for the working of it leave their work undone. But there are certain things you want. You want the churches to feel not alone the spirit of fellowship, but the spirit of unity. You want your council of ministers. You want lay representation of the churches. You want the assurance that each man's just liberty will be respected and each congregation's rightful privileges will be regarded. You want the recognition of the minister's place in the counsels of his church. You want a court of appeal to which ministers and congregations alike may turn for redress of grievances or solution of difficulties. You want to secure that congregations, in their own despite possibly, shall have protection against being made a prey of by unworthy men. You want prompt, efficient, organised help—not money help, merely—for churches that need it. You want to be able to call to account not alone the minister who incurs public disgrace, but also the minister who by serious neglect of duty is imperilling his church's welfare and its life. And you want that the separate churches shall have guidance in their methods of procedure by that which has the sanction of the deliberate, reasoned, and responsible approval of trusty men. Pray understand me. I am not saying that the system we have here is not open to abuse—I have acknowledged that it is. I do not say that it has never been abused—I am not writing history. But I have been hard at work among the churches for what seems to me a long while now; and it is with profoundest reverence for their purpose of worshipping God and serving men, and with brotherly regard for all faithful ministers who are over them in the Lord, that I long for the universal adoption, by our churches, of measures that shall bind us closer together and make us stronger for good.

Leaving this, we of the Presbytery of

Antrim have had the pleasure, very recently, of welcoming a new brother and colleague in Dr. Mellone, so that our churches are again fully manned. The church at Holywood, of which Dr. Mellone has taken charge, is an important one among us, its history stretching back pretty well three centuries. We are confident that its fortunes are committed to faithful and able hands. Holywood has taken its new minister to its heart. We held our service of ordination and our welcome meeting a few weeks ago, and it was good to see how heartily young and old joined in the expressions of goodwill and trust that fell from Mr. Munster, Mr. Malcolm, Mr. Patterson, and other speakers on behalf of church and school. Dr. Mellone is just back from his travels, and doubtless he will be glad to settle; "Father Christmas" had already touched the heart of Holywood to kindness; and the respect and affection which the new minister has already earned are an assurance of useful and happy work for years to come.

And shall I be pardoned if I name here another worker who has just taken up his task—Mr. George Slipper, of the Belfast Domestic Mission to the Poor? Did you see that somebody in the south of England had been charging Unitarians with having no domestic missions? I suppose his mistake was due to this: that we do not label them with any sectarian name. All the same, however, we know who the people are who find the money for them, and who do the work. Our Belfast Domestic Mission is on the same free lines as are those of London, Manchester, and Liverpool. Would that we could run it with a stronger and more liberal hand! Our new missionary begins well. He has had knowledge of the work as secretary to the Durning Hall movement in the East-end of London. He understands its needs. His heart is in it. His people have welcomed him. His colleagues trust him. So there is hope that the work will go usefully forward. But the work itself is as difficult as it is good. No one would believe how great is the prejudice that here opposes it. And no one on the English side of the water can understand to what weary isolation the workers feel themselves left when again and again, in answer to our cry "Come over and help us," we receive reply, "Oh, you are such a long way off." Yes! From England Ireland is a long way off. From Ireland England is only a short distance away. Don't let us cease to stretch across the water the hands of brothers. And why need you fear the crossing? You get to the boat at about ten or eleven at night; you are delighted to find how comfortable steamboat travelling is now made; you wake up in the morning at Belfast; and you are astonished at the Englishness of everything, pleased with the pleasure that you give your friends.

DOUGLAS WALMSLEY.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Birkenhead.—At the annual congregational meeting held on Jan. 29, immediately after the morning service, the following resolution was unanimously passed:—"That this meeting of the congregation worshipping at the Unitarian Church,

Birkenhead, hails with great satisfaction the decision of Her Majesty's Government to take part in the international conference about to be held on the initiative of the Emperor of Russia, and trusts that the result of the conference will be a large and permanent decrease of national armaments." The reports of the committee, the treasurer, &c., and the reports from the Sunday-school and various societies connected with the church, were then considered and passed. The report of the committee contained the following among other paragraphs:—"Your committee desire to gratefully acknowledge on the part of the congregation the increasingly valuable service which the Rev. James Crossley is rendering to the cause of liberal Christianity, not only by his conduct of the services of the church, but by other not less useful, if less prominent, activities." The position of the arrangements for the building of the new schools was explained, and the meeting closed with a hearty vote of thanks to the chairman, Mr. Frederick Jevons, for his services during the year.

Birmingham: Kingswood.—A most interesting lecture was given in Kingswood schoolroom on Wednesday evening, Jan. 25, by Mr. W. Fox, son of the Rev. John Fox, of Leeds. It was an account of a holiday ramble in Cornwall, and was illustrated by about sixty splendid oxy-hydrogen lantern views. The lantern was manipulated by Mr. G. R. Heaviside, son of the Rev. George Heaviside, of Coventry, and the chair was taken by Mr. Lewis Lloyd, son of the late Rev. Rees Lloyd, of Belper.

Blackpool.—Last Sunday evening, Mr. C. C. Grundy addressed a good congregation in the Masonic Hall, South Shore, on "Peace," taking for his text—"Blessed are the peace-makers, for they shall be called the sons of God." At the close of the service, it was unanimously resolved "That this congregation, being deeply convinced that the time has fully come when the Governments of the Nations should seriously endeavour to seek by means of international discussion the most effectual means of securing to all peoples the benefits of a real and lasting peace, and of putting an end to the progressive development of the present armaments, desires to strengthen Her Majesty's Ministers in their expressed intention of giving energetic and hearty support to the peace proposals of His Majesty the Emperor of Russia."

Bury St. Edmunds.—On Monday, Jan. 30, a public tea and meeting were held to welcome the Rev. John Dale, the newly-appointed minister. At tea some fifty-one persons were present, and this number was largely increased at the public meeting which followed. The chair was occupied by Mr. I. M. Wade, of Norwich; there were also present the Revs. F. Allen, W. Jellie, B.A., H. Bennett (P.M. Church), J. Dale, &c. After the singing of a hymn the Chairman moved a resolution of sympathy with the Rev. R. Spears in his illness, thanking him for his help in bringing about the present hopeful state of affairs at Bury St. Edmunds. Mr. Wade then pressed home some telling and homely counsels, inculcating the religious principles wherein we differ from other Churches, exhorting the people to stand fast in spite of the ill name we get. He hoped that soon there would be a Sunday-school started, and felt sure that from the small beginning there would soon come success. Mr. Sturgeon (treasurer of the congregation) then moved a vote of welcome on behalf of the congregation to Mr. and Mrs. and Miss Dale, and he hoped that their coming amongst them would result in good work being accomplished on all sides. Mr. Ward seconded the resolution. The Rev. F. Allen and the Rev. W. Jellie, on behalf of the Eastern Union, also joined in the welcome. The Rev. J. Dale, in reply, said he was glad to find already the people responding to his endeavours and increasing in numbers. There was yet a future for Bury; they had taken him for better or worse, but he hoped it would be all for the better. He recognised the responsibility of his position and wished the congregation to recognise theirs also. He could do little if he stood alone. He hoped they would not only invite their friends to come to the services, but also attend themselves regularly.

Choppington.—The annual Sunday-school party and prize distribution took place on Saturday last. The prizes were distributed by Mrs. Tweedy, of Newcastle, who gave an interesting and instructive address. The school is growing, and over £50 had been deposited in the Penny Bank during the past year. The members of the church are busy working for a "Sale of Work" which is to take place on April 29. The building needs a thorough renovation, and for this purpose funds are sought. Gifts of goods or money will be welcome, and should be sent to Mr. Jos. Carr, Glebe-terrace, Scotland Gate, near Morpeth.

Clifton.—It is somewhat unusual for orthodox Nonconformists to invite a Unitarian to address

them on a doctrinal subject. Such an invitation was, however, extended to the Rev. J. Warschauer, M.A., by the Rev. J. Moffat Logan's Sunday Afternoon Discussion Class (Baptist), the topic chosen being the new Nonconformist Catechism. A meeting of several hundred men gave a most friendly reception to Mr. Warschauer, and accorded a courteous hearing to his criticisms, many of those present expressing their agreement with him on several of the points raised; and a lively and thoroughly good-humoured discussion which ensued bore testimony, not only to the diversity of opinion which the new document has aroused, but also to the growing readiness among Nonconformists to debate frankly on matters which not so long ago used to be regarded as finally settled.

Dromore.—The annual social meeting of the congregation was held in the school-room on Jan. 27, and was attended by upwards of three hundred members and friends. After tea the chair was taken by the Rev. D. Thompson. Addresses on a variety of interesting topics were given by the Right Rev. Monsignor McCartan, Rev. Dr. Strain, Rev. Wm. H. Quarry, Rev. A. E. O'Connor, Rev. J. Rentoul, and Mr. J. A. McClughan gave a recitation. Some choice music also added to the enjoyment of the evening.

Eastbourne.—The services in the Caldecott Museum, Lismore-road, were last Sunday conducted by Mr. Peter Bond, whose discourse in the evening was on "Prayer, and what to pray for." The *Sussex Daily News* gave a good abstract of the sermon.

East London Sunday-school Union.—On Saturday last the monthly meeting of the Union was held at Walthamstow, when some forty were present. Great regret was expressed at the resignation of the year's president—Mr. J. W. Brown—in consequence of his removal from London. Mr. Ginever presided, and Miss Florence Hill read a paper on "Reading Circles in connection with our Sunday-schools." Presuming that no circle existed in any of our East-end schools, Miss Hill pointed out the gain to be derived from steady work and from reading aloud from such books as were recommended by the Central Postal Mission. The details of an experiment at Stepney were related, and the formation of a Reading Circle among the teachers of the East-end schools was suggested, holding a general meeting for discussion once or twice yearly. Mr. Tavener, Mr. F. Jones, Mr. F. S. A. Jones, Mr. Fossey and Mr. Hawkins took part in the discussion which followed.

Huddersfield.—On Jan. 24 the Rev. Charles Hargrove, M.A., delivered a lecture under the auspices of the Literary and Social Union in the schoolroom of Fitzwilliam-street Church, on "The Morals and Manners of our Elizabethan Forefathers." Dr. Paul presided. In moving a vote of thanks to Mr. Hargrove for his interesting lecture, Mr. A. Whitworth, in feeling terms, announced that he had just received information of the sudden death of Mr. Thomas Kershaw, who for some years had been a member of the church, and local treasurer of the Yorkshire Unitarian Union. Much regret was expressed by those present.

Leicester: Great Meeting.—The annual meeting of the Great Meeting congregation was held on Wednesday evening, Jan. 24. Mr. E. Clephan, J.P., chairman of the vestry, presided over a large attendance. The report of the vestry was read by Mr. H. T. Cooper, and mentioned, with much satisfaction, that the Triennial Conference would meet here in 1900. The expenditure during the year had slightly exceeded the receipts, the balance due to the treasurer consequently being rather more than last year. Reports of the Sunday-schools, Library, Social Union, Tract Society, Men's Friendly Association, and the Discussion Society were then read, the whole showing a state of great activity in these various adjuncts to the congregational life. The number of scholars in the three schools—girls, boys, and infants—is now 427, a larger number than has ever been recorded, and it is gratifying to know that at least 120 are over sixteen years of age. In moving the adoption of the reports, the Chairman refused to be in any way disconcerted by the small over-expenditure, remarking, in his genial way, that the congregation raised for all purposes, including collections, about £1,100 per year, and could be relied upon always to find all the money that was wanted for its work. Referring to the impending resignation of Mr. J. K. Blackwell, the choir-master, on account of his leaving the town, the Chairman remarked that Mr. Blackwell had been connected with the choir for nearly a quarter of a century, that his three sisters had, in former times, been members of it, and two of his daughters were so now, and that his services had always been given gratuitously. The congregation owed a deep debt of gratitude to Mr. Blackwell for his long and faithful services. In conclusion, the

Chairman asked for a full and frank expression of opinion from the members present as to the short liturgy which had now been in use at the services for about nine months. An interesting discussion as to the liturgy followed. Some were opposed to it altogether, but the majority present appeared to favour its retention and enlargement, and it was decided to retain it in its present form for another year. A hearty vote of sympathy with the Rev. Henry Gow in his work as minister was accorded with much enthusiasm, to which Mr. Gow responded, expressing his high appreciation of much of the work that was done by members of the congregation, and pointing out at the same time how some of the hitherto unattained ideals might be more nearly approached. One of the great dangers of a minister, he said, was formality—of a congregation, informality. A minister had to guard against merely formal utterance in the service and sermon; a congregation had to guard against informality in attendance and in the singing of the hymns. He recognised that it was mainly a minister's fault if the congregation did not grow, but it was well for a congregation to feel that it, too, had some responsibility, and that all members could do something to make the public worship more united and more real.

Liverpool Sunday School Society.—A meeting of this Society was held on Thursday, Jan. 26, at the Unitarian Institute, Mr. F. Robinson in the chair. Short papers were read by representatives of nine of the associated Schools on "The Difficulties in Sunday-school Teaching." The readers of the papers were Miss Houghton (Warrington), Miss Thomas (Gatacre), Mr. Lister (Bootle), Mr. F. Johnson (Liscard), Rev. J. M. Whiteman (Bond-street), Mr. H. Coventry (Mill-street and Hope-street), Rev. W. J. Jupp (Ancient Chapel), and Dr. Klein (Renshaw-street). Hamilton-road and Birkenhead were unrepresented. All the papers proved to be most interesting and instructive, and gave rise to a discussion, the chief subjects of which were the best mode of keeping the scholars quiet, and the expulsion of unruly scholars. Rev. J. Crowther Hirst spoke very strongly against expelling scholars, however bad their conduct might be. Rev. W. H. Drummond, Miss Wells, Mr. Bustard, and Miss F. Melly also took part in the discussion. There were present about fifty teachers and friends.

London: Wood Green.—The annual general meeting was held in Unity Hall on Wednesday week, the chair being taken by the Rev. W. Copeland Bowie. The secretary, Mr. Sudbery, read an encouraging report and balance-sheet, showing that the church started in the new year free from debt, having raised £300 during the year by bazaars and subscriptions to clear off the debt on the building and the new organ. Encouraging speeches were made by the chairman and several members of the congregation, heartily acknowledging the value of Dr. Mummery's leadership.

Loughborough.—The first of a series of popular services was held in the Town Hall last Sunday evening, Jan. 29. The preacher was the Rev. W. Copeland Bowie, whose address was on "The Message of Unitarianism to the present Age." Between four and five hundred people were present who joined in the service very heartily, and listened to Mr. Bowie's discourse with appreciative and reverent attention. Next Sunday the service will be conducted by the Rev. H. E. Haycock, who will speak on "Practical Salvation," and on Feb. 12 the Rev. H. Gow will conduct the last of the series, the subject of his address being, "What think ye of Christ?" Much misconception prevails here, as elsewhere, concerning the religious position occupied by Unitarians, and we believe that such services as we are now holding will do much to break down intolerance and prejudice, to broaden men's thoughts on religious subjects, and to make them more receptive of new truths.

Moretonhampstead.—The annual tea meeting was held on Thursday week in the Smethurst School-room, and was followed by an entertainment by the choir and children of the Sunday-school, when Mr. Hawkes's "Little Red Riding Hood" and Curwen's cantata "The Seasons of the Year" were given. The entertainment was under the direction of Mr. H. H. Short, the organist of the Cross Chapel.

Newbury.—On Wednesday, Jan. 25, a meeting was held to welcome the Rev. T. Johnson Stuart to the ministry of the old Presbyterian Chapel. After tea the chair was taken by the Rev. Charles Matthews, formerly minister of the congregation, who extended to Mr. Stuart the right hand of fellowship. Other members of the congregation joined cordially in the welcome, and good hope was expressed for the future. During the evening a presentation was made to Mr. R. M. Cowper, secretary of the congregation, on his retirement from office, on leaving the town. The proceedings

closed with the Benediction pronounced by the new minister.

Stockport.—The annual parent's party was held in the Sunday-school on Thursday, Jan. 26. After tea the chair was taken by the minister and morning superintendent, the Rev. B. C. Constable, who gave an address on the distinctive beliefs which are taught in the church and schools. About thirty of the children took part in repeating the operetta given at the Christmas party, entitled *Inspector for an Hour*, with the assistance of three of the teachers, and the piece was very much enjoyed. Several glees and recitations were also given. Prizes for good attendance were presented to forty scholars, nearly all the books having been obtained from Essex Hall, selected from the excellent prize list supplied by the Sunday-school Association.

Tavistock.—Mr. Promotho loll Sen, of the Brahmo-Somaj, preached last Sunday at the Abbey Chapel, morning and evening. His discourses were much appreciated.

Torquay.—On Monday evening the Rev. Priestley Prime gave a lecture, in Unity Hall on Nonconformity in Devon and Cornwall.

OUR CALENDAR.

SUNDAY, FEBRUARY 5.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. G. ST. CLAIR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. L. JENKINS JONES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Sin and Atonement." Evening, "The Disposal of our Dead: Cremation."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Morning, "Work and Prayer." Evening, "Spiritualism."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church East-hill, 11 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M., Rev. STOFFORD A. BROOKE, and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. P. BOND.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, and 6.30 P.M., Rev. DAVID DAVIS.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. D. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. G. R. BURDEN.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. G. R. BURDEN.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLS-LOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. DENNIS HIRD, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—Feb. 5th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Genesis of the Devil."

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—Feb. 5th,
at 11.15, GRAHAM WALLAS, M.A., "Old Ideals
and New Problems."

UNITY CHURCH, ISLINGTON.

A LECTURE in connection with the Literary Society will be given on THURSDAY NEXT, Feb. 9, in the Schoolroom, by Mr. G. H. PERRIS, on "The Life and Work of Leo Tolstoy."

Chair to be taken at 8. Friends invited.

LONDON SUNDAY SCHOOL SOCIETY.

The ANNUAL MEETING of this Society will be held at ESSEX HALL on SATURDAY, Feb. 18th, at 7 P.M. (Tea at 6 P.M.). An address will be given during the evening by Mr. FRED. W. LAWRENCE, Fellow of Trinity College, Camb., on the Religions of the Countries he visited in his recent tour round the World. Friends are cordially invited.

ALEX. BARNES, } Hon. Secs.
HAROLD WADE, }

SUPERIOR NURSERY GOVERNESS
desires RE-ENGAGEMENT in a good family.
Experienced. Music (cert.). Good references.—
W. B., INQUIRER Office.

BIRTHS.

GRIFFITH—On January 27th, at 43, Park-square, Leeds, the wife of T. Wardrop Griffith, M.D., of a son.

FITZWILLIAM STREET CHURCH, HUDDERSFIELD.

A BAZAAR will be held in the SCHOOLROOM on MARCH 22ND, 23RD, and 24TH for the purpose of raising £200 to clear off a church debt and the cost of compulsory alterations to the outbuildings. Lady O'HAGAN has kindly consented to open the Bazaar.

DONATIONS.—Mr. F. J. Kitson, Leeds, £5; Mrs. Luccock, Leeds, £3; Mrs. Greenhow, Leeds, £2; Mr. Henry Lupton, Leeds, £2; Mr. E. Basil Lupton, Leeds, 10s.; Mr. H. J. Morton, J.P., Scarborough, £2 2s.; Mr. Geo. Webster, J.P., Wakefield, £1 1s.; Mr. G. Lockwood, London, £1 1s.; Ald. Baxter Ellis, Newcastle, £1 1s.; Mr. S. S. Woollaston, Birmingham, £1 1s.; Mr. R. Turner, Huddersfield, £4 4s.; Mr. W. H. Dyson, Huddersfield, 10s.; Mr. A. Whitworth, Huddersfield, £5; other sums, 12s. 6d.

Contributions in money or goods will be thankfully received by the Rev. WM. MELLOR, Rose Cottage, Marsh, Huddersfield, or by Mr. ALBERT WHITWORTH, Hon. Treasurer, 112, Bradford-road, Huddersfield.

OLD MEETING HOUSE, COSELEY.

CENTENARY OF THE SUNDAY SCHOOL.

The Congregation of the Old Meeting House and the Teachers of the Sunday-school connected therewith, desire to celebrate the 100th Anniversary of the School, by repairing and beautifying the School, and by erecting an Organ in the Meeting House, thus completing a work which has been much needed for the last 23 years.

All friends are referred to the full Appeal for help which appeared in THE INQUIRER and the *Christian Life* on the following dates—Dec. 24th and Dec. 31st, 1898.

Cheques and Post-office Orders must be sent to the Rev. H. EACHUS, The Parsonage, Coseley, Bilston.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

EXPERIENCED GENERAL SERVANT required. London suburb. Small family. Satisfactory reference indispensable. Liberal wages. Excellent situation for anyone who can appreciate a comfortable home. State age and full particulars.—B. F., c/o Street and Co., 30, Cornhill, E.C.

HOUSE WANTED.—Required in or near London, March or June next, choice little HOUSE. Detached or semi. South aspect. Three reception, and four or five bedrooms. No basement. No stabling. Garden.—Full particulars to L. W., c/o Street and Co., 30, Cornhill, E.C.

REQUIRED, by young lady, situation as COMPANION or as NURSERY GOVERNESS. Experienced. Highest references.—Apply, E. C., INQUIRER Office.

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCKOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MRS. ROBERT TURNER (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

ST. LEONARDS.—“Crantock,” 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

BOURNEMOUTH.—A small detached HOUSE, furnished; 3 sitting, 6 bedrooms, bath, &c., to be SUB-LET from Feb. 22nd to May 16th, 3 guineas weekly. Two good maids can be left.—Miss NUTTALL, Eversfield, Alum Chine-road.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—Geo. McLEOD & SONS, Hawick, N.B.

Established in the first year of the Queen's Reign.

MOORE & MOORE

PIANOFORTE MAKERS,

INVENTORS OF THE THREE YEARS' SYSTEM.

The HIRE SYSTEM, now so widely used, was unknown until its invention, in 1846, by Messrs. Moore and Moore.

Two years ago, in the course of an important appeal case in the House of Lords, their Lordships were pleased to make commendatory remarks on the fairness, convenience, and utility of Messrs. Moore and Moore's invention.

All classes of Messrs. Moore and Moore's Pianofortes and American Organs—new or second-hand, from 18 guineas upwards to 96 guineas—are supplied on their Three Years' System, on the following easy and generous

TERMS.

After 3 years' hiring at low rates, varying from £1 11s. 6d. to £8 8s. per Quarter in advance (or from 10s. 6d. to 56s. per month, as preferred), the instrument becomes the absolute property of the hirer.

The total thus paid never exceeds the price of the instrument; there are no extra charges.

Carriage free throughout the United Kingdom.

Tuning free within a radius of about 20 to 25 miles round London, and in Brighton, Hastings, Bexhill, Worthing, Southend, Chelmsford, &c., &c.

The Hirer can return the instrument at any time, or can make it his own in less than 3 years.

No deposit or guarantee is required.

Illustrated Price List free on application to

MOORE & MOORE

104 & 105, Bishopsgate Street Within, London, E.C.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY, HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

IT IS NOT

Reckitt's

PARIS Blue

UNLESS RECKITT'S NAME IS ON THE WRAPPER.

THE LIFE OF HENRY MORLEY, LL.D.,

Professor of English at University
College, London.

BY

HENRY SHAEN SOLLY, M.A.

London: EDWARD ARNOLD. 1898. Price 12s. 6d.

OPINIONS OF THE PRESS.

The Speaker.—"Professor Morley, the author and lecturer, would be in any case a person worth reading about. Henry Morley, the man, large in heart and brain, is, perhaps, still more worthy of our attention. . . . Mr. Solly's 'Life' ought to be bought by public libraries, presented by rich men to ministers of religion, and read by all who love English morals and English literature."

The Athenæum.—"Henry Morley's life was busy and full of interest. . . . amazingly successful if tested by the true tests of success. Morley won a unique position among the scholars and teachers of our day."

The Academy.—"Mr. Solly. . . lets his subject speak for himself, in letter or diary, where these are available; but he has devoted thought to the selection of his material, and the arrangement of it was to present a real portrait."

The Scotsman.—"A well-filled volume of some 400 pages. . . . it will at once be welcomed among books of its class. . . . to those who would know the real worth of the man, much as he was known to his family, a reading of this excellent biography is indispensable."

Daily Chronicle.—"Not one man in a thousand would have won his way upward from such a quagmire of early troubles. . . . Mr. Solly has done his work well. This biography of his father-in-law is admirably written, in good taste, and with plenty of relief."

Daily Mail.—"An entirely satisfactory and eminently readable biography of a most lovable personality."

Manchester Guardian.—"There is always something fascinating to the student of human nature in the biography of a man who has in him the true instinct of the fighter, who begins life with tremendous odds against him, proceeds straightway to gird his loins for the fray, and after years of conflict emerges victorious. Henry Morley was essentially such a man."

Standard.—"The 'Life of Henry Morley' . . . has an interest of its own."

The Liverpool Post.—"Very well written."

Inquirer.—"This story of his life is sure of a most cordial welcome."

The Literary World.—"Mr. Solly has done his work well, and puts before us a strong and vivid portrait of a man of marked character, of considerable genius, and, above all, of indomitable pluck and perseverance. The story of Morley's struggles to make an income, and to break down the family opposition to his marriage with the woman of his choice, is reading of a very heartening sort."

Birmingham Post.—"The latter part of this biography, recording Professor Morley's work as a man of letters, is the more important; the former, detailing his fight with circumstances, is the more fascinating."

The Leeds Mercury.—"An admirable full-length portrait of a good man."

The Westminster Gazette.—"His life was well worth writing. . . . The personality revealed by his biographer is a singularly attractive one—generous, full of humour, the very soul of honour, 'a teacher of truth, of righteousness, and of love.' Mr. Solly shows admirable taste and discretion throughout his book."

Publishers' Circular.—"Among the countless students who have felt the influence of his teaching as lecturer and professor, the work is certain of a cordial welcome."

Isle of Wight County Press.—"To Mr. Solly nothing but the highest praise can be accorded for the manner in which he has accomplished his work; neither author nor editor, he has struck the happiest medium, and given us a volume which charms from its earliest pages, and in which the characters live and move before us right on to the end of the chapter."

Independent.—"Shows us how this well-equipped, self-sacrificing, and influential teacher was himself taught. Henry Morley won his wisdom by hard and bitter toil. The story of his life, as now set forth, is as interesting as were his methods of instruction; it will appeal to all whose happy privilege it was to be brought into direct contact with him, and to all who became acquainted with his work through the medium of the printed pages."

Daily News.—"Few memoirs more interesting have made their appearance in recent times."

Third Edition. Revised. Fcap. 8vo. 1s. 6d.

PSALMS OF THE WEST.

"Many new and striking thoughts will be found in 'Psalms of the West.'"—*Christian World*.
"We have in this volume ninety Psalms of modern times containing innumerable beautiful sentiments."—*Christian Life*.

"There is in them a clear recognition of the discoveries made by Science, and of the paths still to be explored by her, our knowledge and our want of it."—*Manchester Examiner*.

"Very few, if any, books of modern 'scripture' approach the excellence of the little volume which bears the above title. . . . The author is deeply imbued with modern scientific conception of the universe, and he wisely makes them subserve his spiritual philosophy. He is a most sympathetic observer of men and nature. . . . His plea is for the unity of the spirit amid all the varieties of opinion. . . . We can unreservedly commend the volume to ministers who seek to enlarge their lectionary from modern writers, and the more meditative of our readers will be glad to have such a book for a quiet hour."—*Inquirer*.

LONGMANS, GREEN, AND CO., LONDON, NEW YORK, AND BOMBAY.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle of freely imparting Theological knowledge without insisting on the adoption of particular Theological doctrines."

TEACHING STAFF.

Rev. J. DRUMMOND, M.A., LL.D., D.Litt., Principal.
Rev. J. ESTLIN CARPENTER, M.A., Vice-Principal.
Rev. CHARLES BARNES UPTON, B.A., B.Sc.
Rev. J. EDWIN ODGERS, M.A., Hibbert Lecturer.
Rev. PHILIP H. WICKSTEED, M.A., Dunkin Lecturer.
Rev. JOSEPH WOOD, Tate Lecturer.

CANDIDATES for ADMISSION are requested to forward their Applications and Testimonials without delay to the Secretaries.

The Trustees offer for competition External Exhibitions, open to Students for the Ministry, tenable for the ordinary Undergraduate period at any approved British or Irish University.

The Trustees also offer Exhibitions, tenable at the College, for Students for the Ministry.

For further particulars, apply to the Principal, or to

Rev. H. ENFIELD DOWSON
Gee Cross, Hyde;
A. H. WORTHINGTON,
1, St. James'-square, Manchester. } Secs.

MANCHESTER COLLEGE, OXFORD.

DR. DANIEL JONES' TRUST.

The Trustees offer to Ministers who have shown themselves efficient in active service, and desire to devote a year to further study, one or two Bursaries, tenable for one year at the College.

For further particulars, apply to

Rev. H. E. DOWSON,
Gee Cross, Hyde; or
A. H. WORTHINGTON,
1, St. James'-square, Manchester. } Secs.

DOB-LANE CHAPEL and SCHOOLS, FAILSWORTH, MANCHESTER.

A GRAND BAZAAR, in aid of New Buildings, Extensions, and Alterations, will be held on FEB. 16th, 17th, and 18th. The work is partly done, and will be completed, we hope, in the Spring.

The Manchester District Association have generously granted us £100, and the following ladies and gentlemen have kindly given or promised the following sums:—

	£	s.	d.
Miss Philips	...	5	0
Miss Leigh...	...	2	2
Mrs. Wright	...	2	0
W. T. Rothwell, Esq.	...	5	0
S. B. Worthington, Esq.	...	3	0
Dr. Vance and Mrs. Smith	...	2	2

Contributions in Money or Goods will be thankfully received and acknowledged by the Rev. GEORGE KNIGHT, Moston, Newton Heath, or Mr. EDWARD WHITEHEAD, Hon. Secretary, 34, Hale-lane, Failsforth.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS 4, Adelaide Place, London Bridge, E.C.

Realty Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT.

Articles on Important Social Questions, Education &c., from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

Schools, etc.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Ling Cottage, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life.

A limited number of Girls received by the Principals. All the Assistants are experienced teachers of University standing.

Special attention paid to modern languages, French taught by a certificated teacher from Paris. Music by ladies trained in Brussels and Germany.

Girls may be prepared for College entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Terms for Board and Education on application to the Principals.

HILTON LODGE SCHOOL FOR GIRLS, 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

HOME SCHOOL FOR GIRLS, WALTON-CUM-FELIXSTOW, in connection with BESTREBEN HIGH SCHOOL, BRON- DESBURY, N.W.

For particulars of either branch, address PRINCIPALS, Bestreben.

AINSWORTH UNITARIAN PULPIT is now VACANT.—Candidates should apply to Mr. W. H. BROOKS, 211, Lorne-street, Moses Gate, Bolton.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, February 4, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2955.
NEW SERIES, No. 59.]

LONDON, SATURDAY, FEBRUARY 11, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	81
LITERATURE :—	
Doctrine and Development	83
Articles in the Reviews	85
ARTICLES :—	
Tenterden Chapel	85
Providence over Each... ..	86
The Inward Life	87
OBITUARY :—	
William Thomas Marriott	86
THE CHILDREN'S COLUMN	87
LEADERS :—	
For Closer Union	88
The War Test	88
CORRESPONDENCE :—	
The Irish University Question	89
A Twentieth Century Fund	90
Summer School for Teachers at Oxford	90
The Nonconformists Marriage Act	90
Central Postal Mission and Unitarian Workers' Union	91
Hymns for Heart and Voice... ..	91
MEETINGS :—	
Liverpool District Missionary Association	91
NEWS FROM THE CHURCHES	62
ADVERTISEMENTS	94

NOTES OF THE WEEK.

PARLIAMENT re-assembled on Tuesday, and the Queen's Speech fore-shadowed the legislation which the Government are about to undertake, but there was no reference to the troubles in the Church, or to the Irish University Question, on which Mr. Balfour feels so strongly, but apparently cannot carry his colleagues with him. Mr. H. Campbell-Bannerman, as the new leader of the Opposition, made a very able speech, in which, after reference to the Queen's bereavement in the loss of Prince Alfred of Saxe-Coburg-Gotha, he gave the first place to the Tsar's Rescript, as the event of chief significance in the past year, "an influence happily brought to bear in favour of goodwill and civilisation throughout the world." Even if the material result of Conference should be small, "who shall measure the moral influence upon the disposition and policy of men and nations of this noble example set by a generous high-minded monarch?"

Concord, the organ of the International Arbitration and Peace Association, which appears now in an enlarged form, gives this month an account of the notable interview which took place on Jan. 17, when a deputation from the association, consisting of Mr. Felix Moscheles (chairman of the executive), Mr. Martin Wood (vice-chairman), Mr. Russell Scott (treasurer), and Mr. J. F. Green (secretary), waited upon Mr. Paul Cambon, the new French Ambassador to this country. The deputation presented an address of welcome, which stated the principles and aims of the association, and referred

especially to the relations between France and Great Britain. In the course of a cordial reply, M. Cambon said :—"There did exist in France any sentiment of hostility towards the English people, and his experience of the nation which he was representing at the English Court was that the alleged antipathy towards this country did not exist. The Press on both sides of the Channel had exaggerated the little friction arising from the Fashoda incident, which had only been temporary; and he could assure the English people that neither the individuals making up the French nation, nor the French Government itself, desired war. Speaking from his experience of the nations of Europe generally, he could say there was no desire for war. On the contrary, they had an earnest wish for peace. As to the Tsar's peace proposals, he cordially supported the aims and objects of his Imperial Majesty, but was afraid the practical realisation of the Tsar's desire would be a long time in coming, and many efforts would be necessary to bring about the practical issue of that noble appeal."

CONVOCATION met on Wednesday, and the Archbishop of Canterbury delivered an address, in which he stated the policy he and the Archbishop of York intend to pursue in regard to the present troubles of the Church. It is a policy of caution and delay. In giving directions to their clergy as to disputed questions of ritual the two Archbishops have agreed to act together, and whereas it has been distinctly laid down on episcopal authority that the ceremonial use of incense is forbidden in the Church, and there must be no "reservation," the resolute attitude of the extreme Ritualists has induced the Archbishops now to say that they will hear the objectors, before finally giving their decision. The question of ecclesiastical Courts is also to be considered; the old Bill introduced some years ago by Archbishop Benson in the House of Lords, but not proceeded with, is first to be thoroughly discussed, and then, perhaps, next year, his Grace will introduce a new Bill on the subject.

THE crisis in the Anglican Church continues to produce an endless flow of letters to the daily papers. The following extract is taken from a letter which appeared in the *Westminster Gazette* on Monday last :—

When will men understand that progress is only possible where there is freedom—that to defer to authority, venerable and hoary though it be, is but to clog the wheels of civilisation and stop progress? To sigh after mediæval ignorance is futile. God's world to-day needs the freshest and most inquisitive minds, who must be left free to explore where and when they will. Old conclusions and verdicts are

valuable for the age which produced them, but as valueless to-day as any attempt to put back the hands of the clock must be. Some people to-day are sighing after mediæval doctrine and practices in religion. Is God's ordering of the world for the past 350 years to count for nothing? Was perfection reached when these doctrines and practices were universal?

The writer of this very frank utterance is the Rev. A. W. Jephson, M.A., vicar of St. John's, Walworth, a well-known Progressive member of the London School Board.

WEDNESDAY was the eightieth anniversary of Ruskin's birth, and addresses of congratulation poured into Brantwood. The St. George's Guild, Oxford University, the National Gallery, the Royal Academy, and many other societies and institutions sent their tributes, the Prince of Wales and the Archbishops of Canterbury and York being among the signatories. The address from Oxford, signed by the Vice-Chancellor and heads of colleges, was as follows :—

We venture to send you, as you begin your eighty first year, these words of greeting and goodwill, to make you sure that in Oxford the gratitude and reverence with which men think of you is ever fresh. You have helped many to find in life more happiness than they thought it held, and we trust that there is happiness in the latter years of your long life. You have taught many to see the wealth of beauty in nature and in art, prizing the remembrance of it, and we trust that the sights you have best loved come back to your memory with unfading beauty. You have encouraged many to keep a good heart through dark days, and we trust that the courage of a constant hope is yours.

A COMMEMORATION of Moritz von Egidy, whose death we recently recorded, took place in Berlin on Jan. 30, in the Concert Hall in the Leipziger Strasse, the scene of many of the reformer's passionate addresses. The hall was filled with five thousand people, and many who had wished to be present were turned away. The platform was draped, and in the midst of palms and other decorative plants a bust of Egidy was placed. The commemoration began and ended with solemn music, and the memorial address was delivered by Pastor Ziegler, of Königsberg, who declared that "since the death of Moritz Arndt, no German speaker or writer had kindled such enthusiasm as Moritz von Egidy! He was the conscience of his time!" In his "Earnest Thoughts," published in 1890, Egidy made an appeal for simpler and more genuine religious life; latterly he had given himself up more directly to special social movements, but he remained to the last an utterly devoted and earnest religious man.

THE *Ethical World*, of Feb. 4, contains a letter of Dr. Martineau's on the Ethics of

Gambling written in 1891, and now for the first time published by his permission. In the course of the letter Dr. Martineau says:—

"Gambling, I suppose, has its inner source in the competitive passion, or *love of superiority*, with the addition (distinguishing it from chess or cricket) of the *love of gain*. The former is irreproachable where both parties wish to settle their relation by a trial of skill. The latter is always mean and base when the *gain to one's self* is simply *loss to another*. The consent of that other no doubt distinguishes the act from thieving; but when you remember that he would not have consented except in the hope of making you the loser, the whole bargain assumes an ignoble character.

"Then, in the rational estimate of consequences, the practice of gambling surely has no less demerit. The moment the simple excitement of competition of skill becomes insufficient without the money stake, the taint of moral character—the contented gain at others' expense—has set in; and that the stake is twopence instead of twenty pounds, makes no more moral difference than there is between a theft of twopence and a theft of twenty pounds. The mischief, of course, increases enormously with high play; but the immorality does not wait to begin with the swollen amount, so as to be a mere question of degree. There are many cases of morals, no doubt, where the division between right and wrong lies somewhere along a line of degree—*e.g.*, in the ethics of appetite. But this is always where the primitive impulse has itself a blameless beginning and defined function, beyond which excess sets in and runs into ever-deeper guilt. In gambling the initial principle—gain by another's loss—is vicious and vitiating."

To the February number of the *Seed-sower* the Rev. L. P. Jacks contributes an article on the "New Free Church Catechism," which we commend to the attention of our readers. We had hoped, as Mr. Jacks says, that the gulf between the thought of our Nonconformist brethren on religious matters and our own was growing less, and that from both sides there had been a movement of approximation.

But if this Catechism really represents them it proves that they are untouched, or almost untouched, by the intellectual movement of the time, that they are seeking to protect themselves from that movement as from an injurious influence, and that they are still prepared, in their fortress of dogma, to hurl defiance at history and criticism. More than ever, therefore, must we feel ourselves isolated in our attempt to maintain the religious life in strict harmony with the highest and freest intellectual activity. To do this is the peculiar vocation which God has given us in this time. We had hoped, we still hope, that others share that vocation with ourselves—for what matters it who does the work of God so long as God's work is done? But this voice from our brother Nonconformist gives us no encouragement, no sympathy, seeming rather to sound a note of challenge against that for which we exist. No Unitarian will read the Catechism, therefore, without feeling that his own part in the religious life of the age is more necessary, more urgently called for by God and man.

HAVING concluded his examination of the new Catechism, Mr. Jacks adds some further very pointed questions and answers on his own account. No. 35 in the Catechism runs as follows:—

Q.—What is the essential mark of a true branch of the Catholic Church?

A.—The presence of Christ, through His indwelling Spirit, manifested in holy life and fellowship.

To which Mr. Jacks adds:

Q.—What authority is that by which the framers of the Catechism determine in a given case whether "the essential mark" is or is not present?

A.—No authority exists: to assume that it does is contrary to the teachings of Christ and to the principles of Non-conformity.

Q.—When, therefore, the presence of the "mark" is a matter of dispute, in what position do the framers of the Catechism stand?

A.—They are in a hopeless dilemma.

Q.—Is the "mark" ever found in a Unitarian Community?

A.—As often as in any other.

Q.—Why, then, are Unitarians excluded from the National Union of Free Churches?

A.—Because they do not accept its theology.

Q.—What, therefore, is the value of its freedom?

A.—It is a violent and arbitrary misuse of the term.

Q. and A. 36 run:

Q.—What is a Free Church?

A.—A Free Church is one which acknowledges none but Jesus Christ as Head . . .

To which we add:

Q.—Does it follow from this that a Church which acknowledges none but God the Father as Head cannot be free?

A.—It does.

Q.—Who are responsible for this monstrous implication?

A.—The Committee of the National Council of Evangelical Free Churches.

THE *Mill Hill Pulpit* for this month contains two sermons by the Rev. Charles Hargrove, dealing with the new Free Church Catechism, the first "A Welcome," the second "A Protest." These sermons should be widely read, and will be found useful by postal mission workers (to be had at Essex Hall, 1d.). In the first sermon Mr. Hargrove thankfully acknowledges the progress and the milder theological statement of the new Catechism as compared with the Westminster Confession of Faith. But towards the conclusion he adds:—

Yet it is quite clear to any Unitarian who reads the Catechism carefully that not only are we excommunicated by its requirements, but that care has been taken to guard against suspicion of sympathy with us. Be it so. It is natural and inevitable. The gulf which of old was fixed between Unitarians and those who claimed to be orthodox, was too deep and wide to be filled up in a generation; yet we hail with heart-felt satisfaction this sign that it is less profound than it was, our differences are not so fundamental, our contradictions are giving place to divergencies of statement, we are drawing nearer to one another, though we yet must needs stand apart.

So much has been accomplished in less than half-a-century; would it not be faithless to despair that another century may bring us into line with many of our brethren now alien to us, so that we may share their councils for the advancement of God's kingdom in Leeds and England and the world? And shall we not go on hoping that a thousand years, which is but one of God's days, may bring about a com-

munion of all "true worshippers who worship the Father in spirit and in truth."

The second sermon is a timely protest against indifference to strict veracity in theological statement, and the too easy agreement in a form of words where there is no real agreement of faith. Mr. Hargrove shows how Unitarians might find a meaning for the orthodox phraseology, and so seem to agree with the members of other Churches, and escape their present disabilities, but it would be no real service to religion, and they are called to bear a nobler witness.

THE funeral of the late Dr. C. A. Berry, minister of the Queen-street Congregational Church, Wolverhampton, took place on Saturday last, and was attended by the Mayor and Corporation, and by the rector of St. Peter's. In the course of an address in the chapel, where the deceased had ministered for fifteen years, Dr. Mackennal said of him:—

The secret of Berry's influence—an influence unique among our Churches of this generation—was his personal charm. Intellectual power he had, promptitude in action, the sense of language, and great aptitude of thought. He was frank, he was thorough, he was brave; single-eyed, simple-hearted, patient, strong. But the inmost man was distinguished by an exquisite tenderness; he was tender in affection, tender of conscience, he had a great tenderness of faith. His masterful speech concealed from the world his sensitive soul; those who knew him best were aware that he spoke so vehemently, not because he was trying to bear down all before him, but because he himself was borne along by force of conviction and fervent purpose. He had a rare gift of feeling with those whom he was addressing, and of directing his speech to meet their needs.

A CORRESPONDENT sends us the following note:—"Mr. Hargrove, in his admirable appreciative notice of his predecessor, the Rev. Thomas Hincks, tells us of references to sermons preached by him thirty years ago, and still remembered by members of the Mill Hill congregation. May one who had the privilege of listening to Mr. Hincks sixty years ago in his student days record the abiding impression made upon him by two discourses delivered in St. Saviourgate Chapel—one founded on the text, 'Jesus Christ, the same yesterday, to-day, and for ever'; the other, and even more impressive one, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' The beautiful style, the unaffected, yet forcible delivery, the fine figure and expressive countenance of the young preacher produced a never-to-be-forgotten effect on one, perhaps the only survivor among his auditors, who is gratified to have an opportunity of adding his testimony to that of younger and more frequent hearers."

THE noblest spirits are most sensible of the possibility of error, and the weakest do most hardly lay down an error.—*Benjamin Whichcote.*

THE soul is a spyglass, and distance is but a trick of nature, so that William Blake said—"Height of the sky? I touch it with my stick!" So Paradise is no separation. Active faith can bring all heaven before our eyes, and make it the region we are in—not one of those foreign parts, such as we call Russia, China, or Japan.—*C. A. Bartol.*

LITERATURE.

DOCTRINE AND DEVELOPMENT.*

WHILE the new "Free Church Catechism" may be taken to indicate the average condition of theological opinion in the so-called orthodox Churches, there have recently appeared two striking and ably written works by Anglican clergymen which probably furnish a tolerably accurate forecast of what will be the dominant theological views in this country by the middle of the twentieth century. One of the books we refer to is the Rev. C. E. Beeby's very brilliant and interesting volume of sermons entitled "Creed and Life," and the other is the no less important collection of University discourses by Dr. Rashdall which we are now about to examine. These two books show that the orthodoxy of the future will bear a very close resemblance to the theological and Christological views now held by the more conservative section of present Unitarians; and it is an interesting matter for speculation what will be the theological attitude of our Free Churches when orthodoxy in general has advanced to the position at which Mr. Beeby and Dr. Rashdall now stand. Our Churches also will have undergone great changes, and the all-important question for us is whether those changes shall be such as to still leave us philosophically and theologically in close sympathy and union with what is vital and characteristic in the thought and belief of Christendom. The works we have mentioned are particularly important and suggestive for another reason also. They respectively represent the two different lines of theological speculation which are every day becoming more clearly distinguishable, both in our own little communion and also in the greater world of orthodox Christianity. Mr. Beeby's book gives expression to what is probably the most living and powerful thought-movement in the Churches—namely, the growing disposition to think and speak of the essential immanence of God, both in Nature and in the individual—a view which is sometimes called "Christian Pantheism," the distinctive feature of which is that it makes the Incarnation of God in humanity, and pre-eminently in Jesus, the central dogma of theology. This emphasising of the Incarnation is generally accompanied, as in Mr. Beeby's case, with a partially agnostic view of the nature of man's possible insight into the inner essence and life of God. It is contended that God in His absolute nature cannot be made an intelligible object of human thought and knowledge, and that He can be conceived only under the limitations in which He is presented in the self-consciousness of man. Those who are in this line of philosophical development are disinclined to speak of God as a "mind" or "person," though they readily concede that all that is excellent in our finite personalities is involved and transcended in His inner life. Mr. Rashdall's book, on the other hand, is representative of the older type of Theism which is expounded in the great works of Dr. Martineau, and of Professor Flint, as well as in nearly all orthodox works on religious

philosophy up to a quite recent date. Our author not only lucidly and forcibly argues in favour of conceiving God as a person in the same sense in which human beings are persons, but he also indicates with great clearness the serious way in which ethics and religion are imperilled, if once the human mind relaxes its hold on the distinct conception of the separate personality of God. There can be no doubt, we think, that the chief task of the religious philosophy of the future will be to do full justice to both these modes of theological conception, and, while asserting the independent causality and freedom of each personal will, to admit at the same time that the life of God penetrates into the ethical and spiritual consciousness of man in a fashion which utterly transcends the merely external relations in which finite minds necessarily stand to each other.

To turn now to Mr. Rashdall's volume; we note first that its contents are of great value in two quite distinct ways. The first sermon, on "Spiritual Theism," and the last sermon, on "Personality of God and Man," form a significant contribution to religious philosophy, while the remaining sermons furnish a very suggestive and liberal treatment of the chief dogmas of orthodox Christianity. As to the philosophical portion, it is somewhat surprising to find that the author, who was not long ago, we believe, the chaplain of Balliol College—which has been, and still is, the chief seat of British Hegelianism—furnishes in these two sermons the most caustic and conclusive refutation of the claims of Absolute Idealism to be a satisfactory philosophy of man's ethical and religious experience. Specially interesting is Dr. Rashdall's contention that we fatally mutilate the idea of God when we conceive of Him simply as *Thought*, and omit the equally essential elements of *Feeling* and *Will*. On the basal question of the causality of God, of which Dr. Martineau has so admirably treated, Dr. Rashdall thus lucidly expresses himself:—

The Deity as conceived by the disciples of Hegel does not *make* or *cause* the world to be what it is. He merely *knows* it to be what it is. He only causes the world in the sense in which you or I may be said to make Nature—that is to say, in the sense that an object cannot exist without a subject to know it—except that he knows the whole and we know only fragmentary portions of it. When we think of all the pain and the sorrow, the sin and the disappointment and the misery of life, perhaps we may be tempted to imagine that we are better off than such a Deity for seeing but the uttermost part of this spectacle of pain. For we can at least sympathise with the sorrow that we cannot cure, while the heartless Deity of the Hegelians can only regard it as an interesting object of intellectual contemplation. And we can do something—each of us can do something, and by union with our fellow-men we can do much—to fight against all this evil; whereas a Deity who only thinks can do nothing at all (p. 274).

While thus rejecting the conception of God set forth by the Absolute Idealists, Dr. Rashdall is even more dissatisfied with the theories of the universe advocated by the distinguished Oxford thinkers, Mr. F. H. Bradley and Dr. Bosanquet; and he concludes his examination of this Oxford school of thought with the words:—

I do not think I have been departing from the purposes of this lecture (the Myrtle Lecture in the University of Aberdeen) in warning you against the imposing rhetoric in which an essentially irreligious and unchristian concep-

tion of God is sometimes so skilfully disguised as to deceive the very elect.

Dr. Rashdall's deliverance on this fundamental question of the philosophy of religion is only one of many indications that the temporary *liaison* between Hegelian and Christian thought in this country, which the influence of the powerful and noble personality of T. H. Green had much to do in forming, is about to share the fate of the earlier alliance in Germany, where deeper insight into the true meaning and implications of Absolute Idealism has caused most liberal theologians to repudiate it and to have recourse instead to Ritschlian ideas, and to the philosophy of Lotze in place of that of Hegel. Nevertheless, it must, we think, be admitted that the German idealistic philosophies which have sprung out of Kant's thought have introduced into our theology conceptions of the Divine Immanence, of the Incarnation of the Divine in the Human, which are destined to play an increasingly important part in all future religious philosophy, and which are peculiarly helpful when we endeavour to harmonise the facts of evolution with our idea of God. We agree with Dr. Rashdall that Hegelianism as a system utterly fails to furnish a satisfactory *rationale* of the ethical and spiritual features of our self-consciousness, but we still think that out of this idealism have sprung certain very true and very influential ideas which enable us to realise much more richly and adequately than heretofore the depth of philosophical and spiritual meaning implied in the words "the Father within us."

Passing now from the philosophical sermons to those sermons in the volume which mainly deal with the chief articles of Christian dogma, we come first to a sermon on "The Holy Trinity." The Holy Trinity, as interpreted by Dr. Rashdall, appears to mean a conception of God identical with that now held by the more thoughtful and philosophical Unitarians. The word "person" in the creed is to be taken, we are told, as indicating a particular property or function of the Supreme Being. These properties are respectively the Power, the Wisdom, and the Love of God—Father, Son and Holy Ghost; and Dr. Rashdall refers with approval to Dr. James Drummond's admirable exposition, in his "Hibbert Lectures," of how the doctrine of the Trinity gradually took shape by the action of Greek speculative thought on certain fundamental Christian facts, of which facts the central one was the Love of God as experienced and revealed by Jesus of Nazareth. The Greek conception of the Trinity, as Mr. Beeby points out, rests on a realistic conception—after the Platonic fashion—of the abstract properties of Power, Wisdom, and Love; and as this Platonic realism has almost vanished from modern thought, the description of the Trinity in the old creed has now become practically unintelligible to the popular mind. As to the vulgar orthodox idea of the Godhead as "a sort of society subsisting between the Father and the Son, meaning by the Son a conscious being distinct alike from God, the world, and the *assumptus homo* Jesus Christ,"—a mode of conception which one is surprised to find still surviving in such thoughtful writers as Canon Gore and Dr. Fairbairn—Dr. Rashdall agrees with Canon Wilberforce

* "Doctrine and Development. University Sermons." By Hastings Rashdall, D.C.L., M.A., Fellow and Tutor of New College, Oxford. Author of "The Universities of Europe in the Middle Ages," Methuen and Co. 1898. 6s.

in repudiating such a view as being neither more nor less than "sheer tritheism."

After an able sermon on "The Gospels" of the kind which we have now learned to expect from all who have caught the spirit of the "higher criticism," we come to two sermons, the one entitled "The Unique Christ," the other "The Historic Christ," in both of which the author, while regarding Jesus as in the truest sense a man, endeavours to show that the self-revelation of God in his life and teaching is ethically and spiritually so perfect as to prove that he was not like other men, the outcome of the ordinary evolutionary process, but exceptionally received from God that moral and spiritual perfection which renders him the "unique" son of God—the archetype of humanity, back to whom all future generations of men must look as to the essential source of all that is best and highest, but to which through all successive ages progressive humanity can only gradually approximate and by no means either equal or transcend. Dr. Rashdall admits that the evidence for this startling doctrine, which seems to violate all the analogies of experience in other fields, is to a large extent of a subjective character, and he follows the Ritschlian school in holding that the Christian knowledge, both of God and of Christ, is mainly based, not on reasoning, but on the immediate conviction or intuition wrought in the soul by personal experience of the moral and spiritual effects of Christ's life. It must be added, however, that our author has no sympathy with "the tendency of the Ritschlian school to disparage the witness of Natural Theology or Philosophy to the existence of God and the witness which the existence of conscience bears even to the character of God."

Dr. Rashdall's view of the "uniqueness" of Christ suggests the following criticism. When he says that ordinary principles of evolution will not explain the genesis of Christ's character, it may well be asked whether the recognised principles of evolution will wholly explain the origin of any man's inner life. Certainly they utterly fail to explain the genesis of the men of highest genius in any department; and the reasons which Dr. Rashdall alleges for a unique Jesus may *mutatis mutandis* be just as well urged in proof of the uniqueness of Paul or Plato, of Socrates or Shakespeare. And, for ourselves, we are unable to discern any serious breach of religious continuity when the lofty spiritual apprehension of God's living presence in the conscience, which appears in the divinest passages of the Psalms and of Isaiah, rises into that grander universality of conception and that fuller realisation of the indwelling Father's love which give transcendent worth to the life and words of the Prophet of Nazareth. That Jesus now is, and apparently for an indefinitely vast future will still be, the highest historical manifestation or revelation of the essential nature of God may well be granted; but why go further and tack on to this truth, which is wholly adequate for all the religious needs of humanity, an arbitrary dogma about the absolute perfection of Jesus—a dogma which lies wholly outside of any possible evidence either historical or spiritual, and which presumptuously asserts that the Eternal cannot have any higher revelation of Himself to communicate

through any future Christ, seeing that all that can possibly be known of His ethical and spiritual essence is already manifested in the life and teachings of one particular man? We see not the slightest reason to suppose that Jesus himself would have endorsed such an unqualified claim as this; and, further, we feel no doubt that, regarded simply as the greatest religious genius that humanity has produced, and as the man who in his life was habitually faithful to the self-revelation of God in his mind and heart, Jesus is a person immensely better qualified to lead mankind to a higher spiritual level, and to kindle ever increasing faith in Divine realities, than he could possibly be were he that impeccable and therefore non-natural man which Dr. Rashdall and Mr. Beeby would fain make him out to be.

There is very much in these two thoughtful sermons with which we find ourselves in hearty accord, though we cannot admit that the writer has succeeded in establishing his main contention. In the excellent sermon which follows, which is on the Atonement, Dr. Rashdall takes the same view as Abelard did of old—namely, that "the purpose and cause of the Incarnation was this, that Christ should illumine the world by his wisdom and kindle it to the love of himself." This sermon is succeeded by one on Justification, in which we find admirably expressed ideas with which we are already familiar through Unitarian treatises and sermons. Specially to be noted is a very valuable discourse on Immortality, in which it is argued that the religious experience of felt union with God, which in the New Testament is called "eternal life," naturally brings with it by implication the companion idea of an unending spiritual life. As to the recorded miraculous stories in connection with the resurrection of Jesus, Dr. Rashdall is inclined to believe that they rest on a nucleus of facts; and that these facts are not, strictly speaking, miraculous, but belong to the same class of phenomena at or near the time of death which Mr. Myers, of the "Psychical Research Society," believes to be well established in several other cases.

One of the most important features of this volume is the emphasis with which the author insists that all satisfying religious teaching and preaching must rest on some general fundamental conception of God and of His relation to the universe and to man. "It is my strong conviction," he says in the Preface, "that a Theology which is to satisfy thoughtful men in these days must rest upon a basis of thorough-going Metaphysic; and therefore I do not apologise for occasionally becoming a little metaphysical." Most seasonable too are the eloquent words in which, in a fine sermon on "Christ and Culture," Dr. Rashdall denounces the present belated condition of religious instruction in most schools in this country.

If we turn [he says] to the ordinary Sunday-school, it may be doubted whether there are twenty Sunday or Elementary Church-schools in the kingdom where the altered ideas of the clergyman have introduced any appreciable change in the received manner of teaching the Old Testament. What wonder then if we are told that the secularistic lecturer is invariably the ex-pupil of a Sunday-school? What wonder if the fanatics of secular education fail to see that the Scripture lesson, properly conducted, may be made the most interesting,

the most intellectually stimulating, the most philosophical lesson of the whole week?

In conclusion, it needs to be mentioned that the volume contains one sermon, that on "Limitations of Knowledge in Christ," which appears to have no real affinity with the rest, and to belong to a much earlier stage in Dr. Rashdall's mental development. If he had not explicitly said in his preface, "I have, of course, printed nothing which I do not now believe," we should have supposed that this sermon had been inserted with the idea of letting the reader see what a vast evolution or revolution has taken place in Dr. Rashdall's mind during the ten years which have elapsed since this sermon was preached. The discourse in question is an exposition of that well-known passage in the Epistle to the Philippians, in which Paul speaks of Christ Jesus as having "emptied himself, taking the form of a servant, being made in the likeness of men"; and Dr. Rashdall tells us that there now "seems to be very pressing reasons why this particular question of the knowledge of Jesus Christ should be raised, and why the Kenotic view (as I believe it is called) of our Lord's Incarnation should be not merely admitted, but insisted upon and emphasised." Our author accordingly indulges in much ingenious speculation as to what it was of which Christ Jesus emptied himself when he took the form of a man. It appears that he divested himself of intellectual omniscience, but retained unimpaired all his ethical and spiritual insight. Now it is obvious that Paul's statement in this verse is based upon the purely speculative idea that Jesus Christ, before his advent on this earth, existed as a consciousness and will in some real way distinct from the consciousness and will of God, and that this "taking the form of a servant" was a voluntary act on his part. But in other sermons in his volume, Dr. Rashdall explicitly states (as we have seen in his treatment of the Holy Trinity) that he does not believe that Christ Jesus, the Son of God, had before his birth on earth a conscious being distinct from God. The being, then, who "empties himself" must, in Dr. Rashdall's view, be not Jesus Christ, but the Eternal God Himself. This view, however, renders the text in the Philippians utterly unmeaning, and it is also evident that if God emptied Himself in becoming incarnate in Jesus of Nazareth, He empties Himself still more in the case of the advent on earth of every savage, and, indeed, of every member of the animal kingdom; and thus the whole question becomes futile and absurd the moment we have, with Dr. Rashdall, surrendered the belief in the pre-existence of the separate personality of Jesus Christ. It may be comforting to Canon Gore and his followers to note that in this doctrine of *kenosis* (even in the somewhat mutilated form in which it is presented in the sermon before us) Dr. Rashdall still preserves some shreds of orthodoxy wherewith to partially cover his clerical nakedness, but to those readers who are in warm sympathy with the general spirit of our author's present thought, the intrusion of this sermon cannot but be regarded as an unfortunate inconsistency and disfigurement in a volume which in other respects is characterised by deep philosophical insight and keen spiritual discernment. It is to the advantage of Mr. Beeby's suggestive work that it

appears to be in no way deformed by the presence of such "survivals" as this.

CHARLES B. UPTON.

ARTICLES IN THE REVIEWS.

THE Church still holds a prominent place in the Reviews. The *Nineteenth Century* opens with an article by Viscount Halifax on the present crisis, from the standpoint of a High Church leader, pleading that it is not yet too late for a conference with the Evangelical party, and attempting to show how broad is the common ground in matters of doctrine. On the other hand, insisting on the continuity of the Church of England, Lord Halifax affirms, from a knowledge of the clergy concerned and their congregations, that in spite of the bishops neither such reservation as is necessary to ensure that the sick and dying shall not be deprived of communion, nor the accustomed use of incense will be surrendered. He is followed by Mr. George W. E. Russell with an article on Ritualism and Disestablishment, making fun of Sir William Harcourt and reaffirming, with Mr. Gladstone, his strong repugnance for Erastianism. The Church, he says, is already largely Disestablished, the process having begun with the repeal of the Test and Corporation Acts in 1828. "Disestablishment," he adds, "has no terrors for the Church herself, or for those who believe in her spiritual character and claims," and he refers to the experience of the disestablished Church of Ireland, and the free Episcopal Church of the United States, as showing what advantages might accrue in this country also.

In the *Contemporary* Dr. Guinness Rogers writes on "Cereemonialism versus Experimentalism," working out the thought of Sir Edward Russell's remarkable letter on the subject, but grieving over the recreant Evangelicals who seem to him sacrificing the spiritual principles of their religion to the safety of the Establishment. There is also a very striking article by the Rev. Joseph Foxley on "Lessons from the Mass," showing how the Roman service of the Mass contains within itself unmistakable evidence of a simpler and healthier religious life, before the rise of the doctrine of transubstantiation and exclusive sacerdotalism. The elements, he points out, are clearly regarded in the primitive usage as natural gifts, offered in thanksgiving to God, only symbolising the body and blood of Christ, and not the sacrifice of God Himself offered on the altar. His conclusions are that the Mass provides a method of confession and absolution as different from that of the Confessional as light from dark—the sins of the priest and people together being openly confessed, and forgiveness asked, and that it contains traces of a primitive constitutional brotherhood in the Church, which a new reformation must re-assert as against sacerdotal claims. Further, that the elements are unchanged from beginning to end of the service, and that which is spiritually signified is not in them, but is inward to the receivers, and that what is called the Adoration is of mediæval origin. Referring, in a Postscript, to Mr. Mallock's recent statement that "the Church of Rome is an organism endowed with a single brain," Mr. Foxley remarks:—

For light on this I often used to grope,
How men with brains could bow before the Pope;

But kindly Mr. Mallock now explains:

The Pope's disciples do not use their brains.

To that form of intellectual suicide, he adds, with some illogical modifications, Ritualism invites us.

In the same Review M. Francis de Pressensé makes a serious and urgent appeal on the subject of the relations between England and France, which we trust will receive very wide and earnest attention, and there is also an article on "The Sirdar's College at Khartoum," which should not be overlooked by any friends of education.

In the *Nineteenth Century* Sir Henry Howarth writes, as a very superior man of the world, "Some plain words about the Tsar's New Gospel of Peace"—words which would have commanded more respect from thoughtful readers, if the references to the Tsar's "pietistic appeal," to "hysterical meetings," "highly sensitive orators," "all this bastard enthusiasm among a very limited and very largely senseless class," had not betrayed the strong bias of the writer. The following article by Mr. H. T. Wyatt on "War as the Supreme Test of National Value," from somewhat the same point of view as regard the inevitableness of war, is written in a tone far worthier of attention. To this we have referred in another column. A salutary article by Dr. Sinclair Coghill on "The Prevention of Consumption" should also be noted.

TENTERDEN CHAPEL.

THE Tenterden *Almanac and Directory*, published by Mr. Walter Thomson, the junior deacon of the Ashford-road Chapel, contains this year some interesting particulars as to the old "Meeting House," and the following list of its Ministers, which will be of interest to our readers.

The chapel is the oldest Nonconformist place of worship in the district, the congregation dating from the ejection of the Vicar of Tenterden in 1662, or thereabouts, when he became its first minister. The present building, erected in the reign of William III., was rebuilt in 1746. A new front was added in 1887. The chapel-house was built in 1769, and is the residence of the minister.

List of Ministers.

GEORGE HAWES, circa 1662. Sometime Vicar of St. Mildred's, Tenterden. One of the eighty clergymen of Kent deprived of their livings by the Act of Uniformity in 1662.

JOSEPH USBORNE, or OSBORN, temp. James II. and William III. Presented by Oliver Cromwell to the Vicarage of Senenden, July 20th, 1658. Greatly beloved by the people there, and at the Restoration urged to remain, with the promise of a better living should he conform; but scruples against the Act of Uniformity prevented, and saying "that faith and a good conscience stood him in more stead than a hundred livings," he quitted that Vicarage in 1662. After this he lived and preached at Staplehurst, Heathfield, Brighthelmstone (Brighton), Peckham in London (about 1681), and Ashford. Thence he came to Tenterden, and continued as minister about nine years, during which time it is supposed the chapel was built. He spent nine years more at Bearsted, where he concluded his ministry; and, returning to Staplehurst, died there in 1714. In the Staplehurst parish registers an entry reads:—"1714

(5) Jan. 3 buried Jos. Usborn," and in the churchyard, near the south porch, is an altar tomb, on one side of which is this inscription:—"Here's interred ye body of Mr. Joseph Usborne, Minister of ye Gospel, who departed this life December ye 28, 1714, aged 85 years."

JOHN HAMMOND, A.D. 1715. Presbyterian minister here in 1715 with 300 hearers. The dates of his appointment and of his death are not known, but he was living in 1729.

[Three other Presbyterian ministers were residing at Tenterden between the years 1726 and 1744—namely:—

Nicholas Warren, 1726–1727. Removed from Norton, in Derbyshire, about 1726, but went to Cranbrook in 1727. He was there in 1742, and is said to have been attached to a certain form of prayer, so that the congregation declined under him; in the latter part of his life he went to Church. While at Tenterden he was probably assistant to Mr. John Hammond.

Thomas James, died 1733, of whom little is known. His burial is thus recorded in the parish registers:—"1733 Ffeby first, Mr. Thomas James, Clerk, Presbyterian, æt. 74."

Robert James, circa 1740, appointed in 1744, together with Mr. William James and others, trustee to a fund raised in 1729 towards the maintenance of the Minister of the congregation of Protestant Dissenters. Of this fund the Rev. John Hammond was one of the original trustees.

It does not appear that either of these three was a regular minister of the congregation, but there is little doubt that they officiated from time to time.]

THOMAS MEREMOTH, 1734–1744. Settled at Tenterden when a young man in 1734, and remained till February, 1744, after which he joined the Church of England. The first entries in the Chapel register, dated 1736, are by him.

CORNELIUS HANDCOCK, M.A., 1744–1774. Minister at Odiham, 1715–1721; Fareham, 1723–25; Beaconsfield, 1728; and Uxbridge, 1728–1741. From the latter place he came to Tenterden in response to a letter of invitation, dated April 29th, 1744. He died in 1774 at the age of 84, and was buried in the churchyard on the north side, where his tombstone may still be seen. It bears the following inscription:—"17th of May, in the year of the Christian Era 1774, was returned to its original dust the earthly tabernacle of the Rev. Cornelius Handcock, a servant of God, and of the Lord Jesus Christ." From the burial registers:—"1774, May 24th, the Rev. Cornelius Hancock, widower, 84."

LAWRENCE HOLDEN, 1772–1844. A native of Maldon, Essex. He was assistant pastor for two years, from July 1st, 1772 till 1774, and in the latter year succeeded to the sole charge of the congregation, remaining minister thereof for the unusual period of seventy years. From his autobiography we learn that at the time of his coming to Tenterden: "This congregation, like all other Presbyterian societies of that period, was of a mixed nature, some Arians, some Trinitarians, and some who were called Socinians. His own opinions were Unitarian, and, unlike the great majority of Dissenting ministers who were inclined to those views, he was, from the first, determined to avow and maintain them. He was chosen pastor with but one dissentient voice, and was elected on his own conditions, and, with few exceptions, gradually brought the whole congregation to decisive Unitarianism. Some Calvinist Baptists, however, seceded,

and formed themselves into a congregation, and a few years afterwards others left under the influence of Wesleyan principles of religion, and formed a society, drawing their principal numbers from the Established Church." It is noteworthy that about the commencement of Mr. Holden's ministry, Benjamin Franklin and Joseph Priestley visited Tenterden, staying with Mr. Thomas Viney, a deacon of the congregation. His tombstone, near the entrance of the chapel, bears the following inscription:—"Sacred to the memory of the Rev. Lawrence Holden, who was 70 years the faithful and beloved pastor of this congregation. The above-named Lawrence Holden was born on the 15th day of December, 1752, and died on the 19th of March, 1844."

EDWARD TALBOT, 1827-1869. A native of Leeds, was assistant 1827 to 1831, and co-pastor 1831 to 1844. On the decease of Mr. Holden he succeeded as sole minister, and remained so till his death, January 3, 1869, at the age of 64.

ROBERT COOPER DENDY, 1869-1889, of Chichester. Settled from 1865 to 1869 at Flowery Field, Hyde, near Manchester. He conducted the re-opening services after the re-seating of this Chapel, in April, 1869, and commenced his ministry on the first Sunday in October of that year. Remaining here for twenty years, he accepted an invitation in 1889 to Adelaide, South Australia, returning in 1893; at present minister at Bessells Green.

GEORGE WALTER LEWIN, 1889-1894, of St. Margarets, Herts. Came from Crumlin, co. Antrim, to Tenterden. Through his efforts the present Mutual Improvement Society was started in the town, subsequently minister at Cheltenham, and assistant minister at Denton.

FELIX TAYLOR, B.A., 1895, of Birmingham. Entered on his ministry January 6, 1895; having been previously at Hamilton-road Liverpool, and at Northampton.

AN Australian correspondent, interested in our article of October 22 on various forms of the National Hymn, has sent us the following "Australian National Anthem," in the familiar metre, by Mr. James Brunton Stephens:—

Maker of earth and sea,
What shall we render Thee?

All things are Thine.
Ours but from day to day,
Still with one heart to pray,
God bless our land alway—
This land of Thine.

Mighty in brotherhood,
Mighty for God and good,
Let us be Thine.

Here let the nations see
Toil from the curse set free,
Labour and liberty

One cause—and Thine.

Here let Thy peace abide,
Never may strife divide
This land of Thine.

Let us united stand,
One great Australian band,
Heart to heart, hand in hand,
Heart and hand Thine.

Strong to defend our right,
Proud in all nations' sight,
Lowly in Thine;

One in all noble fame,
Still be our path the same,
Onward in Freedom's name,
Upward in Thine.

OBITUARY.

WILLIAM THOMAS MARRIOTT.

THE death of this esteemed and philanthropic member of the Wakefield congregation took place on Feb. 2, and, as he was born on Feb. 3, 1822, he had all but reached the ripe age of seventy-seven. Early in life he inherited a great manufacturing establishment in Wakefield, and carried this on in conjunction with his brother Alfred, whose gift of half-a-million to the Church of England created considerable notice about two years ago. The deceased retired from active business life about thirty years ago, and has taken little part in public affairs. He was a magistrate for the West Riding, and when in good health took his turn on the bench, and in a quiet way interested himself in various movements; but his reputation chiefly on his almost unexampled benevolence. He had no desire to see his name on subscription lists, and hence his generosity was not conspicuous, but his gifts flowed in one continuous stream. Sandal Grange, his beautiful Yorkshire residence near Wakefield, where he died, was a centre from which help and counsel radiated far and near, and when he returned in spring from his house in Brighton, where he usually spent the winter, there was general rejoicing. His broad, tolerant spirit led him to help struggling congregations of all denominations: he gave such handsome gifts to the Established Church that some of his more rigid Unitarian friends would pleasantly reproach him with giving help and comfort to the enemy. It rejoiced his heart, above all things, to help in tiding over a difficulty; for example, among the crowd at his funeral were some Wesleyan working men whose chapel he had rescued from seizure by a private gift of fifty pounds.

But he loved his own Unitarian faith above all others, and supported it with untiring liberality. He had Puritan blood in his veins, and it is worth mentioning that he was closely connected with two of the old Yorkshire halls where many of the Two Thousand frequently found shelter. For some years he lived at Lascelles Hall, round which many traditions of that period linger; and for the greater part of his life he owned Hopton Hall, but this he never occupied. Curiously enough, while his son, Mr. William Hall Marriott, of Hopton, was carrying out some alterations on this interesting historical building about two years ago, an ingeniously contrived secret chamber was discovered. As Oliver Heywood often found refuge there, it was strange to peer into the place where he had, no doubt, often baffled his pursuers, and which subsequently had been forgotten and unknown.

Full details need not be given regarding the series of great gifts which Mr. Marriott made to Westgate Chapel, Wakefield, with which he was connected all his life, and in whose precincts he was buried on Monday last. It may, however, be said that the endowment fund was largely increased by his help and influence, while in the improvement of the chapel and other buildings he has spent at least £2,500. Indeed, the restoration of the chapel, which changed it from a comfortless and decaying structure to one of the richest and most tasteful interiors in the denomination, was almost entirely

his own work and that of the family. It is needless to say that all the activities of the congregation have been unstintedly assisted, and he has crowned his benefactions by leaving a sum sufficient to increase the endowment by £50 per annum. While his munificence thus centred at home, he helped many other of our chapels; and to the building fund of Manchester College he gave a large donation, though extremely doubtful of the wisdom of removal to Oxford. As regards local objects he was specially interested in the Wakefield Public Park, of which he was one of the chief donors. The Clayton Hospital was also a favourite institution, and when, a few years ago, its debt was cleared off he headed the list.

For some years Mr. Marriott has had a hard struggle against ill-health, but he bore the burden of increasing years and infirmity with great patience and fortitude. At last, about three months ago he had an attack of bronchitis, and was prevented from travelling to his Brighton residence. This was followed by weakness of the heart, and then by pleurisy, and he passed away peacefully on the date named. On Monday the funeral service was conducted by his son-in-law, the Rev. Andrew Chalmers, assisted by the Rev. Professor Carpenter, of Oxford, who is also connected with the family by marriage. A memorial service will be held next Sunday forenoon, conducted by Mr. Chalmers. As one of the local papers remarks—"His last resting-place is an appropriate one, close to the old sanctuary, around which many sacred associations cluster, and near the centre of the city which he so long adorned by his blameless character, and constantly benefited by his noble and unclouded generosity."

PROVIDENCE OVER EACH.

CAN it matter to the Creator whether I am righteous or wicked, whether I am happy or not, whether I live to a good old age or get crushed under a cart-wheel? What is one man in the sight of God? what is even a kingdom to him, or a world? Why, then, should I be interested to preserve and nurture what He may mean to destroy?

For the drift of the Maker is dark, an Isis hid by a veil.

Who knows the ways of the world, how God will bring them about?

Our planet is one, the suns are many, the world is wide.

Shall I weep if a Poland fall? Shall I shriek if a Hungary fall?

Or an infant civilisation be ruled with rod or with knout?

I have not made the world, and He that made it will guide.

This is our doubt and despondency. Yet there is comfort in the last line—"He that made it will guide." And there is comfort in the words of the Hebrew Seer: "Why sayest thou. . . My way is hid from the Lord?" And a reason for the comfort: Lift up your eyes on high. Behold the stars! The Creator is powerful. He calleth them all by their names, and not one faileth! They are kept together by a well-guarded flock, none wandering and none snatched away! The student of modern astronomy would, indeed, regard it as a possible thing that a star should cease to burn, or that it should fall into a larger star and cease to count as a separate luminary. But he knows that not a single

particle of its substance or its energy has ever been lost. Nothing is ever lost: the matter and the power in the universe are a constant sum. They take protean forms, but in an orderly manner which could be traced. All are but parts of one stupendous whole; and nothing ever changes its state without carrying with it the record and evidence of what it was before.

Of, course, then the history of every human creature could be traced backward, and unwound down to its beginnings, or what are called so. We are a part of the great whole. Our body and soul, our life and energy are part of the total which make up the universe; and we can never be overlooked. The universe would not be the same without us. The history of human life—thought, activity, and progress—would not have been the same without us. Our ancestry goes back to the first human pair. All things conspired for our birth. During our life we have influenced the life and thought of others; and now whether we live or die, the world can never be quite what it would have been if we had not been born. It is certain that before the world yet was—when God only intended to create, and had in His mind the world and the race that He would call into being—we, individually, were in His thoughts. And having once been in His thoughts, we are never absent from His thoughts. He holdeth our soul in life: He calleth us all by our names.

Look at the crowded streets of the city; the tide of traffic on the footways and in the roads. The City authorities can only consider it in the mass, and control it in a general way. Their regulations have reference to *streams* of people and the expected ebb and flow. But each man of the crowd is on a separate errand or mission. He has no desire to swell the tide; but he comes out of one house to make his way to another, on his own business, by the most convenient path. I think of that when I watch a crowd of ants, moving in many directions and seemingly confused. If we cease taking a general survey, and fix our attention on some one particular ant, we shall see that he has his special business—to carry a grain, to remove an obstacle, to repair a damage, to assist a comrade. I think of it again when I see a cloud of dust. Each particle has its separate orbit, and there is nothing accidental about its motion. Its path is as well defined as that of a planet. During countless ages that particle has existed, obeying law, filling a place, fulfilling a mission; now forming part of the chalky cliff that stands as a bulwark to keep back the ocean, now washed into the sea but yielding itself up to help form the shell of a nautilus, falling to the bottom with the body of the creature when it dies, biding its time till it is heaved up by the underground forces to be dried by the sun and blown about the world: but having yet a history before it, so that the world would not be complete without it, and it never passes out of existence.

Then we come back to think of man, who is greater than the dust, greater than the ant, yea greater than the planet on which he dwells and walks—who is lord of the earth, who looks out towards the wondrous spaces of the stars, who frames the telescope and the spectroscope, who possesses an intellect to which these instruments only minister, and a heart that throbs with emotions and aspirations

inexpressible. Surely man also—every human creature—has his place to fill and his work to do, and a Divine Providence directing his ways. G. ST. CLAIR.

THE INWARD LIFE.

From the Imitatio Christi.

BLESSED are the single-hearted, for they shall enjoy much peace.

We are too much led by our passions, and too solicitous for transitory things. We also seldom overcome any one vice perfectly, and are not inflamed with a fervent desire to grow better every day; and therefore we remain cold and lukewarm in religion.

If we would endure like men of courage to stand in the battle, surely we should feel the favourable assistance of God from heaven. For He who giveth us occasion to fight, to the end we may get the victory, is ready to succour those that fight manfully and trust in His grace.

If we esteem our progress in religious life to consist only in some exterior observances, our devotion will quickly be at an end. But let us lay the axe to the root, that, being freed from passions, we may find rest to our souls. If every year we would root out one vice, we should sooner become perfect men; but now oftentimes we perceive it goes contrary, and that we were better and purer at the beginning of our conversion than after many years of our profession. Our fervour and profiting should increase daily; but now it is accounted a great matter if a man can retain but some part of his first zeal.

Resist thine inclination in the very beginning, and unlearn evil customs, lest perhaps by little and little they draw thee to greater difficulty. O, if thou didst but consider how much inward peace unto thyself, and joy unto others, thou shouldst procure by demeaning thyself well, I suppose thou wouldest be more careful of thy spiritual progress.

Endeavour to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings, which must be borne with by others. If thou canst not make thyself such an one as thou wouldest, how canst thou expect to have another in all things to thy liking?

We would willingly have others perfect, and yet we amend not our own faults. We will have others severely corrected, and will not be corrected ourselves. The large liberty of others displeaseth us, and yet we will not have our own desires denied us. We will have others kept under by strict laws, but in no sort will ourselves be restrained. And thus it appeareth how seldom we weigh our neighbour in the same balance with ourselves.

If all men were perfect, what should we have to suffer of our neighbour for God? But now God hath thus ordered it, that we may learn to bear one another's burdens; for no man is without fault, no man but hath his burden, no man sufficient of himself, no man wise enough of himself; but we ought to bear with one another, comfort one another, help, instruct and admonish one another.

Occasions of adversity best discover how great virtue or strength each one hath. For occasions do not make a man frail, but they show what he is,

THE CHILDREN'S COLUMN.

STRENGTHEN THE WEAK PLACES.

MISS G. MARTINEAU's story from Roman History, of the undefended place on the Capitoline Hill, reminded me of an address to children given by a Wesleyan minister some months ago. May I now re-tell it for the benefit of the young readers of THE INQUIRER?

The preacher said:—I was once travelling near Frome, in the county of Somersetshire. This little town long ago owned a strong castle; and it is said that, in the troubled days of the seventeenth century, Oliver Cromwell had again and again tried to overcome it, and had directed his guns against it, but all in vain. The castle walls had proved strong enough, hitherto, to resist all the attacks. One day, however, an old woman—whose sympathies were, doubtless, on the side of the stern Puritan and his Roundheads—gave Cromwell a hint, which served him well. She said there was in the walls one weak spot, which would certainly yield if a cannon were discharged against it; and this spot she herself showed to the great general. Very soon the castle was again attacked, and this time it was taken. The one weak spot, in the otherwise strong castle, was the cause of its fall.

We may remind ourselves, also, of the Greek story of Achilles—with which, probably, many of you are familiar. The mother of Achilles had been told by the oracle that if she would take her son to the river Styx, and dip him therein, his body—wherever it was touched by the water—would thenceforth be proof against all the arrows of his enemies. Achilles' mother held her boy by the heel, while she plunged him into the river. But since where her hand had firmly pressed the water could not come, this part was not arrow-proof; and through it Achilles met his death. The heel was the one weak spot, in his otherwise invulnerable body.

Now, boys and girls, will you not ask yourselves, "Is there any weak spot in me?" Is it your temper which is likely to give trouble? Then watch it. Are you sufficiently careful to speak the truth? Are you inclined to be unfair in games, or unjust to others? Pause sometimes, and think of these things, and strive to repair your weak places: put on the armour of a meek and teachable spirit, which will help you to become strong in deed and in truth. Had it only been realised sufficiently that there *was* a weak place in the castle this point might have been so well guarded that even the great Cromwell would have been baffled. It is when men and women do not seek to strengthen the weak places in their characters, by patient endeavour, that they fall into evil ways. If we earnestly strive to *discover* our weaknesses, and then put a jealous watch and guard round these, we may by and by find that they have been turned into our strongest vantage-ground. Only through constant effort can our characters grow brave, and noble, and true.

ALICE A. LUCAS.

No gift, no talent or faculty, is merely private property. The right use of our powers, our opportunities, and our time puts us in direct relation to our fellow-beings.—C. G. Ames.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, FEBRUARY 11, 1899.

FOR CLOSER UNION.

IN his Provincial Letter from Belfast last week the Rev. DOUGLAS WALMSLEY spoke of the advantages of the Presbyterian order of church government, as it prevails in the North of Ireland, as best adapted to serve the needs of our group of churches, for giving a better sense of union, for avoiding troubles which may arise, where there are isolated and not very wisely-directed efforts, and providing in the most natural way the strength and encouragement of a wider fellowship and added numbers to scattered workers in difficult posts of duty. Another suggestion was recently made in these columns, illustrated by what was being actually done by one little group of churches, where, without adopting any new form of government, those who were within easy reach of one another agreed to draw more closely together in occasional meetings for mutual counsel and encouragement, within a portion only of the larger circle of a province. Every such drawing together, to realise more clearly the common purpose, and to kindle the fire of renewed consecration to the common cause, must be helpful. To be united merely through repulsion from all other bodies is cold comfort, and while even out of that may be gathered a brave and patient determination to hold together and to be loyal to truth and the testimony we are called to bear at any cost, something more is required for complete and happy life. The fellowship of our religious life must be not merely negative, because no one else will have anything to do with us, it must be positive, in the growing sense of spiritual kinship, in the joy of a common faith and love and a common service.

Thus, while questions of church order and outward organisation are of great importance, there is something much more vital for the closer union of a religious body or group of churches, and that is the inward life. Even out of the negative condition of union through unwilling repulsion from others may arise one element of strength which is not negative. For loyalty to truth is an element in religious life, when its bearings are clearly understood, of a very positive and inspiring kind. We meet together in the fellowship of one of our Free Churches not in self-will, but pledged to follow truth, to keep our faces turned ever to the light of God; and it must be a part of our spiritual worship, for the kindling of fresh devotion and the binding together in a closer union of the inward life, to see to it that we are all thus surrendered to God, and desire simply to be true to the teaching of His Spirit.

When, therefore, we desire a richer measure of life we must remember what is demanded of us, that we should come with hearts prepared to be taught, and keep open within us the channels through which Divine enlightenment may be received. Thus loyalty to truth in the Church leads to the more steadfast and humble seeking for a truer spirit of prayer, a deeper sense of God's presence and of the very practical purpose for which we are united. There is always this call for truer worship, for more genuine self-surrender to the Highest, that our churches and every member gathered into them may not only have the joy of deeper and stronger life, but be better fitted for the work to which God has called us.

And always, when we are impelled to greater faithfulness, the demand is for a better humanity. To be more loyal to truth, to be more true to God, we must be better men. There is the constant direction for all brave endeavour, the unfailing refuge for every troubled and discouraged spirit. Even in the darkness of doubt and the pain of isolation the way is open. We can go on holding fast to the true brotherly spirit, doing whatever work is within reach, to make our common human life purer, healthier, and in every way more worthy. That, again, is surrender to God—the doing of His will. Here there is nothing negative, but for our churches also a strong and definite purpose, to bind together and inspire with new life—simply to be unwearied in well-doing, to remember that the Church is an organ of God's Spirit to help the world onward to better life, to work for the coming of His kingdom.

THE WAR TEST.

IN the current number of the *Nineteenth Century* there is a striking article by Mr. H. F. WYATT on "War as the Test of National Value." War, in this writer's view, is the inevitable result of a natural cause in the order of the world, which in its broad results has

been beneficent, without which there would have been no progress. It is "simply a phase in that tremendous and ceaseless process of competition which prevails alike on sea and land—in the ocean depths, in the paths of the air, in field and forest, throughout insect and animal and vegetable life." It is admitted, indeed, that the recoil from war is an instance of the "eternal contrast between the upward trend of the human spirit and the physical environment by which that spirit is conditioned," but we are allowed no short cuts to the ideal, and it is absurd to suppose that the phenomena of war, having a natural base, should be at the present time "remediable by a conference of diplomatists."

We do not, however, suppose that any one is so unwise as to expect that the Tsar's Conference will at once make an end of war, and abolish from the world all the evils it entails. The question is, whether the civilised nations of Europe are to remain, without hope of release or mitigation, involved in the meshes of the old war system, crushed down under the growing burden of their own armaments, in the mad rivalry of power, or whether there are now forces strong enough in a nobler humanity to curb the fiercer passions of rivalry and race antipathy, and to find some more reasonable and humane method of settling disputes and ordering international affairs.

Mr. WYATT apparently thinks that the brute still must rule in man, and be the ultimate arbiter of his destiny. War has hitherto always accompanied the movements of races in the world, and has made the way for the progress of civilisation, and its virtue is proved by the fact that "the nations now most potent in war are also the most moral and the most civilised," so that it is roundly stated that "the warlike strength of a people is the true reflex of their moral and mental vigour."

Are we, then, to conclude, on this theory, that the professional soldier is the noblest type of man, superior both in mental and moral vigour to any civilian? Or is the moral that we should all enlist and be eager to fight?

We cannot think that this would be seriously argued, nor should we be afraid, even if wars should cease, that heroism would decay, and strenuous vigour would no longer be developed and mark the progressive life of man. So long as we live in this world there will be the elements to battle with, and we confess that the heroism and endurance of the sailor, the fireman, and the mountaineer appeal to us at least as strongly as that of the soldier, while the hardships of their lot, not to mention many other laborious conditions incident to the pursuits of peace, afford ample discipline for the very noblest character.

Looking into the distant future Mr. WYATT suspects that when the ideal condition of peace among the nations of the world shall have been reached it

will be the signal for the beginning of a universal decay. This, he acknowledges, is a purely academical question, and, we should add, it is an idle speculation, for we cannot tell what new problems the better manhood may find to grapple with, and in what conflicts its strength will find fit exercise. But one thing seems quite clear, that there is no sufficient reason adduced why we should surrender to the Brute, and not rather always follow the Ideal. It is true that there is no short cut to perfection, but surely we are bound to trust the higher instincts of our nature, and let them determine the character and scope of our endeavours.

Mr. WYATT mocks at the idea that "a conference of diplomatists" should be deemed capable of checking the beneficent movements of the war spirit; but the Tsar's proposal does not begin and end with a conference of diplomatists. It is an appeal to the civilised peoples of the world, and, for our own part, we will not refuse to believe that there are movements of the people's will which, rightly directed, might go very far to make an end at least of European wars.

Our chief hope of the Conference is that it may lead to some practical result in the furtherance of the reasonable cause of arbitration; and, whatever be the immediate issue, the occasion has been given, as never before, to draw the attention of all thinking men and women, not only to the hopeless economic burdens laid upon the nations of modern Europe by the present system, but also to the brutal stupidity of war. No lessons of past history can prove men to be now incapable of a nobler self-control and a more reasonable ordering of their affairs, and we must hope that our diplomatists and the military rulers of Europe will find that a national and an international sentiment is growing up, which will prove stronger than the old blind passions of hatred and distrust.

It is, after all, the people that must show the way, and by the resistless force of their own common-sense and their common humanity enter the fairer fields of peaceful progress and the new era of true brotherhood among men.

THE moral of the Sphinx-riddle, and it is a deep one, lies in the childish simplicity of the solution. Those who fail in guessing it, fail because they are over-ingenious, and cast about for an answer that shall suit their own notion of the gravity of the occasion and of their own dignity, rather than the occasion itself.—*J. E. Lowell.*

It is said practical goodness alone is of any account. No matter what a man thinks, the good are of all opinions in all denominations; a man's character has nothing to do with his creed. There could be no falsier maxim. No surer is the body of a creature to follow his head, the ship to mind her helm, the train to glide after the engine, than the life to be chiselled and moulded by the idea.—*C. A. Bartol.*

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE IRISH UNIVERSITY QUESTION.

SIR,—The country has been thrown into a state of agitation again on the Irish University Question in consequence of the remarkable letter recently addressed by the Right Hon. Arthur Balfour to one of his constituents, in which he advances urgent reasons for the immediate establishment of two new Universities in that country—one with a Catholic "atmosphere," the other with a Presbyterian "atmosphere." I regret to observe from a note in last week's *INQUIRER* that editorial approval is given to this proposal as "a measure of justice to the Roman Catholics of Ireland too long delayed." From that opinion I utterly dissent, and, on the contrary, I venture to characterise this proposal as a reactionary step—similar, alas! to many others which have been taken during the closing years of the century by men to whom we looked for sturdy championship of those great principles of freedom and equality and justice which can never be served by preferential treatment of any sect or party.

First, let me say how thoroughly I appreciate the genuineness of Mr. Balfour's motives in forcing this question into the domain of practical politics, and the fearlessness with which he has grasped so thorny a subject. There are, and have been, few party leaders who would dare to speak their private mind in this way, knowing, as Mr. Balfour knew, that a very considerable section of their own party was in clamant rebellion against such principles. Mr. Gladstone did so more than once; Mr. Morley has well earned the name of "honest John" by similar straightforwardness; and now Mr. Balfour has merited the honourable esteem of friend and opponent alike by disregarding the mere question of party expediency and making a bold stand for unwelcome principle. Not one of these three men answers to the expected qualifications of a strategical party leader; but all three command the confidence of the thoughtful by their manifest sincerity and real desire to serve the best interests of the nation. They are in the highest degree statesmen. Alas that the present tense can no longer be properly used of the greatest of the three, whose glowing genius and clear perception are so greatly needed by the nation to-day!

Next, let us remind ourselves what it is that Mr. Balfour actually proposes. He sees that the Catholic youth of Ireland, under the direction of the priesthood, for the most part avoid "the one existing teaching University in Ireland—namely, Trinity College," because of its Protestant atmosphere, and that, on the other hand, Queen's College, Belfast, which is "under predominantly Presbyterian influence," is not, as it used to be and ought to be, a constituent part of a teaching University. To remedy these two defects in the higher education of Ireland, Mr. Balfour proposes "to establish by a single Act two new teaching Universities—one in Dublin and, one in Belfast—on precisely similar lines,

and differing in no particular excepting the names of the gentlemen first appointed to serve on their respective governing bodies." The personnel of the senate and teaching staff would in the one case be chiefly, if not entirely, Roman Catholic, and in the other Presbyterian. "But both Universities would be rigidly subject to the Test Acts; all scholarships and fellowships paid out of public funds would be open to competition, irrespective of creed; no public endowment would be given to chairs in philosophy, theology, or modern history; professors would have a right of appeal against unjust dismissal, and the number of clergy on the governing body would be strictly limited."

Certainly this is a plausible and ingenious scheme, calculated to cause some questionings of heart among Liberals and Nonconformists who seem to hear the echoes of an appeal to the spirit of toleration and religious equality. But the voice is that of a siren, luring them to destruction. That way madness lies. It means the reversal of the principles upheld for generations by lovers of freedom and of equal rights for all. It is the undoing of the great work of emancipation achieved in the Act for the Disestablishment of the Irish Church in 1870. The argument used by some of the opponents of that historic measure was that concurrent endowment was better than disendowment. It is again the plea of concurrent endowment which is raised in the present discussion, but it is so insidiously veiled that some of the staunchest of Radicals and some of the most determined of Nonconformists have been won over by its charms or are seriously meditating capitulation.

While I do not question the absolute ingenuousness of Mr. Balfour's motives, I cannot be blind to one significant clause in his famous letter, which is of the greatest importance and may yet be marked as the beginning of a new policy for any Government of which he is a member. Urging that it is for us to decide "whether Ireland is to have an adequate University system granted to her," he says:—"I hope so, as a Unionist, because otherwise I know not how to claim for a British Parliament that it can do for Ireland all, and more than all, that Ireland could do for herself." It will be interesting to see what Mr. Balfour's attitude to Home Rule becomes if the strongest Government of modern times, as it is sometimes called—a Government which stands for the Union first and foremost—is unable to persuade its followers to support such a Bill as Mr. Balfour foreshadows, or even perhaps to secure the adhesion of its own members in support of its principles. There is no doubt that if Ireland were left to herself, she would soon establish a Catholic University. And here let me meet a very weak argument of Mr. Balfour's addressed to the great Protestant delegation which waited upon him in Manchester on Tuesday last. He holds that all who supported Mr. Gladstone's Home Rule Bill are put out of court on this question, and have no right to sound a note of opposition to a scheme that is supposed to command the assent of a majority of Irishmen; for under that Bill an Irish Parliament would have been at liberty to establish just such a Catholic University if it pleased. But any man of ordinary perspicacity can see the distinction be-

tween doing a thing yourself which you do not believe to be wise and good, and giving liberty of choice and action to someone else to do it or let it alone. God gives us a measure of free will, but He is not responsible for our use or abuse of it. The State tolerates the followers of Joanna Southcote, but is not accountable for their vagaries. So it is one thing to say, Ireland ought to govern itself in its own way, though we know it will not be our way, and quite another to say, We will deliberately give to Ireland, because a large section of its people want it, a University system which is opposed to our own convictions of justice and religious equality. So long as Ireland is ruled in its national affairs by a British Parliament, so long must the members of that Parliament have first regard to the principles which they believe to be sound and true, and only yield to local sentiment when to do so is consistent with fidelity to conviction. If the working out of this principle tells harshly against Ireland or any other constituent part of the United Kingdom, let him who sees the fact, mark, learn, and inwardly digest.

Personally I have no liking for a vitiated "atmosphere" such as that which is suggested for each of the two projected Universities. It is said that the one in Dublin would be a University for Roman Catholics, but not a Roman Catholic University. It is a distinction without a difference in practical operation. The controlling body would be Catholic, the professoriate would be Catholic, the tone would be Catholic all through, and, inevitably, the students, almost or altogether without exception, would be Catholic. And this is the desire of the priesthood at any rate—not so much the desire of the laity. Many of them would gladly go to Trinity College, Dublin, or to the Queen's Colleges, at Belfast, Cork, and Galway; but the ecclesiastical authorities ban all these institutions as deadly—Trinity College, because it is Protestant; the Queen's Colleges, because they are "godless." Some Catholic laymen have the courage to incur the displeasure of the Church and send their sons to one of these colleges, and then we see men like Lord Russell of Killowen, and Mr. T. P. O'Connor, and Mr. J. J. Clancy emerge with distinction from the dreaded University training without any harm done to their Catholic convictions.

The plea for a Catholic University is in sharp contradistinction to the glorification of the aims of the "United Irishmen" in the celebrations last year. Their great aim was to break down the barriers dividing sects and parties as far as possible, and bring together in harmonious unity Catholics and Protestants, teaching them to work side by side and allow in all friendliness and toleration for differences of conviction. What would be the result of having three Universities in Ireland—one with a Catholic atmosphere, another with an Episcopalian atmosphere, and a third with a Presbyterian atmosphere? Would it not be to accentuate and emphasise the differences which are only too marked already? One would think that the best efforts of wise statesmanship should be directed to bringing together the divided elements of that unhappy country, instead of marking them off and labelling them in separate packets. Widen the scope of the present Dublin University,

by all means, and take away all that constitutes its remaining reproach as regards aggressive Protestantism; establish a new teaching University, if you will, on the broadest possible basis (and you will find it hard to improve on the good old Queen's University so ruthlessly and unjustly destroyed twenty years ago to please the Catholics); affiliate to one of these Universities any colleges, whether Catholic or secular or whatever they may be, which show a sufficiently high standard of education or promise of reaching it; but do not add to the miseries of Ireland and bequeath the burdensome legacies to your successors by reviving the sectarian spirit which was so effectively checked and weakened when theological tests were abolished at Trinity College and the Protestant Episcopal Church was disestablished in Ireland.

With your permission I will continue the consideration of this crucial subject next week. C. J. STREET.

Bolton, Feb. 1.

A TWENTIETH CENTURY FUND.

SIR,—I think that Mr. Travers Herford shows some misconception of the real purport of the letters addressed to you by Mr. W. Harrison and myself on this subject.

You, Sir, mentioned in one of the "Notes of the Week" that the idea of a fund to commemorate the commencement of the twentieth century had been suggested for the purpose of providing means for building new churches, and you asked for suggestions. My own part in it was simply to suggest another, and, as I considered, a preferable or more urgent, use for this fund.

There is no originality, I am quite aware, in the idea of a twentieth century fund. Most people who think about it will feel drawn to attempt some new unselfish endeavour at such a period, just as most of us feel at the New Year, even more than at other times, the desire for better things. It is to the credit of the Wesleyans that they were the first to turn into a practical form those resolves and aspirations. Because their effort is already a wonderful success, is that any reason why we, too, should not have our more modest but not less important fund?

"Let us consider one another to provoke unto love and good works."

Mr. Herford says the proposal is prompted by "a desire for rivalry, hampered by the want of a respectable pretext."

Will he be good enough to say if, in his opinion, it is well that any considerable number of men, filling the responsible positions of ministers of congregations, with all the calls upon them which such a position involves, should be existing on stipends varying from £90 to £150 a year; whether it is not a fact that in large numbers of other instances where the salaries are of larger amounts than these, the usefulness and power for good of a minister is seriously hampered by the constant anxiety for the future of his family and the worry of enforced economies; and, lastly, whether the number of students at the two principal training colleges is a satisfactory use of the great advantages offered there?

If the answers to these questions are not satisfactory, and I do not see how they can be so, then there is not only a respect-

able pretext, there is a deep and urgent need. At the meeting of the Liverpool District Missionary Association at Southport, Mr. Charles W. Jones said he thought that the ministers should live not only in comfort, but also in luxury if possible.

With respect to the London Bazaar, I have no desire to suggest anything which would in any way interfere with the success of this effort, with which I most cordially sympathise; but I do not think that a fund of, say, £100,000, or even £128,000, which is the extreme that I suggested, to be raised eighteen months later, would interfere with this excellent work. To those who intend to support it, I would only say: "This also ye ought to have done, and not to leave the other undone."

RICHARD ROBINSON.

Birkenhead, Feb. 4.

WE have also received a further note on this subject from the Rev. William Harrison, re-affirming his position, and urging that we need not be ashamed to learn from the Wesleyans, since "Unitarian reasonableness and Methodist fervour make a splendid blend." The larger fund, should it be inaugurated, would not, in his view, interfere with the London Bazaar, and such a self-denying effort would not injure, but strengthen local funds.

SUMMER SCHOOL FOR TEACHERS AT OXFORD.

SIR,—I trust that the proposed summer school at Oxford for teachers will be carried into effect. I am sure there are many teachers who would gladly avail themselves of the opportunity thus afforded of increasing their knowledge of the philosophy of religion and the art and practice of teaching. Such a school could not fail to bear fruit in stimulating and increasing enthusiasm for the work.

It would be well if the necessary arrangements were made as early as possible, and the dates fixed so that teachers could arrange their holidays accordingly. S. CLEMENT RILEY.

Thrapston, Northampton.

THE NONCONFORMISTS MARRIAGE ACT.

SIR,—Some months ago I received from the secretary of the British and Foreign Unitarian Association a note, asking if it was the intention of the trustees or governing body of Upper Chapel to adopt the new Marriage Act. I replied that it was possible that they would do so, but that nothing was definitely fixed. Since then the trustees and committee have adopted the Act, and appointed me the "authorised person" to act in lieu of the Registrar. But I find myself compelled to decline to act in this capacity. I am unwilling to incur legal responsibilities and make myself liable to pains and penalties (§ 12) for duties for which another man is paid. Under the pretence of removing an annoyance the Act adroitly imposes the Registrar's duties upon the "authorised person," and for ten years to come the Registrar is to receive fees for each marriage.

The truth is, the Act is no concession to Nonconformists, though passed ostensibly with that end in view. I do not find that laymen are willing to act as "authorised

person." It is hardly to be expected they should be. Few men can leave their business to be present gratuitously—or, rather, for the magnificent sum of sixpence (§ 11-2)—at each marriage, and undertake the onerous duties of Registrar into the bargain. There are many inconveniences incident to the minister's appointment as "authorised person," notably the fact that if he should happen to be away from home at the time appointed for a marriage, he must apply to "the authorised person of some registered building in the same registration district" (§ 6-4), or, as a last resort, go to the Registrar.

I think it likely that others of our ministers may be appointed by their committees to act as "authorised person," and it would be well if you would open your columns for the free expression of opinion on this subject.

J. E. MANNING.

Sheffield, Feb. 7, 1899.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

SIR,—The excursion to Grindelwald in 1897 was such a success, and so many regrets have been expressed by those who could not take part in it, and so many have wished to go again, that the Committee have determined to arrange a similar one this year, again to Grindelwald. £7 will cover all expense of the return journey, and a fortnight's board and lodging. Most of the excursions can be made on foot, and glorious walks taken into the heart of the glacier and snow region. Mr. Shrubsole, the well-known lecturer, geologist and botanist, has kindly undertaken to be with us at Grindelwald again this year.

Those who have not been before should make early application, to secure accommodation, to Miss F. Hill, Summer Excursions, 13, Christchurch-road, Hampstead, N.W.

M. LUCY TAGART.

HYMNS FOR HEART AND VOICE.

SIR,—I think it is worth while to call attention to part of Hymn 70 in this collection. It reads thus:—

"In joy we now approach Him,
In hope we kneel and pray,
For He whose love redeems us
Will wash our sins away."

The name of Lawrence Tuttiett is appended to this; but does it not appear by inadvertence in a book issuing from Essex Hall? JENNETT HUMPHREYS.
Jan. 31.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homœopathic Chemists, London."

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

THE annual meeting of this Association was held at Southport on Thursday evening, Feb. 2, in the schoolroom of the Portland-street Unitarian Church. The chair was taken by the President, Mr. JOSEPH COVENTRY, who was supported by the Revs. Charles Hargrove, Dr. Klein, C. H. Wellbeloved, W. H. Drummond, J. C. Hirst, Joseph Harrison (representing the N. and E. Lancashire Mission), J. M. Lloyd Thomas, Messrs. Charles W. Jones, A. S. Thew, and B. P. Burroughs (secretary). There was a large attendance. Sir J. T. Brunner, Bart., M.P., who was to have been present, had been unexpectedly called to London, but sent his heartiest wishes for a successful gathering.

The Report, having referred to the loss sustained in the death of Mr. James Thornely, who was a member of the first Committee of the Association, dwelt upon the satisfactory nature of the work done by the Rev. R. S. Redfern at Crewe, the Rev. H. W. Hawkes at Bootle, and the Rev. J. M. Lloyd Thomas at Liscard. It also included a letter from the Rev. J. L. Haigh concerning the work of the Hamilton-road Mission. Mr. Haigh reported most encouraging activities throughout the week, and an average attendance on Sunday of 52 in the morning and 106 in the evening. At Garston services were being continued by laymen, attendance was increasing, and it was hoped soon to start a Sunday-school. A course of lectures was arranged to be held in the Walton County Hall.

In his report from Crewe, Mr. Redfern noted a slightly better average attendance at the services, and also in the amount of the offertories, and expressed the satisfaction of the congregation in the receipt of a legacy of £1,000 from the late Philip Barker, of Nantwich, strengthening their financial position.

From Bootle Mr. Hawkes reported that while he had been obliged to be away for a considerable part of the year through ill-health, the work of the church had been loyally maintained; for five months the morning service had been conducted almost entirely by two members of the congregation. The average attendance at morning service had been 63, as compared with 53 of the previous year, and the evening attendance 125, as against 128.

From Liscard Mr. Thomas reported an unavoidable dislocation of week-night activities, during the erection of the new church, but satisfactory progress in membership and attendance. The roll of subscribing members numbered 81, and the attendance at service had averaged 53 in the morning and 73 in the evening. It was hoped that the new church and school buildings would be opened before summer was over.

The Treasurer's statement showed an income of £421 14s. 7d., including subscriptions £226 5s. and chapel collections £112 19s. 1d. The grants to Crewe, Liscard, Bootle, and Hamilton-road amounted to £340; the balance of expenses of Garston and St. Helens services was £20 18s. 1d. There remained in hand a balance of £48 10s. 5d.

The PRESIDENT, in moving the adoption of the report of the Committee and the treasurer's statement of accounts, said the last year's work of the Association had been marked by fresh activity, through the promotion of services at St. Helens and Garston. He thought the case of Garston was one of great encouragement both to the whole district and to the place itself. A short time ago there were but ten persons meeting together there, while at present that number had increased to thirty. It was gratifying in the extreme to find their work growing to such an extent at their branches, and it was there-

fore with the greatest possible pleasure that he moved the resolution.

The Rev. Dr. KLEIN seconded, remarking that he considered it an admirable decision of the Committee to hold their annual meetings in rotation at different places, and he was glad that they had commenced at Southport, where the large gathering that night might be taken as an augury of future success in other places. He congratulated the Association on the success which had followed their labours at Bootle, which place he considered had set an example to them all. He addressed himself at length to the great want they experienced of suitable Sunday-school teachers. They wanted more and they wanted a better quality of teacher than they were able to find, as they were not trained for the purpose. It was a subject they could not leave alone. He asked all those who heard him to try and do something themselves, and remember that they would be taking up the most solemn call which could fall upon a human soul.

The Rev. CHARLES HARGROVE, whom the Chairman described as the guest of the evening, then proposed the following resolution:—

That, in receiving the reports of the Revs. R. Stuart Redfern, H. W. Hawkes, and J. M. Lloyd Thomas, from Crewe, Bootle, and Liscard respectively, the members of this Association record their sense of the great importance of the work, for the support of which they are themselves largely responsible, and their earnest sympathy with those who are practically engaged in these efforts to extend the influence of a liberal religious faith and life.

I am asked, he said, to move a resolution which expresses "our sense of the great importance of the work of the Association" and "our earnest sympathy with those who are engaged in it." I do not suppose there would be any difference among those who call themselves, or who are called, Unitarians, as to the latter part of the resolution. We all of us sympathise with our brethren who are charged with the arduous, and often discouraging, duty of founding new Churches of the liberal faith, in districts where everybody, except the handful of supporters, cordially and conscientiously desire their failure. In the old Churches we have a long tradition to support us in hours of doubts or difficulty; we know that the good ship which has outlived the rough weather of two hundred years, and never known what it was to sail under unclouded skies and with favourable winds, is yet staunch and seaworthy, and won't go down because of a squall just now. And those who belong to influential and important congregations find plenty of consolation for their exclusion from the communion of other Churches in the consciousness that they are doing God's work, and none can hinder them. But ministers who are trying to form a congregation where the Unitarian name is unknown—or known only to be dreaded, and those who dare join themselves to him and avow beliefs which are scorned by the "superior" people, and proclaim disbeliefs which affright the pious, these men are deserving of the sympathy of us all, and I am sure, in the name of this meeting, I may heartily tender it to the ministers and congregations of Crewe, Bootle, and Liscard, and Hamilton-road. But are we equally agreed as to the importance of the work? If our laity in general were convinced of it, I am sure there would be much ampler

support forthcoming for our missionary societies. For what they do believe in they support with a generosity which is acknowledged by those most opposed to us. All kinds of philanthropic effort, domestic missions to the poor of our great cities, the needs of their own place of worship—these are appeals to which we are sure of a ready and liberal response. The difficulty to raise funds among us is thus felt when the object is to extend our boundaries, and make our faith known where it has not been heard before. The only reason I can suggest for this is that the work does not commend itself to our laity in general as very desirable or effective. Is it any use, they ask themselves, to try to change peoples' religious beliefs and dissuade them from faith in the Trinity and Incarnation and Infallible Bible? What harm do these mistaken beliefs do them; or, rather, is it not certain that they do them much good, which might be lost altogether in losing them? I will not now discuss this interesting and important question. I confess, for my own part, I should be very slow to try to unsettle any man or woman in the faith by which they lived. And yet, truth is worth some risk, even of doing harm. Error is injury to men's souls—and should fear of greater injury prevent our doing our best to free them? But we may really neglect this scruple, which I have no doubt does hinder our work, because as a fact it is seldom we address ourselves to such as these convinced and unquestioning Trinitarians. Those who come to hear us for the first time are the doubters, the seekers, the men anxious for light and unable to rest and find peace for soul and intellect in the old creeds. Can it be a question whether or not we have a duty towards such as these? We profess that ours is a faith in full accord with reason and conscience. Dare we withhold it from those who are in search of just such a faith, or who have abandoned the search in despair? In every place are some such, and we should do what we can for them. Ay, but what *can* we do? they go on to ask, our high-minded Unitarian laity, who are always ready to do what is practicable, but much too wise to spend money and effort for what doesn't profit. Are our churches in general, and our mission settlements in especial—"with a score or so of exceptions"—miserable failures? Is it a right impression which one has formed of the Provincial Reports which appeared last year in the pages of *THE INQUIRER*, that they are "the most gruesome story he ever read"? Well, I have no wish to shirk the question, and I have often been found fault with before now because I have been determined to face "the facts of the case," and resolutely refused "to gloss them over." At the same time I should like, as one deeply interested in the Unitarian cause, that the case should be heard *in camera*. It is not, so far as I have had experience, the way of any Church or institution to proclaim its failure before the world, unless it be in order to justify a proposal of dissolution. If we are in so ill a plight let us take counsel together what is wrong with us, and see what we can do to regain prosperity; but let us not aggravate failure and hasten ruin by discouraging all our supporters, and warning off all who may be inclined to join us. For my part, however, I am not disposed for one hour to

give place to lamentation and despair. I am quite ready to face the question of Unitarian success or failure, only I ask that we shall first agree by what tests it is to be tried. Now there are two tests very easy of application—the financial and the numerical. And I am bound at once to confess that, tried by either of these ordinary tests, we are a lamentable, a monstrous, failure as compared with other Churches. I do not suppose we have more than 70,000 sittings in all our English chapels. The Congregationalists have more than twenty times that number. It would be much if we were to assume that there were 30,000 who might be called "members," regular attendants at our services and contributors to our funds. The Salvation Army has just that number of "officers"—i.e., ministers and lay-preachers, and active workers. The Baptists have 360,000 members. But I will not pursue the matter further, nor will I humble myself and you by comparison of the balance-sheets of other religious societies and our own. I utterly and absolutely disclaim these tests as applied to ourselves, otherwise I would as quickly as possible turn my back on a Church which is tried by them and convicted of ignominious and utter failure. We ministers are all glad of large congregations; our baser and better nature are alike gratified when we preach to a full church; but it is rarely we do so—rarely, if ever, that we can look round and not mark many an empty seat. And we all, for the meanest reasons and the noblest, like to know that the money is coming in freely to every fund we are interested in: it doesn't, and we feel the reproach of one who left us "that the balance-sheets of our Mission societies are like petty cash accounts." Very well; we boldly face the facts. We could wish them otherwise, but wishing is no good, and grumbling and scolding is still less. If wishing would do it, all England should be Unitarian, and in our glorious cathedrals, and every parish church, and all chapels, and humblest meeting houses should be fulfilled the prophecy of a great Liverpool Unitarian and the time have come

When from vast cathedral pile
When from far off coral isle,
Rises one united prayer
Ringing through the singing air
And that prayer—the same—the one,
"To the Father—through the Son."

It may be so in ten thousand years; it will not be in our day, and we must take things as they are, and do our best, and bide God's time. But what, then, is the test, you ask, by which we are to be tried? My friends, I know one and one only by which to try all causes. Financially and numerically the greatest success of this century has undoubtedly been Mormonism. And why do we not all become Mormons? Because this very successful creed is not truth. Yes, the one test of every religion is—its truth. Do you believe in Unitarianism? Then stand to it, if you are left its solitary representative; preach it if you can by any means get two or three to hear. If it be not true, may God convert us, or, at least, confound our attempts at making converts. But if it be true, let us be proud and glad to own it. Minorities are not always right, but majorities are almost always wrong. We have endless difficulties and discouragements to contend with. Let us take heart of grace. If truth is on our side, it is well: it is glorious to

work for it: it is glorious even to fail in her service.

Mr. CHARLES W. JONES seconded, in a speech which was directed to the question of finances in their Church, making a strong appeal to the congregations to see that they kept their ministry up to a proper standard pecuniarily, otherwise they could not expect to supply to the Church those learned and cultured men who were necessary to lead them. Fathers having sons of education and capacity would not dare to ask them to enter the ministry when the emoluments were so far below what they could secure in other professions.

The resolution having been carried, the Rev. J. M. LLOYD THOMAS, as the latest recruit in the service, responded.

On the motion of the Rev. W. H. DRUMMOND, seconded by the Rev. J. C. HIRST, the committee was appointed, and a vote of thanks to the President, moved by the Rev. J. HARRISON, and seconded by Mr. THEW, concluded the business of the meeting.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Birmingham: Church of the Messiah.—The annual meeting of the congregation was held in the church on Friday evening, Feb. 3. Mr. T. W. Ryland presided, and was supported by the Rev. L. P. Jacks and others. There was a good attendance. The Vestry Committee, in their report for the past year, said the exact date of the opening of the first meeting-house, in Meeting House-yard, was not known, but the evidence extant showed that it must have been in or about the year 1692. It was not often that an institution allowed a bicentenary to pass unheeded, but in their case the second century was concluded towards the end of Dr. Crosskey's life, when their anxiety for him prevented their celebrating what would otherwise undoubtedly have been a marked period. It was curious that the fact had not been alluded to in any of the reports, and the committee thought the event was of sufficient importance to have a permanent place in the records of the church. The most important event of the year in the life of the church had been the introduction of a series of liturgical services in the place of the old free services. This had rendered necessary the removal of the choir to seats downstairs, and they recommended that this arrangement should be permanent. They had, however, been obliged to abandon the idea of removing the organ from the gallery to the floor. The electric-lighting of the church was recommended. The statement of accounts did not show a deficiency. At the end of last year there was a balance on the wrong side of £110, but the late treasurer (Mr. New) collected a sufficient sum to wipe off the debt. Omitting the amount thus collected, the income had been £1,108 17s. 8d., against £1,075 13s. 5d., while the expenses had been £1,108 4s. 1d., against £1,118 5s. 11d. last year. The report was adopted on the motion of the Chairman, seconded by Mr. H. Hendriks. An appreciative reference was made by Mr. Priestley Smith to the "Six Orders of United Worship," prepared by Mr. Jacks for the use of the congregation. On the motion of Mr. E. Taylor, seconded by Mr. L. Hughes, it was agreed:—"That the congregation of the Church of the Messiah desire to express to the Rev. L. P. Jacks their continued sympathy with him in the work of the church, and to tender to him and to Mrs. Jacks their most grateful thanks for the energy and devotion with which they have helped forward that work, and to assure them of their hearty friendship and goodwill." The officers and Vestry Committee were thanked for their services, and Mr. P. J. Worsley was requested to act as warden for the next two years. It was also decided to raise a special fund to provide choir stalls near the pulpit, and for the cleaning of the church and the installation of electric-light. On Sunday the Rev. Stopford A. Brooke preached at the morning service.

Birmingham: Newhall Hill.—Last Sunday morning after the sermon the Rev. Addison A. Charlesworth referred to the loss sustained by the

religious life of the country in the death of the Rev. Dr. Berry, of Wolverhampton, and the congregation requested Mr. Charlesworth to convey to Dr. Berry's congregation their deep sympathy with them in their bereavement.

Brighton.—On Tuesday, Feb. 7, the annual meeting of the members and friends of the Free Christian Church took place in the Lecture Hall, New-road, when there was a large attendance. The report shows heavier losses than usual by death and removal; but, on the other hand, several new members have joined the congregation. In the report the general expenses fund shows a balance due to the treasurer; but, since it was printed, subscriptions, due last year, have been paid, and all liabilities are fully covered. Since the report was printed there has also been a considerable increase in the number of children in the Sunday-school; and now our chief need is for a like increase in the number of our teachers. After the more formal part of the business was concluded the meeting partook of a social character, several friends contributing by music and recitations to the enjoyment of the evening.

Burnley (Resignation).—The Rev. A. Cobden Smith has resigned the pulpit of the Trafalgar-street Church, and will terminate his ministry at the end of April.

Bury.—At the distribution of prizes in the Bank-street Sunday-school on Sunday, Jan. 22, first class prizes (no late or absent marks) were given to 44 girls and 51 boys. Gold medals were awarded to one girl and one boy for ten years' unbroken punctuality, and silver medals for five years to six girls and three boys. A further silver medal (subscribed for by the teachers) was given to another boy, who had been absent once, in his fifth year, through illness.

Cardiff: West Grove Church.—The annual general meeting of the congregation was held, after the evening service, on Sunday last, Feb. 5. There was a good attendance, and Mr. George Carslake Thompson presided. The annual report and accounts were adopted. The report bore testimony to the appreciation, on the part of the congregation, of the services of the new minister, the Rev. J. Tyssul Davis, B.A.; also to the fact that the attendances at the Sunday services had very much improved, and that all the institutions of the church had been restarted upon a sound basis. Mr. George Carslake Thompson was elected president of the congregation, and Mr. W. A. Moore was appointed delegate to the South East Wales Unitarian Society. Mr. Charles Mogridge was appointed secretary, and Mr. F. Johns was re-elected treasurer. A vote of thanks was passed to the retiring secretary (Mr. W. A. Moore) for his services, as secretary, during the past five years.

Chowbent.—The Rev. J. J. Wright, chiefly known outside our own churches for considerable literary service in connection with the National Home Reading Union, has been elected a Fellow of the Royal Society of Literature of the United Kingdom, of which the Earl of Halsbury, the Lord Chancellor, is president. The Atherton newspapers of last week report the fact with cordial local congratulations.

Eastbourne.—Miss A. E. Bayly ("Edna Lyall") has been organising a requisition to the Mayor and a memorial to the Tsar on the subject of the Peace Conference, and sent copies to all the clergy and ministers of religion in the town on Sunday week, that they might obtain signatures. As there is no settled minister of the Unitarian Congregation, she sent the papers to Miss E. W. Burkitt, and a further note of cordial thanks acknowledging the signatures obtained.

Elland.—On Saturday last the annual congregational meeting was held in the schoolroom. After tea the chair was taken by the Rev. James Taylor, who gave a short address on the future prospects of the church. Mr. A. Whitworth, of Huddersfield, and Mr. E. B. Stott and Henry Dyson, of Halifax, gave short addresses of encouragement. Reports were read by Messrs. W. R. Briggs and R. H. Fletcher on the work done during the past year.

Garston.—On Tuesday week a social meeting of those interested in the Unitarian services which were commenced about a year ago, and have latterly been continued chiefly by laymen, was held in the Co-operative Hall. After tea the chair was taken by the Rev. Dr. Klein, who was supported by Mr. J. Coventry, president of the Liverpool District Missionary Association, Mr. E. P. Burroughs, secretary of the association, and others. The Chairman, in his address, congratulated the friends at Garston on the success which had attended their efforts, and said it was a good sign that the laymen were anxious to help. It was well for the ministers to do their duty, but it was better to see the spirit running over until the laymen were imbued with the desire to do their part also. In an age when

priesthood was trying to re-assert itself it was a particularly good omen to see laymen taking such an active part in religious work. Mr. William Bowring, who was to have presided, but had been delayed, subsequently arrived and, having taken the chair, expressed his interest in the movement. Mr. Coventry joined with the preceding speakers in urging the importance of establishing a Sunday-school. Refreshments and a musical programme added to the pleasure of the evening.

Ilford.—A series of lectures will be delivered in the Central Hall of the Board-schools, Cleveland-road, commencing on Thursday evening next at eight o'clock. In this rapidly-growing town it has been felt for some time that an effort should be made to spread the knowledge of the Gospel we have to preach as Unitarians. The Provincial Assembly of London and the South Eastern Counties has made arrangements for the delivery of lectures on Thursday evenings—Feb. 16, 23; March 2 and 9. The Rev. W. Copeland Bowie will give the first, "The Message of Unitarianism to the Present Age." The Rev. H. Woods Perris and the Rev. T. E. M. Edwards will continue the series. It is hoped that friends in the neighbourhood will help by their presence and influence to make the effort a success.

Ilkeston.—On Sunday, Jan. 29, there was an exchange of pulpits in the evening among the Nonconformists of the town, and the Rev. E. A. Maley preached at the United Methodist Free Church. His pulpit should have been occupied by the student who was supplying the Wesleyan Church; but at the last moment the principal of Handsworth College would not allow it, as being unfair to a young and inexperienced man to place him in so difficult a position. The Children's Guild was recently delighted by a lecture by Mr. Harrop White, of Mansfield, on the "Engadine," with lantern views.

King's Lynn.—A successful bazaar was held on Jan. 25 and 26 to raise £100 for the painting and cleaning of the church, repairing the organ, &c. The bazaar was opened by the Mayor, and other friends belonging to other denominations had given cordial help. The Rev. F. T. Simmonds was present, and offered prayer, after which the Rev. G. Lansdown, minister of the church, stated the object of the bazaar. The total receipts amounted to £60.

Liverpool: Ancient Chapel of Toxteth.—The annual meeting of the congregation was held last Sunday after the morning service, Mr. Philip H. Holt in the chair. Regret was expressed at the retirement of Mr. R. C. Hall, on account of failing health, from the chairmanship, which he has held for a number of years. It was reported that, owing to the disturbance from the new electric trams double windows had been put into the chapel, and the electric light was also being introduced. A letter from the Rev. W. J. Jupp to Mr. B. P. Burroughs, secretary of the congregation, was read. Mr. Jupp wrote, after the completion of the first year of his ministry at the chapel, expressing gratitude for the growing ties which united him to the congregation and for the progress made. In the course of the letter, he said:—"For any signs, however few and small, of growing prosperity we may rejoice together in quiet gladness of heart. And we will remind each other that any increase in numbers or material support can be reckoned as *gain* only as it becomes a means to that true increase of *life*—that real prosperity of the spirit, without which all other progress is but a vain and transient good. We must needs keep well before us the thought of that for which we stand, and be careful to cherish that temper of soul wherewith to stand for it wisely and well. For even as a tree is known by its fruits, so is a congregation, however small, known by its moral influence and its religious power. This great and precious heritage of liberty which is ours—of liberty in things of highest moment to mankind—has its obligations. Freedom in religion is a great trust; the more so seeing that so few, comparatively, have yet attained thereto. We dare not forget that "the price of liberty is eternal vigilance": which means that it is required of us to watch for the ever fresh unfoldings of divine truth in human life, and to follow with unwearied steps the path on which that truth may shine, and to do the work to which it calls with resolute will and uncompromising hearts."

Liverpool: Hope-street.—The Rev. R. A. Armstrong, after an absence of four months on account of ill-health, has returned to work, and during the present month is preaching at morning service. In the *Calendar* he acknowledges the gift of a new pulpit gown from a number of friends. During January a falling-off in the attendance at the Band of Hope is reported, due to unfavourable weather, the average having been only 158. The Secretary of the Hope-street Jubilee Bazaar writes:—"All things come to him who waits, including disappointment. Do not wait any longer, but, if you

have not already done so, begin to work in your own special way for the bazaar. Many men, many minds; but see that you *do* mind in some way or other. Don't overlook the fitting occasion on which to remind your friends that they have here an opportunity of showing their friendliness. Collect curios or pence—both will be useful at the bazaar. The Sub-Committees have now been constituted, and a preliminary Bazaar circular will shortly be issued."

London: Blackfriars Provident Bank.—The accounts for the year 1898 show that there were 1,077 depositors; that these people deposited 21,035 separate sums, amounting in all for the year to £674 8s. 3d. This is the highest record reached since the establishment of the Provident Bank in 1886. The depositors receive a visit from the lady collectors every Monday morning. The Rev. F. Allen, minister and missionary, attends at Stamford-street Chapel to meet the visitors and receive the sums of money collected by each.

London: Islington.—The report of the committee of Unity Church, adopted at the annual meeting on Jan. 25, referred with satisfaction to the progress made during the past year. The treasurer had commenced with an adverse balance of £12, which was almost completely wiped out. The completion of the first year of Dr. Hicks's ministry was marked by signs of renewed interest in the services, and the report referred to the attendance of Dr. Martineau on Sunday mornings.

London: Peckham.—The annual Sunday-school meeting was held on Monday, when the usual programme of tea, games, and singing and recitations by scholars, was gone through, after which the prizes were distributed by Mrs. Bredall and Mr. Cecil Griffin. Short and interesting addresses were given by Mr. W. R. Marshall (school secretary), Mr. W. J. Cooley (church secretary), and the Rev. G. Carter, who presided, and specially alluded to the admirable behaviour and sweet singing of the scholars.

Manchester: Bradford.—On Saturday, Jan. 28, the annual congregational party was held in the Public Hall. After tea the Rev. W. E. Atack took the chair, and spoke of the progress of the work. Short addresses were also given by Revs. Dendy Agate, Alex. Gordon, and J. Ruddle and local friends. The annual report was read by Mr. W. Mort, secretary, and showed a very gratifying and encouraging result of the year's working. A sale of work was organised by the ladies and realised a considerable sum.

Mansfield.—The Rev. C. Hargrove, M.A., preached at the Old Meeting on Sunday week, and on the following Monday evening lectured to the Social Union on "Rome," when a number of beautiful photographs of the city, given by Miss Dorothea Hollins to the congregation, were shown for the first time, helping to illustrate the lecture. The Rev. H. S. Perris, M.A., began last Sunday evening a course of lectures on "What we owe to the Sects," his subject being "The Roman Catholics." On succeeding Sundays the Anglicans, Wesleyans, Congregationalists, Quakers and Unitarians are to be dealt with in turn. Of a recent successful town's meeting on the subject of "The Tsar's Manifesto," Mr. Perris, with the Rev. W. G. Cruft, was hon. secretary.

Mossley.—The annual sale of work, got up by the sewing society, with the assistance of the sewing class, took place on Saturday last, and was opened at 3 P.M. by Mr. A. Morrell, one of the superintendents, who has been actively connected with the movement for nearly forty years. The sale was one of the most successful ever held, the receipts amounting to £75 12s. 6d.

Norwich (Resignation).—The Rev. E. M. Daplyn has resigned the pulpit of the Octagon Chapel, which he has occupied since 1896. The resignation takes effect at Midsummer.

Sheffield: Upperthorpe.—The annual business meeting of the congregation was held on Monday evening last for the purpose of receiving the reports of committees, treasurer's statements of accounts, and election of officers for the ensuing year. A copy of the February *Calendar*, which contains reports of the committees and the various institutions of the church, shows that excellent work is being done, and that all the agencies are in a healthy condition. In the absence of the treasurer (Mr. J. B. Wostinholm), the chair was occupied by Mr. W. Guest, who congratulated the congregation on the satisfactory state of the finances, and proposed, on behalf of the committee, that a sum of £20 from the balance in hand on the treasurer's account be handed to the minister as a supplement to his salary. This was carried unanimously. Statements were made by Mr. H. F. Waldron on behalf of the fellowship fund, and by Messrs. R. Handley and F. Blackwell on behalf of the Sunday-school. The retiring members of the committee were re-elected.

Cordial votes of thanks were passed to various church officers, and to the organist and choir for their services. A vote of thanks in appreciation of the good work done by the minister and his wife was most warmly received. The Rev. John Ellis, in responding, said he was much encouraged by that expression of the continued confidence of his people. Although they had not made the progress as a congregation that he desired to see, nevertheless he was satisfied that all good effort, though the results may not be immediately seen, would bear fruit. He referred to the severe losses their church had sustained, especially by the deaths of Mr. Charles Woolien and Miss Hobson, and said that it would require a large accession of devoted members to fill the vacancies thus left. The fine spirit which animated the members of the Young People's Religious Union filled him with hopefulness for the future. In conclusion he asked those present to consecrate themselves afresh to truth, to religion, to service—thus would they spread the light and influence others by the expression in their lives of their undogmatic Christian Faith. A vote of thanks to Mr. Guest for presiding terminated a most interesting and harmonious meeting.

Swansea.—The services for the past two Sundays have been conducted by the Rev. W. T. Jones, until recently a highly reputed minister in the Calvinistic Methodist body. On Jan. 29 (his first appearance in a Unitarian pulpit) he preached on "The Necessity of Religion," and in the evening on "The Value of Life," and on Feb. 5 on "The Moral Life" and "The Drift of the Age towards Truth." His discourses were marked by all the fervour that characterises Welsh Nonconformity, aided by the free atmosphere of Unitarianism, and were listened to by attentive and increasing congregations.

Swinton.—On Wednesday evening, Jan. 25, Mr. Arthur Evans entertained the teachers and officers of the Sunday-school and some other friends, about fifty in all, to tea in the School-room. In the course of the evening the chair was taken by Mr. H. Pearson, a former superintendent, and speeches were made congratulating Mr. Evans on completing his twenty-fifth year in the school.

Taxistock.—The Rev. John Barron preached last Sunday evening on the Evangelical Free Church Catechism, and said that, taking an unprejudiced view of the matter, the Evangelical Free Churches were to be congratulated on the result which had been arrived at in formulating a common ground of belief.

Urmston.—The Sunday-school tea party was held on Friday week. At the evening's entertainment the chair was taken by the Rev. Dendy Agate, and the secretary read a satisfactory annual report. Prizes for good attendance were given to fifteen of the children.

Walsall.—At a recent supper party of the congregation of the Unitarian Free Church, the Rev. Peter Dean gave an interesting address on "The Unitarians, Past and Present," which was fully reported in a local paper.

PUBLICATIONS RECEIVED.

[To PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Angels Wings. By Edward Carpenter. 6s. (Sonnenschein.)

The Sound of a Voice that is Still. By Archie Campbell. 5s. (Redway.)

The Book of God. By G. W. Foote. 1s. (Forder.)

The Demon of the Wind and Other Poems. By G. Hunt Jackson. (John Long.)

Austria. By S. Whitman. 5s. (Fisher Unwin.)

Robert Hardy's Seven Days. By C. M. Sheldon. 1s. (Clarke and Co.)

Young Days, Sunday Magazine, Good Words, Magazine of Art, Cassell's Magazine, Contemporary, Scribner's, Nineteenth Century, Bookman, Expositor.

"We are such stuff as dreams are made of"; but, O mighty poet, what is that? Is aught in the rock more solid, in the light more subtle, in the firmament more stable, or more fiery in the sun?—C. A. Bartol.

OUR CALENDAR.

SUNDAY, FEBRUARY 12.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. ALEX. GORDON.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Wings Like a Dove." Evening, "Forgiveness."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Evening, "Spiritualism."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING-TAVENER, and 7 P.M., Mr. EDWARD BURTON.
Stoke Newington, The Green, 11.15 A.M., Rev. W. G. CADMAN, and 7 P.M., Mr. T. PALLISTER YOUNG, LL.B.
Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. J. M. WHITEMAN.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. P. BOND.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. P. BOND.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLSBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. B. C. CONSTABLE.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—Feb. 12th, at 11.15, Dr. WASHINGTON SULLIVAN, "Agur, the Biblical Agnostic."

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—Feb. 12th, at 11.15, GRAHAM WALLAS, M.A., "The Limits of Imperial Self-Government."

SWEET PEAS.—Before ordering elsewhere, send for Price List. The Newest and Best Varieties at Moderate Prices. Mixed Sweet Peas, 6d. per oz.; 4 ozs., 1s. 6d., post free.

F. A. ROSCOE, THE GOLDEN ORCHARD,
STEEPLE MORDEN, ROYSTON.

WANTED, situation as **HOUSE-KEEPER** in Offices, Chambers, or any place of Trust. Good cook. No children, husband could assist if required. Good references.—Address, M. A. R., 7, Safford-road, Wynne-road, Brixton, S.W.

MARRIAGES.

BURGESS—HARLAND.—On the 8th inst., at Dean-row Chapel, Wilmslow, by the Rev. John Felstead, Walter H. Burgess, B.A., of Accrington, to Beatrice, second daughter of Frank Harland, of Mottram St. Andrew, and Manchester.

DEATHS.

BLYTH.—At 14, Churchhill, Morningside, Elinburgh, on the 6th inst., Hannah Cooper Blyth, widow of Howard Blyth, aged 75.

JEWITT.—On the 4th inst., at Heist Bank, Lancaster, Henry, fifth and last surviving son of the late Arthur Jewitt, of Duffield, Derby, aged 88.

MARRIOTT.—On Feb. 2nd, aged 76 years, William Thomas Marriott, J.P., of Sandal Grange, near Wakefield, and 29, Cambridge-road, Brighton. No flowers by request.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

LONDON SUNDAY SCHOOL SOCIETY.

THE ANNUAL MEETING of this Society will be held at ESSEX HALL on SATURDAY, Feb. 18th, at 7 P.M. (Tea at 6 P.M.). An address will be given during the evening by Mr. FRED. W. LAWRENCE, Fellow of Trinity College, Camb., on the Religions of the Countries he visited in his recent tour round the World. Friends are cordially invited.

ALEX. BARNES, } Hon. Secs.
HAROLD WADE, }

FITZWILLIAM STREET CHURCH,
HUDDERSFIELD.

A BAZAAR will be held in the SCHOOLROOM on MARCH 22ND, 23RD, and 24TH for the purpose of raising £200 to clear off a church debt and the cost of compulsory alterations to the outbuildings. Lady O'HAGAN has kindly consented to open the Bazaar.

DONATIONS.—Mr. F. J. Kitson, Leeds, £5; Mrs. Luccock, Leeds, £3; Mrs. Greenhow, Leeds, £2; Mr. Henry Lupton, Leeds, £2; Mr. E. Basil Lupton, Leeds, 10s.; Mr. H. J. Morton, J.P., Scarborough, £2 2s.; Mr. Geo. Webster, J.P., Wakefield, £1 1s.; Mr. G. Lockwood, London, £1 1s.; Ald. Baxter Ellis, Newcastle, £1 1s.; Mr. S. S. Woollaston, Birmingham, £1 1s.; Mr. R. Turner, Huddersfield, £4 4s.; Mr. W. H. Dyson, Huddersfield, 10s.; Mr. A. Whitworth, Huddersfield, £5; Pepperhill Friends, £1 1s.; other sums, 12s. 6d.

Contributions in money or goods will be thankfully received by the Rev. WM. MELLOR, Rose Cottage, Marsh, Huddersfield, or by Mr. ALBERT WHITWORTH, Hon. Treasurer, 112, Bradford-road, Huddersfield.

OLD MEETING HOUSE, COSELEY.

CENTENARY OF THE SUNDAY SCHOOL.

The Congregation of the Old Meeting House and the Teachers of the Sunday-school connected therewith, desire to celebrate the 100th Anniversary of the School, by repairing and beautifying the School, and by erecting an Organ in the Meeting House, thus completing a work which has been much needed for the last 23 years.

All friends are referred to the full Appeal for help which appeared in THE INQUIRER and the *Christian Life* on the following dates—Dec. 24th and Dec. 31st, 1898.

Cheques and Post-office Orders must be sent to the Rev. H. EACHUS, The Parsonage, Coseley, Bilston.

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE
E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

EXPERIENCED GENERAL SERVANT required. London suburb. Small family. Satisfactory reference indispensable. Liberal wages. Excellent situation for anyone who can appreciate a comfortable home. State age and full particulars.—B. F., c/o Street and Co., 30, Cornhill, E.C.

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCC.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MRS. ROBERT TURNER (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

ST. LEONARDS.—“Crantock,” 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

Invalid Children's Convalescent Nursing Home.

WINIFRED HOUSE, WRAY-CRESCENT, TOLLINGTON PARK, LONDON, N.

Intended for the reception of poor children, after illness or hospital treatment, who require good air, good food, and good nursing, in order to complete their recovery. Also for children who are out of health, and who need a little special care and better food than they can have in their own homes.

Girls admitted from 3 to 12 years; boys from 3 to 10. The weekly charge is from 4s. to 5s., according to age and circumstances.

Applications for admission to be made to Miss M. PRITCHARD.

Subscriptions and donations will be gratefully received; and may be sent to

W. M. BLYTH, Hon. Treas.,
20, Highbury-terrace, N.,

or to Miss M. PRITCHARD, Hon Sec.,
11, Highbury-crescent, N.

HOUSE WANTED.—Required in or near London, March or June next, choice little HOUSE. Detached or semi. South aspect. Three reception, and four or five bedrooms. No basement. No stabling. Garden.—Full particulars to L. W., c/o Street and Co., 30, Cornhill, E.C.

REQUIRED, by young lady, situation as COMPANION or as NURSERY GOVERNESS. Experienced. Highest references.—Apply, E. C., INQUIRER Office.

CHANGE OF ADDRESS.—Rev. W. MASON, Calcheth, Warrington.

Established in the First Year of the Queen's Reign

MOORE & MOORE
PIANOS

Iron Framed; Trichord; Check Action
Perfect Tone and Touch
Solid Construction;
Elegant Design

MEDALS and AWARDS invariably for GOOD and CHEAP instruments.

Prices from 18 to 96 Guineas.

Supplied either for CASH (liberal discount), or on the THREE YEARS' SYSTEM, £1 11s. 6d. to £8 8s. per quarter (10s. 6d. to 56s. per month) on generous and equitable terms.

ILLUSTRATED PRICE LIST post free

Large selection of Instruments at the spacious Warerooms:

104 & 105, Bishopsgate Street
Within, London, E.C.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £160.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY, HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLROD & SONS, Hawick, N.B.

THE LIFE OF HENRY MORLEY, LL.D.,

Professor of English at University
College, London.

BY

HENRY SHAEN SOLLY, M.A.

London: EDWARD ARNOLD. 1898. Price 12s. 6d.

OPINIONS OF THE PRESS.

The Speaker.—"Professor Morley, the author and lecturer, would be in any case a person worth reading about. Henry Morley, the man, large in heart and brain, is, perhaps, still more worthy of our attention. . . . Mr. Solly's 'Life' ought to be bought by public libraries, presented by rich men to ministers of religion, and read by all who love English morals and English literature."

The Athenæum.—"He Morley's life was busy and full of interest . . . a very successful if tested by the true tests of success. Morley won a unique position among the school teachers of our day."

The Academy.—"He . . . lets his subject speak for himself, in a diary, where these are available; but he has thought to the selection of his material, and the arrangement of it was to present a real portrait."

The Scotsman.—"An all-filled volume of some 400 pages . . . it will be welcomed among books of its class . . . those who would know the real worth of the man, much as he was known to his family, a reading of this excellent biography is indispensable."

Daily Chronicle.—"Not one man in a thousand would have won his way upward from such a quagmire of early troubles. . . . Mr. Solly has done his work well. This biography of his father-in-law is admirably written, in good taste, and with plenty of relief."

Daily Mail.—"An entirely satisfactory and eminently readable biography of a most lovable personality."

Manchester Guardian.—"There is always something fascinating to the student of human nature in the biography of a man who has in him the true instinct of the fighter, who begins life with tremendous odds against him, proceeds straightway to gird his loins for the fray, and after years of conflict emerges victorious. Henry Morley was essentially such a man."

Standard.—"The 'Life of Henry Morley' . . . has an interest of its own."

The Liverpool Post.—"Very well written."
Inquirer.—"This story of his life is sure of a most cordial welcome."

The Literary World.—"Mr. Solly has done his work well, and puts before us a strong and vivid portrait of a man of marked character, of considerable genius, and, above all, of indomitable pluck and perseverance. The story of Morley's struggles to make an income, and to break down the family opposition to his marriage with the woman of his choice, is reading of a very heartening sort."

Birmingham Post.—"The latter part of this biography, recording Professor Morley's work as a man of letters, is the more important; the former, detailing his fight with circumstances, is the more fascinating."

The Leeds Mercury.—"An admirable full-length portrait of a good man."

The Westminster Gazette.—"His life was well worth writing. . . . The personality revealed by his biographer is a singularly attractive one—generous, full of humour, the very soul of honour, 'a teacher of truth, of righteousness, and of love.' Mr. Solly shows admirable taste and discretion throughout his book."

Publishers' Circular.—"Among the countless students who have felt the influence of his teaching as lecturer and professor, the work is certain of a cordial welcome."

Isle of Wight County Press.—"To Mr. Solly nothing but the highest praise can be accorded for the manner in which he has accomplished his work; neither author nor editor, he has struck the happiest medium, and given us a volume which charms from its earliest pages, and in which the characters live and move before us right on to the end of the chapter."

Independent.—"Shows us how this well-equipped, self-sacrificing, and influential teacher was himself taught. Henry Morley won his wisdom by hard and bitter toil. The story of his life, as now set forth, is as interesting as were his methods of instruction; it will appeal to all whose happy privilege it was to be brought into direct contact with him, and to all who became acquainted with his work through the medium of the printed pages."

Daily News.—"Few memoirs more interesting have made their appearance in recent times."

Third Edition. Revised. Fcap. 8vo. 1s. 6d.

PSALMS OF THE WEST.

"Many new and striking thoughts will be found in 'Psalms of the West.'"—*Christian World*.
"We have in this volume ninety Psalms of modern times containing innumerable beautiful sentiments."—*Christian Life*.

"There is in them a clear recognition of the discoveries made by Science, and of the paths still to be explored by her, our knowledge and our want of it."—*Manchester Examiner*.

"Very few, if any, books of modern 'scripture' approach the excellence of the little volume which bears the above title. . . . The author is deeply imbued with modern scientific conception of the universe, and he wisely makes them subserve his spiritual philosophy. He is a most sympathetic observer of men and nature. . . . His plea is for the unity of the spirit amid all the varieties of opinion. . . . We can unreservedly commend the volume to ministers who seek to enlarge their lectionary from modern writers, and the more meditative of our readers will be glad to have such a book for a quiet hour."—*Inquirer*.

LONGMANS, GREEN, AND CO., LONDON, NEW YORK, AND BOMBAY.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

The ANNUAL MEETING of the Contributors and Friends of this Fund was held at Dr. Williams's Library, London, on the 1st Feb., 1899. WM. LONG, Esq., President, in the Chair.

The Annual Report and Accounts were submitted to the Meeting, and letters from the Rev. R. Spears and the Rev. W. Blazeby, B.A., as to a certain grant made by the Board, were read, and the following resolutions were unanimously passed:—

1. That the Report and Accounts, as now read, be adopted and printed for circulation among the Contributors and Friends of the Fund.

2. That a respectful acknowledgment of their letters be forwarded to the Rev. Robert Spears and Rev. Wm. Blazeby, and that they be informed that the managers have always acted, to the best of their belief, in accordance with both the spirit and the letter of the constitution of this Fund, and the rules prescribed for its management, in the grants they have made for "the maintenance of faithful and efficient ministers to such Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations in the United Kingdom, as regularly assemble for the public worship of God."

3. That the retiring Managers, Messrs. David Ainsworth and Edgar Chatfield Clarke, whose term of office has expired, being duly nominated, and the requisite number of voting papers being produced, be and are hereby re-elected as Managers of the Fund.

4. That the sincere thanks of the Contributors be given to William Long, Esq., for his services as President during the past year, and that he be re-elected President for the year 1899.

5. That the thanks of the Contributors be given to Mr. Edgar Chatfield Clarke for his services as Honorary Treasurer during the past year, and that he be re-appointed Treasurer for the coming year.

6. That Messrs. Harry Rawson and A. W. Worthington be re-elected as Honorary Secretaries, with thanks for their services.

7. That the services of Mr. Edwin W. Marshall, as Honorary Auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1899.

8. That the thanks of the Contributors be given to the Trustees of Dr. Williams's Library, who have courteously granted the use of rooms for the Meetings of the Fund during the past year.

9. That the thanks of the Meeting be given to the President for his services in the Chair.

HARRY RAWSON,
A. W. WORTHINGTON, } Hon. Secs.

LONGSIGHT FREE CHRISTIAN CHURCH.

DECORATION AND REPAIRS FUND.

"And all the women that were wise-hearted did spin with their hands."—Ex. xxxv. 25.

The congregation is working to raise a Fund of £250 by a Bazaar. A little unexpected help is often a great help. Donations and Parcels of Goods will be thankfully acknowledged by

WILFRED HARRIS (Minister),
16, Lime Grove, Longsight, Manchester;
Miss E. B. WOOLLEY (Hon. Treas.),
25, Goldschmidt-st., C-on-M., Manchester.

The BAZAAR will be OPEN MARCH 16th, 17th, and 18th.

"And they came, both men and women, as many as were willing-hearted."—Ex. xxxv. 22.

The Free Church Catechism.

A Welcome and a Protest.

Two Sermons by CHARLES HARGROVE, M.A.

Post free, 1½d., apply CHAS. STAINER, 82, Ravenswood-terrace, Leeds.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT.

Articles on Important Social Questions, Education &c., from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

Schools, etc.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWYTH.

PRINCIPAL . . . MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR GIRLS, 5, EATON PLACE, BRIGHTON.

PRINCIPAL . . . MRS. DE WASGINDT.
ENGLISH TEACHER . . . MISS FOX, B.A. (London).
VIOLIN AND PIANO . . . MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

HOME SCHOOL FOR GIRLS, WALTON-CUM-FELIXSTOW, in connection with BESTREBEN HIGH SCHOOL, BRON- DESBURY, N.W.

For particulars of either branch, address PRINCIPALS, Bestreben.

MOTHER'S AID.—Wanted, by 5th

March, a Lady to take entire charge of three girls, ten to thirteen years old, going daily to school; and to be a companion to two older ones. Should possess sufficient knowledge of modern education to superintend home lessons, music, be a skilful sewer, and have an accommodating disposition. Age not under 30 years. A Unitarian preferred. Salary to commence at £35 per annum.—Apply, by letter, to Mrs. J. E. HAWKES, Manor Grange, Cloughton, Birkerhead.

MRS. RUSSELL SCOTT recommends

very highly a FRENCH LADY who has been in her family several years. Excellent needlewoman and dressmaker. Very companionable with young people.—Apply, Miss. RONJA, 4, Bulstrode-street, Cavendish-square, London, W. In England after 15th inst.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 8, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, February 11, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2956.
NEW SERIES, No. 60.]

LONDON, SATURDAY, FEBRUARY 18, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	97
POETRY :—	
Flowers of the Field	98
ARTICLES :—	
Jeremy Taylor and the Golden Grove.—I....	99
The Inward Life	103
Christ and Common People.—I.	105
Unitarianism in America	109
LITERATURE :—	
Religion in Greek Literature... ..	100
The Evangel of Joy	101
"The New World"	101
OBITUARY :—	
Mrs. T. Smith Osler	102
Mrs. Howard Blyth	102
THE CHILDREN'S COLUMN	103
LEADER :—	
Religion and the Church	104
CORRESPONDENCE :—	
The New Nonconformist Marriage Act	98
The Free Church Catechism... ..	106
Irish University Education	106
The Sustentation Fund	107
The Doctrine of "Kenosis"	107
Summer Session for Sunday School Teachers	107
Theodore Parker	108
Congregational Chronicles	108
PROVINCIAL LETTER :—	
Liverpool	108
NEWS FROM THE CHURCHES	109
ADVERTISEMENTS	110

NOTES OF THE WEEK.

THE Rev. S. Fletcher Williams, of whose work in Madras he himself gave us recently so interesting an account, has now left that city, and is settled for the present at Calcutta. The Madras papers spoke very warmly of the interest his visit had excited, and of the value of his lectures and addresses. Mr. Williams would reach Calcutta in time for the celebration of the sixty-ninth anniversary of the Brahma Somaj, which was to be held in the latter part of January.

THE Bishop of Gloucester on Friday week, on behalf of the Oxford and Cambridge University Presses, presented to Convocation two volumes of the Revised Version of the Bible, including the Apocrypha. The smaller volume was a copy of the edition with revised marginal references, the second volume was a large edition intended for use at the desk. The books were thankfully accepted by the Archbishop of Canterbury on behalf of the Upper House, and by the Prolocutor on behalf of the Lower House, and are to be deposited in the library of the Church House. This presentation was followed on the afternoon of the same day by the passing of a resolution in the Upper House, moved by the Bishop of Rochester and seconded by the Bishop of Salisbury, and unanimously adopted :—

That, in the opinion of this House, the use of the Revised Version of the Bible at the lectern in the public services of the Church, where this is desired by clergy and people, is

not open to any well-founded objection, and will tend to promote a more intelligent knowledge of Holy Scripture.

A committee of the House had been appointed last year to consider the question, and this resolution was appended to their report.

THE general opinion of the Bishops who spoke was that the Revised Version could be used with advantage in church, only the change should be made not abruptly but gradually, and that it should not be forced where there was any unwillingness to receive it. One suggestion was that it might be used at the week-day services first, while the Authorised Version was still read on Sundays. This is already done in some churches, as also at the daily early morning service in Salisbury Cathedral. The Bishop of Salisbury, who seconded the resolution, said in his speech :—

I do not agree with a certain number of their readings and with a certain number of their renderings, but it seems to me that as a matter of conscience we ought to give the version a fair trial, and that the only way to try is, as has already been said, to read it in the services of the Church and thereby get the intelligent criticism of a large number of persons upon it, and to familiarise ourselves with its sound as well as with its sense. I believe that the result will be an increased appreciation of the rhythm of the version which has been very largely attacked and which, I believe, will be far better understood when it is constantly read aloud, and of the great help which it gives to the intelligent understanding of the sacred text itself.

It was pointed out that exactly the same objections as are now made to the Revised were made to the Authorised Version when it was first introduced in 1611. The change of rhythm, the manner of translation, and the use of unsuitable terms were all vehemently objected to, and the objections were long maintained. The Bishop of Winchester mentioned the great interest he had noticed both in primary and secondary schools, when the Revised and Authorised Versions printed in parallel columns had been given to the children as prizes. Other testimony to the great advantages of the Revised Version, and to the desire of many of the clergy for its introduction was given, so that the resolution of the Bishops is a good omen for the future.

The Puritan is the title of a new illustrated monthly magazine, of which the first number is issued for the present month. (James Bowden, Henrietta-street, W.C. 6d.) It is the new literary venture of the National Council of Evangelical Free Churches, and is hardly the substantial organ we had been led to expect. It certainly does not represent either the

intellectual strength or the literary ability of the Evangelical Free Churches, but the slight papers, the personal and descriptive articles, and the pictures it contains, will no doubt find popular favour, and it will very likely pay better than a more serious magazine. We trust that many members of the Evangelical Free Churches are readers also of *The New World*, of which a notice will be found in another column. It is a purveyor of stronger meat to those who are occupied with the deeper problems of the spiritual life, and has had among its contributors such writers as Dr. Lyman Abbott, Professor W. F. Adeney, the Master of Balliol, Professor Cheyne, and Professor Pfeleiderer, of Berlin.

IN our last week's notice of the reviews we mentioned the remarkable article in the *Contemporary* on "The Sirdar's College at Khartoum." The writer, who has adopted the *nom de plume* of Paterfamilias, shows by his familiarity with the improvements effected of late in our elementary education—by his remarks on school-buildings, on the "forcing system," on the disastrous effects of examinations, on methods of teaching so as to form character even more than "train the mind"—that he has fully mastered the education question. And as Paterfamilias speaks with the authority of a man of wide and varied experience gathered in England, India, and Africa, his representations should, and no doubt will, receive the most sympathetic attention of Lord Cromer; and if the writer's views prevail, it may well happen that not only the Soudan, but India, and even England will be benefited by his wise and statesman-like counsels.

THE National Church Union of Scotland held its second annual conference at Edinburgh on Friday, Feb. 3, and the proceedings have been published in a new Scotch weekly, *Saint Andrew*. The Union is composed for the most part of Broad Churchmen, and several of the papers and speeches at the conference are an ample confirmation of the view that liberal theological opinions are making rapid progress in Scotland. In a discussion on the duty of the Church to the children, the Rev. J. Mitchell, B.D., of Mauchline, said that abstruse doctrines, like many of those in the Shorter Catechism, were utterly beyond the comprehension of children, and that he would not go further than "the great simple doctrines of the Fatherhood of God, the Forgiveness of Sins, and the Immortality of the Soul." The Rev. G. D. McNaughtan, B.D., of Ardoch, read an elaborate historical essay on "The Relation of the Church of Scotland to its Statutory Creed," with the object of showing that

while the State in 1690 adopted the Confession of Faith as a Protestant document, there was no question of a formula or subscription. An attempt in 1693 to lay down a stricter formula was modified and virtually repealed in 1695, and liberty was restored; and it was the duty of the Church to-day to hold fast by the freedom to which they were entitled. A paper on "Unity" was read by the Rev. Patrick Stevenson, of Inverarity, in which the writer contended that the mind and soul must be free and fearless if there was to be any real unity among men; let the children of God's human family, he urged, live together in peace, springing from mutual respect, regard, and love. Professor Menzies, of St. Andrews, read an expository and critical paper on the accounts in the New Testament of the institution of the Lord's Supper, in which the conclusion is reached that no strict ritual is laid down, and that a large liberty of interpretation is permissible. The question of the significance of the Gospel miracles was discussed by the Rev. J. Murray, M.A., of Kilmalcolm, who held that either the belief or the disbelief in miracles is compatible with true Christianity. In view of the nature and character of these discussions, there seems no reason why the Unitarian ministers in Scotland should not be invited to attend the next annual conference.

At the annual meeting of the National Education Association held on Tuesday, Feb. 14, the report presented by the Committee was one of exceptional value and interest, and is well worth the careful study of all who take any part in the administration of our educational affairs. A careful review of the progress made during the last ten years is given; and it is noteworthy that, in spite of adverse Parliamentary majorities, and of clerical influence at Whitehall, the population of the country, under the jurisdiction of School Boards, has increased nearly 25 per cent. There were several able speeches by prominent leaders, including Lord Battersea, Lord E. Fitzmaurice, M.P., Sir John Brunner, M.P., Mr. C. Morley, M.P., Mr. Albert Spicer, M.P., and Mr. P. W. Bunting. The Hon. E. Lyulph Stanley made an eloquent plea for greater facilities for the training of teachers, without creed or test. The speakers were all in favour of universal School Boards covering suitable areas; and they held that until elementary education was properly organised, and rendered more efficient, the development of any good and adequate system of secondary education would prove a very difficult and unsatisfactory task.

Mr. GUY LEWIS, B.A. (Oxon), has been appointed headmaster of Willaston School (Barker Foundation). The school will be opened in September, 1900.

THE REV. R. SPEARS and Mrs. Spears wish to thank the many friends for their kind wishes and inquiries.

ARE you in earnest? Seize this very minute:
What you can do, or think you can, begin it.—Lord Chesterfield.

THE NEW NONCONFORMIST MARRIAGE ACT.

SIR.—The New Nonconformist Marriage Act which comes into operation in the month of April this year requires, as Mr. Manning pointed out in your columns last week, careful consideration on the part of congregations. In response to an application from the Registrar-General, circulars were forwarded to all the churches in England and Wales whose names appear in the "Essex Hall Year Book" for the current year, inquiring whether or not the congregation desired to take advantage of the Act. 142 congregations have replied in the affirmative, 59 in the negative, 34 were undecided, and 50 have so far sent no reply. A summary of the replies has been forwarded to the Registrar-General at Somerset House, along with a marked copy of the "Year Book."

The "Essex Hall Year Book for 1899" contains the principal sections of the Act, and also a lucid statement explanatory of its provisions by Dr. Tyssen. The solicitor of the British and Foreign Unitarian Association, Mr. Howard Young, has been consulted, and he points out that for congregations the essential features of the Act are:—

1. The appointment by the trustees or the "governing body" of the authorised person.

2. The absence of any provision declaring that a marriage actually solemnised shall be good notwithstanding any defects in form.

No definition is given in the Act of the expression "the trustees or other governing body" of the registered building, but these are the persons who have power to certify to the name and address of the person or persons authorised for the particular registered building. As Dr. Tyssen points out, the trustees of Unitarian chapels have usually no governing power, but simply hold the structure vested in them on certain trusts. Usually the affairs of the congregation are managed by a committee appointed by the congregation, and it would seem that this committee is the body specially indicated. But the Act is ambiguous, and having regard to the absence of the provision as to the validity of marriages above referred to, it would seem to be the safest course to have the authorised person appointed by (1) the trustees, (2) the congregation, and (3) by the committee, and then call upon the Registrar-General to supply the requisite marriage register, books and forms. That official has apparently no power to determine the validity or otherwise of an appointment.

The advantages of the Act are supposed to be (1) the raising of the status of Nonconformist ministers; (2) the saving of the attendance of the Registrar at Nonconformist marriages, and the occasional inconvenience caused by his appointments clashing; and (3) some saving in the fees.

The fees will first be reduced from 7s. to 6s., and then to 2s. at the end of ten years, or on there ceasing to be in the district a Registrar of Marriages appointed before the passing of the Act. The disadvantages to a congregation where marriages occur only occasionally apart from the point as to the uncertainty in the validity of marriages, are (1) the necessity for re-appointing the authorised person when

changes of ministry take place (or in case of illness or absence of the minister, though it should be pointed out that the Act does not say that it is the minister who has to be appointed); (2) the necessity for a quarterly report as to marriages or absence of any celebrated during the quarter; and (3) the probable necessity for providing a safe or other place of security for the books.

It is very doubtful whether it will be wise for any small congregation to adopt the Act. The marriages at several chapels are so few, and the risk and trouble are so great, that it may be the wiser course in these cases to leave registration in the hands of the public official as at present.

W. COPELAND BOWIE.

Essex Hall, Feb. 15.

FLOWERS OF THE FIELD.

Suggested by a Sermon of the Rev. Stopford A. Brooke: "Consider the Lilies."

Not only those who toil with loving hand,
Lending their mighty strength of heart
and will

From off the weary shoulders of the land
To lift the burden of our human ill—

Not only these are blest. A blessing still
Rests on the flower-lives, which, fair and
bright,

Earth's darkest corners with their
radiance fill.

They blossom silently, and scent the night
To cheer those toilers while they wait the
coming light.

Take comfort, ye whose footsteps fate has
bound

To falter feebly in a narrow space.

There's beauty in the simple daisy, found
Beside life's dusty highway. In its face

We see the love of God. By His good
grace

There may grow up within a sad sick room
The glory of a gracious flower-place,

Where we forget the world's despair and
gloom,

Inhale the peace that breathes around like
sweet perfume.

And when our eyes gain clearer sight at
length,

It may be we shall see these wayside
flowers

Have been the secret of that noble strength
Which those fought with who strove

'gainst evil powers,
Who worked all through the scorching
noontide hours.

By such strong souls our bulwarks have
been made,

But in the sod beneath their lofty towers
Lilies and violets bloom in fragrant shade,
And the great king of old was not like
these arrayed.

February. THEODORA MILLS.

FOR some time past several copies of the *Christian Register* have been forwarded to Essex Hall, and these copies have been distributed to ministers and others. For the information of those who desire to subscribe for the paper, we are asked to point out that the cheapest and most expeditious way is to order direct from Mr. G. H. Ellis, 272, Congress-street, Boston, U.S.A. The cost is two dollars, or 8s. 4d.

JEREMY TAYLOR, AND THE
GOLDEN GROVE.—I.

ONE of the classics of English literature—at least in its religious expression—is a little book which was intended to serve but a temporary use, and yet which lives on, cherished as a precious thing by its possessors. Its title is a rich, suggestive one. A manual of prayers, and holy thoughts, and wise resolutions, it is called the “Golden Grove,” and in its very name seems to lead us into a calm and beautiful retreat, a walk beneath the trees whose leaves are golden with the sun that shines upon them. When afterwards we learn that the sweet name arose from a noble mansion in Wales, it is but natural that one still clings to the first impression, preferring that subtle odour of the tall avenue, the sun, the glowing leaves, the peacefulness. For, after all, these things were part of the life that Taylor lived in that Welsh home of his: they were beauties that existed all about him, and added their own magic of symbolism to the title he would choose for his book. That tiny volume (mine is only a third edition, 1656) would go out on its first venture into a world of strife and bitterness, an age of fiercer passions, perhaps, than England was ever again to know; and into this air of hot contesting, worldly scheming, and hatreds, would come a voice that called its hearers back to the secret dwelling-place of peace. Surely it was to invite men to a Golden Grove indeed.

He who sent forth the little book was one who had known strange chances and changes in life. He was no placid anchorite, self-exiled, choosing solitude, hating the world. He loved the world, with all it means for a keen and clever mind, and a large heart. He had used it, gained from it hours of delight, prized its honours, and was still ready again to enter its charmed circle. But all through its eager busy days, its hopes, realisations, disappointments, he had never forgotten that it is not the highest service of man. As courtier he had still remained a minister of God. And now from his enforced loneliness he could speak with the persuasion of one who has had experiences. It is only the deeply-versed scholar of the Christian life who has discovered, as Taylor says, that “there are many secrets of religion which are not perceived till they be felt”; so that when he speaks of the needful virtues of a true man, of the power that lies in deep religious convictions, or of the supreme helpfulness of reliance on God, this ex-chaplain of the court, this friend of the rulers of the Star Chamber and Court of High Commission, told of that which he knew. The comfort, the support, and the guidance of the faith and conduct he taught were the genuine experiences he himself had known. This, I believe, will strike everyone who reads the “Golden Grove,” remembering the chief events of Taylor’s life. The sincerity of the man, his full fount of devout life, are plainly shown in this simple volume, for we miss throughout the highly decorated style, the fanciful images, the exuberant, almost tropical, foliage of seventeenth-century words that distinguish, say, some of his sermons and most of his “Holy Living.” In the “Golden Grove” matter is everything, form is nothing. Though he strikes off many a fine and telling phrase, he by no means gives the reader any impression of intent

to do this, as is sometimes felt in his writing. He is just an earnest minister of religion, who fears that the age is too filled with political strife to leave much room for devotions, and who is determined to give those who would lead a Christian life—and especially the younger generation—the best help he can. No reliable catechism, which is at the same time very brief, exists; the young, tired of the lengthy exhortations, miscalled prayers, are forsaking the habit of prayer; and that personal guidance in the religious conduct of life, which is the highest power of the ministry, is so generally neglected for the more popular field of preaching to the crowd, that Jeremy Taylor decides to prepare a book which shall help to supply these wants.

He was well qualified to undertake such a task. He was a scholar who by his own energies had succeeded in attaining a high place in the world of his day. Born in Cambridge in 1613, the son of a barber there, he worked hard, won scholarships, toiled through Caius College, and gained his M.A. by the time he was twenty. Ordained soon after, he gave himself to the work of preaching. He realised the power of the pulpit and was not slow in using it. Style, energy, and a handsome presence helped the warm devotion of the preacher in his work, and he speedily became known as a man of promise and power. Looking into Lombart’s engraving of him, the kindly yet strong glancing of the eyes almost seems as though they could move now with the fire of passionate enthusiasm. Small wonder that Laud, soon to be Archbishop of Canterbury, should speedily settle on securing that young man: he would be highly useful in the struggle that was drawing nearer every day: such a defender of the Church of England, so fine an expounder of her principles and her ideals was rare indeed to find: he must be encouraged. It was just a chance, as we should say, which brought young Taylor up from Cambridge to preach at St. Paul’s Cathedral for a friend who had, unexpectedly, another engagement; but it drew the new preacher away from his quiet and meagre fellowship, and brought him into the first circle of the land. Chaplain to Laud himself, Taylor soon became a Chaplain-in-Ordinary to the King, and, by Laud’s influence, was made a Fellow of All Souls’, Oxford, against the constitutional usage. Afterwards, by the publication of a book which pleased the King, he was given the degree of Doctor of Divinity, Oxford acting in obedience to the Royal command; and when the Civil War broke out, the young divine was immediately created Chaplain of the Forces. This was an honour, but, like many of Charles’s honours, a costly one. For the living he held was sequestered, and the small estate he owned taken by authority of Parliament. As the war progressed his fortunes sank lower and lower, until at length he was taken prisoner by some of the Cromwellian troops, and for a time was in danger of losing his life. Happily an escape was given him, and he sought refuge with his friend the Earl of Carberry, whose seat, Golden Grove, in Carmarthenshire, was henceforth for years Taylor’s home. Here he opened a school for preparation for the Universities, though small result came of it. Here he became closely acquainted with Rachel, afterwards Lady

Russell, who in 1653 had married Lord Vaughan, the Earl’s son; and readers of her grave, interesting letters will find very many signs of the influence of Jeremy Taylor during those formative, impressionable years of the brave lady’s life. At Golden Grove, too, were written all of his famous works, except a few separate sermons. From that home are dated the “Holy Living,” the “Holy Dying,” the “Liberty of Prophesying,” the two series of “Sermons for the Christian Year,” the “Life of Christ,” the “Ductor Dubitantium” (“a moral demonstration” of Christianity, called forth by contact with Lord Herbert of Cherbury, and considered by Taylor his life’s best work), and the volume which is named at the head of this paper. It was a haven of peace for him, a time for quiet thought, of which, when he wrote the “Liberty of Prophesying,” he said in his dedication: “In the great storm which dashed the vessel of the Church in pieces, I was cast on the coast of Wales, and, in a little boat, thought to have enjoyed that rest and quietness which in England I could not hope for. Here I cast anchor; and—thinking to ride safely—the storm followed me with so impetuous a violence that it broke a cable, and I lost my anchor. And here again I was exposed to the mercy of the sea, and the gentleness of an element that could neither distinguish things nor persons. And but that He who stilleth the raging of the sea, and the noise of His waves, and the madness of His people, had provided a plank for me, I had been lost to all the opportunities of content and study. But I know not whether I have been more preserved by the courtesies of my friends or the gentleness and mercies of a noble enemy.”

This was the only peaceful time of his life. It had its shadows. His dear friend, the Countess, died soon after his settlement, and later he was to feel that terrible blow to his high royalism—the execution of King Charles. But compared with what had gone before and with what was yet to come, it was a time of quiet and enjoyed activity. Afterwards he was to have trying experiences. He was to go to Ireland, to be attacked by the Presbyterian “triers,” to be most vigorously accused for such “Popish superstitions” as the sign of the cross used at baptism, and generally to have his life made a misery to him because he was such a convinced Episcopalian. Then, when brighter days came for the royalists, when he had signed the petition to Charles II. to return, the reward that came to him was a bishopric—not in the England he loved, but in the Ireland he hated, and in that very district of it which had already witnessed his discomfiture. The vexed years were to go by, spent in conflict with those Presbyterians whom he and others, by refusing to recognise as a “body,” slowly forced into an alliance which has produced the “loyal” Presbyterians of Ulster. In vain would he petition friends in England to secure him translation to an English bishopric. He was to die in Ireland, after reaching the depth of a man’s possible sorrows—the loss, one by one, of all his children.

It was a sad and vexing time that lay before him as he wrote his works at Golden Grove, but hidden from him mercifully in the years, so that he could write on with the happiest peace of mind. His literary as well as his religious powers

found and kept a gentle, restful way, and his books often suggest to us, as we read them to-day, that they were written for a leisured class and age. But there is one key that he himself gives us, in the "Golden Grove," which unlocks the meaning of his life's serenity amid all the turmoil of circumstances—he lived for God. Sacramentalist in theory as he was, staunch Episcopalian, ardent Anglican, he yet cared most for the great things of God, those realities which exist without the need of creeds or ceremonies—the soul's own high communings. "Give me a love to Religion, an unwearied spirit in the things of God," he prays. Advising the young, he says: "Make religion the business of your life, your study, and chiefest care, and be sure that in all things a spiritual guide take you by the hand." So that in all things, even in the chance conversations of friends, the thought of God, the sense of His presence, shall be ever acknowledged. "Entertain no long discourses with any but if you can bring in something to season it with Religion: as God must be in all your thoughts, so, if it be possible, let Him be in all your discourses, at least let Him be at one end of it: and when you can speak of Him, be sure you forget not to speak of Him."

Whatever else be said or thought of Jeremy Taylor, we shall get little good of his book, the "Golden Grove," unless we are prepared to find in it the self-revelation of one who, in a troublous and worldly age, lived in close and intimate communion with the God and Father of us all.

EDGAR DAPLYN.

A CIRCULAR has been issued by the officers and ministers of the two Liverpool Domestic Missions announcing a Conference of those interested in domestic missions to the poor, to be held at the Domestic Mission, Mill-street, Liverpool, on Tuesday and Wednesday, April 18 and 19 next. The work of the domestic missionary is one of the most powerful agencies for good that exist in our midst, and it is felt that an interchange of views with regard to methods adopted by the various missions, and the relations between these and other agencies working in a similar direction, cannot fail to be of benefit and really helpful to those who are face to face with the same problems. The missionaries and the committee of our domestic missions throughout the country are cordially invited to co-operate, and it is hoped that as many as possible of the supporters of the missions and other friends will attend, in order to ensure the success of the Conference, and lead to future gatherings of a similar character. All communications as to the Conference should be addressed to Sir John T. Brunner, Bart, M.P., President of the Liverpool Domestic Mission, Mill-street.

RELIGION is not served by exasperating, but by composing, the minds of men.—*Benjamin Whichcote.*

To forgive our enemies, yet hope that God will punish them, is not to forgive them enough; to forgive them ourselves, and not to pray to God to forgive them, is a partial piece of charity.—*Sir Thomas Browne.*

LITERATURE.

RELIGION IN GREEK LITERATURE.*

THIS volume of nearly four hundred pages—"a sketch in outline"—is a part of two courses of twelve lectures delivered on Professor Campbell's appointment to the Gifford Lectureship of the University of St. Andrews, after his retirement from the Greek chair. Feeling that "recent researches into the culture of prehistoric times have tended rather to obscure the abiding interest of the age of classical literature in Greece," the Emeritus Professor seeks to "emphasise the element of religious feeling and reflection which pervades that literature." It is not the fault, perhaps, of ancient times that they appear to us so often as "dry antiquity." They are so helpless and so much at the mercy of the younger generations. But "dry antiquity," once bald of facts, seems at length, like Elisha, to have its revenge, and now "the crowding of new facts," like a troop of bears, seems destined to swallow up the judgment of the younger generations. It is the faith, however, of the Professor that, if "in the future, thought should keep pace with knowledge," all will be well, and he himself sets a commendable example of not presuming to let a mere array of facts mislead us, or to suppose that we possess more than we do, or to draw conclusions on behalf of pet theories from silence, filled in by any facts we please. The "argument from silence" he shows over and over again may be highly fallacious, and that what, for a given theory may have seemed a golden silence, may after all turn out to be ironic, and upset the gravity of the theory. "The air is full of generalisations gathered from a wide and various field, many of which may serve to guide and enlighten observation, but none of them can be regarded as exhaustive." "Our materials for constructing an image of prehistoric Hellas, although more abundant than what lay before Thucydides, are fragmentary in the extreme." "All is conjectural, but to let one's fancy play about the chasm of ignorance may at least serve to counteract the fallacy of supposing that times of which we know nothing were necessarily vacant of activity or altogether rude." "Many items of folklore demonstrably more primitive than anything in Homer make their appearance first at a later stage of Greek literature. That is only another proof of the fallaciousness of the argument from silence." "We know more of Greek life at Naucratis in northern Egypt in the sixth century than our fathers did, but our knowledge is still tantalisingly imperfect." "Our aim, however, will be to deal as far as possible with facts obtained at first hand, and to abstain from filling up with mere guess work, however plausibly supported, the gaps of knowledge." From all of which and much else, we come to the healthy conclusion that what we do not know is obviously not knowledge, and to fill in the vacuum with assumption is in most cases clearly presumption.

Perhaps in addition to the vast stores of knowledge set before us in this book, all worked up from the raw material into

a tolerably sound fabric of religious conclusions, we are most indebted for the Professor's preliminary raid on time-worn formulas, as a necessary preparation for taking a wider, fuller, and more complex view of "the Hellenic contribution to the spiritual inheritance of humanity." "What, in a religious sense," asks Professor Campbell, "are we to understand by the Greek spirit? That is the question to be solved." "At the very threshold he sweeps aside some superficial and rhetorical commonplaces. Civilisation owes its law to the Romans, its religion to the Hebrews, and its beauty to the Greeks. So the formula runs. The Greek race, as a modern poet hath either said or sung, was "simply intoxicated with beauty." This is shown to be not only partial, but almost as misleading as another impression, that the Greeks excelled other races in "the power of enjoying life," of taking things lightly and not seriously. It is shown to be "a strange perversion, and ludicrous when applied to the fifth century B.C." And Professor Campbell deals similarly with another current formula, that the Greeks are the type of pure reason. "Not Pheidias now, or Polycleitus, but Aristotle is the prominent figure, 'the master of those that know.'" He points to the seventh century with its vague mystical yearnings and unreasoning emotions. And so likewise as to Greek "serenity" and Greek "moderation." The periods of Hellenic culture considered are:—

1. The prehistoric age, vaguely described as Mycenaean, of which we know very little, but of which scattered hints have lately been gathered by archaeological investigation. It was, in fact, the bloom of an advanced civilisation which had a very real existence whether to be called Achæan, Danaan, or Pelasgian.
2. The Homeric age, the product of this Achæan culture, transferred to the coasts of Asia Minor.
3. The growth of the great cities, and the first rise of philosophy in the sixth century B.C.
4. The period following the Persian war. The Attic genius takes the lead, while a wider Hellenism is reflected in the histories of Herodotus.
5. The development of philosophy, chiefly on Athenian soil. Intermingled with considerations of time, are considerations of race and locality.

Well, "my narrow leaves cannot in them contain the large discourse." The treatment is prolific in facts, prolific in suggestions, and the conclusions seem to depend on their own premises, and lead step by step to the broad and deep foundations of Socrates, and to the magnificent moral and religious structure raised loftily by Plato upon them.

The Greek religious world is the Professor's oyster, which he with the sword of the spirit has opened, and we find in Plato's thought of God, the world, the soul, and immortality, the Greek religion culminating, lying like a rich pearl in an iridescent shell, and we partly see and partly divine the points of origin, the process of growth, and behold the solid and the beautiful, rounding into shape out of the formless and the void, at the instigation of vague or keen disquiet, into yearnings, thoughts, reasonings. The inner spirit of the book, its "motif," as it were, may best be indicated by a short

* "Religion in Greek Literature." By Lewis Campbell, M.A., LL.D. Longmans, Green and Co. 1 vol. 15s.

passage or two from the outset and the end. "It is not the timber," says Aristotle, "that makes a fabric, but the principle of carpentry." Professor Campbell points to the same divine origin for the Greek as for other religions, and notably Christianity. "What I desire to emphasise is," he says, "that in all this, for one who believes in a supreme wisdom and goodness—in other words, in a God of righteousness and truth—there is much which he cannot fail to recognise as of divine origin. The correspondence between the living pattern set before the Christian and the ideal of a perfect life, as conceived by Plato, is an argument that both are real." And his "endeavour has been to understand what the religion of the Hellenes was to that people themselves in its earlier stages, while they were still a people, and rather to hint than to explain the manner in which the religious experiences of that unforgettable past, the higher mind of Hellas, may still be profitable amidst the complex and conflicting circumstances of a radically altered world, 'for doctrine, for reproof, for correction, for instruction in righteousness.'" There is a deep tone of fresh present-day actuality given to the book, as of one writing from experience, and not only from a Professor's chair. Goethe has said: "People talk of the study of the Ancients, but what does it mean, except that we should look at the real world and strive to express it, for that is what they did." In such a spirit, in this book, have the Ancients been studied. It is not a history of "dry antiquity." "In answer to one who remarked, 'My chief desire is to leave the world a little better than I found it,' the late Lord Tennyson replied, 'My chief desire is to have a new vision of God.' . . . Another thinker of our time once said: 'The deepest want of our age is to have a new definition of God.'" "The acceptance of each new form of belief implies that our predecessors were mistaken, and if we look back far enough their leading thoughts assume an air of grotesque or even repulsive absurdity. However firmly we may rely upon our convictions, there is something in this discovery which is not comforting, and is apt to shake the foundations of religious belief." Such is the outset. At the end are the significant and hopeful words: "We are still far away from the 'new definition of God,' of which I spoke in the beginning of this volume, and the 'vision' is still shadowy and evanescent; yet if in the future thought should keep pace with knowledge, and the crowding of new facts should not weaken judgment, it may be that both the vision and definition may be simpler, more comprehensive, more far-reaching than anything mankind have hitherto conceived."

Through the tortuous courses of time, race, and locality the style keeps its even tenor—a fine example of the virtue of "animated moderation." Every now and then this even flow curves into a ripple and even sparkles with a momentary crest of a graceful and illuminating phrase. "The flower of the old mythology could not but fade, for it was a child of the twilight, and too fragile to endure the full light of awakening reflection. But beneath that many-coloured exuberance were the germs which I have tried to indicate of substantial thought—ideas which gradually came to ripeness in bold and reverent minds, eagerly persevering in the search

for truth." To take one more example: "It has been sometimes said that religious music is the euthanasia of dogma; the Euripidean poetry may be similarly described as the euthanasia of mythology." But long before its euthanasia there were signs that polytheism, or rather that "luxe de croyance," mythology sat lightly on its believers, as this quaint story would indicate. "The altercation between Themistocles and the people of Andros is a late example of the activity of mythological fancy in its lighter and more fugitive manifestation. When he sought to requisition them for supplies, he said that the Athenians came in fellowship with two great gods—Persuasion and Compulsion. They replied that Athens seemed to be fortunate in her deities, but the people of Andros were less fortunate, since they had two worthless deities that ever haunted their land—namely, Poverty and Inability—wherefore they could not give." It is pleasant to perceive the normally human thus surging up through the mere seaweeds of polytheistic fancies and covering them with an Attic salt wave of pure ablution, like a sedate and sunny childlikeness breaking through childish make-believes.

E. L. H. THOMAS.

THE EVANGEL OF JOY.*

THIS dainty booklet is especially welcome to those who are already acquainted with Miss Gibson as a powerful and passionate poet. Here, in a calmer mood, she gives us precious gems of thought; and yet, in their lustre, we can realise the fires of emotion, the storm and stress of experience, by which they have been fashioned and purified into their chastened beauty. The soul capable of this restrained and matured wisdom has not, indeed (to use the author's own words), been "clay in the hands of circumstances, but has seized circumstances to mould them to the will." Over and over again we are stimulated by the Gospel of the victory of a strenuous character over all the force of Destiny; Destiny can take much and destroy much, but there is one thing it cannot do; the Soul, in its impregnable fortress of moral endurance and spiritual vision, is able to defy the assaults of time and change. The "small troubles of life," which so often tend to disintegrate our strength, must not absorb the divine function of Grief; for (and the quiet sentence is the condensation of profound truth) "*Grief was given thee for a nobler use.*" How the mystery of suffering, as we call it, is instantly solved by the utterance of the words "Love" and "Sympathy":—"Though Love come but to thee bearing the gift of suffering in his hands, and leaving it with thee, straightway vanish, take thou the gift thankfully, and hide it in thy heart." "Complain not if thou suffer: only through suffering canst thou gain the gift of a perfect sympathy." Then, how exquisitely are the consolations of God enumerated on page 13, in a passage too long to quote, where the Divine messengers to the weary soul are described as "Holy Sleep," the "Angel of the Dawn," the "Angel of thy Gift," the "Voice of the Singer," the "Mind of the Mystic," the "Eye of the Painter," the "Soul of the Poet," the "Skill of the

Graver," the "Hand of the Babe": that last culminating touch is significant of the *Erwigeweiliche*, which pervades the whole of this Evangel as a spiritual atmosphere. One more extract we must give as evidence of the author's large sympathy for all religious forms that sustains faith in the Ideal:—"Cherish thy dream, whatsoever it be, so that the world have no power to intrude on thy solitude—whether it be a vision of Christ and the saints, a carefully planned utopia, a scheme of democracy, the meeting of thy soul with the Beloved." To many of us this beautiful little work will be an incentive and a help to cherish our best and noblest dreams.

FRANK WALTERS.

THE NEW WORLD.*

THE current number of this most valuable quarterly is rich in varied interest. It is, perhaps, natural that at the present juncture of affairs in the United States the first place should be given to an article on Imperial Democracy, pleading that Colonial expansion is not the true destiny of the States. This is followed by a memorial article on the late Principal Caird, by the Rev. R. M. Wenley, describing the profound influence he exerted for the liberalising of religious thought in Scotland.

The alteration wrought by Caird might be summed up by saying that it was a passage from a *theological* unity, believed to rule from on high and worshipped afar, to a *natural* unity, *known* to be closer than breathing, nearer than hands and feet, and revealing itself in every soul as a cooperant part. . . .

Caird led Scotland—all unconscious—to abandon a theological for a historical standpoint. But when history turns out to be another name for the self-revelation of Deity, the transition loses half its difficulties and all its terrors.

The Rev. J. W. Chadwick writes on "Religious Ideals and Religious Unity," and in an article entitled "*Harnack versus Harnack*," the Rev. W. B. Smith examines the actual results of the great critic's most recent study of the New Testament. When Harnack's "*Chronologie*" was published, it was welcomed triumphantly by the upholders of the traditional view of New Testament history, especially in this country, as being a confession that the labours of the Tübingen critics and their successors in Holland and elsewhere had been proved to be futile, and that the traditional view was once more established as practically correct. This, Mr. Smith shows, is the impression that may be gathered from Harnack's *Preface*, but if the work itself is carefully examined it is found to be very far from the truth. On the crucial question of the Fourth Gospel Harnack's position is that it is not of apostolic authorship, but is the work of "John the Presbyter," who also made the Christian revision of a Jewish apocalypse, which we have as the Book of Revelation. With regard to the Epistles of James, Peter, Jude and Hebrews, he also denies the apostolic authorship, and in the Pastoral Epistles finds only scanty Pauline fragments. It seems, therefore, that he has little comfort to offer to any orthodox critics who read beyond the Preface of his book.

* *The New World: a quarterly Review of Religion, Ethics and Theology*, Vol. VII, No. 28, Dec., 1898. Boston: Houghton, Mifflin, and Co. London: Gay and Bird, 22, Bedford-street, Strand. Price 3s.

* "The Evangel of Joy." By Elizabeth Gibson. Grant Richards. 1s. net.

The articles on "The Religion of Mr. Kipling," "Adin Ballou and the Hopedale Community," and "Nanak and the Faith of the Sikhs," are full of interest. Professor Carroll Everett's article, "Beyond Good and Evil," is a masterly study of the strange and unexhilarating philosophy of Friedrich Nietzsche, showing in conclusion that the world of which Nietzsche speaks as being beyond good and evil is rather below this distinction than above it, being that of the savage, in whom the moral ideal has not yet been created, and that his point of view is practically identical with that of the robber-baron of the Middle Ages. It was Christianity which made the real transformation of the world's estimates, pointing to a realm in which the moral law is fulfilled in love.

The remaining article is dated not from across the Atlantic, but from Oxford, and is by the Rev. J. Warschauer, now minister of the Oakfield-road Church, Clifton. "Paul and the Jerusalem Church" is the subject of this extremely able and suggestive article. It is an examination of the relations which subsisted between Paul and the elder apostles, and is a plea for a higher estimate of the work and aims of the latter, who in the New Testament records, and still more in popular estimation, have been cast so much into the shade by the greater brilliance and success of the apostle of the Gentiles.

Mr. Warschauer deals first with the difference of policy and method which separated Paul from the Church at Jerusalem, and then with the difference of doctrine. The position he takes up will be gathered from the following passage:—

We must apologise to the popular view of history for crediting these men [the apostles at Jerusalem] with motives other than reactionary, and designs containing a spark of that idealism which had irradiated the life and teachings of their Leader; nevertheless, we hold it to be a not improbable suggestion that they did, as a matter of fact, cherish such designs; that these were in harmony with the aspirations of Jesus himself; and that they might have been largely successful but for the interference of Paul. And since we have, contrary to our promise, ventured into the umbrageous realm of the might-have-been, we will go on to add that but for this circumstance the efforts of the Jerusalem Church might very well have resulted in the establishment of a widely-successful Christianity which would have included the race of Christ himself. That it would not have been the Christianity of Paul is true; on the other hand, it might have been nearer the Christianity of Christ. Whether the actual course events did take should be deplored, or whether it furnishes us with cause for rejoicing, is not a question with which we are here concerned, nor is it one which seems capable of solution.

At the end of his article, however, Mr. Warschauer admits that "the Palestinian ideal of a reformed Judaism was but a poor one compared with that of a world-wide Christian Church," and that "the elder apostles were not endowed with the splendid vision of Paul." It is an article worthy of the most serious attention, especially as it enforces the plea of Mr. Montefiore's Hibbert Lectures regarding the significance of "the Law" in the religious life of the Jews.

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. S. A.; A. C.; F. E.; S. F.; D. L.; C. R.; H. S. S.; A. D. T.; J. W. Only letters signed with the full name of the writer can appear in our Correspondence column.

OBITUARY.

MRS. T. SMITH OSLER.

ONLY last year we recorded the passing away of the last surviving sister of the late Rev. John James Tayler, and now we have sorrowfully to announce the death at Hampstead on Saturday, Feb. 11, of his only remaining child, the devoted companion of the greater part of his honoured life, and since his death, the wife of Mr. T. Smith Osler. One other daughter died in infancy, and an only son, Mr. John Hutton Tayler, who greatly distinguished himself at college, and had just entered on a career of promise at the Bar, died in 1854, at the age of twenty-seven, to the unspeakable grief of his parents. Mrs. Osler was their eldest child; born May 3, 1826, at Manchester, in the early days of Mr. Tayler's ministry at Mosley-street Chapel, before its successor Upper Brook-street Church was built, and while the Rev. John Gooch Robberds was at Cross-street Chapel. Only for one year was the daughter separated from her parents, and then no further than a school in Liverpool. The early years of her womanhood coincided with the golden days of the *Prospective Review*, when the four editors, the Revs. James Martineau, John Hamilton Thom, Charles Wicksteed, and her father, held those delightful meetings for the planning of their work, which Dr. Martineau has described in his Memorial Preface to the last volume of Mr. Thom's sermons. The meetings were most often held at Mr. Tayler's house in York-place, because Manchester was mid-way between Liverpool and Leeds, and in the volume of his letters, subsequently edited by Mr. Thom, will be found other references to their vivid interest and happiness, of which the young people also had their share.

Miss Tayler moved with her parents to London in 1853, when Manchester New College, of which her father, who was Professor of Ecclesiastical History, became Principal, was established at University Hall. They lived first in Woburn-place, and from the summer of 1861 at the Limes, Rosslyn-hill, Hampstead. There Mrs. Tayler died in the following February, and father and daughter were alone for the remaining seven years of his life. In the summer of 1868 she shared with him that memorable journey to Transylvania, when he attended, at Thorda, the celebration of the 300th anniversary of the Unitarian Church of that country. In May of the following year Mr. Tayler died, but the house which had received the consecration of his beautiful and gracious spirit remained his daughter's home to the last, during all the years of her married life, in which the friends of a younger generation learned to know through her that same pure influence of the higher life.

In 1876 Mrs. Smith Osler re-issued the second edition of her father's "Retrospect of the Religious Life of England," enriched by an introductory chapter by Dr. Martineau, dealing with later developments since 1853, the year of its publication; and in 1877 she also published a last series of his sermons, keeping the title of the earlier volume of "Christian Aspects of Faith and Duty."

We must not touch upon the intimate sorrow which this departure inevitably brings, but within these memorial words there is a peculiar tenderness and rever-

ence which cannot be uttered, in bidding farewell to one whose life was so rich in the highest interests, and so closely linked with the most sacred associations of our religious community.

The funeral service was held at Rosslyn Hill Chapel on Friday morning, followed by the interment at Highgate Cemetery.

MRS. HOWARD BLYTH.

MRS. HOWARD BLYTH, whose death, at the age of seventy-five, took place in Edinburgh, on the 6th inst., was the youngest of the five daughters of Robert Brittain Blyth, of Birmingham, who, early in the century, settled in Edinburgh, when he married and brought up a large family. Although, under the influence of the mother, the religious atmosphere of the home was strictly orthodox, Hannah Blyth early showed her independence of mind by attending, as quite a young woman, the Unitarian chapel, of which the Rev. George Harris was then the minister. In 1846 she was married to her cousin, Howard Blyth, whom she accompanied the same year to Australia, where, on a farm near Adelaide, they made their home for the next ten years, returning to Edinburgh in 1855. George Hope and William Smith were at that time leading members of the Unitarian Church, then under the ministry of the Rev. John Gordon, and Mr. and Mrs. Howard Blyth were welcome additions to the congregation. Though shrinking from anything like publicity—indeed, she strongly disapproved of the "new woman"—Mrs. Blyth, by her cultivated understanding, her profoundly sympathetic nature, and the moral earnestness which she infused into all her conversation, exercised an influence for good over a wide circle of friends and acquaintances, by whom her loss will be deeply mourned. The Rev. R. B. Drummond, who conducted the funeral service (after the Scottish fashion) at the house of the deceased, on the 9th inst., said "that she was one in whom strength of character and a high moral sense were united in a singular degree with amiability of temper and kindness of disposition. As the wife, the mother, the valued friend and adviser, she whose loss we mourn had adorned every part. 'She opened her mouth with wisdom, and the law of kindness was on her tongue.' All through her life she had set a fine example of fidelity to conviction and the disinterested love of truth, and her influence in the circle of her friends was ever exerted for whatever things are honest, just, and of good report." She was laid by the side of her husband, who had predeceased her by about a year and a-half, in the Grange Cemetery, in Edinburgh.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homoeopathic Chemists, London."

THE CHILDREN'S COLUMN.

"She openeth her mouth with wisdom; and in her tongue is the law of kindness."—Proverbs xxxi. 26.

THAT is a good verse to remember, and it is the second half of it I want to talk to you about. "*In her tongue is the law of kindness.*" It is taken from the description of a good woman, with which the Book of Proverbs ends. She is very diligent and prudent, and looks well after her household; she is up early in the morning, and while she works herself sees that others are not idle. "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed; her husband also, and he praiseth her, saying: 'Many daughters have done virtuously, but thou excellest them all.'" Most beautiful of all is the verse: "Her children rise up and call her blessed." And next, I think, come the words I want you specially to remember and think about: "*In her tongue is the law of kindness.*"

Perhaps you think it is no very great praise to say a person is kind, and speaks kindly—that it is easier and more natural to be kind than unkind.

But wait a little, and think of all that it means, and then, perhaps, you will agree that it is not so very easy after all.

To be always kind you must have self-control. That means keeping our bad temper in check, like holding in a fierce horse with a bridle, not letting angry words break out, crushing down all mean thoughts, all selfishness and jealousy, never letting our lower nature get the upper hand. Until we have done this, and gained real control over ourselves, we cannot be sure of being always kind, and the law of kindness will not be in our tongue.

So you see at once it is not very easy. But those who fight bravely this battle between good and evil grow stronger and better able to do the work God asks of us all. It is strong character that helps most of all, and strong character is gained by always trying, and striving after what we know is good.

Well then, if you are provoked, always try to keep control over yourself; keep back the angry words that are so quick to come. Instead of answering back, hold yourself in, and you will be surprised how soon the anger is all gone, and what seemed such bad temper in the others is gone too.

There is a story about a wise priest in Ireland that I should like to tell you. He lived in a village where there was a very quarrelsome couple, and one day the wife came to him and complained bitterly of the miserable life she led because of her husband's bad temper. She could bear it no longer, and she begged the priest to help her. He listened quite seriously to her story, and then going to a cupboard took out a bottle, which he gave her. "My good woman," he said, "take this bottle of holy water, and every time your husband gets into a bad temper, take a spoonful of it, and *keep it in your mouth for five minutes.* You will find that he will soon be cured."

The woman thought it very strange, but she promised to do what the priest told her; and it was not long before she came back full of gratitude, saying that

the water had a wonderful effect, and that her husband was getting quite good-tempered.

Of course you see what had happened. There was nothing special in the water, but when it was in her mouth she could not answer back! And you might do worse, when you are provoked, than think of that story and keep your mouth shut. Very soon you will learn to be thankful indeed that you are getting such control over yourself, and helping others also to keep from bad temper.

Then to be always kind we must learn to be thoroughly unselfish, ready to give up our own will, and think more of the pleasure of others than our own. That seems hard at first, but it is really the selfish people who are most miserable, and the happiest are those whose first thought is for others. You can always find ways of being unselfish, in doing unpleasant duties, which no one else wants to do, in giving up some pleasure to another; but it must be done with a bright and cheerful face, not to make others uncomfortable by letting them see you are giving up to them. That is the true unselfishness, and it will give you greater happiness than any selfish pleasure.

And again, we must be thoughtful and sympathetic. So often we say and do things that hurt other people, and our only excuse is: "I didn't mean to hurt her," "I didn't think he would mind." No, it was just thoughtlessness; but it is sad to think how much pain and misery is caused by want of thought. So remember to be thoughtful, and to have sympathy with others—that is, *feel with others*; think how they will feel and what they will like.

A poor woman in a workhouse once told me how dreary her life was, and then she said how eagerly she always looked forward to the visit of the Master of the workhouse. I asked whether he came often, and she said: "O, no, he's too busy, and he never has time for more than a word or two with you, but what he says, he says in such a kind way, it quite warms your heart." It made me think how much can be done by a few kind sympathetic words, how easy they are to speak and how often we neglect to say them. It made me wish that we were all more thoughtful and cared more to do our part to make sunshine in the world.

Now do you see how much goes to make real kindness—self-control, unselfishness, thoughtfulness and sympathy. Only when you have learnt to have all these will the law of kindness be in your tongue, because it will be in your heart. But do not think it is too much to ask, and too difficult. Begin at once, and every step onwards and upwards will give you a new happiness. Remember, it is God who asks it of us, and He helps us when we try, because we are His children. E. M.

LET nothing issue from your mind until it has been steeped in love. Let tender mercies be over all your works. That is the meaning of "courtesy," as used in the Scriptures—loving-minded, everything bathed in love. Now, I think you will see with me what a terrible lack there is of Scriptural courtesy even in Christian lives that are strong in faith. Many of us have faith, but we have not this adornment of courtesy, steeping everything in

a loving mind. There is far too prevalent among us a rough, unfinished conscientiousness; a rugged truthfulness, a bluff and almost rude honesty. Well, conscientiousness is good, but it need not be rough. Truthfulness is good, but it need not be rugged. Honesty is good, but it need not be rude. Conscientiousness, truthfulness, honesty, are all essential elements in a sound mind; but God wants us to be more than sound-minded. He wants us to be loving-minded. He wants all these elements to be refined into loveliness; He wants strength to be clothed with beauty; He wants faithfulness to wear a garment of courtesy. He wants all things to be perfected, to wear a spiritual polish, to be lovely.—*The Rev. J. H. Jowett.*

THE INWARD LIFE.

Selected from Ecclesiasticus, 19-21.

HE that despiseth small things shall fall by little and little.

Whoso taketh pleasure in wickedness shall be condemned, but he that resisteth crowneth his life.

He that can rule his tongue shall live without strife.

The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance.

The heart of fools is in their mouth, but the mouth of wise men is in their heart.

To slip upon a pavement is better than to slip with the tongue. A whisperer defileth his own soul, and is hated where-soever he dwelleth.

A wise man will hold his tongue till he see opportunity: but a babler and a fool will regard no time.

A wise man by his words maketh himself beloved.

It is much better to reprove than to be angry secretly: and he that confesseth his fault shall be preserved from hurt.

How good is it, when thou art reproved, to show repentance! for so shalt thou escape wilful sin.

Admonish a friend. It may be he hath not done it; and if he have done it, that he do it no more.

Admonish thy friend. It may be he hath not said it; or if he have, that he speak it not again.

Admonish a friend: for many times it is a slander; and believe not every tale.

There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

Admonish thy neighbour before thou threaten him: and not being angry, give place to the law of the Most High.

The fear of the Lord is the first step to be accepted of Him, and wisdom obtaineth His love.

The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please Him shall receive the fruit of the tree of immortality.

The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of His omnipotency.

The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners' prudence.

He that hath small understanding and feareth God, is better than one that hath much wisdom and transgresseth the law of the Most High.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

PER QUARTER...	...	...	s. d.
PER HALF-YEAR	...	...	1 8
PER YEAR	...	...	3 4
	...	...	6 6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	...	...	£ s. d.
PER PAGE...	...	...	4 0 0
HALF-PAGE...	...	...	2 10 0
PER COLUMN...	...	...	1 10 0
INCH IN COLUMN...	...	...	0 3 8
BACK PAGE...	...	...	5 0 0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6
Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, FEBRUARY 18, 1899.

RELIGION AND THE CHURCH.

THE people of England seem to be at last awakening to the truth that to have a church or churches is not the same thing as to have a religion. Churches are, that religion may be realised: but it does not follow that to multiply or enlarge churches is to realise religion. On the contrary, it is possible by having too much church to have too little religion; the most perfectly organised and administered ecclesiasticism may but effectually imprison the living Spirit of God. The churches are the means, but religion is the end; and if they, instead of being well content to be and to be held means, good in the degree of their fitness and efficiency, regard and give themselves out as ends, then they become simply the most irreligious of institutions, mischievous exactly in proportion to their strength. Religion is too rich and varied a thing to be capable of incorporation in any one church, or even in all the churches; and the church that claims to be able to embody it, whether for a people or for humanity, simply shows the poverty and impotence of its own religious ideal. It is a small thing, nay more, an easy thing, for a church to make out its historical continuity and catholicity—that is only a matter of deft criticism and courageous argument; but it is a great thing for any church to have created, or to be creating, a society correspondent to the ideal of Christ.

So wrote Dr. FAIRBAIRN, in the *Contemporary Review* of March, 1884, at the opening of an article on "The Churches and the Ideal of Religion," which now holds the first place in his new volume on Catholicism.* This volume is a very timely reprint of articles contributed to the *Contemporary Review*, dealing chiefly with the character, pro-

gress and religious significance of the Catholic revival in this country, but including also a review of Mr. BALFOUR'S "Foundations of Belief," an article on "Some recent English Theologians," and a concluding study of "Oxford and Jowett." It is a timely reprint, because amid the excitement of the present controversy in the Church of England it is of the utmost importance to have a clear grasp of first principles, and to understand what we mean by religion and by the Church. The contrast between the sacerdotalism of the Catholic Church, both Roman and Anglican, and the spiritual religion of Jesus, the historical origin of sacerdotalism in the Christian Church, and the necessary results of the dominance of that theory in the midst of the religious movements of our time, these are matters on which it is essential that we should form an instructed opinion, and arrive at convictions unwarped either by sentiment or passion, and to this end no more valuable help has been provided in the present crisis than this volume of Dr. FAIRBAIRN'S.

The religious position of NEWMAN and the other leaders of the Tractarian movement, which was the beginning of the Catholic revival, is subjected to a searching criticism, but at the hands of a sympathetic and generous critic. Dr. FAIRBAIRN was strongly drawn towards these men, and acknowledges an indebtedness of the whole country to the new ideal of worship which they so earnestly exemplified. "The religious spirit of England," he says, "is, in all its sections and varieties, sweeter to-day than it was forty years ago, more open to the ministries of art and the graciousness of order, possessed of a larger sense of 'the community of the saints,' the kinship and continuity of the Christian society in all ages." And yet when one goes to the root of the matter, and thinks out the Anglo-Catholic theory, it is found to be radically at variance with the true ideal of religious life.

A significant warning is found in the fact that "the Church," with its authoritative priesthood and essential sacraments, can condemn as "mere heathens, except in knowledge," as NEWMAN did in his *Via Media*, the whole body of the Society of Friends, because of their denial of the efficacy of the sacraments. This condemnation, Dr. FAIRBAIRN says, "of some of the most beautiful and devoted spirits that have adorned the religion and promoted the philanthropies of modern times, may be good ecclesiasticism, but it is bad Christianity"; and this is but one example of what the theory involves, when carried to its logical issues.

The religion of Jesus had very different implications. His was a spirit broad as humanity, with faith in God-given faculties and the natural religiousness of man.

Measured by the standard of a sacerdotal religion, Jesus was not a pious person; He spoke no word, did no act, that implied a priesthood for His people;

He enforced no sacerdotal observance, instituted no sacerdotal order, promulgated no sacerdotal law; but simply required that His people should be perfect as their Father in heaven is perfect. And so what He founded was a society to realise His own ideal, a kingdom of heaven, spiritual, eternal, which came without observation: a realm where the will of God is law, and the law is love, and the citizens are the loving and the obedient.

And in another passage Dr. FAIRBAIRN no less unmistakably declares that there is no evidence that Jesus ever created, or thought of creating, an organised society. Not "the Church," but the kingdom of God, or of heaven, was his ideal, a kingdom not outwardly organised, or capable of organisation, but "essentially the contrary and contrast of what is now understood as the Catholic Church, whether Roman or Anglican."

The strongest impression left upon us by this masterly book is of the need of a more faithful witness on the part of the Free Churches to the power of spiritual religion. Dr. FAIRBAIRN'S analysis of NEWMAN'S teaching points to the radical scepticism involved in his distrust of human reason and his consequent surrender to the authority of a mediæval Church, rather than to the free spirit of CHRIST, and adds a noble plea for the authority and the divine significance of reason, which, Dr. FAIRBAIRN says, is as holy to him as the Church is to NEWMAN. "It is too godlike to be inimical to God; scepticism is not the essence but the accident of its activity." He further points out that the two greatest and most religious poets of the Victorian Era were untouched by the Anglo-Catholic movement, except to protest, and that while TENNYSON and BROWNING took a freer flight, and had a firmer hold on spiritual realities, the poetry of the movement, of which there was no lack, was the work of minor poets, and has been "mainly reminiscent and sentimental, not spontaneous and imaginative."

But while such considerations are ample to convince us of the deficiencies of the Anglo-Catholic system, there is something more than argument historical and philosophical required to make headway against the influence of the sacerdotalists in the Church. The undoubted self-sacrificing devotion and ardent zeal of the priests have established a hold upon the people in many quarters, where argument as to underlying principles and logical issues would have little weight; and altogether, while controversy is inevitable, and useful so far as it can be kept free from old antipathies and the bitter passions of fanaticism, that will not suffice for the turning of the tide of religious life into healthier channels.

What is required is a more effectual demonstration of the living power of religion in the Churches which have faith in the freedom of the spirit, a demonstration which shall set clearly before the people a nobler ideal of

* "Catholicism: Roman and Anglican." By A. M. FAIRBAIRN, M.A., D.D., LL.D., Principal of Mansfield College, Oxford. (Hodder and Stoughton. 7s. 6d.)

religious life, and truer lineaments of the kingdom of God.

It must be seen and felt that in the Free Churches there is a spirit as devout, a reverence as profound as in any sacerdotal Church, and that those who deny the authority of the priest, deny it for the sake of a higher and holier allegiance. There must be not only as ardent devotion, but as single-hearted eagerness to serve all human needs, to befriend the lonely and oppressed, to bring the influence of a holier life to those who are enslaved by the most squalid and degraded circumstances. And, beyond this, there must be a wider outlook, and with new power the religion of the Free Churches must claim the world as the sphere of its activity. When men are made to feel, by demonstration of the spirit, that all truth is of God, that all the earth is aflame with the glory of the Lord, that in the order of society may be the law of the Most High, the justice and the compassion of the Eternal, that in simple brotherhood is a revelation of the love of God, and all common work is done as in His sight, and with the happiness of those who are members of one household, then they will be no longer touched by the glamour of the sacerdotal Church. They will know that there is a power of religion more effectual, more truly human, and, for that very reason, more divine, bringing men nearer to God, lifting off their burdens, filling their hearts with a better hope of His kingdom.

CHRIST AND COMMON PEOPLE.

I.—COMMON PEOPLE.

HAVE we a gospel for common people? Jesus had. He brought religion into touch with common life, expressed its truths in common language, and made clear the Divine presence to common people.

Are we doing the same?

The common people heard Jesus gladly. Do the common people hear us gladly? If not, is it that the needs of common people are different in our day, or that the preachers preach the same gospel less ardently? Or do we preach another gospel to that of Christ? If the same and to the same common needs, why not with the same result?

Are common people more blind or more deaf in our day than they were in his? Do they have ears and hear not, eyes and see not, as was not the case in his day? Or have they the same common faults they had, but no longer the same strong saviour to save them from their faults? Is it not the teachers who are more indifferent to their dulness, less careful to overcome it, less anxious than Jesus to unstop the deaf ears and to open the blind eyes?

What are common people? And what are their most common needs, and what is most commonly required ere the good news can be proclaimed of a new goodness in their midst?

Are we not all common people? Are we not blind, and deaf, and halting between two opinions, with the leprosy of selfishness, the death of sin, and the

poverty of a very feeble spiritual life? What shall rouse such men?

Nothing, surely, save something that is powerfully planned. Good news for common people must be news of some common good, some great good commonly felt to come from it. The gospel that shall rouse common people is the news of one who heals their sickness, who gives the richest thoughts to the poorest soul, who makes the lame man leap—out of many hesitations to one great conclusion—who puts life into a dead cause (and had not the cause of the common people long been judged a dead cause in Jesus' day?), who drums on the common ear such striking words as strike into the heart, and compels the blind, by the force of his illustration, to see clearly.

Jesus compelled men into the Kingdom of God. This news of a compelling spiritual power able to overmaster their own indifference is the best news, and the only kind of news that really comes as the gospel to common people.

Their trouble is that they could enter God's kingdom if they wanted to, but they do not want to.

Jesus so showed them the Kingdom of God that he compelled them to want to enter it.

This was Jesus' gospel for those who did not want it, that he would force it on them. He opened the lids of their eyes and showed them what they did not want to see—the truth. He unstopped their deaf ears and compelled them to hear what they did not want to listen to—the Word of God. And thus he healed them.

Jesus' method is the only method that meets the needs of common people, whose common fault is this: that they do not see and do not hear anything at all that is not forced upon their notice.

It is the only salvation for all of us whose chief fault it is that we are not caring or trying to save ourselves; who are ourselves our own greatest enemy. We need in a saviour one who, regardless of our protests and struggles to escape, pursues us relentlessly, fights against us, and saves us from ourselves.

The preacher who only preaches the Word of God to those who are willing to hear it—who shows God's Truth to those only who come with open eyes to see it—is no disciple of Jesus Christ.

Good and glorious in its heathen way as such a man's work may be, it is not the work which is known to the world as Christian: it is not in any especial way Christ-like. Such a preacher does not save, he does not rescue; for the most part he does not reach the secret trouble of the ordinary man—his trouble with himself and with his own wilful blindness and deafness.

Have we a gospel for common people? Have we any good news to tell of the common consequence of our preaching, and its effects among the common people, "Go your way and tell the orthodox Churches the things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them, and blessed is he whosoever shall find none occasion of stumbling in Unitarianism?"

Have we the good news to tell that Jesus had? Can we send to the prison-house of creeds such a message as his?

Have we the same gospel that he had, the good news of good work done among the multitudes and masses of the common people? Or have we another gospel than that of Christ? or are we of another spirit than his? Who, then, shall save the world, if they who love it teach it falsehood, and they who have all knowledge do not love it?

Are we trying? Jesus tried. Are we trying?

The leprous and the unclean, and those whose secret selfishness of purpose so commonly spoils so many common lives, and those who do not wish to learn to love their neighbours as themselves, and stand on purpose afar off from all our preaching—are we cleansing these lepers? Are we reputed, as Jesus was, able to cleanse such—till even they themselves come to us to be cleansed?

The maniac who cries that the Holy One of God may not come near him; and the legion of devils that desires so ardently not to be cast out, and degradation that asks to sink into swine; are we speaking with authority, plunging the swine, like a millstone, into the depths of the sea of repentance and driving this demoniac desire out of all possessed with it?

If not, we have no good news to bring to common people.

The dead stir not, and ask no man to raise them. The poor, debased, and impoverished spirit seeks no further lessons to learn, and avoids instruction. Jesus, almost by force—by spiritual force, by the forced hours of his long day's labour and his all-night's prayer, by forced marches, by force of character, speech and example, by parable and simile and mental force, by forcible gesture and the force of his language, by forcible disregard of opposition and by talking till men stopped their ears and rushed upon him as their only escape from hearing—so overmastered the wickedness, blindness, deafness, and indifference of his time, and so forced an entrance for his gospel through the eyes and ears and senses into the hearts and minds and lives of common people, that he roused their indifference into earnest attention, overcame man's perpetual evil with God's incessant goodness, and saved men at the last who had never expected to be saved at the first.

He was not polite to the wickedness of men. In God's world it is surely rude vulgarity only that asks the word of God always to bow to the *amour propre* (or *impropre*) of sin. Far otherwise did Jesus treat wickedness, and showed it the scorn and contempt it deserved, and is reputed of all men for this the most supremely "gentle" man. It soon became good news in Christ's day, that men were no longer to be left to themselves; that God had sent a prophet to speak to them, and a saviour to save them. And this gospel of God spread far and wide; for Jesus knew, as few preachers ever have known, not "what" he stood for, but "whom." He was come to preach God to common people. WILFRED HARRIS.

He that never changed any of his opinions, never corrected any of his mistakes: and he who was never wise enough to find out any mistakes in himself, will not be charitable enough to excuse what he reckons mistakes in others.—Benjamin Whichcote.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE FREE CHURCH CATECHISM.

SIR,—My friend Mr. Page Hopps is very eager "to deal very frankly indeed with Dr. Horton and Dr. Clifford" concerning the Free Church Catechism. No one will object; but it is only fair your readers should be put right on one matter of fact—namely, that the compilers of the Catechism had not the advantage of the services of Dr. Horton in framing that document. The representatives of the Congregationalists were Drs. Berry, Barrett, Mackennal, Rogers, and Professor Vernon Bartlett.

Feb. 10. JOHN CLIFFORD.

IRISH UNIVERSITY EDUCATION.

SIR,—May I call the attention of your readers to what has actually been done by the British Government on behalf of Catholic collegiate education in Ireland during the last century? Our people have short memories, and to hear some of them talk, one would think that the Catholic University grievance was a new thing in Irish politics, and that no honest attempts had been made to meet it, short of wholesale sacrifice of principle.

In 1795, during Earl Fitzwilliam's lord-lieutenancy and under Grattan's guidance, St. Patrick's College, Maynooth, was established by the Irish Parliament (wholly Protestant) for the education of the Catholic laity and priesthood. Grants of £8,000 were made in 1795, £7,000 in 1796, £10,000 in 1797, £10,000 in 1798, and £8,000 in 1799. The Imperial Parliament at the time of the Union took over the obligation and continued the grant; but the lay element disappeared, and the College became simply a seminary for the priesthood. Acrid discussions took place yearly when the grant was proposed, but it was continued in varying amounts, without intermission, until 1846, when Sir Robert Peel carried a Bill, by 328 votes to 176, giving an increased annual grant of £26,360 (made into a permanent appropriation, to save the constant discussions) and an extra grant of £30,000 with which to enlarge the College so as to receive 500 students, all destined for the priesthood. The Irish Church Disestablishment Act of 1869 provided for the commutation of this grant in return for a capital sum of £372,331. Not a bad endowment for an Irish Catholic Sectarian College to receive from a British Government! For all practical purposes, Maynooth may still be regarded as a Catholic College, heavily endowed by the State.

Sir Robert Peel, who was actuated by an earnest desire to lay the Catholic grievance and to give a generous education to the Catholic youth of Ireland, did not stop with this greatly-increased endowment to a college exclusively set apart for the education of the priesthood. At the same time (1845) his Government brought forward a Bill for the establishment of three new colleges—one at Belfast, another at Cork, and a third at Galway—to promote middle-class education in Ireland on the

principle of perfect religious equality. The brilliant "Young Ireland" party rejoiced at the prospect of such a measure; the Catholic laity generally were ready to accept the Bill as a solution of the difficulty with some slight emendations; but Daniel O'Connell fiercely opposed it—mainly, I am afraid, because the "Young Ireland" men supported it—taking up Sir Robert Inglis's catch-cri that it meant a "godless education"; and the Catholic priesthood insisted on several drastic amendments before they could give it their blessing. They demanded that a fair proportion of the appointments should be given to approved Catholics; that the Catholic prelates should form part of the Governing Board; that Catholic professors of history, logic, metaphysics, moral philosophy, geology, and anatomy must be appointed, or Catholic students could not be allowed to attend the lectures; and that a Catholic chaplain should be appointed by the Bishop at each college, with a suitable salary, to superintend the moral and religious instruction of the Catholic students. The Government made several concessions, but could not grant all. They had no objection to chairs of theology being privately endowed, or divinity halls being built by any denomination; they excluded moral philosophy and Irish history from the course of education; they were willing to have Catholic chaplains for Catholic students, but without salary from the public funds. And so the Queen's Colleges were established in Ireland. The Catholic primate announced that he would give the new scheme a fair trial; so did the Bishops at Belfast, Cork, and Galway. But the majority of the dignitaries held aloof, and before long all withdrew their support under instructions from Rome.

In 1850 the "Queen's University in Ireland" was established, with its centre at Dublin, the three Queen's Colleges being affiliated to that University, which granted degrees in arts, medicine, law, and engineering to students who received their education at one of these colleges. Ireland was thus provided with a second teaching University; and in its short existence of twenty-nine years the Queen's University proved its high merit in sending out to the world some of the most distinguished men in the various faculties. Up to the time of the undeserved extinction of that University the number of students who had passed through the three colleges was as follows:—Protestant Episcopalians, 4,041; Roman Catholics, 3,887; Presbyterians, 2,585; various, 806—total, 11,319. The college at Galway has never been a success in point of attendance; but those at Cork and Belfast were and are. The proportion of Catholic students at Cork has always been about half. The Queen's Colleges may not have done all they were intended to do for Catholic students, but that is because the Church has tried to ban them. Fortunately many Catholic parents have refused to be intimidated, and their sons have sat side by side with Protestants on the college benches, to the mutual advantage of both sets. We have the Bishop of Limerick's authority for the statement that there are now a hundred Catholic students at Trinity College.

In 1871 all religious tests were abolished from Dublin University, and Trinity College was thrown open without reserve to students of all denominations, Catholic or Protestant, no subscription of the Articles being required except in the

faculty of theology. This was intended as a boon to Catholics as well as to those Protestants who before disestablishment had been called Nonconformists; but the Catholic hierarchy, which has blessed Oxford and Cambridge Universities by the Papal Rescript of 1895, permitting its students to go freely among others in these ancient educational establishments, has stubbornly refused to do the same with Dublin. Yet there is no real difference between the cases; the reason is that the priesthood think they can secure greater concessions for their faith in Ireland than they can ever do in England.

In 1873 Mr. Gladstone wrecked a strong Government in a kindly but ill-advised attempt to propitiate the Catholics by reconstituting Dublin University. The general idea of the scheme was to incorporate the Queen's Colleges with Trinity in a larger Dublin University, from which theology, moral philosophy, and modern history should be excluded; but the scheme met with no support, and fell dead. Not so with Lord Beaconsfield's Act of 1879, which most unfairly, and almost at a moment's notice, abolished the Queen's University that required a three years' course of teaching at one of the Queen's Colleges, and substituted the Royal University of Ireland—an examining corporation only, framed on the model of London University, except that a large proportion of its senate, examiners, and fellows was deliberately selected so as to conciliate the Catholics. The Royal University was founded for one reason only—to please the Catholics; and the "godless" University, which had done admirable work, was destroyed for the same sole reason.

And, as a matter of fact, in spite of their protests, the Royal University has, on the whole, given great satisfaction to the Catholics. They have availed themselves, priesthood and laity, of its advantages: they have taken its degrees, gained many of its prizes, and, in open competition with the Protestants from the north, carried off a large and creditable share of its honours. What is there to grumble at? One would imagine there was no such thing as a University in Ireland in which Catholic students can secure degrees and win honours. Much is said against Trinity College, Dublin, and Queen's College, Belfast, and they are called Protestant Colleges (which they are not, except in "atmosphere"); but hardly a word is said by Catholics about the Royal University in which they have an exactly equal chance with Protestants, and which they could easily capture by crowding their students into it and so creating a "Catholic atmosphere." Yet this institution has twenty years of honoured history behind it; for the good work of the Queen's University has been continued in it, as far as was practicable in an institution whose degrees were thrown open to all comers on passing a series of examinations. The standard of examination has been seldom inferior, generally equal, and in some directions superior, to that of London University. It was the first University in the kingdom to throw open all its degrees and honours to women students; and Catholic women, as well as Catholic priests (a numerous proportion of its graduates) have distinguished themselves in open competition. The fact is, the Irish Catholic priest-

hood have no desire to see the Royal University destroyed; but they hope either to have it made thoroughly Catholic by Act of Parliament, or, as they would prefer, to have a new and practically exclusive University established for them on their own lines in addition. "This ought ye to have done and not to have left the other undone" is their plea. There is already in existence an association of Colleges known as "The Catholic University of Ireland," founded in 1851 and re-organised in 1882. It is, of course, without a charter of incorporation, and so has no power to grant degrees; but it is there ready for its charter, when this or any other Government dares to propose to grant it. The Bishop of Limerick acknowledges that this "University" is "a comparative failure," chiefly because of its disability in the matter of conferring degrees; but he boasts (and not without reason) that its principal College, in St. Stephen's Green, holds a remarkably high place in the examinations of the Royal University. At present the "Catholic University" consists of the following Colleges:—St. Patrick's (Maynooth), University (St. Stephen's Green), St. Patrick's (Carlow), University (Blackrock), Holy Cross (Clonliffe), and the Medical School (Cecilia-street, Dublin).

We have Mr. Balfour's authority for the statement (which I have not seen contradicted) that the fellowships of the Royal University are in the main, as they were intended to be, held by Catholics; and also that "these fellowships are pooled, and the money goes, as there is no legal reason why it should not go, towards the support of this highly denominational institution [University College, Dublin, under Jesuit control]." I agree that there is no reason why Catholic fellows should not do as they please with the proceeds of their fellowship. It is no concern of ours whether they do or do not choose to use this money for the voluntary endowment of a sectarian institution. But when Mr. Balfour proceeds to argue that this constitutes "a far more denominational system for the use of public funds" than is the one he proposes, he cannot make us responsible for the application of money prizes intended to mark personal merit, or drive us into a deliberate denominationalism and sectarianising policy which we abhor.

If I am not trespassing too much on your space, I should like to send a third letter on this subject next week.

Bolton, Feb. 8. C. J. STREET.

THE SUSTENTATION FUND.

SIR,—Whether many or few of your readers will be satisfied with the reply of the managers to Mr. Spears' and Mr. Blazeby's letters may be debated, but I think there are a good many who will thank these ministers for raising the question to which their letters refer. In a Free Church it surely is well that a free expression of opinion is encouraged. Mr. Spears and Mr. Blazeby are under the impression, in which I confess I share, that at the Conference when this Fund was raised, none amongst the general assembly ever dreamt that it would go to the support of ministers proclaiming themselves ostentatiously non-Christian. There would have been a lively discussion had it been so understood, and the resolution would not have been suffered to pass

with the comparative unanimity that it did.

It seems to be considered by the managers of the Fund that because Mr. Conway and Mr. Voysey, sen., were invited to the meeting (I do not think they were present), therefore the managers' claim to be unlimited in "the width" of their dispensation of the Fund, is incontrovertible.

I remember very distinctly that at this Conference I and several other Sunday-school teachers wanted much to introduce a subject that we thought vitally affected the direct Christian teaching in the schools, polyonymous as they were and are, following in this respect the congregations more or less to which they are attached.

The question was ruled out of order as inopportune at the time, but those who were in favour of its introduction would have been not a little astonished if the invitation of Agnostic, Theistic, or Trinitarian guests could have affected their course of action one way or the other.

But why I am writing this is that I and some others may distinctly understand whereto this new doctrine of "width" is leading us. Is it meant to embrace "Unitarian" ministers in the widest sense of that term, whether they profess or reject the profession of Christianity, so that if—let us say—and putting it as extravagantly as we will—any congregation whose name appears on the roll of the "Essex Hall Year Book," or sending a representative to the Conference, chooses to elect a Jew, Mohammedan, Swedenborgian, or even Mormon, resting his demand for domestic latitudinarianism on the tenets and sanction of the Old Testament, his claim on the Sustentation Fund, administered by very liberal managers, may be now entertained and met?

There is just one other question I would ask if you will kindly permit me to do so. Is the centre of our church life to be now removed from the B. and F.U.A. to the Triennial Conference, and is this latter no longer to be considered receptive, consultative, and suggestive only, but administrative as well? I. M. WADE.

[THIS "new doctrine of width," of which Mr. Wade speaks, is as old as the foundation of our Free Churches, but it is faced now by a new problem belonging to the condition of our present religious life. It will lead us, we should say, just so far as a helpful religious fellowship in our group of churches leads us. When one of our congregations has elected a Jew or a Mormon as its minister, it will be time enough to ask whether such a church can be retained in fellowship; but so far as the managers of the Sustentation Fund are concerned, they are, in our view, clearly right in the course they have adopted, taking the churches included in the Conference as the field of their operations, and asking, not as to the doctrine of the minister, but as to the religious life of the church. They cannot constitute themselves a court of theological inquisition; the Conference must determine the limits of its own fellowship. And for our own part, we certainly think that the spirit of Christian fellowship ought to include all worshippers of the Father, who desire to be included. The Christian testimony of our churches will be best maintained, not by a policy of inquisition and exclusion so long as the fundamental bond of union in the worship of God

is faithfully maintained, but by a truer devotion on the part of all disciples to the spirit of Christian charity and a more living and persuasive witness to the power of Christian truth.—ED. INQ.]

THE DOCTRINE OF "KENOSIS."

SIR,—Will you kindly allow me to say that since I penned the review of Dr. Rashdall's important work on "Doctrine and Development" it has occurred to me (owing, I believe, to the recollection of a suggestion once made to me by Dr. Drummond) that I may have done the Apostle Paul an injustice in fathering upon him this doctrine of "Kenosis," which Dean Sabatier rightly calls "a semi-Pagan heresy." The passage in the Epistle to the Philippians indubitably proves that Paul's meaning is that it is *Christ* and not (as Dr. Rashdall alleges) God who "emptied himself." It is, however, quite possible, and even, I am now inclined to think, probable, that the Apostle was not thinking at all of any act by Christ *anterior to his human birth*; and that he simply used the expression "emptied himself" in a similar sense to that in which he shortly after used the expression "humbled himself." The leading idea, accordingly, in Paul's mind was that it is just the intense humility and self-forgetfulness of Christ's nature which is the clearest proof and manifestation of his intrinsic divinity. If this be so, all this "Kenotic" business, by needlessly entangling himself in which Dr. Rashdall has got into such hopeless inconsistencies, is not due to Paul at all, but to that very copious source of theological error—the ingenious speculations of unspiritual theologians.

CHARLES B. UPTON.

SUMMER SESSION FOR SUNDAY-SCHOOL TEACHERS.

SIR,—I am desired by the Committee of the Sunday-school Association to ask you to allow me space to make known that arrangements are being made to hold a short Summer session at Oxford, in July next. The Professors of Manchester College, and other friends at Oxford, have cordially promised their co-operation and a friendly welcome to their visitors.

The session will probably last ten days, including two week-ends. Nothing definitely in respect to the proceedings has so far been settled, but it is suggested that arrangements should be made for a series of morning lectures, followed by a midday meal, which all members would be invited to attend. The afternoons would furnish opportunities for visiting the Colleges and other places of interest, and in the evenings it is proposed that meetings be arranged, when subjects of practical utility to Sunday-school teachers shall be introduced and discussed.

Later on a definite plan of proceedings, and of arrangements as to lodgings, will be made known through the Sunday-school correspondents; but it was thought advisable that, this being a new departure, as early a notice as possible of the proposed session should be given.

The Committee are aware that, owing to various circumstances, many teachers will be unable to attend, and they suggest that it would in some instances be possible for schools to send a delegate to represent them at Oxford, paying the expenses of

the visitor, and in return receiving from him a report of what has taken place.

ION PRITCHARD, Hon. Sec.,
Sunday School Association.

THEODORE PARKER.

SIR,—In Frothingham's "Life of Theodore Parker," Chapter VIII., p. 171, there occurs the following:—"The Journal under date of Jan. 23, 1843, gives a full account (to be printed in 1899 as a memorial of the nineteenth century) of a meeting of the association at which Mr. Parker was present by particular request, for conference on matters of ecclesiastical concern."

May I ask you to do all in your power to have this valuable document brought to light, and with it, Parker's "Letter to the Boston Association of Congregational Ministers touching certain matters of their theology"? This letter has never been answered.

In these days of Traditional Theological wreckage, the publishing of the above would prove of priceless worth to free religious thinkers. Parker plowed his thought into the best of American life, and since his death his influence as a constructive religious thinker, has cleared and widened the intellectual horizon of all honest seekers of the truth.

W. J. SMITH.

Alderhurst, Sale, Feb. 7.

CONGREGATIONAL CHRONICLES.

MR. E. BRAITHWAITE, of Nottingham, writes in reference to Mr. Hargrove's description of the *Mill Hill Record*, edited by the late Rev. Thomas Hincks, as having been "on a far more ambitious scale than is anywhere attempted now by a single church." Mr. Braithwaite says:—

"In January, 1872, when the Rev. R. A. Armstrong was minister here, he started *The High Pavement Chronicle*. It came out bi-monthly, and has been published uninterruptedly ever since. The first number, and the one for the current month, lie before me, and each contains sixteen pages. If anyone should ever write the History of our High Pavement Congregation, the *Chronicle* will supply him with a mass of valuable material."

PROVINCIAL LETTER.

LIVERPOOL.

"CAPARISONS are odorous," as Mrs. Malaprop says, but the remembrance of our near neighbour, Manchester, with its girdle of thirty, or more, congregations whose thought is Unitarian, makes Liverpool and its district feel very limited. Yet the further remembrance of what Liverpool Unitarians have meant in the past and still mean, in the civic, philanthropic and social life of this majestic port, removes all sense of littleness, and fills one with legitimate pride and thankfulness. So it is no "chronicle of small beer" I have to pen.

First, as to the externals of our religious life in the way of church edifices. The rapid growth in modern times of our great cities, which is productive of so much disorganisation of the simpler life of our forefathers, presses very heavily on a small body like ours, possessing few places of worship, and those located in

the heart of the city. As the members of our churches are forced year by year to suburbs increasingly remote, with limited Sunday trains or trams, the difficulty of regular attendance becomes very great. In Manchester this has resulted in the formation of new congregations within reach of groups of outlying Unitarians. In Liverpool and elsewhere the remedy is the bold removal of existing churches to more favourable neighbourhoods. As your readers probably know, the historic Renshaw-street Chapel, which is only five minutes' walk from Hope-street Church, is the religious home of many leading families resident far away, and some time ago it was decided that a new chapel should be erected in the Sefton Park district. This seems a very wise step. Hope-street Church remains to shelter all who reside in central and northerly districts, so no one need go adrift by the removal of the other congregation.

A few days ago I visited the new edifice, and was greatly impressed by its beauty, even in its incomplete state. It is roofed in, but floors and windows are yet absent. The exterior is of very striking design in red brick. The interior is lined throughout with red sandstone, and the coved ceiling is of beautiful woodwork. The noble chancel with its apsidal end, the ample choir well elevated, the wide nave to contain all the seats, and the aisles used simply for access to the pews—all combine to give great dignity and beauty. The date of opening is still uncertain.

Hope-street Church also has its building scheme in full progress in the shape of a Church Hall at the rear of the church. This is being erected in celebration of the bi-centenary of the congregation. The space is somewhat limited, but a useful and ornamental building will be added to the already beautiful architectural group.

At Liscard the new Chapel and Lecture Hall, the gift of Mrs. Elam in memory of her husband, is also making solid progress, and bids fair to be a handsome and somewhat original building. So much for brick and stone—whereby much faith and zeal are manifested.

Passing now to things spiritual, the first matter for great rejoicing is the return to partial work of our honoured and loved friend R. A. Armstrong, who has been laid aside for four months (besides previous absences) by a general breakdown. We have all missed his wise and impressive counsels and kindly companionship, and trust that he may soon be in full energy and strength. His return was signalled by the gift of a handsome silk gown. Let us hope he may live to wear it out in useful service.

For the last four months his pulpit has been filled by the Rev. T. W. Freckelton, who has won many friends, and whose preaching has, I am told, fully sustained his old reputation. It is far better in such a crisis to have a steady, continuous influence such as he can wield, rather than a kaleidoscopic variety of chance supplies.

In Mr. Armstrong's absence all the usual good work of the church has been loyally maintained, and in the rejoicing over his return a fresh wave of spiritual life and energy may well arise.

Mr. Jupp, since his advent at the Ancient Chapel, has taken his place also in

our affection and esteem, and bids fair to fill that gap of universal usefulness which you, Mr. Editor, left when you removed. That venerable and quaint chapel has still a career before it in an unostentatious way, and could ill be spared.

The annual meeting of the Liverpool District Missionary Association, which was held on the 2nd inst. at Southport, was interesting and profitable. Right good it was to listen to the Rev. Chas. Hargrove, who always impresses one with a sense of his utter sincerity and simplicity of character and purpose, and who is a standing monument of what our plain Unitarian faith can do for a mind perplexed and tortured by Catholic dogma and ecclesiasticism. The annual report shows satisfactory work and progress in the assisted congregations of Liscard, Crewe, and Bootle, and a healthy tone pervaded the meeting. Under the auspices of this Association, a course of lectures will be commenced this week in Walton, a district lying between Bootle and Hamilton-road, in the hope of drawing attention to those centres. Dr. Klein (who, by the by, is filling Renshaw-street Chapel on Sunday evenings by his weighty lectures) opened the course with a stirring address on "Religion and the Sacerdotal Conception of it." A devotional service had prefaced the lecture, the singing being strikingly hearty and musical. Towards the end of the address applause involuntarily broke out, which was renewed again and again, giving a pleasing sensation to which we are unaccustomed when dealing with religious subjects. Everything points to an intense revival of interest in the greatest of all questions, and out of the seeming evil of the excesses of Ritualism a very real good is emerging. "Religion and the Protestant Conception of it" follows this week, and the course covers a well-conceived and systematic line of thought. The attendance filled nearly every seat.

No account of Liverpool would be complete without reference to our three Domestic Missions. That at Mill-street ranks only second to Hurst-street, Birmingham, in the multiplicity and success of its agencies; and the missionaries are kept at full stretch to cope with the crowds who gather in the noble buildings week by week. The mission is admirably aided by efficient workers from the leading congregations, though the constant cry is for more helpers.

Under Mr. Haigh, Hamilton-road chapel and school are becoming a centre of new life and usefulness, especially by drawing in crowds of the young people of the neighbourhood. Religion and wholesome recreation are wisely united, with classes for the thoughtful and home visitation for the sick and needy.

At Bond-street Mr. Morgan Whiteman carries on the old work, but the conditions of the neighbourhood have so changed that it is by no means impossible that some day it will seem wiser to concentrate the work at Hamilton-road.

All in all, there is considerable reason for buoyancy and confidence respecting our religious life and work in and around Liverpool. The darkest feature is the gradual loss from death, removal, and other causes, of some of the traditional families of wealth and influence, leaving a heavier burden on those of smaller means and less social weight. The days when a string of private carriages stood

awaiting the close of service in Renshaw-street and Hope-street have passed away. The homely tram or homelier tramp now mark the change to democracy.

H. W. HAWKES.

UNITARIANISM IN AMERICA.

At a recent meeting of the Unitarian Club in Boston addresses were given on "The Forward Movement of Organised Liberalism." From these, as reported in the *Christian Register*, we take the following extracts. The first is from the address of the Rev. Charles E. St. John, of Pittsburg:—

"A great tide of the religious life is sweeping over this country, an intelligent and noble faith taking upon itself more and more an aspect of liberalism. It has come to be a grandeur of belief in God, a splendid certainty of the immortality of the human soul, a fine and loyal consciousness of the importance to every man of being a follower of Jesus Christ, a perception of the wonder of this beautiful and orderly world. It has come to be a religion which presses round about every man to make him fearless and cheerful in all the conditions of his existence. That religion will go on with increasing power, in this our land, whatever any individual or Church may do. That religion in its liberal aspect is having other supporters than ourselves. In every other Christian body are men who are preaching exactly what we preach, and putting a power into their advocacy of the essentials of Christian belief which cannot be rivalled in any period in the history of the Church. It would be easy for us to lie back and let the heaven work, and take no more trouble about it. Why do we not do it? For the simple reason that we are men, for the reason that we want to have a hand in what is going to lift soul after soul out of conditions that are low, into conditions that are glorious and beautiful. It will go on whether we help it or not; but, for our own sakes, we must have a share in the work. This tide flows on through willing human souls, and it cannot cease so long as one single soul is willing to help and advance the work."

The third address of the evening was by the Rev. Samuel A. Eliot, secretary of the American Unitarian Association, and in the course of it he said:—

"I heard a campaign speech not long ago wherein the orator said, 'If the party is going to stay where it is, it has got to move forward!' That has some relation, perhaps, to the forward movement of Unitarianism. Surely, if we stand still, we stagnate. It is a maxim of the military art that the army which always stays inside its entrenchments is beaten already. There is demanded of us the constructive energy and the constructive spirit—the spirit that does not mistake restlessness for progress, or revolution for reform, or removal of landmarks for enlargement of territory.

"What, then, I ask, are the essential elements of the advance which we crave? I believe that the primary element is illustrated here to-night. Your Association believes that the primary thing in the success of a new Unitarian church is a consecrated personality.

each of those places just the very best man that can be found, believing that the power of that personality is what the cause first requires. And the more I become acquainted with the fellowship of Unitarian ministers who are to be the disciples, the evangelists, the apostles of our form of faith, the more I discover in this little band of men the power which may be as salt to keep the nation from corruption. And the more I have to do with this work of planting and founding Unitarian churches, the more I convince myself, and hope to convince others, that there is no more direct blow to be struck in this country for pure religion, for higher civilisation, for deeper patriotism, than is struck by those who found and maintain these centres of influence."

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bedford.—Mr. T. Elliot (Highgate) and the Rev. T. E. M. Edwards have recently preached here. On Tuesday evening a lecture (the second of a course) on "The Spanish-American War" was given by the minister's eldest son. The lecture was illustrated with lantern views. Mr. Goldstein provided lantern outfit and acted as lanternist.

Burnley.—Fortnightly services were held at the Burnley-lane Mission Room during the past year, and with the new year the Sunday-school began to meet morning and afternoon, instead of afternoon only. On Sunday, Feb. 5, the Rev. A. Gordon preached afternoon and evening. It is hoped that occasional evening services will be held during the year. On Thursday, Feb. 9, the annual business meeting was held, when addresses were given by the Rev. A. C. Smith and Mr. T. Lancaster. Mr. S. Sutcliffe was in the chair. We understand that the final consideration of the resignation by the Rev. A. C. Smith of the pulpit of the Trafalgar-street Church, will take place at a meeting of Church members on Thursday next.

Cirencester.—Mr. James Dancy acknowledges with thanks the receipt of two guineas from Mrs. Alfred Collier towards the debt for repairs.

Crewkerne.—By the gift of £50 by Mr. Blake, of Bridge, South Petherton, the sum required for the building of a schoolroom adjoining the chapel—about £200—has now been completed, and the work of erection will probably be commenced at an early date. The land for the site of the school is being given by Mr. E. J. Blake. The reseating of the chapel is contemplated.

Devonport.—The Rev. H. Bodell Smith has accepted a temporary appointment at Christ Church.

Framlingham.—Mr. T. Elliot (Highgate) and the Rev. T. E. M. Edwards have recently preached here. On Wednesday, the 8th inst., the annual "social" was held. Mrs. Brookes, Messrs. Dowling, Frost, and Sangster, and the members of the Sunday-school and drill-class contributed the programme of the meeting after tea.

Holywood, co. Down.—On the 10th inst. the Rev. S. H. Mellone, M.A., D.Sc., gave a public lecture in the Town Hall here on the "Music of Mendelssohn." Vocal and instrumental illustrations of this composer's work were given; and among those who contributed to this part of the programme were some of the best known and most talented musicians of Belfast. The lecturer spoke of Mendelssohn's personality, and showed how the character of the man was reflected in his music; also on the basis of the illustrations he explained some of the principles of musical art and composition. There was a large and appreciative audience, larger than the most sanguine estimate would have led us to expect. The result was highly satisfactory; and the proceeds have been devoted to the congregational fund.

London: Hackney.—The Rev. R. H. U. Bloor, B.A., recently of Trowbridge, has accepted an invitation to the pulpit of the New Gravel Pit Church, in succession to the Rev. S. Fletcher Williams, and entered on the ministry last Sunday.

London: Little Portland-street.—A letter has been received from the minister, the Rev. Henry Rawlings, in which he resigns his position in the following words:—"I have decided to retire for a while from the regular work of the ministry, in

the hope that by devoting myself to certain special studies, I may in due time make a contribution to the literature of rational religion." At a meeting of the congregation held on Sunday, Feb. 12, it was decided that this resignation should be accepted, with an expression of the congregation's deep regret.

Maerdy (Glam.)—The inhabitants of this quiet village have had the rare opportunity during the past two weeks of hearing two Unitarian ministers deliver lectures on subjects pertaining to religion, which were much appreciated by those present. On Monday evening, Feb. 6, Dr. Griffiths, Pontypridd, delivered a lecture on "The Bible and the People," and on Monday evening, Feb. 13, the Rev. D. Rees, Pentre, lectured on "The basis of Salvation." The audiences were not large, but thoroughly appreciative. At the close of Mr. Rees' lecture, several questions were asked by the treasurer of the local C. M. Church, which were answered to the satisfaction of the audience.

Manchester: Memorial Hall.—The annual meeting of the trustees was held on Friday, the 10th inst. In addition to the accommodation provided for the work of the Unitarian Home Missionary College, it was found that, by a variety of institutions, the rooms had been used 136 times without charge. A grant of £30 was made to the Unitarian Free Church at Pendleton towards the extinction of the debt on their recent extensions of buildings, and £10 to the congregation at Flagg. Other applications were reluctantly declined, owing to the state of the funds and the contemplated lighting of the hall by electricity. The Chairman was instructed to forward to Mr. James R. Beard a letter assuring him of the sympathy felt for him by his co-trustees during his prolonged illness, and the sincere satisfaction with which they learn that he is now improving in health. An executive committee was appointed, and after the transaction of other business, the trustees and their guests dined at the Reform Club, under the presidency of Mr. A. E. Steinthal. Invitations had been sent to the Revs. Alex. Gordon, J. E. Manning, C. T. Poynting, S. A. Steinthal, H. E. Dowson, Dr. Vance Smith, J. Collins Odgers, J. Pearson, W. E. George, and to Messrs. A. W. Worthington, F. D. Dunkerley, Richard Wade, Thomas Rawson, W. M. Shipman, John S. Harding, E. J. Wortley, Gilbert Beard, Edward Talbot, and E. W. Marshall, of whom seven were unable, from various causes, to be present. In the course of the evening Mr. H. Rawson read some notes which he had prepared on the foundation and history of the Memorial Hall, which, at the request of the trustees, are to be printed.

Manchester: Moss Side.—Seven years ago the present building was opened, and there is now an immediate prospect of the erection of a separate church building. The Rev. C. Roper announced at a special meeting of the congregation on Sunday, Jan. 29, that a generous friend had offered from £3,000 to £4,000 towards the cost of church, organ, &c., on condition that the congregation raised another £2,000. Of this £1,500, including the £350 already in hand, has been promised without any special canvass, and the congregation hope to raise the whole amount without a bazaar or any public appeal.

Newton Abbot.—Last Sunday an address was given by the Rev. F. T. Reed, in the Public Rooms, on "The True Basis of Religion"; to-morrow (Sunday) he will preach again, his subject being "What think ye of Christ?" A friendly notice (the first of its kind) appears in a local paper, concluding that "there is a fair future in store for the Unitarians in Newton Abbot." It seems that the late Dr. Barum, who resided in the neighbourhood for many years, provided as a place of worship what is now known as the "Public Rooms." The building changed hands in the course of time, but now the good seed sown in former days is bearing fruit.

Nottingham: Christ Church (Appointment).

—The Rev. W. Lindsay, the son of an Irish clergyman, and formerly minister of the American Episcopal Church, has accepted an invitation to the Christ Church pulpit, and enters on his duties to-morrow (Sunday). Mr. Lindsay, we may add, is brother-in-law to the Rev. F. A. Homer, of West Bromwich.

Oldbury.—The annual festival of the Guild of the Good Shepherd was held on Monday, Feb. 13. Eighty-six sat down to tea, and there were fifty-eight communicants; two new members were admitted. The Rev. E. P. Hall was to have given the Communion address, but was baffled by the very stormy weather in his attempt to reach Oldbury. The warden, the Rev. Henry McKean, conducted the whole of the service. The Guild meets once a month, and well maintains its efficiency.

Plymouth.—The Rev. Priestley Prime, of Torquay, delivered a very interesting and instructive lecture on "Nonconformity in Devon and Cornwall,"

in Treville-street Chapel, on Wednesday evening, Feb. 8. Questions were asked after the lecture, and a hearty vote of thanks was awarded to Mr. Prime. The audience, though small, was thoroughly appreciative.

Portsmouth.—On Sunday last the Rev. Wm. Birks who was preaching at the High-street Unitarian Chapel in the morning, and at the General Baptist Chapel in the evening, was asked to give the address at the afternoon service in the Commercial-road Baptist (Orthodox) Chapel, Landport. He was most cordially received (in place of Mr. Bond), and had a large and appreciative congregation. This is the first time, we believe, that a Unitarian minister has had the opportunity afforded him in Portsmouth of preaching from an Orthodox pulpit at a Sunday service.

Preston.—The annual meeting of this congregation was held on Sunday evening last, when the treasurer presented his balance-sheet for the year ending Jan. 31. On each of the chapel account, the Sunday-school account, and the choir fund account a small credit balance was shown. There is an endowment in connection with the chapel, consisting of freehold properties, now bringing in a net rental of just over £100. The most important part of this property had become a few years ago very dilapidated on account of its extreme age and unsuitability to modern demands, and was of very little help to the chapel funds. With praiseworthy zeal the congregation set to work to rebuild the property; and now the rebuilding having been paid for, the congregation as a set off against future depreciation and dilapidation are setting aside a yearly sum of £10 to accumulate for the benefit of their successors. During the last few months a considerable amount of interest has been aroused in the town by a series of sermons preached in the chief Roman Catholic church by the Professor of Philosophy at Stonyhurst College on the "Deity of Christ," which called forth a series of six sermons in reply by the Rev. Joseph Harrison, our minister. Large congregations testified to the interest taken in the subject by persons not attendants at the chapel, and the sermons being well reported in a local newspaper reached a much larger number than the actual hearers, and they appear to have made a very favourable impression, which it is hoped will benefit the cause of Unitarianism in Preston.

Ramsgate.—Mr. P. Bond conducted the service last Sunday, giving an address on "The Unseen World."

Reading.—The annual church meeting was held on Sunday evening, 29th ult., Mrs. Bailey being in the chair. The report of the Committee was encouraging, a debit balance of £71 having been reduced to £30 by the efforts of the congregation during the year. Alluding to recent comments on the action of the Sustentation Fund, the report says:—"This church has little concern with critical or speculative opinions so long as they are not dogmatically held. It chiefly asks that its minister will aid it in the search for higher truth and in the aspiration for a purer life; and it believes that in this it has maintained the best traditions of Unitarianism." After the transaction of the routine business, the meeting was addressed by the Rev. E. A. Voysey and others, and there was some discussion of plans for bringing the church into closer touch with the growing population of the town.

Sheffield: Upper Chapel.—The annual business meeting of the congregation was held on Thursday, Feb. 9, when the annual report and accounts were approved. A vote of thanks was passed to the Committee for their services during the past two years, and the Committee for the next two years was appointed, including the Rev. J. E. Manning. The report drew attention to the satisfactory state of the funds, there being a balance of £54 in hand instead of the adverse balance of £87 with which the year had commenced. The late Mr. Bramley had left £250, the income of which was to be paid to the minister in augmentation of his salary. The various institutions of the congregation were reported in a satisfactory condition. It is hoped that some special memorial windows will soon be placed in the chapel, and a member of the congregation has offered to fill in the rest of the ground floor windows with antique or cathedral glass.

Stalybridge.—The annual party was held on Saturday last, and was well attended. After tea the chair was taken by Mr. James Jackson, chapel warden, who reminded the meeting that the congregation had a big work on hand in the raising of £800 by a bazaar, to make some needful alterations and enlargements in the church. They were all aware that their minister, the Rev. W. Harrison, was out of health and needed rest and change, and the Committee had granted him leave of absence to visit Egypt and Palestine. The congregation would

be compensated for the loss of his services by what he would have to tell them on his return. The Rev. W. Harrison read interesting letters from the Revs. S. A. Steintal and Charles Roper, who had been invited to attend. He said from all he could hear he had no doubt they would raise the £800 by next October. After more than ten years' work among them he felt that he must take a complete rest and change, and he had been warned that if he did not take it, a breakdown would be the result. But even apart from that a visit to Palestine was an immense advantage to a minister. He thanked them for giving him leave of absence, and hoped when he returned he should be better able to carry on the work he loved. The Rev. H. E. Dowson congratulated the congregation on the fact that their minister was going to visit the Holy Land, and from what they knew of him he would have much to tell them when he returned. He had had Mr. Harrison for a brother for twenty years in the East Cheshire district, and always found him ready to give willing help to him personally, and to assist in promoting their common cause.

Swansea (Appointment).—The Rev. W. T. Jones, formerly of the Calvinistic Methodist Church of Wales, has received and accepted an invitation to the ministry of the High-street Church.

Walsley.—The annual congregational tea party and entertainment took place last Saturday, and was largely attended. The entertainment consisted of glee, songs, the Trial Scene from *The Merchant of Venice*, and a farce entitled *Boots at the Swan*. It was very satisfactory to see Shakespeare highly appreciated by the large audience, and *Boots at the Swan* was presented in a manner which produced an hour's continuous merriment.

West Bromwich.—On Saturday night the third public prize distribution in connection with the Lodge-road Sunday-schools was held in the school-room, when Mr. A. Underhill presided over a good attendance. The Chairman, the Rev. F. A. Homer, and Mr. J. J. Bowater, delivered short addresses, in which they spoke with gratification of the highly satisfactory position of the Sunday-school, and of the work being accomplished in connection with it. The annual meeting of the subscribers and friends of the congregation was held on Monday evening, Mr. W. S. Watts presiding over a fair attendance. A resolution of condolence with the family of the late Mr. Frederick Ryland, and placing on record the church's appreciation of Mr. Ryland's work in connection with advanced education in West Bromwich and of his liberality and services to the cause of Liberal Christianity, was adopted. The financial statement showed a need of increased help to carry on the work of the church. The officers for the year were subsequently elected.

OUR CALENDAR.

SUNDAY, FEBRUARY 19.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERRFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. A. GORDON.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Should we keep Lent?" Evening, "What did Jesus teach about God?"
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Morning, "Romance in Religious Thought."

Mansford-street Church and Mission, Bethnal Green Sunday School Anniversary, 3.15 P.M., Rev. H. W. PERRIS, "The Beautiful Life," and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. J. LLOYD JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. DAVID DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COX.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. DAVID DAVIS.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPE.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. P. BOND.
OXFORD, Manchester College, 11.30 A.M., Rev. H. E. DOWSON, B.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. P. BOND.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—Feb. 19th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Crisis of Dogma as illustrated in the Church of England."

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—Feb. 19th, at 11.15, GRAHAM WALLAS, M.A., "A Governing Democracy."

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest $4\frac{1}{2}$ per cent. DEPOSITS received at 3, $3\frac{1}{2}$, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

SWEET PEAS.—Before ordering elsewhere, send for Price List. The Newest and Best Varieties at Moderate Prices. Mixed Sweet Peas, 6d. per oz.; 4 ozs., 1s. 6d., post free.

F. A. ROSCOE, THE GOLDEN ORCHARD, STEEPLE MORDEN, ROYSTON.

EXPERIENCED HEAD-WORKING GARDENER requires situation where two or more are kept; 21 years' experience in all branches. Life abstinence. Married.—A., 42, Salisbury-road, Cressington, Liverpool.

WANTED, situation as HOUSE-KEEPER in Office, Chambers, or any place of Trust. Good cook. No children, husband could assist if required. Good references.—Address, M. A. R., 7, Safford-road, Wynne-road, Brixton, S.W.

WANTED, after Easter, or failing that, after Midsummer Holidays, a Unitarian GOVERNESS. Good health and cheerful. To superintend school preparation lessons for children above 10, and entirely teach two children of 6. Fond of music and knowledge of Latin required.—Reply to Burleigh's Library, Putney, London.

BIRTHS.

CROSSKEY—On the 9th inst., at 443, Gillott-road, Edgbaston, Birmingham, the wife of Cecil Crosskey, of a daughter.

DEATHS.

FIELDING—On the 6th inst., at Colwyn Bay, William Fielding, late of Wilmslow, eldest son of Robert Fielding, Heaton Mersey, aged 41 years.

OSLER—On the 11th February, 1899, at The Limes, 31, Rosslyn-hill, Hampstead, Hannah Elizabeth, wife of T. Smith Osler, and daughter of the late Rev. John James Tayler. No flowers.

RYLAND—On the 11th inst., Frederick Ryland, of Baskerville House, Harborne, Birmingham, aged 53.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MRS. ROBERT TURNER (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge. E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick, N.B.

Established in the first year of the Queen's Reign

MOORE & MOORE

PIANOFORTE MAKERS,

INVENTORS OF THE THREE
YEARS' SYSTEM.

The HIRE SYSTEM, now so widely used, was unknown until its invention, in 1846, by Messrs. Moore and Moore.

Two years ago, in the course of an important appeal case in the House of Lords, their Lordships were pleased to make commendatory remarks on the fairness, convenience, and utility of Messrs. Moore and Moore's invention.

All classes of Messrs. Moore and Moore's Pianofortes and American Organs—new or second-hand, from 18 guineas upwards to 96 guineas—are supplied on their Three Years' System, on the following easy and generous

TERMS.

After 3 years' hiring at low rates, varying from £1 11s. 6d. to £8 8s. per Quarter in advance (or from 10s. 6d. to 56s. per month, as preferred), the instrument becomes the absolute property of the hirer.

The total thus paid never exceeds the price of the instrument; there are no extra charges.

Carriage free throughout the United Kingdom.

Tuning free within a radius of about 20 to 25 miles round London, and in Brighton, Hastings, Bexhill, Worthing, Southend, Chelmsford, &c., &c.

The Hirer can return the instrument at any time, or can make it his own in less than 3 years.

No deposit or guarantee is required.

Illustrated Price List free on application to

MOORE & MOORE

104 & 105, Bishopsgate Street Within, London, E.C

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY, HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

ZEBRA Grate Polish.

In packets, or as a paste in tins.

MANSFORD - STREET CHURCH AND MISSION.

The ANNUAL GENERAL MEETING of Subscribers and Friends will be held in the Church, Mansford-street, Bethnal Green, on WEDNESDAY, March 1st. The chair will be taken at 8 o'clock by the Rev. H. Gow, of Leicester.

Tea and coffee at 7.

S. W. PRESTON, } Hon. Secs.
J. C. DRUMMOND, }

Friends are earnestly requested to attend.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

The Treasurer begs to acknowledge, with thanks, the following New Donations in 1899:—

	£	s.	d.
Henry W. Gair, Esq., Liverpool	100	0	0
A Friend	100	0	0
James Cooper, Esq., Hampstead	0	10	6
Newry Congregation (Offerory)	1	13	4

HARRY RAWSON,
A. W. WORTHINGTON, } Hon. Secs.
EDGAR CHATFIELD CLARKE, Hon. Treas.

FITZWILLIAM STREET CHURCH, HUDDERSFIELD.

A BAZAAR will be held in the SCHOOLROOM on MARCH 22ND, 23RD, and 24TH for the purpose of raising £200 to clear off a church debt and the cost of compulsory alterations to the outbuildings. Lady O'HAGAN has kindly consented to open the Bazaar.

Contributions in money or goods will be thankfully received by the Rev. WM. MELLOR, Rose Cottage, Marsh, Huddersfield, or by Mr. ALBERT WHITWORTH, Hon. Treasurer, 112, Bradford-road, Huddersfield.

OLD MEETING HOUSE, COSELEY.

CENTENARY OF THE SUNDAY SCHOOL.

The Congregation of the Old Meeting House and the Teachers of the Sunday-school connected therewith, desire to celebrate the 100th Anniversary of the School, by repairing and beautifying the School, and by erecting an Organ in the Meeting House, thus completing a work which has been much needed for the last 23 years.

All friends are referred to the full Appeal for help which appeared in THE INQUIRER and the *Christian Life* on the following dates—Dec. 24th and Dec. 31st, 1898.

Cheques and Post-office Orders must be sent to the Rev. H. EACHUS, The Parsonage, Coseley, Bilston.

LONGSIGHT FREE CHRISTIAN CHURCH.

DECORATION AND REPAIRS FUND.

"And all the women that were wise-hearted did spin with their hands."—Ex. xxxv. 25.

The congregation is working to raise a Fund of £250 by a Bazaar. A little unexpected help is given a great help. Donations and Parcels of Goods will be thankfully acknowledged by

WILFRED HARRIS (Minister),
16, Lime Grove, Longsight, Manchester;
Miss E. B. WOOLLEY (Hon. Treas.),
25, Goldschmidt-st., C.-on.-M., Manchester.

The BAZAAR will be OPEN MARCH 16th, 17th, and 18th.

"And they came, both men and women, as many as were willing-hearted."—Ex. xxxv. 22.

FLOWERY FIELD CHURCH, HYDE

The SUNDAY SCHOOL SERMONS will be preached by the Rev. Dr. KLEIN, of Liverpool, on SUNDAY, February 19th, 10.45 and 6.30. Collections for the School Funds.

THE LIFE OF HENRY MORLEY, LL.D.,

Professor of English at University
College, London.

BY

HENRY SHAEN SOLLY, M.A.

London: EDWARD ARNOLD. 1898. Price 12s. 6d.

OPINIONS OF THE PRESS.

The Speaker.—"Professor Morley, the author and lecturer, would be in any case a person worth reading about. Henry Morley, the man, large in heart and brain, is, perhaps, still more worthy of our attention. . . . Mr. Solly's 'Life' ought to be bought by public libraries, presented by rich men to ministers of religion, and read by all who love English morals and English literature."

The Athenæum.—"Henry Morley's life was busy and full of interest. . . . amazingly successful if tested by the true tests of success. Morley won a unique position among the scholars and teachers of our day."

The Academy.—"Mr. Solly . . . lets his subject speak for himself, in letter or diary, where these are available; but he has devoted thought to the selection of his material, and the arrangement of it was to present a real portrait."

The Scotsman.—"A well-filled volume of some 400 pages . . . it will at once be welcomed among books of its class . . . to those who would know the real worth of the man, much as he was known to his family, a reading of this excellent biography is indispensable."

Daily Chronicle.—"Not one man in a thousand would have won his way upward from such a quagmire of early troubles. . . . Mr. Solly has done his work well. This biography of his father-in-law is admirably written, in good taste, and with plenty of relief."

Daily Mail.—"An entirely satisfactory and eminently readable biography of a most lovable personality."

Manchester Guardian.—"There is always something fascinating to the student of human nature in the biography of a man who has in him the true instinct of the fighter, who begins life with tremendous odds against him, proceeds straightway to gird his loins for the fray, and after years of conflict emerges victorious. Henry Morley was essentially such a man."

Standard.—"The 'Life of Henry Morley' . . . has an interest of its own."

The Liverpool Post.—"Very well written."

Inquirer.—"This story of his life is sure of a most cordial welcome."

The Literary World.—"Mr. Solly has done his work well, and puts before us a strong and vivid portrait of a man of marked character, of considerable genius, and, above all, of indomitable pluck and perseverance. The story of Morley's struggles to make an income, and to break down the family opposition to his marriage with the woman of his choice, is reading of a very heartening sort."

Birmingham Post.—"The latter part of this biography, recording Professor Morley's work as a man of letters, is the more important; the former, detailing his fight with circumstances, is the more fascinating."

The Leeds Mercury.—"An admirable full-length portrait of a good man."

The Westminster Gazette.—"His life was well worth writing. . . . The personality revealed by his biographer is a singularly attractive one—generous, full of humour, the very soul of honour, 'a teacher of truth, of righteousness, and of love.' Mr. Solly shows admirable taste and discretion throughout his book."

Publishers' Circular.—"Among the countless students who have felt the influence of his teaching as lecturer and professor, the work is certain of a cordial welcome."

Isle of Wight County Press.—"To Mr. Solly nothing but the highest praise can be accorded for the manner in which he has accomplished his work; neither author nor editor, he has struck the happiest medium, and given us a volume which charms from its earliest pages, and in which the characters live and move before us right on to the end of the chapter."

Independent.—"Shows us how this well-equipped, self-sacrificing, and influential teacher was himself taught. Henry Morley won his wisdom by hard and bitter toil. The story of his life, as now set forth, is as interesting as were his methods of instruction; it will appeal to all whose happy privilege it was to be brought into direct contact with him, and to all who became acquainted with his work through the medium of the printed pages."

Daily News.—"Few memoirs more interesting have made their appearance in recent times."

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT.

Articles on Important Social Questions, Education &c., from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

Schools, etc.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR GIRLS, 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Ling Cottage, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life.

A limited number of Girls received by the Principals. All the Assistants are experienced teachers of University standing.

Special attention paid to modern languages. French taught by a certificated teacher from Paris. Music by ladies trained in Brussels and Germany.

Girls may be prepared for College entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Terms for Board and Education on application to the Principals.

MOTHER'S AID.—Wanted, by 5th

March, a Lady to take entire charge of three girls, ten to thirteen years old, going daily to school; and to be a companion to two older ones. Should possess sufficient knowledge of modern education to superintend home lessons, music, be a skilful sewer, and have an accommodating disposition. Age not under 30 years. A Unitarian preferred. Salary to commence at £35 per annum.—Apply, by letter, to Mrs. J. E. HAWKES, Manor Grange, Cloughton, Birkenhead.

MOTHER'S HELP wanted to assist

with two very young children, and sewing.—Apply, stating salary and experience, to A. B., c/o Editor of INQUIRER.

MINISTER'S DAUGHTER (21) re-

quires situation as MOTHER'S HELP. Domesticated, good needlewoman.—H. MASON, Culcheth, Warrington.

REQUIRED, by young lady, situation

as COMPANION or as NURSERY GOVERNESS. Experienced. Highest references.—Apply, E. C., INQUIRER Office.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate. Saturday, February 18, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 2957.
NEW SERIES, No. 61.]

LONDON, SATURDAY, FEBRUARY 25, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	113
POETRY :—	
Intimations	114
The Way	119
ARTICLES :—	
Jeremy Taylor and the Golden Grove.—II. ...	115
The Patience of Hope	118
The Inward Life	119
The Anglo-Catholic Revival	122
The Difficulties of Charity	124
LITERATURE :—	
Henry Robert Reynolds	116
Recent Astronomy	116
Verses of a Heretic	117
OBITUARY :—	
Miss Bartram	119
THE CHILDREN'S COLUMN	119
LEADER :—	
Priest or Prophet	120
THE PULPIT :—	
Prepare to Meet thy God	121
CORRESPONDENCE :—	
The New Catechism	123
Irish University Education	123
A Hybrid Quotation	116
MEETINGS :—	
London Sunday School Society	125
NEWS FROM THE CHURCHES	126
ADVERTISEMENTS	127

NOTES OF THE WEEK.

THE sudden death last week of the President of the French Republic was happily not followed by any political crisis. The Congress met on Saturday at Versailles, and by an unmistakable majority, elected M. Loubet, a moderate Republican, who had been President of the Senate, to the vacant post. The message of the new President to Parliament made an excellent impression. "Passionately attached," he said, "to the principles of the French Revolution and the *régime* of Liberty, I shall make it my first and constant thought to assist Parliament in the necessary work of tolerance and concord. . . . France, sure of herself, will be able to set calmly about the task of solving the problems which interrupt the moral and material well-being of her citizens, and to continue her peaceful and fruitful work in the field of thought, of science and art, as well as in that of economic labour in all its forms—agriculture, commerce, industry. Let us be more just to ourselves, and let us not allow it to be forgotten that our France has always proposed the same love of progress, justice, and humanity." As we read these measured and dignified words, "Dreyfus, Dreyfus" is still ringing in our ears, and we can only trust that the new President may develop such resources of moral power as may save his country from any further aggravation of that indelible disgrace.

A SERMON by Dr. E. Everett Hale on "Peace on Earth" appears in the New York *Messiah Pulpit* of Feb. 3. Dealing

with the subject of the Peace Conference, Dr. Hale says that the proposal recalls the "Great Design" of Henri Quatre and Sully and Elizabeth and Burleigh :—

"Successful at every point, Henry, at the head of France, proposed the 'Great Design.' It was a design by which the fifteen states of Europe should unite in one permanent council for the mutual preservation of peace. I never heard any one say that Henry swung on rainbows or played with fancies. Men say he is the greatest monarch of three centuries, Frederic and Napoleon not excepted. I do not hear men call his minister Sully a dreamer or a lazy poet. Rather I hear him called the first statesman of five centuries. These men prepared the 'Great Design.' They submitted it to Elizabeth just after she had crushed the Armada. She and her ministers, such men as Burleigh and Walsingham, agreed to it, and improved it. They proposed it to the other states of Europe, with the eloquence of sovereigns who had armaments behind them. All but one of these states fell into the 'Great Design.' Yes, and Henry was no such dreamer, but he meant to compel by force the Emperor of Germany to fall into line with the rest. It was at that moment that tyranny and bigotry used their one weapon, and the dagger of Ravallac pierced the heart which was throbbing with the hope of universal peace for Europe. It is not amiss to go back three centuries to learn that a design like this is not unfamiliar to statesmen and to soldiers."

THE United States have shown, as Dr. Hale points out, what may be done through the recognition of a supreme tribunal to hold in peaceful union States different in origin, in interests, in education and religion :—"It is an example of authority to examine and to decide the questions which arise between so many States, stretching from ocean to ocean, among men of every pursuit and of different interests and all religions. Thus has the supreme tribunal of America shown to the world what is possible in maintaining the peace of 'the United States of America.' With this object-lesson, we are able to make a step forward, which shall lead to what Henry IV. called 'the United States of Europe,' and to what we will yet call, not the United States of Europe, but the 'United States of Christendom.' And as Christian men and women, as we read every prophecy of the past, we have a right to look forward with the eye of those who believe that the good God made of one blood 'all races of men.' We see the prophecy of the past accomplishing itself more and more distinctly, as every year comes forward of what we now call the

future. More and more confidently do we thank God that our children, if not we ourselves, shall live in the century

Where the common sense of most shall hold a
fretful world in awe,
And the kindly earth shall slumber, lapped in
Universal Law.

Earth, wise from out the foolish past,
Shall peradventure hail at last
The advent of that morn divine,
When nations shall like forests grow,
Wherein the oak hates not the pine,
Nor birches wish the cedars woe ;
But all in their unlikeness blend,
Confederate to one golden end."

THE beneficent work of Dr. and Mrs. Raynolds, the American missionaries at Van, in Armenia, is being carried on under great difficulties and with wonderful devotion. Since the massacre of 1896, the work of the Industrial Bureau has been steadily developed, so that by its instrumentality at the end of last year 7,200 souls were being maintained, and 50 more orphans had been received into the Orphanage, bringing the total up to 400. And still the need is limitless, and in the surrounding villages the suffering is very great from lack of food and the unrestrained ravages of the Kurds. In two villages, not far off, it is reckoned that 78 of the people have died of starvation. Both the "Friends of Armenia" (47, Victoria-street, Westminster, S.W.) and the Women's Armenian Relief Fund (treasurer, Mrs. Madeleine Cole, 1, Trebovir-road, Earl Court, S.W.) appeal for further help, most sorely needed, for the Orphanage and industrial relief work. The Committee of the latter fund spent last year over £1,500 in that work. £5 is needed to support a child for one year, and, as a rule, a child should stay at least three years in the Orphanage.

DR. WALDEMAR BELCK, a German savant, whilst collecting cuneiform inscriptions in the province of Van last autumn, was shot down and robbed by the Kurds. Only his presence of mind and skill in feigning death after the first shot saved his life. He and his friend Dr. Lehmann subsequently spent three months with Dr. and Mrs. Raynolds at Van, and they sent on Jan. 7 a most interesting account of the work of the orphanage to the secretary of the Women's Armenian Relief Fund. Dr. Raynolds has shown great ingenuity and resource in adapting and extending the premises of the mission to meet the new demands of the Orphanage. For instance, the large oven, which is kept almost constantly at work, baking bread for the whole establishment and feeding a large number outside, has a reservoir placed over it, which thus furnishes a constant supply of hot water, for washing the clothes of the four hundred, and for a

bath for successive companies of the boys and girls. There is a weaving shop with eight hand looms, where forty-three boys are learning to weave, the yarn being supplied by women connected with the Industrial Bureau. Other children are taught tailoring and shoe-making, and last summer, instead of continuing to buy leather, a tannery was started. There is also a carpenter's shop, and another department in charge of an ingenious copper-smith. The discipline and economy are described as exemplary, while intellectual and religious instruction goes hand in hand with the industrial training.

THE sixty-ninth anniversary of the Brahmo Somaj was celebrated at Calcutta by the Sadharan Brahmo Somaj in a succession of meetings. After five days of preparation, prayers were offered on Jan. 19 in Brahmo households for the welfare of the Brahmo Somaj, and on the evening of the following day the opening service was held in the Mandir of the Sadharan Brahmo Somaj. At 5.30 an address was delivered by the Rev. S. Fletcher Williams, which was followed by the opening service and a sermon by Pandit Sivanath Sastri, M.A. On Saturday and Sunday, Jan. 21 and 22, special services were also held, Mr. Williams preaching a sermon on Sunday morning; and the annual meeting of the Sadharan Brahmo Somaj was held in the afternoon, Mr. A. M. Bose, M.A., presiding. The address of the new president, Mr. R. N. Ray, who was unable to be present, was read to the meeting, and is printed as a supplement to the *Indian Messenger* of Jan. 29. A cordial welcome was given to Mr. Williams, who responded. Tuesday, Jan. 24, was the actual anniversary of the founding of the Brahmo Somaj, and worshippers began to assemble in the Mandir as early as 3 A.M., so that by day-break the hall was quite full. Hymns were sung from about 4 A.M. till 7, when the morning service commenced. The sermon was preached by Pandit Sivanath Sastri. The festival was continued for several days longer.

In a recent letter to the Chairman of the Leicestershire Congregational Union, on the subject of the Church and boys, the Bishop of London wrote:—

You ask me a question which is perpetually before the mind of all workers for Christ. The fact is that we have the boys in hand during the school period, then we lose them, and have to pick them up again with difficulty. I do not want to go into controversial matters, but I increasingly feel that if the aim of secular education is to hand on a boy to continuation or technical classes, the aim of religious education ought to be to attach him definitely to some Christian organisation, which should care for him. This method of care should be better adapted to its purpose. We need boys' clubs attached to every church, into which boys leaving school and going to work should be naturally drafted. These clubs ought to be organised with a view to the actual facts of boys' life, and ought not to make at first too great demands on their spiritual powers, which require special training during the period of transition from the discipline of school to almost complete freedom. We have not yet thought this out sufficiently with reference to human nature.

THE Committee of Hope-street Church, Liverpool, having asked the opinion of their minister with reference to the new Nonconformists' Marriage Act, the Rev.

R. A. Armstrong made the following statement, which we are glad to be able to reproduce here:—

"I do not wish to become 'an authorised person' under the recent Marriage Act for the following reasons among others:— I have had, in Ireland, the experience of being my own registrar at marriages. I found the responsibility for legal forms and technicalities exceedingly distracting. My desire is to be able to concentrate my attention on the religious side of the occasion; and by having my own mind full of that to make it felt by the bride and bridegroom and their friends. The occasion is unique in life, and a minister's mind ought not to be drawn off to legal formalities. The presence of the Registrar has always been to me a very real and important relief. Secondly, I regard the Act as in no way adjusting the balance of equality between members of the Establishment and Nonconformists. It permits the Nonconformist minister, as a concession, to do the Registrar's work, but the Registrar is still to have the fees—sixpence being the sum granted to the Nonconformist minister by the State for a copy of the register, while he is liable to two years' penal servitude if he fail in providing this. I have no desire for the sixpence or for the liability to penal servitude. I regard the Act as adding insult to injury in what it offers to Nonconformists."

WE omitted last week to correct a slip in Mr. Hawkes's Provincial Letter from Liverpool. The Church Hall, which is being erected at the rear of Hope-street Church, is to commemorate not the bi-centenary but the jubilee of the present church, which was opened in 1849, during the ministry of the Rev. James Martineau. The bi-centenary of the congregation falls in 1907, its first chapel in Key-street having been opened in 1707. The congregation moved in 1791 to Paradise-street Chapel, during the ministry of the Rev. John Yates, and there Dr. Martineau preached from 1832 until the removal to Hope-street as above noted. The congregation of Renshaw-street Chapel, which is about to move out to Sefton Park, dates back to about 1688, having removed from its first chapel in Castle Hey to Benn's-garden in 1727, and in 1811 to the present Renshaw-street Chapel. But the patriarch of all is the Ancient Chapel of Toxteth, first built about the year 1618, and still occupying the old site.

ANOTHER former hearer of the late Rev. Thomas Hincks sends us the following note:—

"The interesting notice by a correspondent in THE INQUIRER, of Feb. 11, of two sermons preached by the late Rev. Thomas Hincks in York, sixty years since, impels me to record in your journal, if I may, the equally strong impression made on me by Mr. Hincks when, my first decade but just completed, I first heard him preach, many a long year ago, 'Faith without work is dead' the text of his discourse. Frequently after this I was privileged to hear him again, each time with an increasing measure of the same feeling as before. In one of his later sermons, I remember his remark (*à propos* of I forget now what) that one could not 'define the perfume of a primrose in a proposition.' So was it with himself, and if ever I try to satisfy myself by saying

that it was by such-and-such a quality or combination of qualities that he produced on his hearers the effect which he undoubtedly did, I am baffled, and there still remains something unsaid; for it was not only by his rare gift of choicest language, nor yet by the chastened feeling and vigorous thought which characterised his every discourse, nor yet only by the unconscious air of distinction which he bore, and the fine lineaments of his intellectual face that, as a preacher, he reached the hearts of those who heard him. Beyond and above all these a hidden and unseen fire burnt within him as he spoke, whence kindled I will not ask, but which was potent to awaken enthusiasm in the breasts of young and old, and to conduct his hearers, as by some beacon light, into the inmost presence of the Most High."

INTIMATIONS.

"I thought the universe was thrill'd with love."—From Dante's "*Inferno*."

WHEN o'er the tender grasses of the spring
I see the sunlit raindrops shimmering,
And by the blossom-burden'd hedge-rows
pause,
Not asking Nature's purpose, scheme, and
cause,
But simply satisfied to draw my breath
In the moist air, which from apparent
death
Enkindles life in meadow, field, and
grove,
I dream the universe is thrill'd with love.

When day by day as through the world I
fare,
Not wholly ignorant of doubt and care,
And catch a smile still brave and confident
On features blanch'd by failure, toil, and
want,
Or notice in some joyless city street
Bright baby-faces, innocent and sweet,
That soften hearts no other means could
move,
I know the universe is thrill'd with love.

For beauty, trust, and joy are not the
gift
Of one who set our yearning souls adrift,
Pilotless, in the sea of circumstance,
To steer their way, and some to port—by
chance!
But all are tokens of a power divine
Which made the flower to bloom, the sun
to shine,
And gave the child its happy heart to
prove
That earth is thrill'd with her Creator's
love. LAURA G. ACKROYD.

AMONG the many half-pagan legends that were connected with Ireland during the Middle Ages, one of the most beautiful is that of the islands of life and of death. In a certain lake of Munster, it is said, there were two islands; into the first death could never enter, but age and sickness, and the weariness of life, and the paroxysms of fearful suffering were all known there, and they did their work, till the inhabitants, tired of their immortality, learned to look upon the opposite island as upon a haven of repose: they launched their barks upon its gloomy waters, they touched its shore, and they were at rest.—Camden, quoted in Lecky's "*European Morals*."

JEREMY TAYLOR, AND THE
GOLDEN GROVE.—II.

THE "Golden Grove" itself is a book somewhat curiously divided. Since one of its chief ends was to serve in the building up of the younger generation in the knowledge of the Christian faith, the book naturally opens with a section called "Things to be Believed." Here we have an outline of the Orthodox faith, as held by the ordinary Protestant, closing with a paraphrase of the Apostles' Creed. We realise the importance which this part of his manual would have in Taylor's eyes, especially when we read passages from his quaint "Address to the Pious and Devout Reader," which opens the book. There we find him lamenting that "in this sad declension of Religion, the *seers* who are appointed to be the watchmen of the Church cannot but observe that the supplanters and underminers are gone out, and are digging down the foundations; and, having destroyed all public forms of Ecclesiastical Government, discountenanced an excellent Liturgy, taken off the hinges of Unity, disgraced the Articles of Religion, polluted public assemblies, taken away all cognisance of Schism, by mingling all Sects, there is now nothing left, but that we take care that men be Christians," and "that the young men who were born in the Captivity be taught how to worship the God of Israel after the manner of their forefathers, till it shall please God that Religion shall return into the land, and dwell safely, and grow prosperously." So in order to make Christians, and prevent "the people from falling under the harrows and saws of impertinent and ignorant preachers who think all religion is a sermon, and expound chapters that the meaning may never be understood, and pray that they may be thought able to talk but not to hold their peace"—Jeremy has great faith in the Apostles' Creed, emphasises and enlarges upon it, and so spends some forty pages of his book, authorising his action by the words of Augustine: "This is the faith which in few words is given to novices: these few words are known to all the faithful: that by believing they may be subject to God; by this subjection they may live well; by living well they may purify their hearts; and with pure hearts they may understand what they do believe."

But it will undoubtedly be the further parts of the book which will be found most useful and helpful in the life of the modern. The average person, whatever Church he belongs to, finds the explanation of long creeds a tedious affair, and passes on to things of greater interest. Such things he will find in the second part of the "Golden Grove." It is called "Things to be done." And first Taylor reminds us of the value of each day in the building up of a life, that a fresh cell is added to the structure of character perpetually being raised, and therefore we should try to begin each day with something of a consecration. "Suppose every day to be a day of business; for your whole life is a race, and a battle—a merchandise, and a journey. Every day propound to yourself a Rosary or a Chaplet of good works to be presented to God at night." This strikes the chief note of the book—the ancient injunction that whatsoever is done shall be done for the glory of God. Then follow a series of the rules every reader of devotional books

is familiar with: rules for private prayers to accompany all the common and necessary acts of life, brief words that are to lift our petty actions into symbols of Christian life. From the moment of waking on our bed, through the duties of rising, dressing, breakfasting, and the rest, right on to the last moments of the day, everything is to be consciously brought into relation with religion. As Taylor says: "Religion must not only be the garment of your soul to invest it all over; but it must be also as the fringes to every one of your actions, that something of religion appear in every one of them, besides the innocence of all of them." It is beautiful advice, and perhaps for a few rare souls may be practicable; but for most of the busy men and women of to-day it must seem a counsel of perfection, with so little hope of it being realised. The essential of it, however—the act of prayer—that at least is the daily fact in every devout life: the practice which gives a strength, as of some invisible spiritual force, to be perpetually, though not always consciously, asserting itself. And for help in the form and most needful parts of daily prayer, as experienced in most lives, he shapes the order of our prayers, suggesting that they should begin with an Act of Adoration, then pass naturally to Thanksgiving, Self-Consecration (as our best sign of gratitude), Confession, Petition (which should by no means constitute the chief portion of prayer), and Intercession. Of the value of prayer in the daily course of life Taylor is never tired of speaking, though he knows well enough that prayer must not be made a substitute for duties, that we must not expect prayers to work miracles, when the thing we pray for is something we ourselves could achieve or gain. He puts the old sentence "The gods help those who help themselves" into other language when he says "Remember that you are bound to do all those duties, for the doing of which you have prayed for the divine assistance." So he would have a man suit his prayers to his needs, and himself to his prayers, so that there should be a harmony in the whole life.

There is something so sane and sensible about Taylor's injunctions for the happy use of the daily life. The whole household of the Christian family is busy in work of some kind: "Let there be no idle person in or about your family"; and when the definitely worshipping act is to be carried out it is to be with thoroughness and reality—the prayers, as we have seen, are to be such as are natural to the lives uttering them, and the meditations, or readings, of the Bible are to be wisely chosen. One remembers Ruskin's youthful experiences, how he was made steadily to go through certain books, "the whole of Leviticus, hard names and all"; and it is good to find a compeer of the Commonwealth Puritans advocating a "Bible for home reading" such as Montefiore is giving our generation—a Bible in which only the really helpful and inspiring passages shall be dwelt upon, "such portions as contain the precepts of holy life," while "the less useful part" may be read at "leisure" (whenever that may be). Then, too, it is a wise caution he gives as to the manner of reading. Doubtless many of us would gain far more from our Bibles were we to read less at a time, but study to get the kernel of our reading as Jeremy advises. "Read not

much at a time; but meditate as much as your time and capacity will give you leave; ever remembering that little reading and much thinking; little speaking and much hearing; frequent and short prayers, and great devotion, is the best way to be wise, to be holy, to be devout." And when we are reading not so much for the purpose of instruction, as with the desire of spiritual awakening and enlightenment, we could not be better encouraged than by his words: "Be sure to meditate so long, till you make some *act of piety* upon the occasion of what you meditate; either that you get some new arguments against a sin, or some new encouragements to virtue; some spiritual strength and advantage, or else some act of prayer to God, or glorification of Him."

Turning for a moment to the third division of the "Golden Grove," that called "Postulanda" (as distinguished from *Credenda* and *Agenda*), we have moving examples of Taylor's own prayers, beautifully and simply expressed, with far less exuberancy of phrase and fancy than would be found in "Holy Living and Dying." To give but one prayer, one from the series that paraphrase the Lord's Prayer, a paraphrase immeasurably superior in word and feeling to Wilson's, in his "Sacra Privata."

Merciful and Gracious Father; Thou gavest us being, raising us from nothing, to be an excellent creation; efforming us after Thine own image, tenderly feeding us, and conducting and strengthening us all our days. Thou art our Father by a more excellent mercy, adopting us in a new birth to become partakers of the inheritance of Jesus: Thou has given us the portion and the food of Sons, O make us to do the duty of Sons, that we may never lose our title to so glorious an inheritance. Let this excellent name and title be our glory and our confidence, the endearment of obedience, and the principle of a holy fear to Thee our Father, and of love to Thee and to our brethren. Unite every member of the Church to Thee in holy bands; let there be no more names of division, no titles and ensigns of error; let not us who are brethren contend, but in giving honour to each other, and glory to Thee, contending earnestly for the Faith, but not to the breach of charity, nor the denying each other's Hope; but grant that we may all join in the promotion of the honour of Thee, our Father. For ever let Thy Spirit witness to our spirit that we are Thy children, and enable us to cry, Abba, Father.

Of such prayers there are many in this third division of the book, making it a treasure in the library of devotional writings. Then the closing pages of the book are filled with hymns, beautiful in their own quaint Crashaw-and-Herbert-like way, but far enough removed from the possibility of congregational use. Only occasionally is the note of the sacred lyric heard as in the opening of the Advent hymn:—

When Lord, O when shall we
Our dear Salvation see?
Arise, arise,
Our fainting eyes
Have longed all night, and 'twas a long
one too.

Taylor and his generation perhaps had but a small idea of singing during worship: what he wished to provide were prayers of adoration and aspiration in poetic metre. Though hymns, he says, "fitted to the fancy and devotion of the younger and pious persons," they are mainly "apt for memory, and to be joined to their other prayers." Not altogether a needless reminder for many who sing hymns

nowadays, and often forget their use as prayers.

But, as has been already implied, the chief value of this book for most readers will lie in its second part. Fitly enough it is headed with a sub-title in my copy "Via pacis," for its meditations are of that high order which points to the way of peace. Quietness and calm are the essence of its pages: no one could read them and not feel this: and many would fancy they had met, at times, an Eastern spirit, for touches of a Buddhistic mysticism, self-abnegation, killing out of all desire, strains which run through all religions, meet one here and there.

"If all be well *within*, nothing can hurt us from *without*." . . . "He to whom all things are one, who draweth all things to one, and seeth all things in one, may enjoy true peace and rest of spirit." . . . "It is not much business that distracts any man, but the want of tendency towards God." . . . "As soon as ever a man desires anything inordinately, he is presently disquieted in himself." And Gautama himself might have said this: "To free yourselves of passions, is to lay the axe to the root of the tree, and the true way of peace." Counsels spring up in page after page in aphorisms worthy of Benjamin Whichcote, or George Herbert's "Jacula Prudentium." "Do no evil, for no interest, and to please no man, for no friendship, and for no fear." "God regards not how much we do, but from how much it proceeds. He does much that loves much." "Every man's virtue is best seen in adversity." "Beg not a long life, but a good one." "He that watches himself, will be willing to be silent concerning others." Sacramentalist as he is, Jeremy Taylor knows that spirit must underlie all form. "He that esteems his progress in religion to consist in exterior observances, his devotion will quickly be at an end."

This is the purpose of the "Golden Grove," to encourage and deepen the true spirit of religion, the soul's own sense of its kinship to God. Written from a time so desperate for his hopes, it is a sign-manual of Jeremy Taylor's beautiful nature. He had not vainly studied his "A Kempis" (whom at times he quotes almost literally): and we, who are taught to regard a Christian as one made so rather by divineness of life than by beliefs alone, may find many things in the "Golden Grove" to kindle and enrich our faith. With one such passage this article may fitly close, for it is filled with that first note I spoke of as the key to the whole book—Taylor's devotion to God:—"He is at peace, who is reconciled to God; and God loves him when he hath overcome himself; and all is well when nothing pleases him but God, being thankful in the midst of his afflictions; and he is holy, who, when he hath lost his comfort, loses nothing of his duty, but is still the same, when God changes His face towards him."

EDGAR DAPLYN.

A HYBRID QUOTATION.

SIR,—If, as we are sometimes told, a misquotation ought to be nailed down at once, it should be pointed out that Mr. Hawkes is in error in ascribing to Mrs. Malaprop the saying, "comparisons are odorous." The quotation is in fact a hybrid. It is Mrs. Malaprop who talks about "comparisons," but it is Dogberry who says that "comparisons are odorous."

EDGAR SOLLY ANTHONY.

LITERATURE.

HENRY ROBERT REYNOLDS.*

THE volume containing the life and letters of the late Principal of Cheshunt College is a gracious tribute to the memory of a man whom to have known was to have loved, and who, though never very prominent in public affairs, exercised a singularly elevating influence over any society in which he moved, and over the students who were fortunate enough to study under his watchful care.

Dr. Reynolds' paternal grandfather, who had studied at Oxford, Cambridge, and Edinburgh, was a Fellow and Censor of the College of Physicians, and became Physician-in-Ordinary to George III. His father, who was educated at Westminster and Oriel College, Oxford, while in America as Attaché to the British Embassy, was attracted by the simplicity of the Quaker form of worship, and resolved to quit the Church of England. On his return to this country he joined the Congregational body, and accepted the Principalship of the Protestant Dissenters' Grammar School, at Leaf-square, Manchester, and became pastor of the adjoining church. After some subsequent years at Chester he removed to Romsey, in Hampshire, and here Henry Robert was born and reared amid home influences and natural surroundings, well-fitted to the requirements of a delicate body and hyper-sensitive mind. In his home he had also the privilege of seeing most of the leading men of the denomination, and listening to the stories of missionaries like Williams, Freeman, Moffat, and Morrison; so that it is not surprising that he grew up naturally into the idea of the ministry, and in 1841, at the age of sixteen, entered Coward College, London.

While at college, Henry Reynolds seems to have devoted a large amount of time to preaching, and when only twenty years of age, and with his college course not quite complete, he yielded to the solicitations of the church at Halstead, Essex, and became its pastor in 1846. After four years' labour, he reluctantly gave up this comparatively small church to undertake the important charge of East Parade Chapel, Leeds, and the letters of that period give much valuable testimony, as to the power for good exercised by so young a man in that great and busy commercial centre of the North of England.

But it was soon apparent that a north country climate was too trying for his delicate constitution; long intervals of rest and foreign travel yielded but temporary strength, and after ten years of pastoral work, greatly blessed in its results, Reynolds accepted the post of Principal of Cheshunt College, near London, which position he held until 1895. From the large number of published letters, written and received during this period, it is evident that the great power which Dr. Reynolds exercised over the men who passed under his care, lay in his personality. Himself loyal to, and enthusiastic for the principles of Christianity, he was in himself an illustration of these principles, and this it was which made him in class and lecture room, in the denomination to which he belonged, and amid a

large and varied circle of friends, an impulse towards righteousness. His zeal for foreign missions was an inspiration which resulted in a large number of his students devoting themselves to the work, and among them we find the well-known names of Wardlaw Thompson, Chalmers of New Guinea, MacFarlane of Mongolia, Meech of China, and many others at present labouring in various parts of the mission field.

Along with his other gifts and graces, Dr. Reynolds possessed literary talents of a very high order. One of his first publications was an article in the *British Quarterly Review* on "Comte, his Religion and Philosophy," which attracted much notice in the newspapers, and of which George Henry Lewes, the translator and exponent of the Positive Philosophy in England, declared "that it was the first elaborate article yet written upon Auguste Comte." Among his publications were several volumes of sermons and a novel, "Yes or No." In 1865, in conjunction with Dr. Allon, he undertook the editorship of the *British Quarterly Review* in the place of Dr. Robert Vaughan.

The letters included in this volume are of great and varied interest. Among Dr. Reynolds' correspondents were Dr. Dale, R. H. Hutton, Cardinal Manning, Robert Collyer, the Hon. Roden Noel, Dr. Hook, and many others prominent in different religious connections. The volume is well edited, and leaves little more to be said in words about a man whose attractive qualities are abundantly testified by the number of his letters, treasured by disciples and friends in all quarters of the globe.

J. S. PATTINSON.

RECENT ASTRONOMY.*

THIS is a volume of the *Victorian Era* series. The six chapters of Dr. Fison's book deal in turn with the life of a star, the measurement of stellar distances, the Milky Way and the distribution of stars, the recent study of the planet Mars, the analysis of sunlight and starlight and the red flames of the sun. These are all treated with care and clearness, and the historical method is followed as far as possible. Without giving us too much ancient history, the author relates enough of the past to enable us to see recent advances in their proper setting, and to measure the stride.

To those whose present knowledge of astronomy is confined to an elementary acquaintance with the solar system, this little book will be a revelation of wonders. Every chapter teems with realities surpassing the extravagances of epic romance. So far, no star has been found to lie nearer to the solar system than *alpha* Centauri. A vague suggestion of the unthinkable void that separates us from even this, may perhaps be obtained from the fact that upon a scale which represented the earth's orbit by the circumference of a shilling, the star would be at a distance of two miles. The stars are suns, but if our sun were removed to the distance of the star Sirius it would fade into insignificance, only shining as a star of the third magnitude. The light of Sirius exceeds that of the sun by seventy-five times. The star Algol has a dark companion, which periodically eclipses a portion

* "Henry Robert Reynolds, D.D. His Life and Letters." Edited by his Sisters. Hodder and Stoughton.

* "Recent Advances in Astronomy." By Alfred H. Fison, D.Sc. Blackie and Son. 2s. 6d.

of its light, as the two bodies revolve round their common centre of gravity. It seems probable that the dark sister was once as bright and shining as the other, and its present condition "suggests the picture of the death-stage of a sun." The idea is that stars begin their life as bodies of glowing gas, becoming condensed by the gravitation of their own parts, and eventually burning out. The nebulous matter out of which they are formed may be discerned in many parts of the sky, and, although gauzy and cloud-like, may supply abundant material. The great nebula in Orion fills so vast a space that the whole of the solar system would be lost in it. It was thought for some years that all the nebulae were close congregations of stars, but it is now known that nearly half of them owe their luminosity to glowing gas. The appearance of our own sun is strongly suggestive of the view that its bright surface consists of incandescent clouds. "The sun is, in all probability, essentially an enormous bubble, enveloped in incandescent cloud"; it is parting with its heat by radiation, but may, perhaps, be gaining more through shrinkage, and it is impossible to say whether it has passed its greatest glory. "The fixed stars" are moving, and are not all seen in quite the same place as in former centuries; but the movement is not according to any system that can be discovered. Our own sun is believed to be travelling towards the star Vega.

The Milky Way is now regarded as a definite structure, its appearance not being due to perspective effect or to optical projection. It may also be our comparatively near neighbour in space, seeing that the brighter stars (which are probably the nearer ones) are closely associated with it. The planet Mars has commanded special attention in recent years, on account of a reticulation of lines which looked artificial, and were described by Schiaparelli as a "canal system." But with some of the most powerful telescopes they are not seen, and we cannot confidently base upon them any theory about the intelligent inhabitants of the red planet, and their gigantic irrigation works. The canals might be wanted, for the "seas" do not seem to exist; and they might be abstractly possible, for there is a polar snow-cap which melts in the summer; but it is scarcely credible that mere artificial structures should be visible across 50,000,000 miles of space.

Although this is a book of astronomy, half its chapters have a good deal to do with light and colour and the chemistry of gases. In no branch of investigation is it more clearly seen that the sciences go hand in hand in their progress. In describing the Milky Way, Dr. Fison had to speak of the triumphs of photography; he tells also of the wonderful achievements of the spectroscope.

While the study of astronomy is calculated, in some of its aspects, to be ennobling and inspiring, it seems liable, in another view, to prove depressing. "When I consider the heavens the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him?" We seem so insignificant! When we think of Sirius as seventy-five times greater than our Sun, we are humbled. When we consider that on a diagram which represented the nearest stars as two miles away the solar system would show no larger

than a shilling, we are depressed. What would the earth be, and what importance can there be in human history, even from the dawn of time to the crack of doom? Dr. Fison recognises that the mere statement of the distances of stars is apt to be productive of weariness of the spirit. Tracing the process by which stars are born from nebulae, and live through their age of splendour and become dark, he anticipates a time when nothing but blackness and stillness will remain in the universe. At present "the physical universe is inexpressibly glorious; and it is scarcely possible that the contemplation of the decay of its activity should be unaccompanied by a touch of sadness." This is most true. But while we do not know enough to be able to predict with certainty so dark an end, may we not assert *a priori* that a universe which had no beginning cannot come to an end at all; that while some suns decay, new ones bud into life, keeping the tree of the universe ever green; and that if there was a beginning to such processes, there must have been a cause for it, adequate and purposive, and the same cause may operate again. Besides, that solar system on the scale of the circumference of a shilling is misleading. Size is but a relative thing, and nothing is really either large or small. Although on that diagram the earth is a speck not seen at all, the really considerable thing there existing is man, a being capable of looking before and after, "in understanding how like a god." He is so "infinite in faculties" that although confined in his physical peregrinations to one little planet, he has taken his celestial latitude and longitude, measured the spaces and weighed the worlds around him and afar off. He is not only of more value than many sparrows, but transcends the scale of planets themselves, and suns and stars which have no conscious life.

G. ST. CLAIR.

VERSES OF A HERETIC.*

NATURE has given to Mr. Hitchcock some of the gifts of a poet, but not all, and he should seriously consider whether he could not better employ those that he has than in writing verses. He has the gift of feeling strongly, and his sympathies are with the true, the beautiful, and the good. He has also an abundant flow of language, yet hardly a command of words, for the words too often seem the master of his thought rather than its servant. He is much too fond of alliteration, and often lets the wrong word stand because it begins with the same letter as several others in the line. This is an indication of his radical failing, which is an inability to realise when he has expressed his thought in language which will convey the same thought to the minds of his readers. Hence his poems are constantly obscure, and convey a sense of weakness, not of strength, in spite of the intensity of feeling which evidently lies behind them. This is the more noticeable because of the rapid changes of idea which he allows himself to utter without giving any indication of the connecting link in his own mind. Thus, "A Natal Chant" (p. 5) opens with a fine bold conception, but

* "In Rebel Moods." By George S. Hitchcock. Simpkin, Marshall and Co. 2s.

after the first few verses the metaphors become so mixed that we simply cannot understand what is meant. "A Wedding Chant" (p. 55) is poetic till we come to the fourth verse. What does Mr. Hitchcock mean by talking of God being "jealous of a love that soars beyond the comprehension of his soul?"

One of the best of the shorter poems is called "The Comedy":—

This king and priest, who boast that they have gained
The highest sphere where lordly loungers dwell,
Are food for worms and fire, for they've attained
Arrested evolution—that is, Hell.
Their willing churl, begrimed with sweat and soot,
A brute in most except his puny skill,
Atones the World, for he has set his foot
By Nature's on the Purgatorial Hill.
The foe of priest and rebel to the king,
Finding his proud self-consciousness suffice,
Although his time denies him everything,
Is throned upon the wealth of Paradise.

Several of the longer poems we began with hope but abandoned in despair, such as "Eastward at Nightfall," and "A Burial Chant." Our author's most rebellious mood is exhibited in "An Atheist's Sermon," and we certainly have no mind to defend the Bishops (and others) whom he attacks. Perhaps the best of the poems is the one called "Portland," which expresses the feelings of an Irish dynamiter sent to penal servitude. It contains true pathos, especially in the last verse:—

I'm very tired of all the world's commotion
Alone, without a friend to shake my hand
And whisper words to wake the old devotion
For all who love my race and mother land;
Alone, and wrecked on life's disastrous ocean,
Some day I shall escape the arrow-brand,
For though the world's unutterably dreary,
An endless sleep awaits the worn and weary.

The best advice we can give Mr. Hitchcock is contained in Newman's lines:—

Prune thou thy words, the thoughts control
That o'er thee swell and throng:
They will condense within thy soul,
And change to purpose strong.

If Mr. Hitchcock decides to go on writing verse, let him write more slowly, and be still more slow to publish, and not give his verses to the world till they are fit to convey his meaning. But he would be wiser and happier, we think, if he would be content to write and speak good prose, using his poetic talents to help him teach the deeper truths which his sympathetic nature enables him to feel.

PUBLICATIONS RECEIVED.

[To PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Matriculation Directory. 1s. (W. B. Clive, 13, Booksellers'-row.)

The Unheeding God. By T. G. Selby. 6s. (Hodder and Stoughton.)

Gwen Penri. By J. Bufton. 5s. (Elliot Stock.)

The New Leviathan. By J. A. Farrer. 2s. 6d. (Elliot Stock.)

Maeterlinck's Plays. Edited by R. B. Johnson and N. Erichsen. 3s. 6d. (Duckworth.)

English Illustrated, Review of Reviews

THE PATIENCE OF HOPE.

BY THE REV. ROBERT COLLYER.*

"It is good that a man should both hope and wait."—*Lam. iii. 26.*

IT was my fortune on a summer's morning to watch a man at work in his garden, who made these words true to me in a very simple, earthward fashion, and so sweetly that the incident has stayed in my heart as some rare stanza in a poem will, or a noble strain of music.

It was a sultry morning, after a night of fitful and fevered rest, when I had risen quite early, and gone out doors to find no breath of air stirring in the heavens or sign of dew on the grass or the flowers, while, as it seemed to me, the very birds in the copse near at hand had no heart to sing their cheerful matin song. I was very much of their mind, also. But, as I sat there in the silence, I saw a man come out from his small home, near where I sat, to begin his day's work. It was a pretty place, standing in a small garden; and there was a bright look on the man's face when he came forth which made me feel a touch of shame, I think, for the look he would see on mine if he should turn to where I was sitting. But he had something else and something better to do. His first care, I noticed, was to leave the door of his living-room wide open, and open the windows also toward the morning, and then to hold up his face and his hand toward the heavens, that he might find the promise there I could not find anywhere as I sat nursing my discontent; while I thought there was a hopeful look, as he turned away, in his poise and posture, as if he was saying with the old prophet, There is a sign in the heavens of abundance of rain.

But no doubt he had done this on many a morning to find that all signs may fail in such a drought as this was, and so he must be the human providence once more which would see to the things in his garden plot which could not wait for the downpour of the heavens. So he began presently to bend over the green things growing and the flowers, as I thought, in a sort of tender pity and love for them, and to clear away what was withered in the fervent fires of yesterday; and, when this was all done, he went away with his can to the rear of the house for water to tide them over another day, and still another, if he must, until the hope was made good for them which seemed to have kissed his face and hand.

He spent an hour or more in the garden; and then it was time to begin his real day's work, which lay in the factory not far away. He was the engineer, as I found afterward; and so he must be early on hand to clear out the grates, to open the flues, to start the fire in the furnace, to watch the steam gauge, and see that all was right with the central motive power, on which all things over there must rest and turn. So, when this was done, and it was time to begin work, the steam trumpet rang through the still morning, true to the moment; and the mill hands began to flock in to their day's work in the factory, from the small town.

Now the man had said no word to me, and was not aware, I suppose, that I was watching him at his work in the small garden, but just went his way from the pleasant to the painful task, for such a day as that was;

while I said in my heart, I would like to tell you, my cheerful fellow, how in this hour you have sung me a psalm and preached me a sermon I hope I shall not forget in what you have done, coming out as you came, with that bright look on your face to greet the new day I greeted with this cloud of discontent on mine, throwing those windows and the door wide open to the morning born from above, holding up your face and your hand for the promise of the rain and the season of refreshing from on high, but watering the plants and the flowers all the same, lest once more the promise should fail through your failure to do a man's part, and then turning away, when that was done, to make good your covenant of a day's work for a day's wages yonder in the factory, and so making good the great apostle's word within the power of your humble striving: "If we hope for that we see not, then do we with patience wait for it."

Nor, as he went his way, could I guess whether he had said some brief prayer before he came out to preach me that sermon and sing me the song without words; but I said again in my heart, These things you have done are a prayer at the heart of all doing—a prayer which would not affront those that rise from the heart of devout men and women all round the world this morning, while it was far more to the purpose, I think, than mine was, which ended in my sitting here in this ugly and dismal mood.

Then I said in my musing, If you are the man I take you to be, this morning may be one with a great many that have come and gone, when you would be there betimes as you were, with the bright face and the hand lifted toward the heavens, feeling forth toward the promise, while those flowers that bloomed in your heart's love for them before they could begin to bloom in your garden would only be cared for all the more when day by day you waited, and the hope deferred would not make *your* heart sick, because you would say to yourself, and it may be to them, It will be all right with you and *ide* tomorrow; while a tomorrow would be sure to come when the ancient promise would come true: "I will hear the heavens, saith the Lord, and the heavens shall hear the earth, and the earth shall hear the corn and wine and oil; and they shall hear the cry of my people."

Once more I could well believe that my monitor and singer of the morning psalm was tired out, when he went to his rest, with the hard day's work and the sultriness of many yesterdays in which the springs of life had run low for us all, and might well have said that morning: What is the use of my doing more than my day's work in the factory, keeping up the fires and looking after the engine—for that must be done? So I will let the plants wither and the flowers fade, and heaven and earth may answer for the blasting of my hope. But there he was at sunrise, seeing what could be done to make the best of what seemed so bad, and to slay such a paltry purpose, if, indeed, it had got a grip on his cheerful and hopeful heart. He would do this, and then he would find the good cheer answer to his good striving for the rescue of the things he loved from disaster and death. He would give them a new lease of life by working the pump I heard creaking in the rear of his small home, bearing back and forth the can, and so make good for his garden plot another

word in the Holy Book touching the life that now is and that which is to come: "Be faithful, and strengthen the things which remain that are ready to die."

And then, as I still mused over the sight, I said it might well fall to this man's lot to remember how he had failed in some dry time like this to lift his hand and face heavenward, feeling forth toward the promise, and so, quite out of heart shall I say, in all reverence, had failed to help God dress and keep the garden; had said in his heart, It is no use trying any more: the plants must wither and the flowers must fade. But the blessed rains had come all the same. Only this was his trouble—that, because he had lost heart and hope that day, they had come too late, and then he would see where the fault lay, and the failure. They lay in the failure of his own faith and hope in the great Mother Nature and in God. But then I said, This may have given birth, after all, to the eager and hopeful glance I saw on his face just now. And from that time forth he would work the pump and bear the can for all they were worth, as we say, and win by the faithful striving that which would not refresh the plants and the flowers alone, but refresh the man himself, and another man, it may be, he will never hear of; while from that time he would never let the heart in him brood too much or too long over the dry and dusty times, but would summon faith and hope on each new morning like this to help heaven from the springs within that would never again run dry.

And now may I tell you how good it was, and pleasant, to notice how the noble Scripture was verified—"Be not weary in well-doing; for ye shall reap your reward, if ye faint not"—when, on the very day after our silent meeting, the rain came down in a beautiful abundance to bless the garden plot, and the cool breezes came to fan him all day long at his work among the enginery, to stay my own discontent also, and make good for me the words of my text, It is good that a man should both hope and wait, should nourish this spirit and temper through which the soul in us feels her wings, the hope which puts us in a working mood, and holds the terms of her own fulfilment—

Waits through the darkness for the coming dawn,

Frustrated day by day, but still to victory borne—

the winged spirit which stands ready to sing to us as she sang to my rich poor man that morning, if we will only lift up the hand and turn the face toward the promise which lies for ever in the new mornings of God—the divine alchemy, as the good seer says, which can help us turn the bare and common stones of our life into rich and rare jewels.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homoeopathic Chemists, London."

* From a sermon in the "Messiah Pulpit," New York, Jan. 27, 1899.

OBITUARY.

MISS BARTRAM.

WE regret to announce the death, on the 20th inst., of Miss Agnes Eularia Bartram, of Highbury. She had been in failing health for the past eighteen months, and at the last passed peacefully away. Her remains were cremated at Woking, after a short service conducted by the Rev. Dr. G. Dawes Hicks.

Miss Bartram completed her fiftieth year last June. Her youth was spent at Southtown, near Great Yarmouth, and after the death of her parents she lived at Norwich with her aunt, Miss Sarah Lettis. She subsequently removed to London, where the greater part of her life was spent, though she travelled a good deal on the Continent and in America. She was at one time a contributor of reviews to *THE INQUIRER*, and for some years edited *Young Days* under the name of "Cousin May." In conjunction with her brother, the late Richard Bartram, she compiled a harvest festival service for use in our schools and churches. Like her brother, she was much interested in education in day and Sunday-schools. She was a "manager" of a group of Board-schools and a teacher at Newington-green Sunday-school. She was a member of Unity Church, Islington, and an active worker in the various institutions connected with the church. She was also a worker in connection with the Postal Mission. A life of persistent and intelligent well-doing was hers, and she has passed into well-earned rest.

THE WAY.

"HE doth not only show the way, but giveth so sweet a prospect into the way, as will entice any man to enter into it."—*Sir Philip Sidney, "Apology for Poetry."*

The chart of Life is in my hands,
The authentic ways are plain to see.
Why droop ye then, O useless hands?
O wavering feet, why tarry ye?

The knowledge that ye need is here,
The paths to keep, the paths to shun,
Yet all day long ye falter here,
And all your journeying stays undone.

O Thou who art Thyself the Way,
Its own sweet prospect and its goal,
Entice me Thine enchanted way,
Allure and fascinate my soul.

A. B.

THE CHILDREN'S COLUMN.

"We have piped unto you, and ye have not danced; we have mourned, and ye have not lamented."

THE Eastern pipe, a sort of flageolet, was familiar to the dwellers in Palestine. Shepherds played it as they led their flocks among the hills; at festivals it called the bystanders to rejoice with those that rejoiced; at funerals its wailing bade them weep with those that wept—it was always a call to sympathy.

Once in the high Alps, on a perfect summer morning, I was walking along the bank of one of the foaming, rushing rivers that run among the valleys, and wondering whether anything could be more beautiful than the scene which lay

before me, when I heard a soft sweet strain like that with which the Pied Piper of Hamelin beguiled the children to their doom. A very small goat-herd was sitting on a jutting rock just over my head, and playing to himself and his goats; his legs dangling, and his small fingers making music to his own intense delight. He seemed the very incarnation of Blake's vision—"Piping down the valleys wild, piping songs of pleasant glee"—and the whole world seemed the purer and richer for that little song of innocence.

Even in our dull, dark, grimy London, the sound of the organ on the pavement brings the young things running like a brood of chickens, and sets them dancing to its music.

But the text says, "We have piped unto you, and ye have not danced." That is, all over the world, in far away countries and close at home, perhaps sitting next you in class, there is some one—man, woman, or child—crying out for sympathy, for that which you could give, if you would only listen and still the clamour of selfishness and ambition, which drowns the still small voice pleading with you.

Sympathy—such a common thing, you say, costing nothing; and yet the most priceless gift one human soul can give another. It is to feel with, not only for, others; just as in your own body the aching tooth, or the throbbing head, sends its message of pain to the farthest nerve, so to receive the impression of the joy or sorrow of others that it becomes a part of ourselves.

All the best work of the world has been done by the exercise of this faculty. Lord Shaftesbury, Elizabeth Fry, John Howard, and all the noble men and women who have devoted their lives to the cause of the oppressed and downtrodden have triumphed over the callousness and selfishness which opposed their efforts by virtue of this divine gift, which not only made them feel the sufferings of others as if they were their own, but enabled them to transmit the passion of pity to the world and rouse men from their selfishness to noble action.

You all know how sometimes the electric bell refuses to act and no sound comes, press the button as hard and as often as you can. Then the electrician comes and tells us the zinc has little crystals formed on it which have eaten away the metal and made it useless. Just so, if we do not guard our hearts carefully from the rust of selfishness, they will become dull and unresponsive, deaf to the calls for sympathy, and giving back no answer to the cry for help.

And don't let us forget that our sympathy is needed almost as much by the happy as the sorrowful. To tell a friend of our joy is to have the joy doubled. We are told to rejoice with those that rejoice, as well as to weep with those that weep. And the reward is that so the joy of others becomes as our own; and our sympathy acts like a magnet, attracting to us all that is joyful and beautiful around us; and we live, not shut up in ourselves, but open to all the best life of the world, and become true children of our Father, God.

ALICE BLATCH.

THE foolish and the dead alone never change their opinion.—*James Russell Lowell.*

THE INWARD LIFE.

From Psalms of the West.

LET us bring unto God more than praise; let us honour Him with more than prayer.

Let a joyful spirit be our anthem, and unceasing righteousness our service.

When thou criest to Him, He cannot break His laws to help thine error. If thou pleadest with Him and givest not all thy strength for that thou desirest, thou dishonourest Him that gave thee a mind after His image.

Let us not ask for more than a right spirit, nor supplicate for more than a wise father would harken unto.

Let us act for the highest good in holiness of purpose, and we shall gain strength as He desireth. Hath He not given us a heart to behold righteousness, and reason to discover His law?

The child that asketh for much and doeth little causeth sorrow and weakness, and shall fail in the time of trouble.

The gifts of heaven are poured upon thee; the sun giveth light that thou mayest work, and the darkness of night provideth for thy rest.

Thou knowest that the rain cannot always refresh a thirsty land, nor the warmth whiten thy harvests duly in every season.

Pray not specially for thine own ease, for the winds are not made for thy choice herbs, nor the clouds apportioned by the measure of thy cisterns.

Dig deep thy wells in the time of plenty, store thy goods against the evil day, and spare thy substance that in famine thou mayest arise as a deliverer.

By storms the tree acquireth strength. From the barren hills cometh nobleness. By resistance the soul giveth forth the sweetness of music.

A good ship is safe on the stormy waters; if every eye and hand be quick, the billows will menace in vain.

A clean city escapeth plague, and by continual care may a nation be preserved in health.

Wait not, therefore, for the evil day to fall on thy knees in sharp distress, for thou knowest now that disease is in the world, and that loving thoughtfulness is the prayer beloved of God.

Consider every enemy and prepare strenuously for every ambush; make thy house safe against infection, and thy children against deception.

Bring knowledge abundantly to bless the people, and science to overthrow the creatures of darkness.

Let every man be instructed in the world's laws, and let every mind be trained in reason and skill.

Let him learn in lowliness and walk humbly in wisdom; let his heart be full of zeal, and his life a sacrifice of thanksgiving in sure obedience.

THOUGH we fail indeed, you—I—a score of such weak workers, He fails never. If He cannot work by us, He will work over us. Does He want a man, much less a woman, think you? Every time a star winks there, so many souls are born, who all shall work too. Let our own be calm: we should be ashamed to sit beneath those stars, impatient that we're nothing.—*E. B. Browning.*

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	6
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, FEBRUARY 25, 1899.

PRIEST OR PROPHET.

Writing last week of "Religion and the Church," we acknowledged the great value of Dr. FAIRBAIRN'S recently published volume of essays on Catholicism, with their searching criticism of the Anglo-Catholic movement in the Church of England, and the contrast so forcibly drawn out between the exclusive claims of an ecclesiastical and sacerdotal theory and the spiritual character of the religion of JESUS. Another book to which we should be glad to draw the attention of our readers, as valuable in the same connection, is Dr. JOHN BROWN'S "Apostolical Succession in the Light of History and Fact,"* being the Congregational Union Lecture published last year, and delivered in the previous autumn.

Dr. BROWN is well known as the biographer of BUNYAN, and is minister of the Bunyan Church at Bedford. As Chairman of the Congregational Union in 1891, he took for the subject of his address, "The Historic Episcopate: a Re-examination of its Claims," and in his Congregational Union Lecture, which is really a substantial volume of eleven lectures, he works out the same subject with great fullness and a careful citation of authorities, in a moderate and earnest tone, showing on what scanty grounds the claim of Apostolical succession and of priestly prerogative is based. In a work covering so wide a field, the keen controversialists of the opposing camp may perhaps be able to point out some inaccuracies of historical statement and some lapses of critical judgment in detail, but there is a broadness of view in these lectures, and

a cumulative force in the argument, which can hardly fail to convince the unbiassed reader that the main thesis of the book is sound: that the claim on the part of the episcopate to unbroken Apostolical succession, securing the validity of orders in the Church and the supernatural grace said to be vested in the priesthood, is not to be made good from the history of the early Church, and has been only an episode in the history of the reformed Church of England.

How vital this question is, in Dr. BROWN'S view, will be seen from the following passage of his introductory lecture:—

It is a question as to whether the Christian ministry is a vocation from God, or the work of an official caste like that of the Brahmins; whether religion is a spiritual and inward thing, a life of love and service to God and man, or something mechanical, external, sacramental, dependent upon certain technical qualifications in the person who officiates. It is scarcely too much to say that it is a question on which very largely depends the religious future of the nation, determining whether it shall advance to a broader and more enlightened spiritual life, or whether, as some fear, we shall under priestly influences go back to the ages of superstition.

And, again, in the second lecture:—

"Valid orders" is a mere ecclesiastical phrase, for which there is not the slightest warrant in Scripture. No ordination is valid—in other words, worth anything—by whomsoever performed, if the man ordained has received no inward call from God, has no qualifications spiritual or intellectual for the work of the ministry, and has never commended himself to spiritual men as a true servant of Christ.

Dr. BROWN, in his earlier lectures, examines the evidence of the New Testament and of the other Christian literature of the first two centuries bearing on questions of Church organisation, and having shown what grave uncertainties attach to the theory of Apostolical succession, urges that it is inconceivable that a truth of such primary importance to the religious life of the world (as the theory in question pre-supposes) could have been left in such doubt. The earliest forms of Church life bear no trace of it, and the "bishop" was not at first distinguished from other elders in the Church, nor did the first apostles and teachers exercise or claim any sacerdotal functions. It was in later generations, and through the conflict of orthodoxy for supremacy in the Church, that the hierarchy of priest and bishop grew up. Heathen elements came in, and the Church adapted herself to rule in the world, culminating in the stupendous claims of the Papacy. The heads of the English Church and the Pope at Rome cannot agree as to the validity of Anglican orders, but Dr. BROWN'S examination of history shows how far removed such a controversy is from the realities of a true ministry of religion.

The two concluding lectures deal with the Anglican Church in Tudor

times and in the subsequent period down to the issue of the first "Tracts for the Times" in 1833. The evidence shows how thoroughly Protestant many of ELIZABETH'S bishops were, and what close relations were maintained with the Presbyterian churches of the Continent. Dr. BROWN argues that the Church in Tudor times was essentially Erastian in theory as in practice under ELIZABETH'S masterful rule, and that it was in fact as a counter move to the growing claims of the Presbyterians, basing their theory of Church government distinctly on Scriptural authority, that the high Anglican claims and the theory of Apostolical succession were brought forward in the English Church. But neither LAUD nor the Non-jurors represented any established and generally accepted principle in the Church, and with their departure the theory fell once more into abeyance, until it was revived by the leaders of the Oxford movement in reaction against Liberalism in religion. History and the facts of spiritual life in the different communions of Christendom are against the theory, and Dr. BROWN has rendered good service by the clear exposition of his lectures.

Priest or Prophet, as leader and teacher in the Church, is the alternative which the discussion of this question of Apostolical succession sets before us; and we cannot hesitate as to which will best sustain a true religious life, or which is nearest to the mind of CHRIST. What is needed in the ministry of a living Church is not an official or a mediator separately endowed to stand between the gathering of worshippers and their God, but one of the brethren (or more than one), united with the rest in the one spirit of worship, and called to the service of the Church because of gifts of utterance and sympathy, which make him quick to interpret the Divine Word and to speak for the uplifting and the help of all, what is in his heart and theirs. The minister, in all humility, must be a prophet of God, not claiming as a priest supernatural endowments given only to his class, claiming nothing for himself that is not open to every child of God, but looking ever toward the light, waiting that his heart may be kindled and possessed by truth, which he will utter not in his own strength or wisdom, but because it does possess him, as the truth of God. He is set apart because he is deeply impressed with the need of such religious fellowship. He devotes himself to that helpful service, seeking for wisdom and understanding, that the great books of Nature and of History may be open to him, and he may be able to make articulate the thoughts of many hearts. He is among the brethren as one who serves, not as a superior, claiming to rule; his constant prayer is that God may rule and direct, that his own life and the life of the whole brotherhood of the Church may become a true organ of the Divine purpose in the world.

* "Apostolical Succession in the Light of History and Fact," the Congregational Union Lecture for 1897, by John Brown, B.A., D.D. London: Congregational Union, Memorial Hall, Farringdon-street, E.C. 10, 61.

THE PULPIT.

PREPARE TO MEET THY GOD.

A SERMON BY THE REV. SILAS FARRINGTON.

"Prepare to meet thy God."—Amos iv. 12.

No text is more familiar to us than this. Though, perhaps, not one in a hundred knows where it is to be found—or what was its exact application when first used, yet every one feels its short, sharp summons. I suppose nearly everyone takes it as a warning to prepare for death, and judgment after death.

This was not the meaning of Amos. Still his meaning was distinct and terrible. He is speaking to the rich and wanton classes of the northern kingdom of Israel, and recounts the various warnings and punishments by which the Lord has tried to recall them to himself: these people who observe the fasts and feasts, and yet oppress the poor, and crush the needy, who—in the bitter words of the prophet—"go to Bethel and transgress, and at Gilgal multiply transgression." Blight and drought, pestilence on man and beast, and famine has the Lord sent in vain upon these. Now He will come in person to judge them; therefore "prepare to meet thy God, O Israel!" It is a national doom for national sin, and a punishment in this world, of which it speaks.

It is not, of course, in this sense that I wish to use the phrase. This warning, "Prepare to meet thy God," is really too full of meaning and suggestion to be limited to its original intention. Dropping all that Amos meant by it, and dropping, as far as we can, what others have meant by it, dropping even the vague or distressful notions we may have had about it, let us ask ourselves what it really is to meet God.

Meeting, I think, always implies, first, a coming together; and, then, a consciousness, a recognition of each other. Both these conditions must be fulfilled before you really "meet" any one. Jostling against your friend in the dark, or in the crowd, when you are so taken up with other objects that you do not recognise him, is not meeting him; but when you see him at your side, when you grasp his hand, when you look into his eyes, and know that it is he, then you meet him.

Just so simple a thing it is to "meet God." God is here always. He is never for one moment absent from this world—nor from us. Yet it is only now and then that we meet Him, it is only now and then that we are conscious of Him. For the most part we are so taken up with other things and other thoughts that we do not see Him. In general, we see but very little of all this manifold world offers to our seeing. Unless our attention is somehow called to them, the most curious, the most interesting things are daily overlooked by us. Our eyes and our minds can hold very little at a time. In order to see anything our eye has to focus itself on that one thing. For the time we can only see that thing. It shuts out the rest. An astronomer was trying to show a friend some distant star through his telescope. "But I cannot see it; I cannot see anything," said his friend. Then the astronomer pointed out more exactly the very square in the field of the telescope where his friend should look. He told him just what a small

sparkle of light he must look for. At last the ray, falling from such unimaginable millions of miles of distance, met the friend's eye; and he knew it was the star he had been trying to find. "I see it, I see it!" he said. "Well, now you will always be able to see it when you look," said the astronomer.

But we need not think of the far off star. The wayside flower, the sunset, the singing bird, the twisted rock, the things always with us, are not seen or known by us unless we observe, unless we look for them. Though they are all here all the time, we only recognise, we only meet, we only take them in and enjoy them now and then.

Is it not so with our sense of God? He is, indeed, as I said, a constant Presence. Yet it does not follow from this that our sense of Him is constant. That is what we want it to become; but at present it is not this with most of us. We feel God more strongly at one time than at another. This sense of Him may be thought of as a meeting Him. Meeting itself implies a sense of absence—times when we are not strongly conscious of Him, or, perhaps, not conscious of Him at all. Then this sense of Him comes again, and we feel how close He is, and that he has never been absent.

Now a meeting of friends may be either planned or unexpected; so it is with these Divine meetings. They come at the times and places set apart for them. They also come at unexpected moments, and exceptional experiences, like a surprise. When our hearts are deeply moved in joy, or in grief, or in anxiety, the thought of God comes to those who live for the most part without thinking of Him. The deeper experience, the longing for help, gratitude, joy, bring Him before us as the One from whom our help must be sought. At these exceptional moments we "meet" Him who is so apt to be hidden by the accustomed course of things. We meet Him whom in our usual mood we ignore or disregard. Happy is it for us that these experiences come to us without our planning them, and open our eyes to the Great Presence that always stands behind the veil of things.

But, also, there are appointed ways along which we may go to meet Him as to a rendezvous, sure of finding Him: I mean the path of prayer, the path of worship, the path of meditation. He who takes these ancient and well-known paths in simplicity and sincerity will meet God in them for a certainty. Draw near to Him, and He will draw near to you; as the experience of generations testifies.

Understanding in this sense what "meeting" God is—that it means coming into felt relation with Him—that it means not that He comes and goes, but that we do—we may think what "preparing" for this meeting means. "Prepare to meet thy God." It must make a great difference to this preparation, whether we are in the habit of thinking of God as a friendly or as a hostile power. Too often we think of Him as unfriendly—as One who sees our faults, detects our sins, and is certain to punish them. Then the thought of meeting Him alarms and terrifies. Oh, if we could only put off the evil day! If we could only escape it altogether! If we could only propitiate Him in some way, by our humiliation, by our sacrifices, by punishing ourselves! All this is unwelcome and painful.

But if we have learned to think of Him as friendly, what a different thing it becomes to meet Him! What a gladness and joy it is! There is nothing sweeter than the thought of meeting a friend. With what pleasure we say to ourselves, To-morrow—to-day—he will be here! How we like to put our house, and ourselves, in cheerful array; to put out of sight all that might annoy or jar; to lay aside care, and worry, and pre-occupation, so that we may offer our friend our best and receive his best, or make the most of the opportunity. Our natural instinct leads us to do this. And so our meeting is a joy in anticipation—and a joy when we recall it. Our whole sense of our friendship grows more strong and more constant for this meeting. Indeed, meeting is almost essential to keep friendship from growing faint. By not meeting, our friend seems to grow less real, less warm, less necessary to us; and ends by dropping out of our life altogether.

So, "Prepare to meet thy God," should be to us a welcome sound. It means—prepare to meet, to realise Him who is our truest and best Friend; make ready once more to taste and see His goodness, to feel how in all His dealings with us He seeks our highest welfare. It means, renew thy sense of His ever present love—renew thy hope, renew thy courage, renew thy trust. Prepare thyself thus to meet Him.

What hinders our thus meeting God? Largely our pre-occupation with self, and selfward aims, hinder. While we are putting our momentary and trivial purposes in the front rank, they block out God. To prepare to meet Him, then, is to lay these aside. Our excitements and passions, our self-will and prejudices hinder it. Our irritations, our animosities hinder it, and must also be laid aside if we truly want to meet God. All these stir up such a thick dust about us that God cannot be seen through it. We prepare to meet God by absolutely putting these away. We need great quietness of spirit to meet God. Not dulness, but quietness. And we seldom dwell in so unperturbed a mood that we do not need some actual effort of will—some little space for recollecting ourselves, some pause—before we can really enter the Divine Presence, in the sense of being profoundly conscious of it—of feeling it.

Preparation is what we need—preparation of heart, of will, of conscience—to concentrate our thought, our purpose, on meeting God—that we may meet Him. And the want of this preparation is what makes us so dull, and cold, and insensible to even the highest occasions;—and the thought of the hours we ourselves have fixed for meeting Him, so distasteful to us—hours of worship;—so commonly neglected by us! We are not prepared for them. Let us think, for instance, of our meeting here for common worship. We come, surely, that we may find God here. That is the end of our singing, and our praying, and our instruction—not that we may be entertained, or interested, merely, but that we may realise in a fuller degree the Divine nearness, and will, and love; that we may feel our fellowship with Him, and receive His light and His life. But to do this demands a preparation on the part of each one, without which all that is said or done here will be vain or formal. It will not do to come without emptying our heart, so to speak, of trivial distractions,

of party spirit, of petty vanities or spites, that it may be open to receive a nobler guest. When we come languid and dull, full of contention and passion, or with hearts entirely engrossed or entangled with worldly plans and cares, it is little likely that we shall meet God here. No. What we hear will not penetrate or touch us. Psalm, hymn, prayers, and sermon will all be likely to seem an empty babble about things we don't believe in or care for! We are not prepared to meet our God. By God's grace it may indeed be otherwise; and something may find and move us, as by a happy accident, and God be found of them that sought Him not. But we cannot depend on this. It is by duly preparing for them, and by this alone, that we can rely on finding these services sacred, dear, delightful, helpful, and real to us. Let not anyone be surprised if, having come here, not expecting any good, he gets none—if having come without detaching his mind from its canker or its care, these choke his mind, and it remains unsusceptible and unfruitful. If he comes apathetic, listless, without collecting his soul, without bending his attention and his efforts in the true direction, let him not wonder that deep emotions, and holy desires, and renewals of strength do not visit him. To come to church with less preparation than we make for the concert—the dinner—how vain and unprofitable it is, and ever must be!

"Prepare to meet thy God." Come with thoughtfulness, come with humility, come with desire and expectation; come with reverence, with teachableness; come with a quiet and a grateful heart: and you shall truly meet Him. In His presence shall you find peace—yea, "fulness of joy and pleasures for evermore."

THE ANGLO-CATHOLIC REVIVAL.

WE have lately heard much about the Romanising tendencies of a large number of the English clergy, but the real danger against which we ought to be on our guard is not Roman Catholicism but Anglo-Catholicism. When Newman, Manning, and Faber went over to the Church of Rome there was just alarm lest their example should be widely followed, but this has not happened. It is Pusey and Keble whose convictions have "caught on," and who could now count their followers among the Church of England clergy by the thousand. The secessions to Rome have lately been few, and never include any of the leaders of thought. Moreover, a fair proportion of those who do go over to Rome come back again—come back disappointed, having found how hollow are her pretensions to teach infallible truth and satisfy every legitimate yearning of the soul. The return of these men is all the more significant because they come back with none but kindly feelings for the Church they leave. Rome has been very good to them, has done her best for them; but that best is not enough where deep spiritual needs are felt. The Anglo-Catholic feels his position far superior to that of Rome. What he wants to restore is Catholicism, not the mediæval corruption of it known as Romanism. The Protestant agitation of the present day is misdirected so far as it is confined to denunciations and dread of Rome, and it is a grievous pity that Protestant zeal should be fighting an unreal foe and neglecting the real danger. This real

danger lies in the Prayer-book in its present state. Our Puritan forefathers were not contending for straws and shadows when they made heroic sacrifices and endured cruel persecution in their endeavours to secure a thorough reformation of the National Church. Their efforts failed, the English Church remained a compromise, the Thirty-nine Articles were supposed to be a sufficient guard against the corruptions of Rome; but the victory remained essentially with those who secured that the ministers of the Church should be required to be ordained as priests. Here is the *crux* of the whole matter.

Let us look more closely into this and see what it involves. All over England there is dread of the re-establishment of the Confessional. We dread it as a violation of the sanctity of the home. As a high-spirited independent nation resents outside interference with its own affairs, so do we resent interference of the priest with the most private concerns of family life, coming between husband and wife, parent and child, and bringing in a foreign dominion all the more hateful because the force behind is spiritual, not material. We know, too, what evil fruit the Confessional has borne in Roman Catholic countries. It has weakened true modesty, and so has done terrible harm in matters connected with sexual morality. It has furthered many a crime by fostering the notion that secret confession to a priest and his absolution will get rid of the consequences of that crime. Some years ago, a French peasant killed his old mother in order to seize upon her savings. The murder was accompanied by acts of incredible barbarity: the old woman was burnt alive in the presence of her own grandchildren. But one thing the murderer did not neglect: he summoned the priest that his mother might confess to him just before she died; and, after the crime, he himself confessed it safely under the seal of secrecy to the priest. Now, if such evils attend the Roman Catholic Confessional, in spite of its being safe-guarded by tremendous sanctions—of its being part of a system in which heaven and hell are as real as daylight is to any of us—what is likely to happen when the Confessional is introduced by amateurs, such as our English Church clergymen are compared with Roman Catholics, amid all the shades of scepticism and half-belief which characterise our modern thought? We are indeed justified in doing our best to prevent the Confessional being re-introduced into the Church of England.

But looking at the matter from the point of view of a man ordained to be a priest of this Church, it appears in a very different light. He may well believe it his duty to urge the people in his parish to come to the Confessional. The words in the Prayer-book are clear enough, and are not sufficiently studied by laymen. The Service for the Ordering of Priests is a very solemn one, and, after catechism and prayer, comes the Bishop's impressive charge: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God and of His holy Sacraments." And again, "Take thou authority to preach the Word of God, and to minister the holy Sacraments in the con-

gregation, where thou shalt be lawfully appointed thereunto."

Here we are at the root of the matter; here is what unites the Church of England with the Greek and Roman Churches, and divides it from all others—this Ordering of Priests, this essential belief that by a certain ceremony a class of men can be invested with spiritual powers which no other man can possess. The difference concerns no trifle; the whole relation of the human soul to God—going to Heaven or going to Hell—is here involved: "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." Can a more awful power be committed into a man's hands than this, the power of acting as God's agent in regard to forgiving and retaining sins? But how can the priest know whose sins he ought to forgive and whose sins he ought to retain, except through the medium of the Confessional? Let the husband come to him and tell him things that he will not tell to his own wife; let the wife come and confess to the priest secrets that she will not confess to her husband; let the daughter come and confess what she will not tell to her mother; and then the priest can forgive the sins of the penitent, and the penitents may know that they are forgiven. See how this practice is bound up with one of the profoundest truths taught by Christ—namely, this, that God's forgiveness depends on penitence, and is given to the truly penitent. This is recognised in the Absolution which forms part of every morning and evening prayer in the Church of England, the Absolution which only a priest may read; even a deacon may not utter these words:—

God, who desirest not the death of a sinner . . . and hath given power and commandment unto his ministers to declare and pronounce unto His people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent and unfeignedly believe in his Holy Gospel.

These words are spoken to the whole congregation, they involve no obvious distinction between those who are penitent, the true believers, and those who are not, between those who are forgiven and those who are not. Those who feel penitent can take to themselves the comfort of the forgiveness. But suppose there are some who are not sure whether they are forgiven—and remember how such a doubt as this has tormented many of the purest and highest minds—suppose they eagerly desire an individual and personal assurance, and believe that in their priest they have someone who is divinely authorised to give them this assurance, and let this priest himself be a sincere conscientious man, who believes he has received this authority, and is bidden to exercise it as part of his duty: "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained"—how can he know whose sins he should forgive, and whose sins he should retain, without hearing private confession?

But the matter is not left here. Every churchman, every churchwoman, after confirmation, is expected to attend the Sacrament of the Lord's Supper; and the priest fails in his duty unless he urges this upon them. And let us not imagine that this Sacrament is in the Church of England a simple memorial service, having the spiritual efficacy which a service in memory of Jesus Christ may naturally have on his

disciples. No, the Church of England teaches Consubstantiation, instead of Transubstantiation—never mind the exact shade of difference here implied—the Church teaches that the priest can do something at this service which no one save a priest can do, and that when the priest has done this, to partake of the elements is a duty incumbent on all true Christians. If the priest see that his people are negligent in attending, he shall use an exhortation which warns them that their excuses will avail nothing before God, and that sore punishment hangeth over their heads when they wilfully abstain. On the other hand, there are most solemn warnings against coming unworthily. The priest has to declare:

If any of you be a blasphemer of God, a hinderer or slanderer of His word, an adulterer, or be in malice or envy or any other grievous crime, repent you of your sins, or else come not to that Holy table, lest, after taking of that Holy Sacrament, the Devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

These words explain the further exhortation with which the priest has to warn the people just before they partake of the elements:

So is the danger great if we receive the same unworthily. For then we are guilty of the body and blood of Christ, our Saviour; we eat and drink our own damnation, not considering our Lord's body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases and sundry kinds of death.

Is not this enough to make the tender-hearted and conscientious anxious to receive assurance that they are worthy to join in the Communion which they are ordered not to neglect? This assurance is provided for them by the Prayer-book. The priest, on announcing when the Sacrament will be held, has to declare:

And because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience, therefore, if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief, that by the ministry of God's Holy Word he may receive the benefit of absolution together with ghostly counsel and advice to the quieting of his conscience and the avoiding of all scruple and doubtfulness.

Can we not see the religious comfort of this system of confession? And looking at the matter from the point of view of the earnest, conscientious priest, can we not see how he will feel pledged by his ordination vows to urge the people to come to the Sacrament, to come worthily, and, if they feel doubts or scruples, to come to him for ghostly counsel and advice? So long as the only entrance to the ministry of the Church is through the present ordination service, the best men in the Church will be those who take their priesthood seriously, and it is idle to expect them to go on neglecting what they new feel to be solemn duty. The wonder is that so many generations have passed before we see the consequences of retaining in the Prayer-book what the Puritans strove in vain to eliminate. But for the past sixty years, the High Churchmen have carried all before them, because they are the most conscientious and earnest; and they will go on doing this in spite of all protesting outcries, and they will have the right and the power to do this so long as the Prayer-book remains unreformed.

The men who are most in earnest will always win the day, and these, in the Church of England, are the Anglican priests who believe in their priesthood and know that the Church is theirs. It is silly to tell such men that they have no right in the English Church, and that they ought to go over to Rome. They expect Rome to come to them. What they seek to revive is the early Catholicism which conquered paganism. It was not the religion of Jesus, but it was a religion wonderfully well adapted to average human nature, because it was willing and able to utilise the means, scenic and dramatic, which make religion interesting to the masses of the people. In early Catholic days, when the monasteries were founded and the churches were built, the people cared for religion in a way that is difficult for us to realise, so different is it from the state of things existing now. That is what is being revived among us by these priests of the Church of God. They wish to abjure Romish errors, to bring back true Catholicism, and to judge for themselves what is true Catholicism and what are the errors of Rome.

H. SHAEN SOLLY.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE NEW CATECHISM.

SIR,—That Dr. Horton did not assist in compiling the new Catechism I knew; but that has nothing to do with the matter. I referred to him, as I referred to Professor Adeney and Mr. Snell, because the teachings of both these very prominent "Free Church" men respecting the Bible make the phrase "God's word written" monstrous; and because the beliefs and certainties of Dr. Horton and Mr. Snell are widely shared by all sorts of "Free Church" people. The blunt truth is that, for the most part, this Catechism is a kind of pious fraud—of course, not intended as a fraud, but a fraud all the same. It does not tell the modern truth: it economises and readjusts the ancient error. It sets up something to which all can formally take off their hats in passing, and then go and say what they like: and that is precisely what we do not want just now. We have too many patches on the broken panes.

J. PAGE HOPPS.

Feb. 20.

IRISH UNIVERSITY EDUCATION.

SIR,—How does the case stand at the present moment with respect to the facilities for University Education in Ireland? (1) There is the ancient and richly endowed University of Dublin, with its single college, Trinity, under Protestant Episcopalian management, but perfectly free from tests except in the theological faculty, as Oxford and Cambridge are. This University is capable of development and extension; and there is no reason why additional colleges, under Catholic or any other management, should not be affiliated to it on condition that they also are to the same extent free from religious tests. (2) The Royal University

of Ireland is an examining body, established and endowed by the State, the offices of honour and emolument being largely filled by Catholics. This University has nothing to do with religion or theology, and confers its degrees, after stringent examination, upon men and women of all shades of opinion, whether they have been educated at any college or not. It might be made into a Teaching instead of a mere Examining University, by confining its operations to affiliated colleges, whether Catholic, Presbyterian, or Secular, and granting its degrees without regard to the religious views of the students. (3) There are the Queen's Colleges at Belfast, Cork, and Galway, absolutely of a secular character, and supported by Government grants. Of these Belfast has a distinguished record, and its managers and students are chiefly Presbyterians, though it is in no respect a Presbyterian College; the Presbyterians have a college close to its doors, but there is no connection between the two. Cork, with a Catholic principal, and more than half of its students Catholic, has also had an honourable career. Its students are chiefly Anglican and Roman Catholic in almost equal proportion. Galway, whose principal is a Catholic Fellow of Trinity College, while over one-third of its students are Catholic, has been a comparative failure, and might well be dispensed with altogether, and its endowments, divided between the other two. Most of the students of these colleges are prepared for the Royal University examinations, in which Belfast especially takes high place. (4) The "Catholic University" so called is an association of Catholic colleges, some of which have distinguished themselves in the examinations of the Royal University—notably University College (St. Stephen's Green, Dublin). I believe that the Catholic Medical School and University College, Blackrock, have also made their mark, but I have no detailed information at hand.

Now Mr. Balfour's proposal is to establish two new Universities with sectarian "atmospheres"—the one Catholic, the other Presbyterian. Nothing is said as to the fate of the Royal University, but the implication seems to be that it will, like its predecessor, the Queen's, be destroyed, or merged into one of the new ones, probably the Catholic University.

The offer of a Presbyterian University to Belfast is, to my mind, the gravest danger of the situation; for it is nothing short of a bribe to the Ulstermen, who are bitterly opposed to the establishment of a Catholic University, to hold their tongues—buying off their opposition by a substantial endowment practically limited to those of their own faith. It remains to be seen what the Ulstermen will do. As yet the Presbyterian Church in Ireland has pronounced with uncompromising determination against any Catholic University scheme. Mr. T. W. Russell has pointed out that an Ulster University with a "Presbyterian atmosphere" has not been asked for by the Presbyterians; though it is undoubtedly true that the establishment of a Belfast University without any sectarian bias whatever would be an acceptable gift to the alumni of Queen's College, Belfast, who have been disestablished once and transferred willy-nilly to a brand-new University which they did not want. A Belfast University would soon make its influence felt,

because the Queen's College has from its inception done credit to the intention of its founders, and its graduates would rally to its support. But at the same time, to buy this boon at the cost of a sacrifice at the altar of denominationalism in higher education, would be to pay too high a price. I can only hope that the Presbyterians and the other Protestants of the North of Ireland will maintain an attitude of sturdy opposition to the reactionary proposals of Mr. Balfour.

The whole principle behind these proposals is, to my mind, radically wrong. The pleas put forward are that Irishmen would thus be better educated, and that the Catholics would be more justly treated. I am anxious to give facilities for as many Irishmen and Irish women as possible to obtain a University training; and no one has been more strenuous than I in upholding the right of our Catholic fellow-countrymen to just and equal treatment. But I must decline to support any movement for giving them preferential treatment, on generally the same grounds that I defend the disestablishment of the Irish Church. It was not only that it was the Church of the minority, but that it was unfair to give State favour and emoluments to any one Church. In like manner, the State has no right to subsidise and endow a sectarian college, whether it be to educate Catholic priests in Ireland or Church of England teachers in England. I admit that the difficulty in the way of refusing the Catholic demands is very great, if not insuperable, for the supporters of denominational schools and the teaching of "a common Christianity" in Board schools, because that demand is only for the application to Ireland of the principle adopted by the denominationalists in this country. But "let the galled jade wince, our withers are unwrung." The inconsistencies of others are none of my concern. It amuses me to see Conservatives in England supporting denominational education because they gain by it; and Orangemen in Ireland denouncing the same thing because they lose by it. It saddens me to see Radicals and Nonconformists pleading for a Catholic University in Ireland while they are trying to turn the priests and the partisans out of the elementary and secondary schools in England. But for myself, the principles which I have consistently applied to the education problem in this country are exactly the same as I would maintain for the Sister Isle. No State endowment of religion: abolition of all theological tests in schools or colleges: a fair field and no favour to all sects and parties alike! It is because Mr. Balfour's proposals seem to me to violate these principles that I oppose them.

But it will be said it is not suggested to establish a Catholic University, but, as the Bishop of Limerick puts it, "A University for teaching secular knowledge on such conditions as will render it at least tolerable for Catholics." It is a specious plea, for, whatever you call them, both mean the same thing in effect. The principle for which I contend is admitted so far as that no tests are to be applied to teachers or students, and no public funds are to be devoted to teaching theology. But the whole "atmosphere" is to be intentionally Catholic from the beginning. This means that the professoriate, the examining body, and the students would be almost without exception Catholic.

The atmosphere would soon be too close for a Protestant to live in: his position would be made too uncomfortable to be tolerable; the whole institution would be abandoned to one denomination, and the University would be sectarian *de facto*, whatever it might be *de jure*. If it were anything else indeed in practical effect it would not suit the ecclesiastics, and another change would soon be demanded.

What, then, can be done to meet the just claims of Catholics? If a practically exclusive Catholic University is denied, and an endowment for a Catholic college is refused, it is difficult to see what could be done to satisfy the agitators. Here we must meet them with a *non possumus*. If they ask us to draw one or more of their colleges into closer fellowship with one of the Universities; if they demand a new Teaching University for Ireland, whether reconstructed from the present Royal or built up anew, with due recognition of their properly qualified institutions, I do not see how we can well refuse their claims. But nothing less than a University to themselves is likely to satisfy them, and that, I maintain, is more than we have any right to grant to them or to any other religious body. Two schemes which I have already hinted at seem to me to be feasible, either of which would be a great improvement on the present state of affairs, and might fairly be considered to meet the justice of the case. (1) The scope of Dublin University might be enlarged, so as to take in, as well as Trinity College, the Queen's College at Belfast, University College, Dublin (Catholic), and perhaps Magee College, Londonderry (Presbyterian), on condition, of course, that no tests were applied unless it were in the faculty of theology. This would be a concession both to Catholics and to Ulster Protestants, and would do no harm to anyone. The University would maintain its prestige by keeping up the standard of its degrees. The Catholics could endow their University College as liberally as they liked without injuring anyone's feelings; the Presbyterians could do the same for Magee College. Queen's College, as being unsectarian, might be more generously helped by the State. Any reproach of sectarianism that still lingers about Trinity College might be taken away at the same time, though there is really no more there than at any of the Oxford or Cambridge Colleges. Or (2) the Royal might be made into a Teaching University on the lines of the old Queen's, having the Queen's Colleges at Belfast and Cork, University College (St. Stephen's Green), and any other deserving colleges in the country, whether Catholic or otherwise, affiliated to it and sharing in its benefits. This University, which would recognise no religious distinctions, might be liberally endowed by the State, leaving the denominational colleges to find their own endowments. The colleges would then train their students in their own way: the University would give its *imprimatur* to them when they had satisfied its examiners; and all the prizes of the University would be equally open to Catholic and Protestant.

These, of course, are but mere hints of possible developments which at the present stage it is scarcely worth working out. The call for the moment is to oppose the reactionary proposal before the country. Not in the direction of endow-

ing denominationalism does Ireland's salvation lie; sectarianism and party spirit have cursed her destiny too long. It may be but a dream; yet I look forward to the dawning of a day when Catholic and Protestant will be less sharply divided in Ireland, and the old rancours will die down. But this can only be when men can sit side by side and work shoulder to shoulder without quarrelling about differences of opinion. To promote this spirit of fraternity the duty of the State is to deal out even-handed justice, to have the same law all round—not a favour for the Catholic here and for the Episcopalian or Presbyterian there, but to give equal opportunity for all to develop their best possibilities.

Bolton, Feb. 16.

C. J. STREET.

THE DIFFICULTIES OF CHARITY.

"THE most utterly hopeless specimen of man yet discovered or evolved is the constant hearer of goody-goody addresses and the habitual recipient of hot victuals, for which he does nothing but lie." So writes Mr. Bramwell Booth in a recent report of "Social Work." And if one turns to the Acts of the Apostles (Chap. vi. 1-4) one finds that, as in the latest so in the earliest efforts of the Christian Church in its charity to the poor, there were serious difficulties. The state of things revealed to us in "The Teaching of the Twelve Apostles" on this same subject shows how soon the difficulties of charity grew and multiplied.

What are the difficulties to-day if we are charitably disposed? Having nothing to give is one difficulty. And to some people that might seem the greatest difficulty of all. Certainly when you know a really deserving case, and you can see absolute necessity, and yet have nothing more that you can give, it is a serious difficulty. That, however, is not the greatest difficulty, as things usually are. When you haven't, you can't, and that settles that difficulty! But it is those who have, and who are disposed to give, who feel and know what the real difficulties of charity are. Most of us know these difficulties on a smaller or larger scale. The richest man I was ever intimately acquainted with—and who had some thousands a year to give away in one way and another—had more difficulties in his giving than any ten other people put together that I have ever known. And his difficulties were just our difficulties, with a difference of degree. What are they?

(1.) It is very difficult to be charitable without demoralising the object of our charity. In other words, it is difficult to give without doing more harm than good. It is good, of course, to feed the hungry. It is good to clothe the naked and to shelter the unsheltered. These things are good in themselves, if this was the end of them. And if we were doing these things for mere animals, no harm might come of it all. But we ourselves are responsible human beings, and the objects of our charity are the same. They are moral beings, with influence upon others, good or bad. What we do for them does not end in the doing of it; nor does it end with them. And, therefore, we are responsible for more than our mere act of charity. To demoralise a man, woman, or child is a far more serious sin than not feeding and clothing them. And it is

easily possible—it is one of the easiest things in the world—to feed and clothe, and give and help out of a good heart and from the purest motives, and yet all the time to be demoralising those for whom we do these things. Have you never seen the process at work on individuals and on families? To begin with they were respectable. They have had, it may be, a feeling of self-respect and a sense of independence. Then some circumstance or other brings them to want. It may be something for which they are not at all to blame—something, in fact, which might happen to any of us. And then they need help; and I say that to receive help under such circumstances (if the help be delicately given) ought to give shame to no one. It is help which any of us might need, and which I hope any of us would give, and, in the true sense, be as grateful to receive as we are glad to give. So far so good.

But now suppose it happens, as it so often does, that that little character a recipient of charity has, so far gives way, under this first experience of help, as to allow himself to wish he could rely on this for the future. The moment a man does that he has fallen! He has begun to feel that he would rather beg than work. His highest motive is not now to earn for himself, but to have somebody else's; and to have it anyhow. He loses his self-respect. He sinks his sense of independence. He ceases to be a man and becomes a sponge. He is demoralised; and for the rest of his life he (or it may be she, for it happens to women as often as to men) shuffles on, earning nothing, or next to nothing, yet somehow, day after day, week in and week out, for years, managing to extract enough out of society to enable him and, it may be, his wife and family to live. The place for such a man or woman is a prison. They are not only demoralised, but they are demoralisers of the district in which they live. Have we in our charity ever helped in the demoralisation of such a man or woman? It is a searching question for each of us to answer. And much more terrible is the question: Have we ever in our charity helped in the demoralisation of children? For, bad as the other is, that is worse for many reasons. And yet in the very doing of our duty as charitable Christians we are all in danger of this if we do not take great care. And now notice another difficulty.

(2.) It is difficult to be charitable without demoralising ourselves. Have you ever thought of that? Our giving may very easily become a species of self-indulgence. It is so easy to be generous if we have it. There is no cheaper way that I know of for a rich man to get a reputation for goodness than that of giving. We are so apt to call a man "good" because he gives. He may not be good at all. It may only be another way of indulging his own egotism. And we are each and all liable, on a smaller scale, to just these dangers of self-demoralisation in our charities. It all depends upon our motive and upon the amount of trouble we take to do the largest amount of good with what we have to give, with the least amount of harm.

And this brings us to what seems to be the root of the whole matter. I mean this: All our difficulties in being charitable arise from the one difficulty of being just.

We want to be—we ought to be—in all our charity not merely just to ourselves, but just to those who receive anything from us, and just to the rest of the community. Now, that is where the real difficulty lies: it is in doing justice. That is the difficult thing. It is much easier to be generous, or pitiful, or compassionate, or sympathetic. And we should be all these. We have not the heart of a man or of a woman in us unless we have these qualities. At the same time we are guilty of wrong if, in obeying these good instincts, we do not take the trouble to keep the higher law of justice in our charity.

What then? Does all this seem to make charity well-nigh impossible? I do not think so; and if I did, we could not alter it, for God has evidently made things to work just in this fashion. He evidently cares for character in human beings most of all. And we ought to do the same. God evidently rules His world on that principle; and we ought to regulate our doings upon the same. It is not easy. But did ever anybody say that real goodness was going to be easy? That is our mistake—the world's mistake—with regard to charity to the poor. We have taken so little trouble about it, that what should have been a good has often become an enormous evil; and all because in emphasising charity we have neglected justice. There is some truth in the somewhat cynical French saying: "Charity causes one half the pauperism it tries to cure, and cannot cure one half the pauperism it causes."

This, then, is about the position we have arrived at in England. There is no lack of money. There is no lack of willingness to give. I believe that at the very heart of most English men and women a real charitable disposition forever abides. But there has also grown up now a sense of responsibility about it all, a serious questioning within yourself as to whether, while appearing to lessen the evil, you are not all the time increasing it. And what is to be done? There are only four rules, any one of which can be, and, I suppose is, by somebody, followed. One is: Give to everybody. Another is: Give to nobody. Another is: Give just when you feel in the mood. Perhaps the majority of people follow the third rule mostly—that is, they are stern one time and soft another. But all these three rules are bad. They are bad because they are unjust, and therefore do more harm than good.

There is, then, the fourth rule, which is: Give only in deserving cases. Ah! yes. That is the right rule, but how difficult to carry out! It needs someone with a heart as tender as a child, a head as clear and shrewd as that of a business man, a will as firm as a rock, and a large knowledge of human nature. Yet on these principles surely—using the word "deserving" in a very wide sense—our charity might be abundantly and wisely distributed; for those of us who take any practical interest in this matter feel keenly how many really deserving cases there are, in justice to whom it behoves us all to cultivate a wiser charity, giving ourselves as well as our gifts, and using our minds as well as our emotions.

J. J. WRIGHT.

LONDON SUNDAY SCHOOL SOCIETY.

ON Saturday last the annual meeting of this Society was held at Essex Hall. There was a good attendance. After tea the chair was taken by the Rev. W. G. Tarrant, President, and the proceedings were opened with hymn and prayer.

Mr. ION PRITCHARD (hon. treasurer) presented his financial statement, which showed that expenses and receipts nearly balanced. It was a notable feature that this year, for the first time, all the schools (twenty-three) belonging to the Society had paid their annual subscriptions within the year.

The Committee's report was presented by Mr. A. BARNES (joint hon. secretary). It stated that this being the Jubilee Year of the Society, a special leaflet had been issued to the teachers, giving particulars as to the Society, a statement as to Sunday-school affairs in London fifty years ago, and a short report of an excellent address given by the Rev. J. J. Wright, on the occasion of the aggregate service in the summer. Teachers are wanted at some of the schools. If persons desirous of helping would kindly send their names to the secretaries of the Society at Essex Hall, they would be introduced to appropriate spheres of labour; it was hoped this might appeal especially to teachers and others coming to reside in London. The statistics of the schools appeared to be much the same as last year. The sixth Musical Festival, held this year, had been probably the most successful of the series. The visitation of the schools and other branches of the Society's work, and that of associated Societies, having been alluded to, the report closed with a recommendation of the scheme of a summer session for Sunday-school teachers in connection with Manchester College, Oxford.

Mr. HAROLD WADE (joint hon. sec.) then read the financial statement of the Country Holiday Movement, carried on by the Society. Nearly 500 children had been sent to rural or seaside places, from the different schools and missions; the funds being raised by voluntary subscriptions and contributions from the parents and other friends of the children. A small balance was in hand. Thanks were due to the donors and to the country visitors and all who had assisted in this beneficent and sometimes difficult work.

The PRESIDENT moved the adoption of the reports. He said they bore witness to much excellent work, and to steady progress in several ways. It was natural on these occasions to remember old friends of the movement, such as the late Mr. Jeffery and Mr. I. M. Wade, whose continued vigour was evident from the correspondence in the papers. It was with peculiar feelings of sympathy they all thought of the Rev. R. Spears, who had engaged for half a century in Sunday-school work, and who was now prostrated by severe and painful illness. It would assuredly be grateful to his feelings to know of the sympathy of that meeting, and their prayer was that God's blessing might be with him.

Sir EDWIN DURNING LAWRENCE, who seconded the motion, specially emphasised a remark of the President's, that young teachers should continue endeavouring learning while teaching. He heartily congratulated the Society on its good work,

and with deep feeling endorsed the expressions of sympathy that had been made with regard to Mr. Spears.

Miss MARIAN PRITCHARD made a statement as to the projected summer session for teachers at Oxford. The hope was that a goodly number of teachers might be able to go; the conditions would be adjusted as far as possible to meet the convenience of their teachers, and it was specially gratifying to have met with so much sympathy and guidance from the Principal and Professors of the College. The full particulars will shortly be laid before the teachers.

This motion being carried, the PRESIDENT next moved, and Mr. MACKIE seconded, the election of Mr. F. Lawrence as President for the ensuing year. The other officers were re-elected, and the committee appointed.

Mr. FREDERICK LAWRENCE then gave a short address on some features of "The Religions of the World" as seen by him on his recent travels. In the course of his very attractive sketch—for the anecdotic character of which he apologised, as he had understood he was to have addressed the "elder scholars" that evening—(laughter)—Mr. Lawrence referred in particular to India, China, and Japan. He was struck by the fact that in the East religion is the very life of the people. It was necessary to remember the radical differences between East and West in regard to ethics no less than to religious imagination. As an instance, he would point to the ease with which witnesses in India would perjure themselves in the interests of a friend; their benevolence and social feeling entirely overpassed the claims of veracity. He had met with the kindest, and, indeed, embarrassing attentions, among the members of the Brahmo Somaj. He was sorry their movement was at present split by dissensions which limited its powers for good, and which he hoped would soon be healed. In China, if he might say so, a man was often of a "lot of religions at once." The fact was that Confucianism supplied a code of ethics, and, while Taoism was little more than a propitiation of maleficent powers, Buddhism represented practically the cult of the beneficent powers. Excessive reverence for parents was a marked feature he had observed; and strange as it might appear, this glorification of filial regard to earthly parents was a source of real difficulty, it was found, in the inculcation of the Christian idea of the Fatherhood of God. He was afraid that the Japanese were giving up their old religion without taking to Christianity.

A vote of thanks to Mr. Lawrence was moved by Mr. F. TURNER, seconded by Principal GORDON, and carried by acclamation; and a similar vote to the Chairman concluded the meeting.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bessell's Green.—A special musical service was held at the Old Meeting House last Sunday evening. After worship—and an address by the Rev. R. C. Dendy—musical items were contributed by Mr. Emery, Mr. and Mrs. Hickworth, Mrs. Whitlock, Miss Wood, and the organist, Mr. Banderet. There was an excellent attendance.

Bristol.—The Rev. Stopford A. Brooke preached

at Lewin's Mead last Sunday morning, taking for his subject "The Work of Righteousness in Peace." The sermon is fully reported in the *Bristol Mercury* of the following day.

Burnley.—On Monday evening the Rev. A. Cobden Smith lectured to the Unitarian Literary Society on "Plato's Ideal Republic." The lecture was followed by an interesting discussion. Councillor Bibby presided.

Dundee.—The members of the Unitarian Christian Church celebrated the thirty-third anniversary of the congregation on Monday last by a social meeting, held in the Church Hall. The minister, the Rev. H. Williamson, presided over the meeting, which was largely attended by members and friends. The chairman, in the course of his address, alluded to the change that had taken place in the religious thought of the people of Scotland since he settled in Dundee as their minister thirty-three years ago. He also spoke hopefully of the future of the church, and the encouragement he had received from the members and friends to go on with the work so dear to the hearts of all true Christians. The secretary of the congregation, Mr. C. Dand, delivered an address, concluding with the following resolution, which was seconded by Mr. C. Meldrum, and enthusiastically carried:—"That this meeting of members of the Dundee Unitarian Christian Church congratulate the Rev. Henry Williamson, the minister, on the attainment of his thirty-third anniversary as minister of the congregation, and express their appreciation of his ministrations and work as pastor, teacher, and friend, and the hope that he may be long spared to continue the work so dear to his heart." The resolution also acknowledged the great interest taken by Mr. Williamson in the education of children and young people, both in the church and town. The rest of a very happy and enjoyable evening was spent in listening to songs rendered by members and friends, and one or two dialogues and character sketches by scholars from Rosebank Board School.

Framlingham.—A correspondent who has recently visited Framlingham reports that progress is being made, and that the Rev. Alfred Amey and the Central Postal Mission are to be congratulated. A quarterly list of preachers is prepared, and the plan seems to be working well. There is more social life and a consequent binding together of the people themselves. At Bedford, Mr. Amey's village church, the congregations are large, and the Sunday-school is exceedingly well attended, many of the scholars being quite big boys and girls. The teachers are very earnest in their efforts. As to the congregation, of which a good proportion are men, they are intent and serious people, bestowing the greatest possible attention, and apparently well devoted to the library. In fact it is evident that they know the thing for which they stand. At Framlingham, under the thoughtful superintendence of Mr. Dowsing, the Sunday-school is increasing, and a week-evening life for the children is being found. The congregation is distinctly growing.

Glasgow: South St. Mungo-street.—The annual congregational soiree of the above church was held on the evening of Friday, Feb. 17, when the Rev. E. T. Russell, minister of the church, presided over the largest gathering of recent years. The membership of the church has doubled during the past year, and the prospect is decidedly encouraging. During the evening addresses were delivered by the Chairman, the Rev. A. Lazenby, and Mr. W. Wilson. An excellent programme of songs, interspersed with gramophone selections, was also gone through. Apologies for absence were received from the Rev. R. B. Drummond, B.A., Edinburgh, the Rev. A. C. Henderson, B.D., Paisley, Mrs. C. Soule, Mr. F. Thompson, and Mr. James Graham.

Hull.—An unusually large and enthusiastic meeting of the Literary and Social Union was held on Wednesday week, when, in addition to a most enjoyable programme arranged by Mr. and Mrs. Rymer, there were two very special features. The first of these was the presentation to our minister, the Rev. E. W. Lummis, and Miss E. C. Dixon, on the occasion of their marriage, of a purse of gold, subscribed by the congregation. Miss Dixon is the younger daughter of the late Rev. J. M. Dixon, for many years the much-loved pastor of the congregation—a fact which was alluded to in feeling terms by both Mr. Simon Harris in making the presentation, and Mr. Lummis in returning thanks. Those present then wished a very hearty "god-speed" to Mr. and Mrs. Simon Harris, who start to-day on a tour round the world, and who will be greatly missed in Hull during their absence. The marriage of the Rev. E. W. Lummis and Miss Evelyn C. Dixon took place on Saturday, Feb. 18, in the Park-street Church, which was beautifully decorated. The service was conducted by the Rev. J. C. Street, of Shrewsbury, assisted by the Rev. J. Hardinge Matthews, of Kingswood, uncle of the

bride. On Sunday last the services were conducted by Mr. Arthur Ryland.

Leeds, Hunslet.—The annual bazaar was held on the 16th and 18th insts., and was well attended by members of the neighbouring congregations and other friends. It was opened by Mr. J. S. Mathers, J.P., of Leeds, who was supported by the Revs. C. Hargrove, J. McDowell, and John Fox and Mr. John Thornton, who all took part in the opening proceedings. The Rev. J. S. Slater was also present. Mr. Mathers alluded to the satisfactory financial position of the congregation, and urged that the work of the congregation and its connected institutions must be regarded as so much machinery, with the object of making better men and women. The members must not be content with their meetings for worship, but must go out to do the world's work. On Saturday the bazaar was opened by Mr. E. Dodgson, a member of the Leeds School Board, who said that he had been brought up in the Congregational body, but valued the larger faith and liberty into which he had entered. The Free Church Catechism he regarded as a retrograde movement, and thought that religion consisted more of life than of creed, and should be free from all dogmatic formularies. The proceeds of the sale amounted to over £90, and the congregation desire to thank their friends for the generous help accorded.

London: Hackney.—A memorial brass has been placed in the New Gravel Pit Church by some friends of the late Rev. J. T. Whitehead, to commemorate his twenty-one years' ministry in the church. In announcing last week the acceptance of the Hackney pulpit by the Rev. R. H. U. Bloor, we were in error in saying that he had already entered on his duties. The appointment dates from Lady Day next, when Mr. Bloor will be leaving Trowbridge.

London: Wood Green.—On Saturday last a social gathering of the members and friends was held at Unity Hall. There were 150 present, and about twenty failures owing to the very heavy fog. Very conspicuous in a Unitarian assembly are the resources of the people for interesting and amusing one another by conversation, recitation, music, and song.

Manchester: Upper Brook-street.—The congregation remained after the close of morning service on Sunday last to express its sympathy with Mr. T. Smith Osler in his bereavement in the death of his wife. Mrs. Osler was a daughter of the late Rev. J. J. Tayler, and although the congregation has entirely changed at Brook-street since the time of his long pastorate there, yet in the continuing consciousness of congregational life his former association with the church is held in honour and esteem, and the death of his daughter recalls again the great name of him whose hold on the affections of our forefathers is attested by the beautiful memorials which adorn our church. Mrs. Osler herself was known to some of the present members of the church who bore testimony to her continued interest in the congregation with which her father's name is so closely associated.

Nantwich.—The Rev. Charles Hargrove, M.A., conducted a devotional service, and lectured on "The Story of St. Francis of Assisi," on Wednesday last in the chapel. The congregation was an improvement on previous week-evening gatherings, and Mr. Hargrove's lecture was listened to with great interest.

Newton Abbot.—The Rev. C. A. Greaves preached last Sunday evening on "Repentance and What to Repent of." There was an attendance of sixty-five.

Northumberland and Durham Unitarian Christian Association.—On Monday evening, Feb. 20, a lecture was delivered at Ashington, the largest mining village in Northumberland, by the Rev. Arthur Harvie on "The Religion of the Seventeenth Century." Mr. H. Sutcliffe, of Gateshead, presided. The audience, though small, listened most attentively, and at the close of the lecture showed their appreciation by a very hearty round of applause.

Northumberland and Durham Unitarian Association Lay Preachers' Union.—A meeting of the above was held in the schoolroom of the Church of the Divine Unity, Newcastle, on Thursday last, when the Rev. Frank Walters took the chair. A religious service was conducted by Mr. J. Duncan Donald, and a paper read by the Rev. Arthur Harvie, entitled "Marcus Aurelius, Emperor, Philosopher, and Saint."

Rotherham.—On Sunday week the Rev. W. Stephens preached in the Church of Our Father on the subject of the Tsar's Rescript. The sermon was reported in the *Rotherham Advertiser*, and was noticed in an editorial.

Stockport.—The annual choir sermons were preached on Sunday last by the Rev. C. J. Street, of Bolton, who preached in the evening on "The Influence of Music."

OUR CALENDAR.

SUNDAY, FEBRUARY 26.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermundsey, Fort-road Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Mr. A. J. CLARKE, Morning, "Inspiration." Evening, "The Story of Life."

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. W. E. ADDIS, M.A.

Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D. Collections for "London" and S.E. Counties Provincial Assembly."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. EDWARD CAPLETON.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "The Limitations of Life." Evening, "What did Jesus teach about Prayer."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN. Evening, "The Protestant Reformation: (1) The Dawn of Day."

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. J. LLOYD JONES.

Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Rev. T. E. M. EDWARDS.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. DAVID DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COX.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Blackfriars, 11 A.M.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HOBBSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. DAVID DAVIS.

LIVERPOOL, Ancient Chapel of Tooteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. P. BOND.

OXFORD, Manchester College, 11.30 A.M., Rev. JOSEPH WOOD.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. P. BOND.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLSBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—Feb. 26th, at 11.15, Dr. WASHINGTON SULLIVAN, "Give Peace in our Time."

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—Feb. 26th, at 11.15, GRAHAM WALLAS, M.A., "Patriotism and Humanity."

BIRTHS.

GREG—On the 19th inst., at Oak Brow, Handforth, the wife of Henry P. Greg, of a daughter.

HERDMAN—On February 14th, at Croxteth Lodge, Sefton Park, Liverpool, the wife of W. A. Herdman, F.R.S., of a daughter.

MARRIAGES.

LUMMIS—DIXON—On February 18th, at Park-street Church, Hull, by the Rev. J. C. Street, of Shrewsbury, assisted by the Rev. J. H. Matthews, of Kingswood, the Rev. Edward William Lummis, M.A. Oxon, to Evelyn Constance, youngest daughter of the late Rev. J. M. Dixon and of Mrs. Dixon, of Hull.

DEATHS.

BARTRAM—On Feb. 20th, at 9, Highbury-terrace, Agnes Eularia, youngest daughter of the late Cubitt Engall Bartram, of Great Yarmouth, aged 50 years.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

Schools, etc.

CHANNING HOUSE, HIGHGATE,
HIGH SCHOOL FOR GIRLS,
AND BOARDING SCHOOL.

For the daughters of Unitarian Ministers and others.

London Matriculation, English, Latin, French, German, Mathematics, Science, Elocution, Greek, Drawing, Class Singing, Dressmaking, Cookery, Calisthenics, Playground, Swings, Cricket, Garden, Outside Sanatorium, Laundry at home, Outside Examiner.

Fees per Term :

Boarders, £10 13s. 6d. or with Music, £12 5s.
Extras : Violin, Solo Singing, Painting, £2 2s.
Shorthand, Dancing, 10s. 6d.
Day scholars, 3 to 5 guineas, with Music extra.
Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

Rev. R. SPEARS, Honorary Secretary.

HALF TERM begins MONDAY, March 6th.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR
GIRLS, 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

MANCHESTER HIGH SCHOOL
FOR GIRLS.

BOARDING HOUSE, sanctioned by the Governors of the School, and under the direction of one of the Mistresses on the Staff. HALF TERM begins FEB. 28th.

For Prospectus and full particulars, apply to Miss A. SHANNON, 1, Addison-terrace, Victoria Park, Manchester.

REQUIRED, by young lady, situation as COMPANION or as NURSERY GOVERNESS. Experienced. Highest references.—Apply, E. C., INQUIRER Office.

WANTED, situation as HOUSE-KEEPER in Offices, Chambers, or any place of Trust. Good cook. No children, husband could assist if required. Good references.—Address, M. A. R., 7, Safford-road, Wynne-road, Brixton, S.W.

WANTED, after Easter, or failing that, after Midsummer Holidays, a Unitarian GOVERNESS. Good health and cheerful. To superintend school preparation lessons for children above 10, and entirely teach two children of 6. Fond of music and knowledge of Latin required.—Reply to Burleigh's Library, Putney, London.

WANTED, in April, LADY NURSE, with some previous experience with babies, for little boy of 16 months. Must be willing to undertake nursery housework.—Apply to Mrs. R. B. LAWRENCE, Minavon, Grassendale, Liverpool.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick, N.B.

MANSFORD - STREET CHURCH AND MISSION.

The ANNUAL GENERAL MEETING of Subscribers and Friends will be held in the Church, Mansford-street, Bethnal Green, on WEDNESDAY, March 1st. The chair will be taken at 8 o'clock by the Rev. H. GOW, of Leicester.

Tea and coffee at 7.

S. W. PRESTON, } Hon. Secs.
J. C. DRUMMOND, }

Friends are earnestly requested to attend.

OLD MEETING HOUSE, COSELEY.

CENTENARY OF THE SUNDAY SCHOOL.

The Congregation of the Old Meeting House and the Teachers of the Sunday-school connected therewith, desire to celebrate the 100th Anniversary of the School, by repairing and beautifying the School, and by erecting an Organ in the Meeting House, thus completing a work which has been much needed for the last 23 years.

All friends are referred to the full Appeal for help which appeared in THE INQUIRER and the *Christian Life* on the following dates—Dec. 24th and Dec. 31st, 1898.

Cheques and Post-office Orders must be sent to the Rev. H. EACHUS, The Parsonage, Coseley, Bilston.

MIDDLETON.—OLD-ROAD UNITARIAN CHAPEL.

OPENING OF NEW ORGAN, SATURDAY, March 4th, 1899. Service at 3.30 P.M., conducted by the Rev. CHARLES ROPER, B.A., of Moss-side. Preacher, Rev. C. J. STREET, M.A., LL.B., of Bolton. Organist, S. W. PILLING, Esq., of Mirfield.

At 5 P.M. TEA will be provided in the School-room at a charge of 1s. each.

At 7 P.M. Mr. PILLING will give a Grand Organ Recital. Special Vocalists: Miss Whatmough, of Heywood, and Mr. Bertram Smith, of Gee Cross. Admission only by Programme, 1s. each, to be had at the door.

On SUNDAY, 5th March, Services will be continued at 2.30 P.M. and 6 P.M. Preacher: Afternoon, Rev. S. A. STEINTHAL, of Manchester; Evening, Rev. A. LANCASTER, Resident Minister.

SUNDAY, March 12th. Preacher: Afternoon and Evening, Rev. H. E. DOWSON, B.A., of Gee Cross.

Collectors will be made at all the Services in aid of the New Organ Fund.

WALMSLEY SERMONS, JUNE 25.

Preacher, Rev. A. N. BLATCHFORD, B.A., of Bristol.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

MOTHER'S AID.—Wanted, by 5th March, a Lady to take entire charge of three girls, ten to thirteen years old, going daily to school; and to be a companion to two older ones. Should possess sufficient knowledge of modern education to superintend home lessons, music, be a skilful sewer, and have an accommodating disposition. Age not under 30 years. A Unitarian preferred. Salary to commence at £35 per annum.—Apply, by letter, to Mrs. J. E. HAWKES, Manor Grange, Cloughton, Birkerhead.

MRS. RUSSELL SCOTT recommends very highly a FRENCH LADY who has been in her family several years. Excellent needlewoman and dressmaker. Very companionable with young people.—Apply, Mme. ROUJA, 4, Bulstrode-street, Cavendish-square, London, W. In England after 27th inst.

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Halls (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCKOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MRS. ROBERT TURNER (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 8d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

19th CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.
F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
Miss ORME, 118, Upper Tulse-hill, S.W.
STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

SWEET PEAS.—Before ordering elsewhere, send for Price List. The Newest and Best Varieties at Moderate Prices. Mixed Sweet Peas, 6d. per oz.; 4 ozs., 1s. 6d., post free.

F. A. ROSCOE, THE GOLDEN ORCHARD,
STEEPLE MORDEN, ROYSTON.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for MARCH:

A Pioneer Church.
The Alleged Prophecies concerning Jesus Christ in the Old Testament.
An Infidel Tract.
Dr. Coit's Ethical Lectures.
Turkish Fatalism.
Cities and the Higher Civilisation.
A New Beautifier.
The New Orthodoxy.
The Militant Jesus.
The Queen and War.
The Prince of Wales and Rhodes.
Imperialism, Jingoism, or Devilry? and other Notices and Criticisms of Present and Permanent Interest.

London, Edinburgh, and Oxford:
WILLIAMS and NORGATE, and all Booksellers.

THE NEW KINGDOM.

AN
ILLUSTRATED MONTHLY.

ONE PENNY. Post Free, 1s. 6d. per Annum.

Contents for MARCH:

	PAGE
Rev. Dendy Agate, B.A. (Portrait) ...	33
The Free Church Catechism, John Eyles ...	36
In the Field ...	38
Special Announcements ...	39, 40
Correspondence ...	40
Why I am a Unitarian. E. W. Lummis, M.A. ...	41
From New Westminster, B.C. W. J. Walker ...	43
Book Notice: <i>The Helper</i> ...	45
The Mill Hill Pulpit ...	46
Uncle Will's Sunbeam Circle ...	48

To be had from the Publishers, Messrs. WM. HOUGH AND SONS, Manchester; RAWSON AND CO., 16, New Brown-street, Manchester; ESSEX HALL, London; and all Newsagents.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT.

Articles on Important Social Questions, Education &c., from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.
TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY.
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 80, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, February 25, 1899.

The Inquirer.



A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2958.
NEW SERIES, No. 62.]

LONDON, SATURDAY, MARCH 4, 1899.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK	129
ARTICLES :—	
Wisdom from the Far East	131
Short Notices	132
A Parallel	132
The Inward Life	135
Christ and Common People.—II.	136
OBITUARY :—	
The Rev. Robert Spears	133
Mr. William Roberts	134
THE CHILDREN'S COLUMN	135
LEADER :—	
The Future of our Churches	136
CORRESPONDENCE :—	
The Irish University Question	138
MEETINGS :—	
Mansford-street Church and Mission, Bethnal Green	139
Domestic Mission, Hurst-street, Birmingham	140
PROVINCIAL LETTER :—	
East Cheshire	140
NEWS FROM THE CHURCHES	141
ADVERTISEMENTS	142

NOTES OF THE WEEK.

THE members of the English Church Union have taken a decided stand in the matter of the present crisis in the Church. If the Archbishops venture to interpret the rubrics in a sense contrary to their view of Catholic usage, they are evidently prepared to rebel; and if Parliament should interfere and attempt any further regulation of spiritual matters in the Church, they will accept disestablishment and disendowment rather than submit. What would then happen in the Church, or in the various fragments of the Church, which would remain, who can say?

THE members of the Union, after attending an early celebration in St. Paul's Cathedral on Tuesday morning, met at Cannon-street Hotel, and adopted a memorial to the Queen, which is to be sent also to the Archbishops and others. The memorial claims unbroken continuity for the Church of England, as a branch of the Catholic Church, and the right to use all observances that were practised in the Church before the Reformation, unless they are expressly forbidden in the Prayer-book. The bishops are earnestly begged not to use their spiritual power "to curtail the glory and the splendour of the services of God's House on earth by imposing on the Church a narrow and disputed interpretation of the rubrics." The position of the Union is clearly stated in the following passage :—

We have asserted, and we assert again, that the Church of England cannot consistently with her principles release herself from the obligations imposed upon her by her relation to the rest of the Catholic Church.

We have maintained, and we shall continue to maintain, that the doctrine, discipline, and

ceremonial of the Church of England, as they have at any time, during the course of her history, been prescribed by her, remain in force and operation except in such specific instances as they have been changed by her own authority.

We have denied, and we deny again, that a new religious establishment was set up in England in the sixteenth century.

We have denied, and we deny again, the right of the Crown or of Parliament to determine the doctrine, the discipline, and the ceremonial of the Church of England.

We are content, if need be, to suffer for these things, and to suffer gladly. What we are not content to do is to sacrifice the rights and liberties of the Church of England to popular clamor and ignorant prejudice.

If the nation, at a moment when the Church is doing more for souls both at home and abroad than at any previous time, is no longer prepared to recognise the Church of England on the lines which have always been hers, so it must be. We shall protest against the spoliation of the Church, but we are not prepared to barter the principles of the Church for the sake either of Establishment or Endowment.

THE General Committee of the Congregational Union have finally adopted a scheme for the raising of a Twentieth Century Fund of half a million guineas. The object of the fund is stated to be "the planting of new places of worship in new and needy districts, and the strengthening of denominational work at home and abroad." It is hoped that half a million Congregationalists will raise (by gift or collection) as many guineas, and in that case the fund is to be allocated as follows :—

1. For Foreign and Colonial Missions, a sum not exceeding £100,000.
2. For Church Extension, £150,000.
3. For the extinction of debts upon chapel and school buildings, £50,000.
4. For the Church-Aid Society toward the maintenance of the weaker churches, including at least £75,000 for the support of the ministry during the early years of new churches, £100,000.
5. For the Pastors' Retiring Fund, £50,000.
6. For the extinction of the debt remaining on the Memorial Hall, £25,000.
7. For the colleges, schools and settlements, and for other objects which in the judgment of the Special Committee may appear to be desirable in the interests of the denomination, £50,000.

The Wesleyans are to raise a million from three million adherents, and it is reckoned that the Congregationalists have a million and a half adherents, so that their effort is in the same proportion.

WE have received a copy of a frank Letter to Evangelical Free Churchmen, by a "Unitarian Christian," on the subject of

the New Catechism. The letter, which makes a sixteen-page pamphlet (Philip Green, 5, Essex-street, Strand, W.C. 1d.), is written with full appreciation of the significance of what is attempted in the Catechism, and rejoices in the emphasis it lays at the outset on the great truth of the Fatherhood of God. But then passing to other points the writer shows what difficulties are presented to the child's mind by various statements as to the nature and functions of Jesus, and by the Trinitarian clauses. The question of the Bible is also dealt with, and there is an emphatic passage on the attempt to draw men of different Churches into unity by ambiguous phrases, which only conceal divergent conceptions of religious truth. The letter will no doubt be widely circulated, and should be in the hands of all those who are responsible for the Catechism. We commend it also to the attention of Postal Mission Workers, as likely to be of service in their field.

At the conclusion of his letter on the New Catechism, the writer adds the following conclusions, impressed upon one who is no stranger to the difficulties of theological definition, and sees those difficulties "writ large" in the Catechism :—

(i.) The cause of Christian co-operation in promoting God's kingdom on earth is not helped, but hindered, by insisting on the adherence of all members of the brotherhood to a common standard of belief.

(ii.) The cause of truth is not helped, but hindered, by using language in a double sense rather than allow for the existence and honest utterance of opinions which must differ as men differ in gifts, education, and spiritual experience.

(iii.) The cause of righteousness on earth is not helped, but hindered, by closing our eyes or hearts in any degree to the world-wide forces that work together for good under Divine Providence.

And in a final appeal, he adds :—

You cannot let the unfortunate example of this Catechism pervert your sense of intellectual right and wrong; but, as heretofore, you will prefer to say forth to men what you truly believe, in the simplest and clearest language that you can find. You will not suppose that the God of all truth is served by dexterous phraseology which may mean much or little, this thing or the opposite. You have faith to believe that He who speaks in your heart will in His own time and way reconcile all the differences of honest men, and lead all faithful minds ever nearer to the eternal light.

WE understand that a copy of this letter, together with the two sermons by the Rev. Charles Hargrove on the same subject in the *Mill Hill Pulpit*, "A Welcome" and "A Protest," is being sent to each of the ministers whose name appears in the "Essex Hall Year Book." Both letter and sermons will be read to most advantage in connection with the Cate-

chism itself, and will furnish much useful material for discussion and instruction, both in the pulpit and in class.

A LETTER from Dr. Brooke Herford appeared in last week's *Spectator*, correcting a statement made in that journal on Feb. 18 in an article on "Wholesale Conversion." We have made further reference to the matter in our leading article to-day, and simply reproduce here the greater part of Dr. Herford's letter:—"Speaking of the weakening of 'the sense of the necessity for correlating faith with action,' you say: 'There are, for example, thousands of Unitarians within the English Establishment, yet the Unitarian Church as a body of avowed believers in the humanity of Christ is rapidly dying away.' The first statement I will not dispute. You probably know more about Latitudinarianism within the Church than I do. Nor need I argue about the alleged moribund condition of Unitarianism in its avowed and organised form. That it was 'rapidly dying away' was urged upon me by orthodox friends fifty years ago as a reason for my not going into the Unitarian Ministry. And ever since the parrot-cry has been repeated so often and so confidently that by this time I should have almost come to believe it, were it not that throughout these fifty years, as any one can verify who cares, our lists of churches, our organisations, our subscriptions for constantly enlarging activities, have kept showing slow but unmistakable growth. But a more serious correction is required by the words I have italicised. So far as a church-life which has always refused to base itself on *any* 'avowed belief' can be defined, our central and special 'belief' is and always has been, as our commonly accepted name indicates—the simple Unity and Fatherhood of God, as distinguished from any doctrine of the Trinity. With regard to Christ, your mistake is one both in fact and in theory; for while the most, in our English churches, are, I think, humanitarians, some in England, and many in our Irish, American, and Transylvanian churches are distinctly Arian. But the chief point is that we regard all such differences as minor matters in Christianity, compared with that reverent discipleship which may, and does, co-exist with every variety of Christological theory, from that of the Nicene Creed to that of Channing or Martineau."

THE winter Conference of the Khasi Hills Unitarian Union was held, as usual, at Nongtáláng on Dec. 24, 25, and 26, 1898. A good number of Unitarians, both men and women, came from Jowai. On Saturday evening, the 24th, there was a reception meeting, and on Sunday there were two meetings in the church: Sermons were preached by U. Khro Shyrmang (layman), and Mar Singh (mission worker), and in the second by U. Hajom Kissor Singh (layman), and the Rev. David Edwards. Both meetings were well attended. The doors and windows were crowded with villagers who came rather from curiosity than to hear what was said. The sermons were earnest and uplifting, all the preachers urging the need of cultivating the spiritual life, and of the superiority of the spiritual over the temporal. The Khasi Unitarians having passed through the first stage, which was the forsaking of the demon worship and adopting the worship of the

One True God, they should now enter the next stage of cultivating their religious nature and strengthening their organisation by mutual help and love. In the evening there was a singing procession through the thoroughfares of the village, in the course of which there was open-air preaching in three different places. In the night a board meeting was held, and the treasurer read a statement of receipts and expenditure of the Union's Fund up to Dec. 22, 1898, as follows:—Receipts, Rs. 84 $\frac{5}{8}$; expenditure, Rs. 81 $\frac{1}{8}$. At the last meeting of the Conference on Monday morning it was resolved to send greetings to the Rev. J. T. Sunderland, U.S.A., the Rev. S. Fletcher Williams, English missionary to India, the members of the Brahmo Somaj, and all the Unitarians in the Khasi Hills.

THE annual meeting of the Society for the Protection of Birds was held on Tuesday afternoon at the Westminster Palace Hotel, Sir Edward Grey, M.P., in the chair. There are 152 branches of the Society, with over 20,000 members. The campaign against the wearing of ospreys continues, and yet in 1898 nearly 35,000 birds of paradise and 2,200 packages of osprey plumes were sold in six days at auction. Commenting on this, the *Daily Chronicle* said:—

That smart hats still show the egret plume and Paradise tail; that the dinner-table of people who would be sorry to be called cruel or insensible still shows us larks *en aspic*, is no reason to believe that progress has not been made by the Protection of Birds Society. It may be freely admitted that the charge of brutality, of inflicting cruel suffering, has completely failed to affect the mind of the fashionable woman. No one who knew the fashionable woman ever ventured to hope that it would affect her. The woman whom such a suggestion does affect plucks the "osprey" from her hat and vows never to wear another, but she is seldom the "smart" person whose toque must be ever *du dernier cri*. Many beautiful hats, of undeniable mode, are constructed without any of these scandalously obtained feathers upon them. The women members of the Society for the Protection of Wild Birds would be well advised to display only the most becoming of head-gear upon their persons. Beyond that, legislation is all that can be looked to.

THE unexpected death of Lord Herschell, at Washington, is deeply to be regretted, as ending a distinguished career of great usefulness at a comparatively early age, and especially as interrupting his work as President of the Anglo-American Commission. Lord Herschell was the son of a London Congregational minister, the Rev. R. H. Herschell, a German convert from Judaism. An uncle, also a Congregational minister, is still living in retirement at Brixton. Farrar Herschell, who became an earnest member of the Church of England, had a distinguished career at the Bar, and entered Parliament in 1874 as member for Durham city. In 1880 he became Solicitor-General under Mr. Gladstone, and was Lord Chancellor in the last two Governments of his great chief. In another sphere he succeeded the late Earl Granville as Chancellor of the London University, of which he was one of the most distinguished graduates.

THE Rev. James Hocart, the oldest minister of the French Methodist Conference, who died somewhat suddenly at Paris on Feb. 17, was the father of our friend and correspondent, M. Hocart, of

the Liberal Protestant Church of Brussels. This venerable man was a native of Guernsey, and was born in 1812. His parents were attached to the Church of England, but while at school at Southampton he was attracted to the Methodists, and on his return home joined that body. At the age of twenty-two he entered the Methodist ministry in France, at that time under the direction of Dr. Cooke, and was still vigorous in the sixty-fifth year of his active service, and the eighty-seventh of his age, when the summons came. The greater part of his ministry was exercised in various parts of France, though for eight years he was in the Channel Isles, and for twelve years at Lausanne, where he was at the head of a theological college. For the last twenty-five years he was in Paris. On settling there in 1874, as a widower, he asked one of his daughters, who was then engaged in religious work in London, to take charge of his household. She consented on condition that she might bring with her three orphan girls, and this was the beginning of the Children's Home which father and daughter founded in Paris. The parsonage was soon too small for the children of whom they took charge, and special buildings both for girls and boys had to be provided. At the time of M. Hocart's death there were sixty orphans under his care, and twenty-five others had gone out into the world. For this beneficent work he himself, by his wide personal influence, raised the funds, while to the children both he and his daughter stood in the closest home relations. He was a man of very broad popular sympathies, combining intellectual strength with great fervour. Among his grateful hearers he numbered persons of the highest social rank in Parisian society, and at the other extreme some of the poorest of the poor. He was an indefatigable worker to the last, having preached twice on the Sunday before his death, and conducted his usual catechumen class only two days before the Friday evening when he died. A good and faithful servant has entered into rest; to his son our heartfelt sympathy goes out.

A MEMORIAL service will be held on Sunday morning in the Highgate Unitarian Christian Church, in memory of the late Rev. Robert Spears. The service will be conducted by the Rev. Alexander Gordon, M.A. Mrs. Spears, on behalf of herself and family, wishes to acknowledge most gratefully the numerous letters of sympathy and appreciation of her late husband, to which she is unable to reply individually.

It is not good that a man should batter day and night at the gate of heaven. Sometimes he can do nothing else, and then nothing else is worth doing; but the very noise of the seige will sometimes drown the still small voice that calls from the open postern. There is a door wide to the jewelled wall not far from anyone of us, even when he least can find it.—*Geo. Macdonald.*

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

WISDOM FROM THE FAR EAST.

WHEN three strangers meet in China, reported the Abbé Huc half a century ago, it is the custom for each to ask his neighbour "To what sublime religion do you belong?" The first is, perhaps, a Confucian, the second a Taoist, the third a follower of the Buddha. Each then begins to pronounce a panegyric upon the religion not his own; after which they repeat in chorus "Religions are many, reason is one, we are all brothers;" or, according to a common formula, *san kiao y kiao*; "the three religions are but one."

This view is not modern, it is many centuries old. More than a thousand years ago a distinguished Buddhist scholar wrote a treatise on the "Agreement of the Three Religions," and recited the opinion of the elders in these terms: "Lu Shun Yang declares that the teaching of the sects is not different; the catholic-minded man regards them as embodying the same truths; the narrow-minded man observes only their differences." When another famous Buddhist teacher of an earlier date was asked if he was a Buddhist, he pointed to his Confucian slippers. "Are you a Confucian?"—he signed to his Taoist cap. "A Taoist, then?"—he reminded his questioner that he wore a Buddhist robe.

Such sayings as these carry us into a different moral and religious atmosphere. I am not about now either to justify or condemn them. But while the colossal decay of China constitutes one of the great tragic spectacles of our time, it may be worth while to recall some of the sayings of her most distinguished thinkers which can never lose their interest for human thought. Of the two great sages, Lao-Tsze and Confucius, who were both alive when Cyrus captured Babylon, Lao-Tsze, the elder by perhaps fifty years, is the less known. But a number of Western scholars have occupied themselves recently with the interpretation of the remarkable little book, the "Tao Teh King, the Book of the Way of Virtue," which bears his name. Latest among these is Dr. Paul Carus, of Chicago, who has recently published the text with a translation.* Dr. Carus naturally stands on the labours of several predecessors. He is anxious, moreover, to do his utmost to enable the reader to follow him. Accordingly he not only prints the Chinese text before his own rendering, but he reproduces the Chinese text again a second time with a transliteration of the characters, and their literal English equivalents. The student who may wish to compare one passage with another, and trace the usage of particular words, will be grateful for this aid, but it was surely needless to print the Chinese text twice over. The result is curious. On the one hand, Dr. Carus thinks that his method "will enable almost everybody to fall back on the original Chinese, and to verify or revise the translation here proposed." Yet, on the same page (47), he affirms that "it lies in the nature of this work that the number of those men who can judge of its merits and demerits is very limited." We do not profess to be among these. But we cannot feel that the help of a couple of Japanese scholars, or an occasional reference to an American missionary, or even the use of

five dictionaries, is an adequate equipment for the difficulties of the task, or entitles Dr. Carus to speak disparagingly of the late Professor Legge, whose knowledge of Chinese language and literature, and especially of the Taoist commentaries, was far more comprehensive. Some other scholars, like Mr. Herbert Giles or M. de Rosny, might have deserved mention; the interpreter needs light from every source; one cannot understand Lao-Tsze's fundamental ideas in light-hearted ease.

At the outset we are confronted with a huge difficulty. The religion connected with Lao-Tsze's name is commonly called Taoism. The teacher himself was believed to have apprehended the Tao. What, then, is the Tao? By common consent the word means path, way, road, or course: the great Tao meant the high road as distinguished from by-paths. The term had already gained a recognised place in older Chinese literature, applied to what we call the "course" of Nature. The Tao of heaven denoted the sum of the actions and energies of the sky conceived as itself living, impartially surveying and embracing all. The Tao of the earth, in like manner, expressed the totality of the earth's potencies in their regular operation. Thus the unwearied activity of the universe, according to unchanging law, was summed up in the conception of the Tao. But that Tao was, in a sense, visible. The sky and earth are seen; the objects which they contain can be classified, and their relations ascertained. They are the matter of our knowledge; along their course we take our daily way, and their order supplies the outward basis of our morality. But the path we tread is something derived and secondary: it is not itself the ultimate reality, it is only its manifestation. The Tao that is seen is as a veil over the Tao that is not seen. Like Tenryson in our own day, Lao-Tsze twenty-four centuries ago discovered behind the things we name the Nameless out of which they issue, and into which they return. So the first aphorism of Lao-Tsze's little book runs (according to Dr. Legge):—"The Tao that can be trodden (literally *tao'ed*) is not the enduring and unchanging Tao: the name that can be named is not the enduring and unchanging name." Dr. Carus has not persuaded us that the technical term Tao can be properly rendered "Reason." Here is his rendering: "The Reason that can be reasoned is not the eternal Reason." Reason appears often to be too limited a term for what more nearly corresponds with the Absolute of the modern philosopher (cf. chaps. viii. 1, xiv., xviii. 1, xxv. 2-4, and other passages). On the other hand in ix. 2, lxxvii., lxxxi., where the "way" or behaviour of man is contrasted with that of heaven, reason seems again inappropriate for that which is rather conduct or mode of action.

The most interesting applications of Lao-Tsze's thought are in the sphere of ethics. He was deeply moved by the spectacle of the untiring activity of Nature, its uniformity, and its beneficence. The silence, the impartiality of its action, made for him the foundation of a striking ethical type. He who would follow the Tao must learn to act with the unchanging quietness and forbearance displayed by Heaven and earth. "If I were suddenly to become known," said the philosopher, "and put into a position to conduct

government according to the great Tao, what I should be most afraid of would be boastful display." Self-control, detachment from the world, freedom from self-seeking—these were the characteristics of the man who lived by the Tao. "Mighty is he who conquers himself"—so one of his disciples represented him as saying—"to the good I would be good, to the not-good I would also be good in order to make them good." Confucius, indeed, found his doctrine too hard. When he heard Lao-Tsze's great saying, "Recompense injury with kindness," he pleaded, "What, then, will you return for good?" The teacher of "Reciprocity" could get no further than to say "Recompense injury with justice, and return good for good."

But the maxim of Lao-Tsze was not lost. The religion which now bears the name of Taoism has little indeed in common with the philosopher's thought. It is enveloped in a cloud of magic and alchemy, and has incorporated into itself a crowd of beliefs and practices of the most superstitious kind. But one of its fundamental conceptions, the absence of self-seeking in the Tao as expressed in the action of Heaven and earth, goes sounding on through the writings of the Chinese sages. One of these teachers, Mi-tze, contemporary with Aristotle, has just found a translator in the veteran scholar M. de Harlez.* Mi-tze was an officer in one of the little feudatory states which then composed the Chinese Empire. It was in curious contrast with the aim of his philosophy that he acquired a special reputation for the arts of fortification and defence. Taking up the ancient theme of the beneficent order of the universe, he draws from it important moral consequences. "The action of Heaven extends to all," he pleaded, "and has no egoism or caprice. Its generosity is boundless, and knows no special favours." What is the immediate inference? "Heaven desires that men should love and benefit each other instead of hating and injuring one another." How do we know that this is Heaven's will? "Because it embraces all in one and the same love, in the same favour. It maintains all beings without exception. For it there are neither large kingdoms nor little; everything is the city of Heaven. For it there are neither children nor adults, neither rich nor poor, neither great nor small; everyone is a servant of Heaven."

Whence, then, come the disorders which disturb our peace—the quarrels in families, the crimes of violence, the aggressions of states? "Their cause," answered Mi-tze, "is the want of mutual love. . . . If in this world all men loved each other universally, if men loved others as themselves, if fathers, brothers, and princes considered their children, their brothers, and their subjects as their own persons, there would be no more wars between states, no more quarrels between families, there would be no thieves or murderers. Princes and subjects, parents and children, would practise piety and charity, and perfect order would prevail throughout the world." Only let this principle be established, and eye and ear will no longer see and hear for themselves alone; men will become wise and give each other mutual instruction and warning. Then the aged who have no wives or children will find maintenance in their last days,

* Chicago: The Open Court Publishing Company, and London: Kegan Paul, Trench, Trübner and Co. 1898.

* "Giornale della Società Asiatica Italiana, IX," of Legge, "Chinese Classics," ii. 104.

and orphans will be provided with support so that they can grow up in happiness and accomplish their destiny. But the difficulty is that universal love is not yet recognised as the true remedy for the world's ills. It is strange, says Mi-tze, that when the educated have heard of it, they should still reject it. They may admit it to be useful in theory, but they ask how it is to be put in practice. It is simple enough, answers Mi-tze. Look at two educated people, one of whom follows acceptance of persons, and the other universal charity. The first, seeing another suffering hunger, gives him nothing to eat; pierced with cold, he does not clothe him; sick, he does not tend him; dead, he does not bury him (a peculiarly Chinese touch!) But the second feeds the hungry, clothes the cold, cares for the sick, and buries the dead.

The principles of Mi-tze did not prevail, any more than the "each for himself" philosophy of his contemporary Yang Chu, who seems to have surpassed even Thomas Hobbes in his preference for might over right. The polemic of Mencius (B.C. 372-289), the famous disciple of Confucius, strove after an ethical mean between the two, and the teacher of "universal love" fell into the shade. The little book in which his views survive is but a part of a larger collection of which the rest is lost; and even to-day it is extremely difficult to procure. It is among the strange and pathetic coincidences of history that a philosophy of "universal love" should have been propounded in China nearly four hundred years before the Sermon on the Mount. J. ESTLIN CARPENTER.

SHORT NOTICES.

The Making of an Apostle, by R. J. Campbell, is No. XI. of "Small Books on Great Subjects." Those who desire a simple setting forth of the history of Peter, as recorded in all four Gospels, from his first acquaintance with Jesus until the events recorded in John xxi., will find it in this little book. But the book does not seem to us to be equal to some other volumes in the series to which it belongs. There is nothing very striking either in Mr. Campbell's style or in the lessons which he draws. His point of view is for the most part conservative and uncritical. The harmonist's task presents no difficulties to him. He accepts without question the genuineness of the so-called Second Epistle of Peter, to which he refers three times; but, having set out to describe only the "making" of the Apostle, Mr. Campbell breaks off when that process is complete, and has little to say of Peter's subsequent activities. And there is no word of his relations with Paul, or his attitude in the Gentile controversy. Considering the professed scope of the volume, no fault can be found with the author on this account, but it certainly gives it a fragmentary character. Still, the spirit of the book is good; and the manner in which Jesus dealt with his impulsive, wayward, and for a time ambitious follower is well brought out. (James Clarke and Co. 1s. 6d.)

The Ordeal of Faith, by the Rev. C. Silvester Horne, is another of the "small books," and contains six sermons on the Book of Job. They are full of helpful suggestions, especially for such as have hitherto read that marvellous book without trying to guess its meaning as a whole.

There is no discussion of the mechanism of the book, but a ministry of consolation is set forth, on the assumption that "the supreme sorrow lies in loss of faith." The author does not regard the "Adversary," asking "Does Job fear God for nought?" as a messenger, who, with divine approval, simply tested the integrity of mortals, but adopts the more widespread notion of a spirit of evil desiring Job's fall. Thus the first discourse relates to the "Cynic as Prophet," and affords an opportunity for condemning the too prevalent attitude in our generation of those who see among mankind two classes only—the hypocritically and the openly corrupt. Job denied the old theory of the connection between suffering and sin, but had no new explanation to offer. He simply refused to own a sin he was not conscious of. He would not be dragged to the "penitent form" to save his theological reputation. The author displays his insight into the meaning of the book in pointing out that when the Almighty came forth to intervene He neither condemned Job for his defiant doubting, nor bestowed commendation on the friends for their defence of the accepted notions. The truth does not rest with them. More worthy the man who boldly faces his own sorrows and waits for the light. In his agony of mind Job may say "Better not live," but never, "If you have to live, it is better to be bad than good." He never loses faith in righteousness. (James Clarke and Co. 1s. 6d.)

A PARALLEL.

In the Institutes of the Roman Emperor Justinian we read: "All nations who are ruled by laws and customs are governed partly by their own particular laws, and partly by those laws which are common to all mankind. The law which a people enacts is called the Civil Law of that people; but that which natural reason appoints for all mankind is called the Law of Nations, because all nations use it."

This idea of a body of unwritten laws "common to all mankind" plays a very important part in the history of Roman Law, and, indeed, of the legal systems of all the modern European States. This unwritten code in its earlier stages, was known as the *jus gentium*, or "Law of Nations."

It owed its origin to the fact that a large proportion of the population of Rome and her territory, from an early age in the city's annals, consisted of foreigners. To these foreigners the privileges of Roman citizenship were not extended: consequently they had no rights under the Civil Law. Yet the dictates of policy—and probably the Roman's innate sense of justice—required that these aliens (whose commerce was a valuable possession to the city) should not appeal altogether in vain to the authorities for justice. Hence it became necessary to assume jurisdiction in disputes to which the parties were either foreigners, or a native and a foreigner. In deciding upon what principles to base this new body of law, "the expedient to which they resorted," says Sir H. S. Maine, "was that of selecting the rules of law common to Rome and to the different Italian communities in which the immigrants were born." The *jus gentium*, therefore—to adopt Maine's succinct description—was "the sum of

the common ingredients in the customs of the old Italian tribes; for they were all the nations whom the Romans had the means of observing."

Later, after the conquest of Greece, the Greek philosophy became popular in Rome. Under its influence, the "Law of Nations" lapsed, by an imperceptible transition, into the "Law of Nature," which, as Maine well says, "is simply the *jus gentium* or Law of Nations, seen in the light of a peculiar theory." This theory was that, in his primitive state, man had been governed by a code or system of laws at once simple, symmetrical, and universally applicable; and that, by degrees, the various races had, each in its several ways, and by its own peculiar institutions, corrupted that primal law. The Praetors, therefore, in whose tribunal the affairs of aliens were dealt with, and who had for a long time administered the *jus gentium*, which they had themselves created or compiled, came to be regarded as "gradually restoring a type from which law had only departed to deteriorate." And "the inference," continues the distinguished writer from whom I have so largely quoted, "from this belief, was immediate, that it was the Praetor's duty to supersede the Civil Law as much as possible by the Edict; to revive, as far as might be, the institutions by which Nature had governed man in the primitive state." The *jus honorarium* (as the Praetor's law was termed) was, from the first, characterised by simplicity, liberality, and comprehensiveness. These advantages became still more manifest from a comparison with the cumbrous and artificial system which the Roman citizens had reserved for their own exclusive use; inasmuch that from time to time the Civil Law was reformed very largely upon the model of the Praetor's Edict.

And now let us turn to a very different topic. Who is there—no matter what his creed—who has not at times felt, during the hour of worship, oppressed and perplexed by the thought that, at that very moment, countless numbers of his fellow men were offering up their prayers and praises in ways differing alike from his and from one another's—each of them, more or less devoutly, deeming his own religion the only true one? Yet all cannot be right. Must all therefore be wrong?

Men there doubtless are who have at once accepted this alternative; but a far greater number, I believe, have sought and found some *via media*—some compromise between these conflicting views.

By the Unitarian (using the term to express its negative aspect, as signifying one who subscribes to no creed, and binds his conscience by no dogma) such an attitude may be freely and consistently assumed.

To him it is open to pursue the problem—to try to reconcile the conflicting elements which he finds in all religions, even in his own. And to one possessing this noble franchise—to think and inquire with absolute freedom—how is it possible that the belief in a Beneficent Father of all men should not imply also a belief that in every man's soul there is the potentiality of real communion with his Heavenly Father, and that, whatever outward shape his religion may wear, it has within it at least some pure gold amid the dross—in other words, that part of each man's religion is essential, the rest of it accidental?

This thought it is which has suggested the analogy between such a concept of religion and the ancient Roman's theory of the Law of Nature. One may apply to this idea of a Universal Religion the very words which Maine has used in relation to the *ius naturale*, and "speak of the common ingredient as being of the essence . . . and stigmatise the remaining apparatus of ceremony, which varied in different communities, as adventitious and accidental."

How pitiable is the spectacle of some god-gifted spirit beating its wings against the bars within which dogma and tradition have encaged it! To take one example only. Look at Montesquieu, and note the struggle in his breast as he pens those books of his "*Esprit des Lois*," which deal with the relations between Law and Religion.

See how the philosopher is galled by the shackles of his master, the priest! Mark the pity in his voice as he speaks of those nations which "have the misfortune to have a religion which God has not given"—the sad reluctance with which he classes the Stoics and others among those hapless beings whose virtues can hope for no reward beyond this life! Can we not detect in the following passage a secret assent to the doctrine which he is stating as that of a barbarian race—a secret protest against the bigotry of his own "Catholic" faith? "*Les points principaux de la religion de ceux de Pégu, sont de ne point tuer, de ne point voler, d'éviter l'impudicité, de ne faire aucun déplaisir à son prochain, de lui faire, au contraire, tout le bien qu'on peut. Avec cela ils croient qu'on se sauvera dans quelque religion que ce soit; ce qui fait que ces peuples, quoique fiers et pauvres, ont de la douceur et de la compassion pour les malheureux.*"

To such a one as Montesquieu, how sad, how dejecting—to the Unitarian, how joyful, how inspiring, to read in the great writings of the world—of Bhudda, of Mahomet, of the Greek philosophers, and their Roman followers, of Jew, of Catholic, and of Protestant alike—those precepts which all admit to be good in their essence, though all may not allow their efficacy as means of grace, unaccompanied by the shibboleth of Orthodoxy.

How many would gladly, if they dared, believe, with the Unitarian, that

As each beholds in cloud and fire
The shape that answers his own desire,
So each, said the youth, in the Law shall find
The figure and fashion of his mind;
And to each, in His mercy, hath God allowed
His several pillar of fire and cloud.

Happy natives of Pegu! It was even of such that St. Paul wrote to the Romans: "For when Gentiles which have no law, do by nature the things of the law, these, having no law, are a law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them."

Is it visionary to hope that, as, before the march of Science, the forces of Time and Space recede, ignorance, dogma, and bigotry will dwindle; and that more light will bring more love? My analogy may be pushed one step further before I conclude. The Law of Nature, built up of the essential, and rejecting the accidental, infused into the Roman Civil Law that breadth and elasticity and vigour which have made it

the model and basis of most of the legislation of subsequent times. May not some such religion as has been hinted at above—"Catholic" in the widest and truest sense—essentially spiritual and universal, even while infinitely varying in its outward manifestations—may not such a Church of Humanity one day welcome all men within its fold!

JAMES L. THORNELLY.

OBITUARY.

THE REV. ROBERT SPEARS.

We regret to announce the death, on Saturday last, of the Rev. Robert Spears. His illness had not been a very long one, but it was severely painful, and his passing away came as a welcome release.

Mr. Spears occupied a prominent position for many years, and his public record is a long and chequered one. He was born Sept. 25, 1825, at Leamington, a Tyneside colliery village, his parents being of humble position. As a boy he attended a Presbyterian meeting some miles from home, but later came under the influence of the parish clergyman to whose memory he paid grateful regard. The real religious home of his youth, however, was found among the Methodists, several branches of whom were represented in the village. Ultimately he threw in his lot with the New Connexion, and having made the most of his scanty opportunities of book-learning he was able at twenty-one to take the position of schoolmaster at the New Connexion School at Scotswood—a village a little nearer Newcastle than his old home. This was in 1846, which was also the year of his first marriage. He proved a welcome speaker at the chapels in the district, and was soon urged to qualify as a local preacher. His Bible-reading, however, had already led him towards the Unitarian position, and he declined to answer official questions on his "views" except "in the words of Scripture." Notwithstanding his heresies, he was permitted to continue his work among the New Connexion—including a Sunday-school which he had founded; but in 1849, having come under the influence of the celebrated Unitarian preacher, the Rev. George Harris, he avowed himself a Unitarian and began preaching as such under the direction of Mr. Harris. In 1852 he settled in charge of the congregation at Sunderland. His missionary zeal and courage, characteristic of his whole career, are evinced in the fact that he had no stipend, but was obliged to support himself and his family by teaching. He remained six years at Sunderland, and, after a brief but eventful pastorate at Stockton-on-Tees, he accepted a call to Stamford-street, Blackfriars, London, in 1861.

Mr. Spears was in the prime of his strength during the ensuing years; and he devoted himself ardently to the propagation of the faith as he conceived it. He had come to be a Unitarian not through the solvent processes of "modern thought," but as a simple student of the English text of Scripture. His early associations with Methodism had imbued him with a fervent enthusiasm somewhat novel if not altogether uncongenial to the older school of "English Presbyterians." On the other hand, their broader sympathies and love of high intellectual

culture were something new to him. Considering this division of feeling it is a remarkable testimony to the high value set upon his labours that in 1867 he was associated with the Rev. R. Brook Aspland in the secretaryship of the British and Foreign Unitarian Association. On Mr. Aspland's death in 1869, Mr. Spears was appointed sole secretary. In its earlier period the business of the Association had been very limited; but in a short time, under the new direction, it took a great leap forward. Among the special features of his period of office may be mentioned the issue of the cheap shilling edition of Channing's works, which had a very large circulation, and the raising of the Jubilee Fund of 1875.

We come now to what proved a painful episode in the career of Mr. Spears, and one fruitful in troublesome results. In 1876 he resigned the secretaryship of the Association, owing to the decision to include Theodore Parker's works among its publications, in spite of his vehement opposition to that course. His devotion to the work of the Association, and of the Unitarian cause generally, was thereupon recognised in the presentation to him of an address, accompanying the sum of nearly £2,000, subscribed by representatives of all shades of opinion. The breach did not close there, however; and in the same year the *Christian Life* was founded by Mr. Spears, and some of his sympathisers, with the aim of exposing and counteracting the spread amongst Unitarians of that "anti-supernaturalism" which they deplored. Of this journal, which he continued to edit up to his death, and of the controversies associated with his later career, this is not the time to speak.

In spite of his labours, secretarial or editorial, Mr. Spears continued active in the ministry. In 1875 he left Stamford-street, and became minister, under the London District Unitarian Society, to a new congregation gathered by himself at Stepney; and in 1886 before quite relinquishing this post he entered on the formation of another new congregation at Highgate, of which he continued minister till his death. In connection with Highgate his help in the work of founding and managing the Channing House School for girls calls for special mention.

Besides being occupied with his "regular ministry," Mr. Spears was generally busy in assisting off-shoots and sporadic movements towards forming new congregations. On the removal of the Carter-lane congregation to Islington, he took an active share in securing the continuance of the congregation's work among the poor by the establishment of the Blackfriars Mission. From Stepney he sent out three pioneers through whose labours, most generously supported by Miss J. Durning Smith, the Limehouse Mission has grown to very great usefulness. It would be difficult to define the real area of his influence as a promoter of Unitarian churches; he had something to do with a great many, and a great deal to do with a considerable number. The formation of the new churches at Walthamstow and Southend bear witness to the persistence of his missionary zeal in his latest years. The number of religious societies and trusts with which he was associated was very large; and he took an active part in many public movements.

Mr. Spears was an incessant publisher.

Besides the *Christian Life*, he founded the *Christian Freeman*, in 1856; and the *Stockton Gazette* (now the *North-Eastern Gazette*), in 1859. His leaflets and "declarations" numbered hundreds of thousands. He compiled a volume of "Unitarian Worthies" and a Unitarian Handbook. But nothing from his own pen can be accounted of so much service as his reproductions of the writings of others, amongst which the diffusion of Channing's works takes the highest place.

Mr. Spears not seldom lamented the narrow limits of his education and the provincialisms which clung to him throughout his life. Himself a man of restless energy—his list of engagements in the months preceding his illness would astonish most young ministers—he was apt to disregard the slow and careful methods by which business is usually safeguarded. The large body of work he accomplished was done in spite of such difficulties; and it is certain that those who knew him best were most attracted towards him. He was a warm-hearted and generous helper, and was as ready to do a good turn for a distressed opponent as for one of his own party. He was the cheeriest and most sociable of traveling companions, with a fund of merry anecdote and quaint reminiscence. Children and strangers felt the charm of his happy-looking face, and many a visitor from other lands, and other races, cherishes grateful recollections of his genial hospitality. To those who were privileged to know his home-life and his simple manly piety, in scenes remote from the strife and vexations of public life, the name of Robert Spears calls up tender feelings little to be guessed by those who only knew him as "ever a fighter."

The funeral service was held on Wednesday, in the Highgate Unitarian Christian Church at half-past twelve, and afterwards at Nunhead Cemetery at three o'clock. The service in the church was conducted by the Rev. Dr. Brooke Herford, assisted by the Revs. W. Copeland Bowie, W. G. Tarrant, and A. F. Riley (minister of the Highgate Baptist Church). At the grave the Rev. Alexander Gordon officiated.

There was a large attendance at the church, among those present there, or at the cemetery, or both, being, in addition to the officiating ministers, the Revs. F. Allen, W. G. Cadman, G. Carter, T. E. M. Edwards, A. Farquharson, S. Farrington, J. Harwood, J. Hocart (of Brussels), A. J. Marchant, H. W. Perris, W. C. Pope, J. Ramsay (of the Highgate Presbyterian Church), J. E. Stronge, G. St. Clair, F. Summers, J. Toye, W. Wooding, and V. D. Davis; Mr. Promotho Ioll Sen (of the Brahmo Somaj), Sir Edwin Durning Lawrence, Bart., M.P., Mrs. Alfred Lawrence, Miss Emily Sharpe, Miss E. W. Burkitt, Messrs. F. Nettlefold, S. S. Tayler, S. W. Preston, G. L. Bristow, Ion Pritchard, John Harrison, Howard Young, and Harold Clennell.

In the course of his address at the church, Dr. Herford described Mr. Spears' vigorous personality and manifold activities, and concluded with the following verses, which some years ago had been written in a friend's book by Mr. Spears:—

MR. WISH.

That while I live, or when I die,
To know my happiness was no one's misery,
That no one's loss did ever swell my gain,
My pleasure never came from other's pain,
My joy was never sorrow to another,
That all should feel I ever was a brother—
So brotherly that it was sure to spoil
My rest to feel it came from others' toil—
Or that my strength was weakness to a neighbour's frame,
My honour purchased by another's shame;
Or that my home, or church, or land was blest
By what had other hearts and homes depressed.
My wish is this—to only hear the call,
To bless the hand, the Hand that gives to all.

MR. WILLIAM ROBERTS.

We regret to record the sudden death on Saturday, Feb. 18, of Mr. William Roberts, of Manchester, at the age of seventy-six. He was by profession an architect and surveyor; and every one in Manchester, who during the last fifty years has had any considerable dealings in real property must, at some time or other, have come into contact with him, and been impressed by the cheeriness of his temper and the soundness of his judgment. On leaving school, he was articled to Mr. William Mills, and when he began to practise on his own account, he soon gathered round him a large number of clients who had great confidence in him, not only because of his professional knowledge and skill, but also because of the uprightness and integrity which characterised the whole of his business life. He was of that type which needs no written contracts; when he made a promise it was a sacred thing to him. His father was a member of Cross-street Chapel in the old days; and he inherited his father's views both in religion and politics. For the greater part of his life, owing to residence, he does not seem to have been attached to any Unitarian place of worship, though during his latter years he was a most interested member of Moss-side Unitarian Free Church. Mr. Roberts was never married. He was of an affectionate and charitable disposition; but he objected to publicity, and had an intense dislike to his name appearing on subscription lists. The end came to him as he had wished, suddenly and without pain. He was buried in the family vault at Harpurhey Cemetery, in the presence of a goodly number of friends, the service being conducted by his friend and pastor, the Rev. Charles Roper, B.A.

In his sermon at Moss-side last Sunday morning, Mr. Roper, in the course of a warm tribute to the memory of Mr. Roberts, said:—"He has always struck me as having a clear sense of duty, and a deep anxiety to discharge his obligations honourably. He was a man of few professions and of no ostentation, and yet beneath all there was a firm faith in God and immortality, and a staunch integrity that never wavered. His thoughts were pure, his tastes elevated, and the activities of business life were a keen enjoyment to him. His friendly conversation was never marred by unkind criticism or backbiting; and he was a man who although not caring to make many mere society acquaintances, yet grappled those

friends he had, and had tried, to his soul 'with hooks of steel.' No one could know him long without recognising his reverence for old times and old friendships. There was a great depth of feeling in the old man's heart. He loved to do good by stealth, and blushed if by chance his generosity came to light. The £4,000 he had promised towards our new church was conditioned by my keeping his name strictly anonymous. Now, having been true to his ideals, having been an exceedingly faithful friend, having worked hard in the earthly vineyard through a long period of years, having tried to do his duty to the fatherless and the widow, with a modesty and humility that were exceptional, in answer to the irrevocable summons, he has passed through the portal of death, to solve those mysteries of God's greater and higher Kingdom, which mortal men strive in vain to know. In his public benefactions he seems to have overlooked no institution that appealed to his sympathy; and in his private legacies he seems to have forgotten no one who had any claim upon his friendship and affectionate thought. We, his fellow-members of this church, would fain have kept him with us for a while longer, for the sake of his fellowship and friendship; but we are proud of having been associated with such a man, and of knowing that his public spirit, his benevolence and his uprightness are the natural outcome of that religious faith he held, which, in all its simplicity and beauty, teaches the Fatherhood of God and the brotherhood of man. His exceptional munificence towards this church, if it relieves us of pecuniary anxiety, at the same time involves us in a great responsibility. His gift has placed upon us grave obligations as well as affording us welcome opportunity. It increases our power for good tremendously. We are now stewards of ten talents instead of five, and a proportionate increment will be expected of us. Let us determine to be faithful to our stewardship; let us cultivate in ourselves and our children that spirit of uprightness and integrity and faithfulness which were the strong characteristics of our departed friend; and let us more strenuously and devotedly than ever before seek to spread abroad that Unitarian gospel of sweetness and light which was at the very heart of our friend's life and work."

The public benefactions of Mr. Roberts, which amount to nearly £24,000, include £4,500 to erect a bronze statue in Manchester to the memory of Mr. Gladstone, for whom he had the highest admiration and reverence; £4,000 towards the re-erection of a church for the Moss-side congregation; £1,000 to the Unitarian Home Missionary College; £1,000 to the Welsh Theological College, Bala; £1,000 to University College, Aberystwith; £2,000 to the Hulme Grammar School, Alexandra Park; £1,200 for a Life-boat, to be called the *William Roberts*, for the Welsh coast; also a large number of benefactions to medical charities, including £1,050 to the Manchester Royal Infirmary.

SMALL service is true service while it lasts:
Of friends, however humble, scorn not one:
The daisy, by the shadow that it casts,
Protects the lingering dew-drop from the sun.—Wordsworth.

THE INWARD LIFE.

From "Christ the Revealer," by the Rev. John Hamilton Thom.

By Religion, I fear, is now practically understood something that men are bound to believe, or something they are bound to do, or some principles that ought to regulate and control their conduct—that is, something *impersonal* whether of truth or of obligation—and not simply a living condition of soul, sympathy, and fellowship, that binds them into the life of God, and through the flowings of personal intercourse makes them partakers of His fulness. As long as we contemplate Truth only as a system of Doctrine, or Duty only as a system of Laws and Principles, we are in communication only with what is impersonal and formal, which may have no power at all to recommend itself to our affections, or to kindle vital energy in us; but if through the life of Prayer we are in communication with the spirit of our Father, who is ever gently striving to reveal Himself to us, then we are not dealing with any final or outward measures of Truth and Duty, but with their ever-living Source, and light from the Fount of Light is entering into us as we are able to bear it.

Of course this representation of Religion proceeds upon the assumed fact, as the finding of our experience, that God *does* give promptings and communications from Himself to the soul and conscience that are daily turned to Him, waiting to receive—communications not in the forms of intellectual Truth, but in new quickenings of the spirit, in the sense of a life stirring in us that is not our own, in the consciousness of a Goodness and a Holiness moving us forwards and never suffering us to stay and rest content with what we are, as though our nature could ever be a measure for itself—and in the consequent convictions of deep peace, that we are not our own, nor in our own keeping, but if we will believe it, the children of a Spirit from whom comes all that we have and are, whose Light we are receiving, whose Promptings we are obeying, whose Promises we are trusting, whose Love we are feeling, and who, as the underlying Spring of whatever stirs or emanates in us, is alone the measure or the limit of our being and our growth.

* * * * *

A religious man, of Christ's order, is not one who believes in certain doctrines about God and desires to live in conformity with those doctrines: he is one who is in personal communion with God Himself—whose spirit looks to the Holy Spirit for light and love and peace by the direct action of soul on soul—whose faith rests ultimately upon no outward evidences of Divine Goodness—and can be shaken by no conflicting appearances—upon no doubtful reasonings, and upon no uncertain philosophy, but upon the experiences of a living and inward action of God's Spirit as a fact of consciousness. Religion is not the knowledge, or the study, or the practice, of impersonal Truth: it is to be in direct and living fellowship with a personal God. The first may belong to a very lofty state of the moral character; the other alone is the attitude of a child in filial relations with the Author and Feeder of his nature.

* * * * *

A religious man is a man whose soul

communes with the living God. A Church is a fellowship of such men—the fellowship with one another of those, each of whom is in fellowship with the Holy Spirit. And the Church of the living God is the collection of all souls throughout the universe who consciously draw, or desire to draw, their spiritual life from Him—to each of whom by personal communion God is a living God.

THE CHILDREN'S COLUMN.

"Blessed be the Lord, who daily loadeth us with benefits."—Psalm lxxviii. 19.

"O give thanks unto the Lord, for he is good."—Psalm cvii. 1.

THESE sentences are good to learn by heart, and to remember. We are not apt to give thanks enough. We teach little children from the time they are babies to give thanks, and if a child snatches what he wants and runs off with it without thanks, we think what a pity that he has not been taught to give thanks. But when we get older we are apt to do like that child: we grumble and complain if we do not get what we want; and if we do get it, we are in such a hurry to enjoy it that we seldom stop to give one glance and thought of gratitude to God, from whom come all our joys and blessings.

Have you read, in Luke's Gospel (chap. xvii.) the story of ten men who had the dreadful disease of leprosy? It was such a terrible disease, and so easily given to other people, that by the Jewish law all lepers were kept apart, and were not allowed to come near others; and if they went along the public roads they had to cry out as they went that they were lepers, that every one might avoid them. The story says that when Jesus passed they cried to him, "Jesus, Master, have mercy on us," and he told them to go and show themselves to the priests, which was what the law required them to do before they could go amongst other people, if they were cured. And the story tells that as they went they felt themselves cured; and one of the ten, a Samaritan, turned back and fell down at Jesus' feet, giving him thanks, and "with a loud voice glorified God." And Jesus said: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger" (for the Jews disliked and despised the Samaritans, and considered them "strangers").

I am afraid that not more than one in ten of us returns to give thanks. Sometimes we say "I have not much to be thankful for: if I had the things that I want, I *should* be thankful." Have you noticed children with their toys? The child that has all sorts of beautiful toys usually picks out some *one* of them to be his favourite, and cares little for the rest: this one is his darling, and he carries it about with him everywhere. Another little child is poor, and has, perhaps, no toy but an old battered doll, or a dog or lamb that was once woolly and is so no longer; but this he loves with all his heart, and takes to bed with him, and never parts from. It is not a *quantity* of things that are needed to make us thankful.

A poor washerwoman had a little sick boy, who was in bed day and night: a poor needlewoman who lived across the court saw at night the shadow on the blind of his little arm waving to and fro, and she

watched him by day too. When Valentine's Day came this poor needlewoman had saved up every penny she could spare from her small earnings, and she bought a canary in a cage for the little boy, and sent it in to him with no hint of where it came from; and then she watched from the window to see whether he liked it. *Liked it?* Those were no words to describe his joy. He was now the richest boy that ever lived: the whole world seemed new to him. His *one* treasure was everything to him—his cheerful little bird in the yellow coat, with his happy songs and his pretty ways—the dear little Peter who would take seeds from his master's lips. Frankie's heart leaped with delight. Did not his very heart "give thanks"? But some poor children have not even a bird; not one dear Peter to be their delight. Are there no joys for even the poorest—nothing for even them to give thanks for? That would be poverty indeed.

One evening, in a very poor, close, dirty street, some ragged, dirty little children were playing very roughly and noisily amongst the rubbish and dirt. One little fellow, all in rags, with hardly any boots on, had a piece of cabbage stalk which served for a ball, and he was throwing it up as high as he could; but after one very high throw he let the cabbage stalk fall to the ground, and all at once his dingy little face brightened, and as he stood still, looking up, he shouted (pointing up among the chimneys): "O, look! look!" I stopped to look, and saw a splendid bright star in the clear evening sky. The children ran to look, saying: "What is it?" "O, only a star," said one, contemptuously. "It's the evening star," said the first little boy. "No it isn't." "Yes it is." "No it isn't." "It is, I say," began to pass to and fro: so I said, "Yes it is," too, and they stood silent. I began to talk to the little boy about it, and the rest ran away; but he stood still, his cabbage stalk forgotten at his feet—still gazing at his beautiful star. His face was joyful—and, poor as he was, he had his joy, for which he was, in his own way, thankful.

The very puddles in that dingy street gave me a lesson, for they were very dirty, but the bright glowing sky and the beautiful star were reflected in them, and made a parable which reminded me how even a sad and soiled lot may be filled with the pure beauty of heaven and reflect the light of God.

It makes one glad to think that there may be joys, for which their hearts are grateful, even amongst people who seem to us to have nothing to make them happy. Can we not help to bring happiness to those who are so much less rich in blessings than we are? And let us not forget to have a grateful spirit for all our blessings.

Thou who hast given so much to me,
Give one thing more—a grateful heart.

A poor weaver who lived in a garrett and could not go to the country or see green fields and flowers and trees used to repeat this little verse:—

I will have hopes that cannot fade,
For flowers the valley yields:
I will have humble thoughts, instead
Of verdant flowery fields;
My spirit and my God shall be
My seaward hill, my boundless sea.

GERTRUDE MARTINEAU.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6. Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, MARCH 4, 1899.

THE FUTURE OF OUR CHURCHES.

A REFERENCE to Unitarians in a recent article in the *Spectator* on "Wholesale Conversion" has naturally attracted the amused attention of the people who for the thousandth time are gravely told in public that as a religious body they are "rapidly dying away." It is a stale reply to say that if such is really the case they are "an unconscionable time a-dying," and in last week's *Spectator* Dr. BROOKE HERFORD, in a letter from which we quote more fully in another column, mentioned that fifty years ago he was dissuaded by orthodox friends for that very reason from entering the Unitarian ministry. We have never been a large body, either in our "Unitarian" or pre-Unitarian days, and in this country apparently have little genius for ecclesiastical extension; but when it is remembered what our people have done in this generation for Manchester College at Oxford, for the two Sustentation Funds, and for new churches added to our religious connection, we may, with a quiet mind, leave it to the pessimists and to interested observers who would much prefer that we *should* die, to believe such prognostications of our impending fate.

Among those ill-favoured friends, who would eagerly crowd about our death-bed, we do not include the writer of the *Spectator* article. The reference to Unitarians was only incidental, in illustration of an argument, and the statement as to our "rapidly dying away" was probably made without any very serious consideration. People have said it, and it gets repeated. But that is their concern, not ours. The *Spectator* was giving reasons why we do not now hear of the wholesale con-

version of any nation or considerable body of people to a new form of religious faith:—

Men with new convictions feel less impelled than of old to obey them in visible action. There has been a gradual but widespread change in the general conception of the character of the Almighty, the laity have ceased to believe that they will be tortured for honest errors of belief, and they are, therefore, gravely tempted, even when the inner faith has changed, to remain in the Church they were born in, which is endeared to them by habit and by the force of many earthly ties, and which, as they conceive, will do almost as well as any other. The sense of a necessity for correlating faith with action has grown decidedly weaker. There are, for example, thousands of Unitarians within the English Establishment, yet the Unitarian Church as a body of avowed believers in the humanity of Christ is rapidly dying away. Why, they think, should they quit the religion they were born in when they can think their own thoughts, and will in no way be arraigned of heaven for worshipping the true God within the house of Rimmon? They are probably wrong morally, but their consciences are quiescent.

Now as to this argument, we do not propose to follow it up any further. We have no doubt whatever that there are thousands of Unitarians connected with the Church of England, and other thousands in communion with the great Nonconformist bodies of this country. They are not to be set down in any one category, as faithful or unfaithful to their light, for there are many reasons, some worthy, some unworthy, that induce such people to remain where they are, rather than seek a new religious connection in which the doctrinal teaching would more accord with their own actual belief. What we desire is to take the occasion of this public reference to our body, to set out a little more clearly, if we can, how the future appears to us, and what is the ideal of religious service set before our churches.

What is popularly known as "the Unitarian body" in this country is a religious community gathered into a little group of churches, various in their origin, but a good number of them going back in the unbroken history of their religious fellowship and worship to the early days of Protestant Dissent, before there was any thought among them of what is known as Unitarianism. Their foundation principle is not any orthodoxy, either Trinitarian or Unitarian, but spiritual Freedom. They are in matters of doctrine Non-subscribing churches, dedicated simply to the worship of God. That is the ideal of our religious fellowship, which we inherit from the fathers who, in the first days of toleration, built the old chapels and held them on open trusts. It is the ideal to which we desire all who join our fellowship, and all new churches which may grow up in our connection, to be true.

The central fact is, therefore, the

worship of God, and the nurture of religious life which that implies. That is the great purpose for which the churches are founded, and whatever in the open future may become of our Unitarianism, which is to us now vital truth, the mission of our group of Free Churches will remain. Still they will be called to be upholders of spiritual freedom, dedicated to God alone, loyal to the guidance of His truth; still they will have their own share of religious work to do, for the well-being of this nation and the world; still their supreme function will be to nourish the deeper life of the soul, and to minister to all religious needs.

Our churches may have to remain isolated for many years yet to come, as they are now, through continuing theological divisions, or they may be merged in some larger ecclesiastical fellowship with others who will enter into the inheritance of spiritual freedom. That is a matter which must be left for the future to decide. But the instant call of duty is to religious work and worship, and that must remain always, for our churches as for others, the first claim.

What, therefore, the thousands of Unitarians who remain in the Church of England or elsewhere may be doing is a matter of secondary interest to us as compared with the question what we ourselves are doing with our religious opportunities.

For those of us who have accepted the trust of our Free Churches there is no ground for discouragement or fear, but every reason for a more strenuous and joyful pressing forward into the future. For our calling is to forget ourselves in the service of the world, to be utterly surrendered to God, whose holy purpose is to be effected in that service of the world. For this great service all the churches of the land are needed, and more than all, and ours as much as any.

Whether our members are few or many we have the quiet place of prayer to maintain, the home of spiritual faith, the centre of quickening energy for unselfish service in the world. The careless or unfriendly critic may tell us that as a religious people we are dying out, because many who might unite with us do not, and we may be painfully aware of much that is lacking in ourselves, and yet that life of humble and trustful surrender to God, and of hunger after righteousness, does not die: there is always the open future to be entered with new hope and joy, to be filled with a more faithful and more fruitful service.

Those of us who are Unitarians must bear an unmistakable witness to the truth as it is made clear to us; it is part of the testimony of our churches to this generation; but the emphasis must be not on controversial theology, but on living religion. We declare our Unitarianism because this is our open way of access to the living God, the way of prayer, our only saving faith.

Yet it must be manifested not in argument, but in spiritual power, if it is to feed the world's hunger and to justify the maintenance of our churches. So we have to declare our discipleship to the human CHRIST, and to demonstrate in our religious communion and in our share of the world's work, what JESUS really meant, what the power of his spirit is, how it makes for brotherhood, and leads men to the FATHER.

While Unitarians of the Dispersion follow the course which seems to them best or easiest, we have to show that we who are Unitarians gathered into Free Churches in our loyalty to truth can maintain an effectual religious fellowship, and do our part in ministering to the religious needs of men. There is need, in our view more need than ever, in the present condition of religious life in this country, for the testimony of our churches, and for such homes of spiritual freedom as they can provide. And we do not believe that the faithful men and women of our communion will suffer this great opportunity to be lost.

CHRIST AND COMMON PEOPLE.

II.—THE GOOD NEWS OF GOD.

HAVE we a gospel for the common people? Do the common people hear us gladly? Do we so present our new teaching and all the "news" of modern and advanced religious thought in such clear and inspiring form, that our news of God is hailed by the common people as good news? Does a deeper stirring of the common people to religious enthusiasm and truth follow everywhere the founding of our churches? Is it pre-eminently a movement among the common people? If not, are we, or can we be, in any true sense, the followers of Christ?

Is not the one essential in a disciple of Christ that he should follow the example and labour in the spirit of Christ? And was not the one labour of Christ the labour of explaining the Gospel to common people? He laboured to explain. His explanations are his message. Some explanation that could be understood of common people he laboured to think out and to set before them. The newness of his teaching was not that the truths he taught were new, but that he taught these truths to a new class of people. A class of people who had not had the truths of religion explained to them before, and who were commonly judged incapable of appreciating spiritual meanings—the common people—found in Jesus a teacher, who was determined to try and teach them.

Christ taught the common people. He taught them the weight of spiritual meanings, and the intensity of spiritual wants and satisfactions. He taught them the spiritual weights and measures, the quantities and qualities of the spiritual life, and how to calculate values by reference to the spiritual balance. Wrapped in the outward form of a picture story or a parable, he conveyed to them, or drew forth from them, the right expressions of spiritual emotion and the graduated measures in the scales of approval and disapproval. With easy

examples he educated the soul in spiritual self-expression and trained it to ultimate reliance on the expression of all life quantities in spiritual terms.

The soul became recognised as the one common measure of all things, and the spiritual result as the result of life. To God, whom all men in common do secretly know, every man knows he must give an account of his life: and on this balance-sheet, the gain of the whole world is reversed and counts only for loss, if the spirit be dissatisfied with the soul.

These and many like spiritual truths—recognised in all ages by the men of genius, of special inspiration, of learning, and of philosophy; but hitherto unrecognised or, at least, unexplained to the common run of men—Jesus by parable, by catechism, by vivid illustration and example, made clear to common people. If he could not make them follow out a logically constructed intellectual theory, and could give them no new system of synthetic philosophy, he, nevertheless, out of his parables and examples drew forth the spiritual essential. He made the hearts of the people respond to the spirit of God. He extracted from the common ore of human life the true divine metal which gives to every character its true weight and value: and what had hitherto been regarded as the bottomless pits of human degradation began to glisten, struck by his striking ideas and opened out by his love, with the purest pronouncements of the spirit, and the clearest revelations of immanent divinity. Thus Christ produced the continual witness of God's presence in the midst of his hearers, revealed the Kingdom already within that he declared would be found within, and brought to light in his hearers the evidence of his sayings. He revealed the essential divinity, hitherto latent and unrecognised, in common and even the very commonest humanity.

Now wherein, if it be not in this, lies the gospel, the good news, which Christ proclaimed? Can any man, who is not able to make manifest this same divinity in common lives, proclaim the same good news? Can he point, as Christ, to the same witness of God's presence? If the common people make no response to his appeal, can he have the same witness that Christ had, the same demonstration of God's spirit and presence in the midst of the people? Surely not. If the common people are an ore, which our love glows not hot enough to melt, and if their latent divinity escapes all our efforts to extract it, we fail to produce the evidence which Christ produced, and the good news of his success passes severe judgment on our failure. For Christ showed that the spirit of God was present in common people, and if we are not able to show this, must we not speak of our failure as bad, not good, news? And proclaim sadly that, so far as we can see, the elements of divinity are not to be found in common people, and the Kingdom of God does not seem to be within them?

Surely it is vain to repeat the saying, if we cannot repeat the saving. If the common people are not being saved by our efforts, how shall we announce that they are? How placard our churches with "good news of men's salvation," when we have no such news to tell? Where has the gospel, or good news, to come from? Surely from deeds done: it must be news of facts, not fancies.

So then if, as a matter of fact, the common people are not stirred by us to make manifest their religious nature, how shall we be able to teach or to believe that they have a religious nature? Must we not half believe that God is present only in the learned and the cultured, and that His presence in common folk is doubtful? Is not the whole gospel taken from us?

If the common people escape us, God has escaped us just where God did not escape Jesus, and the one gospel which Jesus had becomes the one gospel that we have not—namely, the good news of the discovery of God's presence in the hearts of common people, and of the response of common people to the high appeals of a spiritual religion.

The good news of Christ, that in speaking of God, of Love, of Prayer, of Self-sacrifice, of the Cross, of Faith, of Hope, of Charity, of Life and Death and Immortality, and spiritually of a spiritual religion, he had the hearts of the common people with him, and found his most earnest followers among the common people, and made the common people understand and follow him—is not the good news, and never can be, of any Church which has no such good news to tell.

In any such Church the common people must find a bad spell and not a good one. Not that such a Church need differ from Christ in theological doctrine, it is sufficient difference if it lack his human sympathies. It may have all knowledge and all faith, and all spirituality and spiritual gifts as he had, save only that it lacks his love—his love for common people.

It may value, even more than he did, the accurate intellectual phrasing of faith by gifted minds, and the correct expression of theological theory; but if it values somewhat less than he did the real presence of God, though latent, in common lives and is less laborious to call forth the reality, than to express the theory of Divinity in the midst of the people, it does not follow in the steps of Christ. Surely we follow the philosophers when we explain our faith to those who can understand it. We follow the Scribes when we gather up our skirts and keep clean our favourite texts far from the mud of common and unclean lives. We follow the blind Pharisees when we despise the common people for their dulness, their sin, and their ignorance. We follow Christ's enemies when we merely take up stones to cast at the evildoers, and throw headlong over the precipice the human sympathy of Christ. Is this the way to follow Christ? Shall not Christ vanish? Shall he not pass unseen through the midst of the crowd and escape us? Shall not Christ and his gospel of God escape us, just where Jesus found God's gospel—in the hearts of common people? WILFRED HARRIS.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co. Ltd., Homoeopathic Chemists, London."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE IRISH UNIVERSITY QUESTION.

SIR,—Mr. Street's three letters to THE INQUIRER on this subject must have come as a disappointment to those who welcomed your editorial notice of Mr. Balfour's letter, setting forth his proposals for giving satisfaction to Roman Catholic feeling in Ireland.

Mr. Street brings out very clearly the difficulties that beset English Nonconformists who attempt to solve Irish problems. There is always some unfortunate principle, dear to the Nonconformist heart, that lies like a lion in the path, and threatens an *impasse*. Mr. Street, no doubt, represents the views of many Nonconformists, but I should be sorry, if amongst us, his conclusions were generally accepted. If the confined and narrow view of our duty to Ireland put forward by Mr. Street is to prevail, there is small hope of settling this thorny question or doing anything else to heal the wounds that still kept Great Britain and Ireland apart. On the other hand, the courageous and sympathetic attitude taken up by Mr. Balfour seems to afford some hope that a better state of affairs may come to pass. Our body, of all others, has least justification for narrowness or religious prejudice, and I consider that Mr. Balfour ought to have our support, for what it is worth, in the effort he is making to educate his party up to "this measure of justice to the Roman Catholics of Ireland," as you most properly term it.

Mr. Street, in the opening sentences of his first letter, characterises Mr. Balfour's proposals as "reactionary," but one has to look far on in his letter to ascertain the grounds on which he does so. He says Mr. Balfour's voice is that of the siren luring us to destruction; also that madness lies that way. Mr. Street's argument then goes forward by stages; his first position, gained with some difficulty, is that Mr. Balfour's scheme is, in principle, one of concurrent endowment. His next step is that concurrent endowment, in some way, offends the moral sentiment of Englishmen, and is opposed to principles which a British Parliament believe to be sound and true. From this he goes forward to the proposition that, so long as Ireland is ruled, in its national affairs, by a British Parliament nothing must be yielded her that is inconsistent with British principles and convictions, and finally reaches the conclusion that the British Parliament is in duty bound to turn a deaf ear to Mr. Balfour's proposals, whatever the consequences to Ireland may be.

It is surely a mistake to set up, as Mr. Street appears to do, rigid principles that are neither generally accepted or acted upon, even in England, and then expect to force them on Ireland, where they are certainly alien to the instincts of the people. Mr. Street admits that if Ireland had Home Rule she would probably, as a first step, establish a University that would satisfy Roman Catholic feeling; and further, that for this she could hardly be blamed, and yet he sternly says no.

On the other hand, Mr. Balfour's proposals seem an honest attempt to do for Ireland what she would like to do for herself; surely we ought to look with a kindly eye on them, and, in considering them, give the first place to Ireland's wants and wishes, rather than devote ourselves to erecting English obstacles to block the way.

B. DOWSON.

Nottingham, Feb. 27.

SIR,—Of writing many letters on this subject there is no end. On both sides and on all sides the leaders and the formers of public opinion have had much to say. It is not too early, perhaps, to try to gather up results.

1. No one whose opinion is worth taking is content with the present condition of University education in Ulster. That is a matter about which all real educationists are agreed. It is no new thing either. Year after year, in his annual report, the President of Queen's College, Belfast, has renewed his protest against the meagre conditions to which University teaching here has been reduced—conditions "unsatisfactory in the extreme." And in this present controversy one of the documents which will need to be taken into account presents a series of resolutions, passed unanimously at a special meeting of the Faculty of Queen's College, again declaring the present provision for University education in Ireland unsatisfactory, and asserting:—"That in our opinion the higher education of the North of Ireland would be admirably served by the re-establishment of the old Queen's University on its former broad non-sectarian basis . . . with its seat in Belfast, and with the provision of an adequate endowment." Ulster, in fact, needs and is asking for an efficient teaching University.

2. No one whose opinion is worth counting wants a "Presbyterian" University. For my own part, I am inclined to believe that that phrase has been introduced into the discussion almost inadvertently. As the President of Queen's College, Dr. Hamilton, wrote, the other day:—"There is no such proposal before the public at all." What we are all thinking of here is a University which shall be on the same free lines as Queen's College itself. "On the staff of this college," said Dr. Hamilton in 1897, "all the prevailing denominations are represented—Roman Catholic, Episcopalian, Presbyterian, Unitarian, Methodist, and Moravian—and to say that perfect harmony prevails among the professors is to understate the truth. The difference in creed makes no difference whatever in friendship or collaboration. . . . It is the great glory of this college that it stands on this broad foundation. . . . Of that great glory I, for one, hope it will never be deprived." And again, only the other day, "Any movement [to sectarianise the college] would have my most uncompromising opposition."

3. There is no chance whatever of introducing into Trinity College, Dublin, such changes as would meet the needs of the North. It would be well, once for all, to put that notion aside. T. C. D. would not have it on any terms whatever. You might as well call upon Oxford to receive Manchester College as one of its constituent colleges. Gladstone was wrecked on that rock in 1873. And as

for our Catholic youth, it is quite true that, of its own free grace, Trinity welcomes all comers now to its classes and its honours; but it is also true that, by Queen Elizabeth's foundation charter, the College exists to counteract "Poperie and other ill qualities." And that is not what the North wants. Better let Trinity College alone.

4. The Irish educational principle of "united secular and separate religious instruction" has wholly failed to establish peace and amity among the young people of differing Churches. No one regrets the failure more than I do. It means for me the giving up of a long-cherished thought. With Professor Dill, "I feel a profound regret—that the hope of uniting young Irishmen of all creeds in the pursuit of a common culture is to be forever abandoned." But it is needful to face facts, and this is one of them. "The system has failed," says Judge O'Connor Morris in his last book; "separate religious instruction does not flourish in the schools, and the schools have not reconciled in the slightest degree the young of the still divided faiths of Ireland." Question may well arise, therefore, as to the value, after all, of an educational principle which seems to mean nothing better than an unwilling truce.

5. In higher education, at least, the principle has already broken down, to make way for the rival principle of concurrent endowment. It ought to be known that the so-called Catholic University in Dublin is already subsidised by Government. In the present controversy, and in view of future changes, this is surely a very interesting and very important matter. Here is what Dr. Hamilton has written about it:—"The supreme governing body consists of the Catholic Archbishops and Bishops of Ireland; and this Catholic University, with its constituent colleges, enjoys annually an income from funds provided by Parliament, as nearly as possible equal to that given to Queen's College, Belfast. I think the time has come for making this fact public." In a later letter, Dr. Hamilton repeats his assertion of the fact he had disclosed; he "does not wonder at the astonishment with which it was received"; and he explains: the annual subsidy is conveyed to the Catholic University "by a secret method devised by Lord Beaconsfield, and mainly carried through Parliament by him and his Chancellor, Lord Cairns." And this has been going on for "twenty years." Is the principle already surrendered, then? Is it a question now of more or less money merely?

Sir, my purpose in troubling you with this letter is not to seek opportunity in your columns for setting forth my own opinion on the whole question which is coming up for settlement among us. I have an opinion of my own about what should be done, and I am neither ashamed of it nor afraid to declare it. But I have written with purpose to call attention to facts which lie at the very heart of the matter and which are in some danger, I think, of being overlooked or misunderstood. But I may venture the hope that the question will not be laid aside by us until we can claim to stand wholly clear of reproach for either inconsistency, or theological churlishness, or stinginess toward the best interests of youth.

DOUGLAS WALMSLEY.

Belfast, March 1.

MANSFORD-STREET CHURCH AND MISSION, BETHNAL-GREEN.

THE annual meeting was held in the Mansford-street Church on Wednesday evening, preceded by tea and coffee, and a social meeting of members and friends. The chair was taken by the Rev. HENRY GOW, of Leicester, the first minister of the church and mission, on its establishment ten years ago. There were also present the Revs. Dr. Brooke Herford, S. Farrington, W. G. Cadman, and V. D. Davis, Mr. Stanton W. Preston (secretary), and Miss Preston, Mr. and Mrs. E. B. Squire, Mr. and Mrs. F. S. Garratt, Miss Norton, Messrs. H. Baily, H. B. Lee, W. Clark, J. G. Foster, Alfred Thompson, and many others.

Mr. STANTON W. PRESTON read the Committee's report and also the statement of accounts, in the absence of Mr. J. R. Holland, the treasurer.

The Committee referred with satisfaction to the detailed reports of Mr. Cadman and of the congregation, showing that the work was steadily advancing. The gathering in of young people, and especially young men, was noted as a cheering sign, and also the great advance in the Provident Fund, which collected £509 18s. 6d., the largest amount produced by any year's work. If more ladies would devote themselves to this Monday morning's work the amount could be indefinitely increased; and for other departments of the work more helpers were needed. Considerable expenses had been incurred in outside painting and repairs, and but for a donation of £20 from Miss E. J. Garrett, and £50 taken from Mrs. Sadler's legacy, the deficiency in the accounts would have been far greater than it was. The Committee spoke in the highest terms of the devotion of Mr. Cadman to the work and of the help he received from Mrs. Cadman.

The accounts showed £257 5s. received in subscriptions, £47 8s. 8d. from a collection at Rosslyn hill Chapel, £40 from the London District Unitarian Society, £20 from the B. and F.U.A. The expenses, including an adverse balance of £14 19s. 2d., amounted to £447 6s. 8d., which, reckoning the donations above-mentioned, left a deficiency of £18 13s. The Committee urged the necessity for a considerable increase of annual subscriptions, pointing to the reports as evidence of the great value of the work, and of the care with which all the means intrusted to them were used.

The Chapel Committee's report was read by Mr. W. J. CLARKE, the Chapel balance-sheet by Mr. J. G. FOSTER, showing an encouraging increase in the congregation's contributions, and the minister's report by the Rev. W. G. CADMAN.

The minister's report spoke of the great service rendered by Mr. Stanton Preston as chairman of the Chapel Committee and of the congregation, and appealed for a volunteer to take the place of Mr. J. W. Brown, the afternoon superintendent of the Sunday-school, who had removed from the district. Grateful acknowledgment of Mr. Brown's devoted services was made. Great advantage had been derived from close connection with the local branch of the Charity Organisation Society. The work of the Provident Society was steadily increasing. The Convalescent Fund had sent forty-six persons, old and young, to the Hampstead rooms, thirty-three teachers and elder scholars to Bexhill-on-Sea, and fourteen persons (six being children) to various convalescent homes and health resorts. Thirty-eight scholars had been sent away by the Children's Holiday Fund (Essex Hall).

The CHAIRMAN, in moving the adoption of the reports, said that so many memories thronged upon him as he stood there face to face with old friends, that he felt it difficult to make a speech of any set kind;

but there was one thought which must be expressed at that meeting. That church and mission had grown out of two former centres of work in the East-end, the Spicer-street Mission and that at Cambridge-row. The latter had been founded through the initiative of the Rev. Robert Spears, of whose death they had heard with deep regret. No man had been more self-sacrificing, in the way of sending out some of his best workers from his own centre, encouraging them to work in new districts on their own responsibility, and sustaining them in the work. In his great earnestness to spread the truth as he understood it, he inspired his workers, and so had established various centres in the East-end of London, which had done good and noble work. From his own experience as formerly working under Mr. Spears at Cambridge-row, the Chairman bore testimony to the strength of his convictions and his great earnestness, while at the same time there never was a kinder man, nor more generous in encouraging and leaving liberty of action to those who worked with him.

In that church and mission they had a grand opportunity for noble and useful work. It was usual to draw a certain distinction between a minister and a missionary, but the best work was done when the two were one. The minister supplied a demand. Sunday by Sunday he ministered to people who had religious needs, who came prepared and responsive to his teaching. The missionary, if he might put it so, demanded a supply. He went to those who had no sense of need, no desire for spiritual worship. Outside his church the missionary was engaged in trying to awaken those that slept. It was a pity when the two were divided, and they never were entirely so, but there they were completely one. The minister and the workers of the Mission could go outside and come into contact with the great rough world of men and women. One of the great dangers of a Unitarian minister was, that he had such delightful relations with his own people it was difficult to get outside and see life just as a common man. But the missionary was bound to go outside, not as a Unitarian, not as any kind of "arian"—not to spread a particular kind of doctrine, but to awaken the soul, to awaken the need of God, to give men a sense of higher inner life. Nowhere was there less response to preaching than in the East-end of London. The habit of not attending public worship was more widely spread there than in most places. And they must not look forward to a crowded congregation for many years. But there was no place where the response to the man was better, where people were more willing to recognise kind intentions, less inclined to stand on their dignity, more willing to share their own experiences with a man who came to them in a human, sympathetic way. And, after all, that was the great necessity of their time, not the gathering of crowds to hear sermons, and to swear allegiance to a particular form of faith, but the awakening of men and women to higher life, higher ideals, which could be done far more effectually by personal relations than from the pulpit. That was the strange and terrible phenomenon of their time, that men both rich and poor lived for such low sordid ends, and the aim of the Mission was to appeal to such, not only carrying charity to the

very wretched, but to do something for those who were comparatively comfortable, to awaken in them a sense of the divine. Everyone who listened to Mr. Cadman's report must have felt how modest and full of good work it was. Reading between the lines they recognised how much was being done beyond what was directly mentioned. He was specially impressed by the growth of the Provident district work. That was work which lay at the doors of anyone who might choose to take it up. It led to personal relations of an entirely simple nature between rich and poor—those who wanted to help, and those who were not aware that they were in need of any help. Of such people the East-end was full—not ten in a room, not the awful suffering and poverty of which sensational pictures were drawn in the newspapers, but the sadness and weakness that did not attract, the apathy which made people content with what they ought not to be content with. They were not to be helped by any kind of science, but only by the love in human hearts. Mr. Cadman appealed for more helpers to stand by him in that great work. It was a boundless field, and offered boundless reward to those who engaged in it. If that was realised he was convinced that more of their people would come down to help.

The Rev. S. FARRINGTON seconded the resolution, and urged all his hearers to read a remarkable book, "In His Steps," which had that day been put into his hands. It was a revelation, in the form of a striking story, of the kind of Christian life they were living, and the life they might live if they always asked themselves what Jesus would do if he were here and in their circumstances. The book made one feel how satisfied people were with what they ought not to be satisfied with, and how much they yet might do in following Christ in his sufferings. Mr. Farrington concluded with a reference to the great kindness and devotion to genuine Christian work of Mr. Spears, and the resolution was unanimously passed.

Dr. BROOKE HERFORD proposed a resolution of cordial acknowledgment and heartfelt sympathy with Mr. and Mrs. Cadman in their work. They had only small gains to chronicle. There and elsewhere the work did not go forward in great bounds; it was quiet, personal work. He knew from the old days in Manchester how faithfully Mr. Cadman had prepared himself, and how faithful he was to the work. Such a church and mission did not make a great noise in the world, but the work grew through quiet personal influence. It rested not on Mr. and Mrs. Cadman alone, but on all the helpers gathered about them, and he should do all that he could to encourage others to join them.

Mr. E. B. SQUIRE seconded the resolution, and Mr. CADMAN responded, after which, on the motion of Mr. WALTER BAILY, seconded by the Rev. V. D. DAVIS, the Committee was appointed, and a vote of thanks to the Chairman, moved by Mr. S. W. PRESTON, seconded by Mr. W. J. CLARK, brought a successful and encouraging meeting to a close.

WHOEVER fears God, fears to sit at ease . . . let us be content, in work, to do the thing we can, and not presume to fret because its little.—E. B. Browning.

DOMESTIC MISSION, HURST-STREET, BIRMINGHAM.

THE fifty-ninth annual meeting of this Mission was held on Monday evening last, the 27th, the Lord Mayor, Alderman C. G. BEALE, presiding. The attendance was a very large one, the chapel being crowded, floor and gallery alike. Among the subscribers, members of the Committee, and other friends present were the Lady Mayoress, Mr. and Mrs. Howard S. Smith, Mr. and Mrs. W. H. Ryland, Councillor Martineau, Messrs. E. Townley, J. D. Skirrow, D. J. O'Neill, G. Basnett, Revs. J. Wood, J. Howard, and W. J. Clarke. There was also a very large assemblage of the Mission workers.

The Report of the Committee was read by Mr. H. S. SMITH:—

The report stated that another year of useful work had been accomplished by the Mission. Not only had the high standard of former years been maintained, but the number of agencies connected with the Mission and the amount of work which had consequently to be done were still increasing to such an extent as almost to overtax the powers of so energetic and indefatigable a worker as their missionary, Mr. W. J. Clarke. After referring to their religious services on Sunday and to some of the more important of the special agencies of the Mission, and intimating that the whole field of the Mission activity for the past year would be covered in Mr. Clarke's statement, the report concluded by stating that "the proud position the Mission has attained must be a source of the greatest satisfaction to all interested in its welfare," adding that this was almost entirely due to the enormous capacity for organisation and for work, and the unflagging enthusiasm of their missionary.

The Treasurer's account, also read by Mr. H. S. SMITH, showed an expenditure of £165 in excess of the income. Deducting one item of extraordinary expenditure of about £50, it will appear that the ordinary income was about £115 less than the ordinary expenditure. The Committee had at the present time the question of the finances under their serious consideration, and were making every effort to equalise income and expenditure.

In the Missionary's Report, read by Mr. W. J. CLARKE, the Mission activities for the past year were grouped under four different headings:—

Under the heading of "Religious Work" it was stated that three services were held now every Sunday:—The chapel being filled in the morning by Mr. Clarke's adult class, crowded in the afternoon at the P.S.A., and well attended again in the evening by the ordinary congregation; the aggregate number of worshippers being few short of 1,000. Mr. Clarke stated that there were no sensational accessories of any kind whatever in connection with these services, and that yet the heartiness of the singing was an inspiration in itself; while the devoutness, the reverence, the reality which characterised them were to him a source of indescribable satisfaction. Interesting particulars were also given in relation to the junior schools, special reference being made to the circumstance that the anniversary services were held at the Town Hall, which was well filled with a congregation, numbering upwards of 2,000 people. Under the heading of "Educational Work" it was stated that classes were held for Biblical study, physiography, chemistry, dress-cutting, basket-making, sewing, vocal and instrumental music, &c. All of these classes were doing good and valuable work—those for science especially so. The physiography class was probably the largest and most successful in the United Kingdom. During these last few

years 61 per cent. of the students had passed the examination in connection with the Science and Art Department, as against 27 per cent. for the whole country.

The social work embraced recreation-room, cricket club and social gatherings, tea meetings, concerts, miscellaneous entertainments, Christmas and New Year parties in connection with the congregation, the teachers' society, the junior Sunday-schools, the adult class, the P.S.A., mothers' meetings, the Band of Hope, &c.

Under the heading of "Philanthropic and Co-operative Work, interesting and exhaustive particulars were given relating to the work of the following agencies:—The Ladies' Committee, the Band of Hope, the Magazine Circulation, Flower Distribution, Mothers' Meetings, Advice Bureau, Crippled Children's Union, Poor Children's Cinderellas, Poor Children's Summer Evening Parties, Poor Children's Summer Afternoon Outings, Guild of Play, Fairy Tale Class, Police-Aided Association for Clothing Destitute Children, Military Veterans' Association, Courts and Alleys' Open-Air Concerts' Association, Savings' Clubs, Benevolent Fund, Sick and Dividend Club, Provident Society, &c. In connection with this important sphere of the Mission labours, it was pointed out that 12,147 visits had been paid to and received from the poor, among whom 2,285 medical notes, 2,026 garments, and 478 parcels of books had been distributed during the year; and that the amount disbursed in alms, weekly pensions, medical notes, clothing, groceries, coal, bread, and forty-two indoor and outdoor gatherings of the aged poor, crippled children, slum children, &c., had amounted to upwards of £650. In connection with the Crippled Children's Union thirty-three instruments had been supplied by means of hospital notes, and forty-five afflicted children sent to convalescent homes. Others were being taught basket-making, drawing and painting, artificial-flower making, and some who were unable to attend school the three R's. In connection with the Police-Aided Association 1,500 destitute children had been clothed during the year, and nearly £150 obtained for and disbursed among Distressed Military Veterans.

In moving the adoption of the reports the LORD MAYOR spoke in the highest terms of the work of the Mission generally, expressing his satisfaction at seeing so many hundred people present, while at many of the annual meetings he attended only members of the Committee were there. He regarded the recently formed Courts and Alleys' Open-Air Concerts' Association as one of the highest value and importance. He also expressed his appreciation of the work achieved on behalf of poor crippled children, and congratulated the Mission workers upon the great strides that had been made during the year. He attributed their success largely to the fact that they were all united in one great work which brought them together in the highest form of union that Christian workers could adopt.

The Rev. JOSEPH WOOD also congratulated the missionary and his helpers on the vast amount of useful and truly needed work they had done. He thought that the area over which the Mission activities extended was unparalleled.

Brief addresses were also delivered by Councillor Martineau, Messrs. D. J. O'Neill, George Basnett, J. J. Coleman, G. H. Pearce, E. Townley, J. D. Skirrow, and C. Johnson.

The meeting was generally regarded as probably the best attended, the heartiest and most encouraging yet held in the history of the Mission.

GREAT men are they who see that spiritual is stronger than material force; that thoughts rule the world.—Emerson.

PROVINCIAL LETTER.

EAST CHESHIRE.

I AM asked for another Provincial Letter from East Cheshire. But I fear it comes too soon after the last one.

Our local association, the East Cheshire Christian Union, has won no further laurels, nor has it abandoned any of its work. Indeed, as its treasurer, I am grateful to say it began its New Year last October with a small balance in hand. This has been effected by means of a close, almost cheese-paring economy, and the annual planning of the pattern of our coat to the size of our cloth.

The young community at Ashton, which you will remember is in the neighbouring county of Lancaster, is both living and lively—nothing led by the Rev. W. C. Hall would be allowed to sleep long—and the congregation are aspiring to possess a building of their own in which to carry on and forward chapel and Sunday-school work. The hard and devoted work which they will have to put forth before that object can be completely attained, will do much to solidify the congregation and be part of the hardening process which gives health to every cause.

Retracing our steps across the river Tame, which divides the counties here, I feel constrained to assert that Unitarianism, including Free Christianity, &c., is at a standstill in this county of Cheshire; and further, that this stationary condition is by no means recent. Many of the chapels are old foundations, and, as regards attendance, they have certainly seen their best days. Instead of chapels tolerably well filled, we now see empty and half-filled pews. And in most of the newer congregations the zeal and energy and go-aheadness, with which they were animated at their start, is dead or dying out.

This should not be: but why is it so? The bars to progress, or even to keeping the same footing, may come from inside or from outside.

I know at least two towns in Cheshire where there are Unitarian chapels which, as to commercial prosperity, have unfortunately fallen from a much higher estate and may even be now considered, alas! on the downward path. Some others are and have for long been veritable Sleepy Hollows: from these there is a constant leakage of the younger, smarter, more energetic, element. Going forward is here out of the question; it is hard, hard work to keep head above water. In such cases the devotion of both pastor and congregation to a cause they have at heart is a grand example to the more fortunate, and deserves the utmost that can be given of sympathy and help.

The case of our chapels in the larger and prospering towns is different. The numbers in attendance do not increase anything like proportionately to the increase in the population. Established churches, and Wesleyan, and Baptist, and Independent chapels spring up here and there, or require and get enlargement; but the Unitarian chapel remains as it was, a sufficiently capacious shelter for a congregation not suffering from growing pains. Rural bigotry restricts the expansion of our village congregations, but the conditions of urban life give ample elbow-room to all sects. Yet Orthodox Dissent

will flourish under unfavourable conditions to which Unitarian chapels succumb.

I was in a Mid-Cheshire town a short time ago—a town which I should consider at a standstill, mourning a lost industry. There is a charming Unitarian chapel there, old and small, yet quite large enough for the requirements; the pastor is energetic, much beloved, and works hard. In the same street is a Wesleyan chapel recently enlarged, holding perhaps 800, and said to be well filled each week. Both congregations exist in the same environment, but with different results.

It would be clearly unfair to debit outside circumstances alone with our failures to get on, and we must look to the inside working of the congregations themselves for an explanation of many of the disappointing results.

I take it that a Church will maintain forward position in a community if it has a needed testimony to declare and an attractive method of declaring it. This is the secret of the success of the newest of our Church movements, that of the P.S.A.

May I, without offence, apply this canon of life to what I know of Unitarian congregations? I do not speak from experience of one chapel: I have been a member—in two cases an acting member—of six of our congregations, and have been ministered to by eight pastors, from all of whom in time of trouble I have received fatherly or brotherly help and advice.

Our denominational literature and speeches at denominational meetings set forth the necessity of Unitarianism to humanity in glowing terms—a simple message of good tidings for every one, free, without restriction, and within the comprehension of all. But the message which we hear from the pulpit is too often, at its best, a refined, well-delivered essay on some moral subject, somewhat critical, by no means easy to follow to the uncultured, and coming from the head and seeking for admission to the head, instead of from heart to heart—and at its worst, a bundle of unconnected paragraphs loosely tied round by, in place of being strung on, a text. What help for the battles in life does such preaching give us? Men and women who feel the seriousness of the moral struggles in which they are daily called to take a part—who wish to come forth with some little show of victory; who would fain rise to a nobler life; who need both armour and weapons for the fight—listen to such a message unmoved. It may be pleasant to one ear on the first day of the week, but it has passed out at the other before the second day, with its manifold labours and duties, has ended. The average Unitarian preacher does not address himself to the sinning man or woman, but to those who need no repentance. There is here no attempt to save souls.

And the manner in which this message is delivered, the framework in which it is set, is far too little attractive. The lessons from the Bible are too frequently read in a peculiar sing-song which takes all living reality out of the record, and is, I fear, responsible, to a large extent, for the idea which young folk have that the Bible is a terribly dry book. How differently some of the same ministers used in former days to read at Penny Readings!

But do we fare better inside Orthodox

churches? In one respect we don't, the lesson reading is even worse than with us, sometimes almost unintelligible; in other respects we should be better off. The sermon, whatever its nominal subject may be, will almost invariably work round to an offer of salvation from sin.

For the most important of what I should venture to call denominational defects, I hold that the congregations themselves are largely responsible. With changed views about salvation is creeping in the idea that they are congregations of the just made perfect; and when a preacher launches forth against evil and wrong-doings he is accused of "preaching at us." How often young ministers' wings are thus clipped, they alone can tell. I wonder whether an appeal to the minister to ask an evil-liver to relinquish his sin could be quoted as a solitary instance.

I am afraid my letter has gone somewhat beyond its province. Yet if in our chapels the reading of lessons were more like ordinary intelligent reading, if the prayers sounded more an expression of the heart's desire, if the sermon made more direct reference to daily needs, and if the congregations would just refrain now and then from thinking themselves only a little lower than the angels, the Unitarian chapels in East Cheshire would have a better chance of drawing within their fold some of those who now attend Orthodox Dissenting chapels, P.S.A. meetings, or who go nowhere.

THOS. HODGETTS GORDON.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Accrington.—On Wednesday, Feb. 22, a Parents' party was held in the school, at which a cordial welcome was given to the parents of the scholars attending the Sunday-school. A varied programme of readings, music, games, and songs was rendered, including glees by the choir, and after refreshments had been served, an enjoyable evening was brought to a close by a Humorous Sketch given by teachers and friends.

Blackpool.—The annual meeting of the Lay Church was held on Sunday last, Mr. Cuthbert Grundy in the chair. The retiring Committee was thanked for its services, and re-elected. The year's work had been in church and school a very pleasant one, but the congregation are about to lose some valued members. Mr. and Mrs. A. T. Hibbert, Mrs. Taylor, and Mr. J. M. Taylor are leaving the neighbourhood, and a resolution was unanimously passed expressing great regret at their removal, and thanking them for the good help they had so willingly rendered.

Braintree.—The new school-room, which has been built to meet the needs of increasing work, with generous help from friends, including the B. and F.U.A., was opened on Friday, Feb. 24, by Mr. Frederick Dyer, of London, who, at the tea preceding the public meeting, declared the room open. At the public meeting Mr. Dyer presided, and congratulated the congregation upon the signs of activity prevailing in their midst. The Rev. W. Johnson Cole, Congregationalist, took for his subject: "All work and no play, makes Jack a dull boy," and said he thought there was plenty of room in Braintree for a room such as had been provided, for purposes of education and recreation, and wished it every success. Mr. Fuller spoke of the progress of the Sunday-school and the possibilities of the future; Mr. Draper dealt with "Hobbies and their uses"; and Mr. B. S. Wood, after briefly reviewing the experiences of the congregation, from the time of Mr. McDougall's ministry at High Garrett, to the present, proposed a hearty vote of thanks to all who had subscribed towards the building. This was seconded by Mr. G. Rankin, and carried unanimously. The room is opened, practically free from debt; but a few more subscriptions will be welcomed to complete the furnishing.

Brighton.—On Sunday last the Rev. Alfred Hood preached special sermons at the Free Christian Church, New-road, on behalf of the London Domestic Mission, when £5 3s. 6½d. was contributed to the funds of the Society.

Cardiff.—The Rev. J. Tyssul Davis, B.A., has been bringing the Press to book, and the local Conservative daily has taken objection to some of his pulpit references. That there is a good deal of truth in Mr. Davis's remarks, and the importance of them, may be judged from the fact that the newspaper in question deems it expedient to devote a leader occupying nearly a column to refute his charges.

Chatham.—Anniversary services were held on Sunday, Feb. 19, the preacher in the morning being the Rev. H. S. Solly, of Bridport, and in the evening the Rev. G. S. Hitchcock, the newly appointed minister of the church. On the following Monday evening the anniversary tea and public meeting was held, when a welcome was given to Mr. Hitchcock. The chair was taken by the Rev. W. Copeland Bowie, who read some letters of regret for non-attendance, including one from Dr. Brooke Herford. In proposing a resolution of welcome to Mr. Hitchcock, the Chairman referred to his leaving the Church of England, and added that as a Unitarian minister he came to them not as a priest but as a man. Mr. C. Whittle on behalf of the congregation seconded the resolution, and the Rev. G. S. Hitchcock having replied, the Rev. H. S. Solly, who had known Mr. Hitchcock at Bridport, addressed the meeting, and expressed his conviction that in the change through which his friend has passed he had been led forward by a real living inspiration. The Rev. T. E. M. Edwards also spoke, and the meeting, which was interspersed with music, closed with a vote of thanks to the chairman.

Chelmsford.—On Wednesday, Feb. 22, the annual meeting of the Unitarian Church was held. Mr. George Chalcraft was called to the chair, and the secretary, Mr. A. Madocks, presented the annual statement of accounts, and spoke hopefully of the future prospects of the church. Votes of thanks were given to Mr. Wray (the treasurer), Mr. Madocks (secretary), and to other members of the church for very valuable and willing assistance rendered in many ways. After the business part was concluded, the remainder of the evening was very pleasantly spent with music, singing, and recitations.

Colyton.—The annual prize distribution in connection with the Sunday-school took place last Sunday afternoon, sixty-four books being distributed to the children by the Rev. A. Sutcliffe, B.A. The school is now larger than at any former period of its existence.

Croft.—The New Year's Social party, a "movable festival," depending on the weather and moonlight, was held on Wednesday, the 22nd ult., when forty persons, young and old, partook of a substantial tea. After tea the meeting increased to fifty. The evening was pleasantly spent with recitations, songs, games, and presentation of books to scholars for good conduct and attendance. The Rev. W. Mason has removed from Leigh, and now resides in the neighbourhood.

Hull.—The Rev. Charles Hargrove, M.A., of Leeds, gave his annual lecture to the members of the Literary and Social Union and their friends, in the schoolroom of Park-street Church, on Wednesday, Feb. 22. The subject of the lecture was "Helbeck of Bannisdale," and in Mr. Hargrove's able hands Mrs. Ward's story was treated with great sympathy and insight. The audience responded cordially to the vote of thanks accorded to the lecturer.

Ipswich.—On Sunday week Mrs. Pearce, widow of the late Mr. Joseph Pearce, presented to the Friar-street congregation a crayon portrait of herself, as a memento of her ninety-second birthday. The gift was gratefully accepted by Mr. G. J. Notcutt on behalf of the congregation. The Rev. W. Jellie and other members of the congregation joined in the acknowledgments.

Knutsford.—The annual congregational party was held on Wednesday, the 22nd, when over eighty sat down to tea, after which a meeting was held. The chair was occupied by the minister (the Rev. G. A. Payne), who was supported on the platform by the Rev. T. Robinson (who has recently settled as the minister of Hale Chapel) and by the Rev. W. Robinson, F.G.S. After each of these gentlemen had addressed the meeting a programme of vocal and instrumental music gave great satisfaction to the audience. On the following evening the Sunday scholars were entertained to tea, and a magic lantern exhibition, and fourteen prizes were distributed for regular attendance during the past year.

Liscard (Presentation to the Rev. J. M. Lloyd Thomas).—The annual congregational soirée took place in the Concert-hall on Friday evening last, when there was a very large attend-

ance of members and friends. The excellent musical programme was greatly enjoyed. At the conclusion of the first part, the Chairman, Mr. John Birkett, in a few well-chosen words, welcomed Mrs. Thomas to the district, and presented Mr. and Mrs. Thomas with a handsome oak bureau as a wedding gift from the congregation. Mr. Samuel Wellington and Mr. W. H. Travers added their hearty congratulations, referring to the high esteem in which Mr. Thomas was already held, and the continued prosperity of the church under his guidance. In acknowledging the gift, Mr. Thomas said he regarded it as another indication of the spirit of goodwill which the congregation had always extended to him, and which he trusted it would always be his privilege to enjoy. The annual winter treat of the Sunday-school took place on the following evening.

Liverpool: Postal Mission.—The annual meeting was held on Saturday afternoon, Feb. 18, when, by the invitation of Mr. and Mrs. J. Coventry, between forty and fifty friends met at the Unitarian Institute, 3, Sandon-terrace. After tea, the chair was taken by Mr. Coventry, and the business began with reading the report, which gave some details as to the way in which the work is done. Advertisements have appeared in eighteen different newspapers, and there have been sixty-three new applications in the course of the year, besides a good deal of work being done among the old correspondents. An appeal was made for more help in the work, which needs a certain amount of preparation to make a thoroughly efficient postal mission worker. But as this preparation mainly consists in reading the literature so as to be able to discuss with correspondents the books sent out, it is interesting work in itself, and leads up to work that is still more so. The statement of accounts was read by the treasurer, and in commenting on the report, some of the subsequent speakers referred to the large amount of work done at a comparatively small cost.

London: Peckham.—The annual tea, prize distribution, and entertainment of the Avondale Band of Hope took place on Thursday, Feb. 23, on which occasion the hall was well filled with members and friends, who greatly enjoyed the amusing ventriloquial and conjuring performance of Mr. F. T. Studd.

Manchester Unitarian Sunday-school Union.—The fourth United Teachers' meeting of the session was held in the Pendleton School-room on Sunday, Feb. 19, the president, Mr. H. Woodhead, in the chair, when the Rev. W. E. George, M.A. (Swinton), read a paper entitled "Child Nature." The essayist, in the course of his paper, said: "In recent times a revolution has taken place in the art of teaching. In the old days, little attempt was made to understand the child, no attempt was made to get underneath his outward behaviour into the feelings and motives which prompted it. He was an empty sack, to be filled with knowledge, but always from without; the method was to force into the child the will and ways of life of other people—the child, in fact, was treated as if it had no nature. In our days, however, new methods of education are slowly, but surely, gaining ground; they recognise that children are not the blank, empty vacancies so much assumed under the old style. Each child begins life with tendencies and characteristics of its own, containing within its tender life the possibilities of its future manhood, and it is the business of the teacher to study these characteristics." A discussion followed, in which the following took part:—The Rev. W. R. Shanks and Messrs. Woodhead, Wigley, Robinson, Chadwick and Parry.

Mansfield.—The annual meetings in connection with the Old Meeting Sunday-school on Shrove Tuesday were probably the most successful on record. About 300 partook of tea, and at the after proceedings many were unable to obtain admission. Mrs. Charles Vallance distributed the prizes, thirty in number, hymn-books being awarded to six scholars who had never been absent or late. The entertainment included *The Babes in the Wood*, *William Tell*, and *The Wrong Box*, all of which were capably performed by the scholars. On the following Wednesday evening the performance was repeated to an audience of about 150. On Monday, Feb. 20, a sale of work took place in the school-room of articles left from the Mansfield Stall at the Ilkeston Bazaar. A short programme of music and recitations was provided. Afterwards a lecture was given by the Rev. E. A. Maley on "Newfoundland: our oldest Colony," illustrated by limelight views, which had been specially prepared. The fact that Mr. Maley had resided for three years in Newfoundland caused his description of this little-known colony and its inhabitants to be particularly interesting. The total proceeds amounted to about £11, which will be applied to the fund for the recent improvements at the Ilkeston Unitarian Chapel. The Rev. H. S. Perris's lecture on the

Church of England in the course on "What we owe the Sects," is fully reported in the *Mansfield Chronicle* of Feb. 17.

Middlesborough.—At the second of a series of social evenings held on Tuesday, Feb. 28, a hand some gold curb bracelet was presented to Mrs. H. C. Fisher in recognition of her five years' service as honorary organist of the congregation.

Norwich.—We announced some weeks ago that the Rev. Edgar Daplyn had resigned the pulpit here. After some correspondence, the friendly nature of which is indicated below, the following resolution has been finally passed by the congregation:—"That this congregation having heard read the letter of the Rev. Edgar Daplyn, in reply to the resolution passed at a special meeting held on Jan. 24, asking him to reconsider his decision to resign the pastorate of the Octagon Chapel, or in the alternative, that he would at least allow it to remain in abeyance for another year, learns with regret that Mr. Daplyn has found it impossible to accede to the request made, inasmuch as he had in the interval received and accepted an invitation to become assistant to the Rev. Dr. Brooke Herford at Hampstead, and this congregation, therefore, desires, while accepting as it does with much reluctance the resignation of Mr. Daplyn, to place on record its sense of deep indebtedness to him for his services during the past three years, and its thankfulness to him for much good work done, and earnestly prays that the blessing of God Almighty may be his in much abundance while labouring in that distinguished position."

Rotherham.—On Monday week a successful performance of the operetta, "Three Merry Milkmaids," was given in the Mechanics' Hall, by teachers and scholars of the Church of Our Father Sunday-school. The proceeds were for the benefit of the school.

Stockton-on-Tees.—On Monday evening, Feb. 27, the Rev. H. Gow, B.A., of Leicester, gave a lecture on "What do Unitarians Believe, and why they do Believe it." There was a large and very attentive audience. At the close of the lecture the Rev. W. H. Lambelle, with much feeling, made reference to the death of the Rev. Robert Spears, who many years ago was minister of that congregation, and whose work was still gratefully remembered. As a token of respect to his memory, the audience rose and stood in reverent silence for some moments.

OUR CALENDAR.

SUNDAY, MARCH 5.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. L. JENKINS JONES.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D. Communion at the close of the Morning Service.
Highgate Hill, Unitarian Christian Church, 11 A.M., Memorial Service for the Rev. Robert Spears, conducted by Rev. ALEX. GORDON, and 7 P.M., Rev. G. ST. CLAIR.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. EDWARD CAPLETON.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Why do we suffer Pain?" Evening, "What did Jesus teach about Man?"
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. W. COPELAND BOWIE, and 7 P.M., Rev. H. RAWLINGS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN. Evening, "Lives and Labours of the Protestant Reformers.—2. Martin Luther."

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M., Mr. C. F. SMITH, and 6.30 P.M., Rev. W. COPELAND BOWIE.

Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. DAVID DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. S. G. PRESTON.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Blackfriars, 11 A.M.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Plain Affirmations of Unitarian Christianity. I. What it teaches about God."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. P. BOND.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. P. BOND.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. S. JENKINSON.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—March 5th, at 11.15, Dr. WASHINGTON SULLIVAN, "Freemasonry as an Ethical Religion."

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—March 5th, at 11.15, HENRY RAWLINGS, M.A., "Whittier as a Moral Force."

MANSFORD STREET CHURCH AND MISSION.

The following Resolutions were passed at the Tenth Annual Meeting held at Mansford-street, on Wednesday, March 1st, 1899, the Rev. HENRY GOW in the Chair:—

Moved by the Chairman, and Seconded by the Rev. S. Farrington:—

1. That the Reports now read be received, adopted, and printed for circulation under the direction of the Committee.

Moved by the Rev. Dr. Brooke Herford, and Seconded by Mr. E. B. Squire:—

2. That this Meeting desires to record its appreciation of the untiring labour of the Rev. W. G. Cadman and Mrs. Cadman, by which he has placed the Church and Mission in its present position, and trusts that he may be rewarded by seeing still further success attend his efforts.

Moved by Mr. W. Baily, and Seconded by the Rev. V. D. Davis:—

3. That the following ladies and gentlemen be the Committee and Officers for the ensuing year:—Mrs. E. B. Squire, Miss J. Jones, Miss E. G. Baily, the Rev. Dr. Herford, Sir Edwin Durning-Lawrence, Bart., M.P., Messrs. Clark, Foster, J. R. Grundy, A. F. Grundy, David Martineau, Russell Scott, and E. B. Squire; Treasurer, Mr. J. R. Holland; Secretaries, Mr. S. W. Preston and Mr. J. Classon Drummond.

Moved by Mr. S. W. Preston, and Seconded by Mr. Clark:—

4. That the best thanks of this meeting be given to the Rev. Henry Gow for his great kindness in taking the chair this evening.

WESTBOROUGH (UNITARIAN) CHURCH, SCARBOROUGH.

On MONDAY, March 13th, at 7.30 P.M., the Rev. STOFFORD BROOKE, M.A., LL.D., will preach.

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTER-NOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. "How to Read the Bible." Subject introduced by Dr. HERBERT SMITH. All welcome. Tea at Six o'clock.

CHANGE OF ADDRESS.—The Rev. FRANK K. FREESTON has removed to Essex House, New-road, Campden-hill, W.

A LADY in Manchester having a larger HOUSE than she requires, would like to find another lady who would join her. Small remuneration only expected.—Address, T. E. C., c/o H. Rawson and Co., 16, New Brown-street, Manchester.

REQUIRED, by young lady, situation as COMPANION or as NURSERY GOVERNESS. Experienced. Highest references.—Apply, E. C., INQUIRER Office.

DEATHS.

DOWSING—On Feb. 24th, at Framlingham, El'ia, eldest daughter of Channing and Sarah Elizabeth Dowsing, aged 13.

GREEN—On February 23rd, at 24, Rectory-place, Woolwich. Harriet Green, late of Erith and Bexley Heath, aged 84.

LAWFORD—On the 24th February, aged 52, Wilhermina Josepha Lawford (Minna), daughter of John Lindsay Lawford, of Burton Joyce, Notts.

SPEARS—On the 25th of February, at Arundel House, Highgate, the Rev. Robert Spears, Unitarian Minister and Editor of the *Christian Life*, aged 73.

TAYLER—On the 16th Feb., Arthur Hugon, son of Hugon S. and Jessie Tayler, aged 10 months.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Halls (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. Pocock.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MRS. ROBERT TURNER (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grossart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 8d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105, SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

WANTED, after Easter, or failing that, after Midsummer Holidays, a Unitarian GOVERNESS. Good health and cheerful. To superintend school preparation lessons for children above 10, and entirely teach two children of 6. Fond of music and knowledge of Latin required.—Reply to Burleigh's Library, Putney, London.

WANTED, in April, LADY NURSE, with some previous experience with babies, for little boy of 16 months. Must be willing to undertake nursery housework.—Apply to Mrs. R. B. LAWRENCE, Minavon, Grassendale, Liverpool.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY. HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest $4\frac{1}{2}$ per cent. DEPOSITS received at 3, $3\frac{1}{2}$, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick, N.B.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

IT IS NOT

Reckitt's

PARIS Blue

UNLESS RECKITT'S NAME IS ON THE WRAPPER

UNITY CHURCH, DEWSBURY.

A GRAND BAZAAR will be held on SATURDAY, MONDAY, and TUESDAY, April 29th, May 1st and 2nd, 1899.

During the past forty years this Congregation has been assisted by the Yorkshire Unitarian Union with an annual grant of about £70. Conscious of the diminished resources of the Union Committee, we ventured (in view of the largely-increased congregations under Mr. Boughey's ministry) to endeavour to carry on the cause at Dewsbury as an Independent Church.

Unity Church has always been dependent upon a periodic Bazaar, and it has again to appeal for aid in this form; but as a sum of money will soon have to be spent on the buildings, and the purpose is to raise an Emergency Fund to put the independence on a firm basis, it appeals to its friends and the public with more than usual confidence, trusting to the general willingness to help the self-helping.

The Committee of the Union has responded to our Resolution conveying the above intention with the following vote:—

"The Committee of the Yorkshire Unitarian Union congratulate the Dewsbury congregation on their endeavour to secure the independence of the church, and commend their forthcoming Bazaar to the generous support of the Unitarian public."

Contributions in money or goods will be gratefully received by

Rev. J. BOUGHEY, President, Hope-street, Dewsbury.

HENRY DEARDEN, Treasurer, Alexandra-crescent, Dewsbury.

THOMAS SYKES, 36, Ashworth-road, Dewsbury, and G. H. SYKES, Nook, Earlsheaton, Dewsbury, Secretaries.

Mrs. W. WALKER, High Close, 26, Oxford-road, Dewsbury.

Mrs. R. THORNTON, Eightlands Cottage, Dewsbury.

Mrs. T. RICHARDS, Alfred House, Westtown, Dewsbury.

Miss HOWE, Prospect House, Dewsbury.

Miss HAIGH, 23 and 24, Grand Arcade, Leeds.

JOSEPH MAY, David-lane, Batley Carr, Dewsbury.

FITZWILLIAM-STREET CHURCH, HUDDERSFIELD.

BAZAAR, MARCH 22ND, 23RD, and 24TH.

Lady O'HAGAN will open the Bazaar on Wednesday, March 22nd; and on Thursday, the 23rd, it will be opened by the MAYOR of HUDDERSFIELD (Alderman W. H. Jessop, J.P.).

Additional Donations:—Mrs. A. Lawrence, London, £5; Mr. G. Gothard, £1 1s.; Rev. F. E. Millson, £1; "Anon.," £1; Entertainment, 18s.; Smaller sums, 10s.

Contributions in money or goods will be thankfully received by Mr. A. WHITWORTH, Hon. Treasurer, 112, Bradford-road, Huddersfield.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

The ANNUAL MEETING will be held at PADIHAM on TUESDAY, March 7th, 1899.

Service at 3 P.M., conducted by the Rev. W. H. BURGESS, B.A., of Accrington. Preacher, Rev. H. E. DOWSON, B.A.

BUSINESS MEETING at 4.30 P.M. Tea at 5 P.M.

PUBLIC MEETING at 6.15 P.M. Chairman, H. JACKSON, Esq., of Padham, President of the Mission. Speakers:—Mrs. Crompton, of Rivington; Rev. H. E. Dowson, B.A., R. Robinson, Esq., Liverpool; Rev. W. E. Attack, Manchester, and Rev. N. Anderton, Bolton.

R. T. HERFORD, } Hon. Secs.
J. HARRISON, }

BARTON-STREET CHAPEL, GLOUCESTER.—BI-CENTENARY CELEBRATION and WESTERN UNION ASSEMBLY, APRIL 18th. Preacher, Rev. ALEXANDER GORDON, M.A.

RIVINGTON CHAPEL.—SERMON, JUNE 4th. Preacher, Rev. W. J. JUPP, of Liverpool.

CROFT SCHOOL. — SERMONS, JUNE 18th, 1899. Preacher, Rev. A. H. DOLPHIN, of Leigh.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

SECRETARIES of Congregations desiring Grants from this Fund for the year 1899-1900 may obtain the needful forms of application by writing before MARCH 31st, 1899, to Mr. WORTHINGTON, The Hill, Stourbridge.

HARRY RAWSON, } Hon. Secs.
A. W. WORTHINGTON, }

DEPTFORD CHAPEL, Church Street.

AN URGENT APPEAL.

The condition of the roof of the above Chapel has long been a source of grave anxiety to the congregation, and the damage done by recent gales reveals the need of its entire and immediate reconstruction. The Vestries adjoining the Chapel are also beyond repair, and must be removed.

It is proposed to reconstruct the Chapel roof, and to replace the Vestries by an Iron room, which would afford increased and much needed accommodation for Sunday School and other purposes.

A good work is being done in the neighbourhood, which is densely populated by the very poor, and the congregation is wholly composed of poor but earnest persons who are unable to do more than meet the incidental expenses of public worship.

An urgent appeal for funds is made by the congregation that the work, which will involve an outlay of about £230, may be undertaken at once, as arrangements must be made to meet for worship elsewhere.

The Provincial Assembly of London and South Eastern Counties have, with the full sanction and approval of the London District Unitarian Society, promised the sum of £25 from the St. Alban's Fund, when the amount raised reaches £150.

Donations or promises will be thankfully received and acknowledged by the Minister, the Rev. A. J. MARCHANT, 37, Clifton-road, Peckham, London, S.E., and will be published in THE INQUIRER and Christian Life.

Contributions Received or Promised.

S. S. Tayler, Esq. (President of London District Unitarian Society) ...	£	s.	d.
F. Nettlefold, Esq., Norwood ...	...	20	0

LONGSIGHT FREE CHRISTIAN CHURCH.

DECORATION AND REPAIRS FUND.

"And all the women that were wise-hearted did spin with their hands."—Ex. xxxv. 25.

The congregation is working to raise a Fund of £250 by a Bazaar. A little unexpected help is often a great help. Donations and Parcels of Goods will be thankfully acknowledged by

WILFRED HARRIS (Minister),
16, Lime Grove, Longsight, Manchester;
Miss E. B. WOOLLEY (Hon. Treas.),
25, Goldschmidt-st., C.-on.-M., Manchester.

The BAZAAR will be OPEN MARCH 16th, 17th, and 18th.

"And they came, both men and women, as many as were willing-hearted."—Ex. xxxv. 22.

MIDDLETON.—OLD-ROAD UNITARIAN CHAPEL.

OPENING of NEW ORGAN, SATURDAY, March 4th, 1899. Service at 3.30 P.M., conducted by the Rev. CHARLES ROPER, B.A., of Moss-side. Preacher, Rev. C. J. STREET, M.A., LL.B., of Bolton. Organist, S. W. PILLING, Esq., of Mirfield.

At 5 P.M. TEA will be provided in the School-room at a charge of 1s. each.

At 7 P.M. Mr. PILLING will give a Grand Organ Recital. Special Vocalists: Miss Whatmough, of Heywood, and Mr. Bertram Smith, of Gee Cross. Admission only by Programme, 1s. each, to be had at the door.

On SUNDAY, 5th March, Services will be continued at 2.30 P.M. and 6 P.M. Preacher: Afternoon, Rev. S. A. STEINTHAL, of Manchester; Evening, Rev. A. LANCASTER, Resident Minister.

SUNDAY, March 12th. Preacher: Afternoon and Evening, Rev. H. E. DOWSON, B.A., of Gee Cross.

Collections will be made at all the Services in aid of the New Organ Fund.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT.

Articles on Important Social Questions, Education &c., from a purely ethical standpoint. Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

Schools, etc.

CHANNING HOUSE, HIGHGATE, HIGH SCHOOL FOR GIRLS, AND BOARDING SCHOOL.

For the daughters of Unitarian Ministers and others.

London Matriculation, English, Latin, French, German, Mathematics, Science, Elocution, Greek, Drawing, Class Singing, Dressmaking, Cookery, Calisthenics, Playground, Swings, Cricket, Garden, Outside Sanatorium, Laundry at home, Outside Examiner.

Fees per Term:

Boarders, £10 13s. 6d. or with Music, £12 5s.

Extras: Violin, Solo Singing, Painting, £2 2s.

Shorthand, Dancing, 10s. 6d.

Day scholars, 3 to 5 guineas, with Music extra.

Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

HALF TERM begins MONDAY, March 6th.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR GIRLS, 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT, (Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girtton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Ling Cottage, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life.

A limited number of Girls received by the Principals. All the Assistants are experienced teachers of University standing.

Special attention paid to modern languages. French taught by a certificated teacher from Paris. Music by ladies trained in Brussels and Germany.

Girls may be prepared for College entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Terms for Board and Education on application to the Principals.

MANCHESTER HIGH SCHOOL FOR GIRLS.

BOARDING HOUSE, sanctioned by the Governors of the School, and under the direction of one of the Mistresses on the Staff. HALF TERM begins FEB. 28th.

For Prospectus and full particulars, apply to Miss A. SHANNON, 1, Addison-terrace, Victoria Park, Manchester.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, March 4, 1899.

The Inquirer.

ESTABLISHED IN 1842.]

A Journal of Liberal Religious Thought and Life.

[REGISTERED AS A NEWSPAPER.]

No. 2959.
NEW SERIES, No. 63.]

LONDON, SATURDAY, MARCH 11, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	145
ARTICLES :—	
Arnobius.—I.	147
Mr. Sunderland on our Indian Work	149
The Inward Life	151
The Beauty of Holiness	153
Prayer and the Divine Personality	153
Faithful Piety... ..	154
LITERATURE :—	
A Modern Indian Saint	148
Publications Received	149
CORRESPONDENCE :—	
The Yorkshire Unitarian Union	149
The late Rev. Robert Spears... ..	150
The Irish University Question	150
The Difficulties of Charity	150
Jeremy Taylor's Works	150
THE CHILDREN'S COLUMN	151
LEADER :—	
Religious Instruction	152
POETRY :—	
The Kiss of God	152
MEETINGS :—	
Manchester District Association	155
PROVINCIAL LETTER :—	
Manchester District	156
NEWS FROM THE CHURCHES	157
ADVERTISEMENTS	158

NOTES OF THE WEEK.

THE Pilgrimage of Peace, the child of Mr. Stead's enthusiastic imagination, has had to be abandoned, and we cannot pretend to regret it. The proposal seemed to us from the first to verge dangerously on the theatrical, and unlikely to do any service to the cause we have at heart. In last week's *War against War*, the possibility of the abandonment of the English deputation to the Tsar seems to be also contemplated, and this we should not regret either. The solid part of the movement is in the national demonstration, which has been so striking a success in Town's meetings throughout the country and in the memorials to Lord Salisbury and to the Tsar, which are being extensively signed. It is to be hoped that the National Convention on March 21 will be a decisive meeting, and that the representatives of this country will go to the Tsar's Conference at the Hague, strengthened by an overwhelming expression of the desire of our people in the matter of armaments and arbitration.

THE Tsar can be made aware of the strength of feeling in this country on the subject of his proposals, without the attendance of any deputation, which we cannot suppose that he is very anxious to receive. We are grateful to the Tsar for the initiative he has taken, and the great service his proposal has rendered to the cause of peace; but at the same time it is lamentable to be made aware how helpless his generous nature is to prevent the working out of a Russian policy in Finland, which, so far as our present infor-

mation goes, seems to be a direct breach of his solemn oath to preserve the liberties of an independent, progressive and peace-loving people.

THE Bishop of Winchester has written to Lord Halifax in reference to the Declaration of the English Church Union, to which we referred last week, expressing surprise that the members of the Union should have committed themselves to the statements, historical and other, which it contains. The summary of what occurred at the Reformation seems to him open to legitimate criticism; and passing from particular points in the declaration, the Bishop concludes :—

"No loyal Churchman, to whatever party he may belong, proposes (I quote your statement) 'to barter the principles of the Church for the sake either of Establishment or endowment.' Will any thoughtful man gravely contend that the ritual questions at issue in the recent strifes can be fairly ranked as fundamental 'principles'? I would ask such men rather: By which alternative are 'the principles of the Church' more gravely imperilled, by the abandonment in a few churches of some ritual accretion, or by the resolve to retain such usages in opposition to the deliberate direction of a unanimous Episcopate studiously anxious to be just? To have asked such a question of John Keble would have been an insult."

THE recent action of the Bishops in Convocation in welcoming the Revised Version of the Bible and sanctioning its use in church is a sign of progress too little noticed amid the noise and confusion of other controversies. When the Revised Version was first issued there was some little excuse for delay in its adoption for public services, on account of the smallness of the type in which it was printed; but the recently issued folio edition meets the need of the most exacting, and is worthy to take its place even on the cathedral lectern. It is a beautiful pulpit edition, which may be had for two guineas, or with the Apocrypha for £2 10s. Bound in turkey morocco, which is desirable with so large a volume, it costs £3 10s., or with the Apocrypha four guineas. Another welcome new edition is that with the marginal references carefully revised.

MRS. HUMPHRY WARD writes in this week's *Christian World* an extremely interesting account of the "Invalid Children's School," which has been established at the Passmore Edwards Settlement in Tavistock-place. Much has already been done in London for mentally defective children, but this is the first school for

crippled children under the control of the School Board, though two other efforts at Stepney and at the Women's University Settlement in Southwark have preceded it. The Settlement provides rooms and a playground, a nurse superintendent and an ambulance, to bring in the children, at a cost of about £220 a year, while the School Board furnished the rooms and provides the trained teacher. The school began with twenty-five children, and is an admirable example of what may be done in other quarters. A three-half-penny dinner is provided for the children, of which we will quote Mrs. Ward's account :—

"The first day it was mutton broth, and rice pudding with treacle. The London child does not naturally take to wholesome food; it is said to take a year to teach a London child to eat porridge, and one little girl announced at once, 'I don't like rice, or sago, or tapioca, or any of them things!' But on the whole, thanks to the treacle, the meal went down well, and under the clever catering of the Settlement housekeeper, Mrs. Russell, the dinners seem to have been so far a steady success. Ten ladies, coming two at a time, divide the daily interval between them. Each pair of friends take a day a week. They help the Nurse-Superintendent serve the dinner, and then take the children out on fine days, either in the playground of the Settlement or in the beautiful garden, shaded with big plane trees, that the Duke of Bedford had recently brought into being at the back of the Settlement. The garden interval is the part of the day to which these children, many of whom are just as full of the restless instincts of childhood as any others, specially look forward. They push each other about in the go-cart; they spin their tops, or they quarrel perhaps, and a helper has to fly to prevent the use of the small crutches for quite other than their lawful purposes. It is pleasant to think that as the trees break into leaf, and the grass gets soft and green, the garden will play a larger and larger part in their school life. It will be possible, perhaps, when the full summer comes, to give many of the lessons out of doors, for there is nothing these delicate children want so much as continuous open air."

THE Rev. Alexander Robinson, the heretic of Kilmun, who on account of the teaching of his book, "A Study of the Saviour in the Newer Light" (1895, revised edition 1898), was in 1897 expelled from the Established Church of Scotland, has been called to the ministry of the Congregational Church at Crieff. At the induction service, the Rev. Dr. Hunter, of Glasgow, officiated, and made the following

reference to the crisis through which Mr. Robinson had passed:—

Called and consecrated to the work of the ministry, and endowed with qualities that insured usefulness in it, he was glad that at this crisis of his life Mr. Robinson had not been compelled to turn to any less satisfying form of activity. By that afternoon's service, he need hardly say, they did not profess to restore to him anything which he had lost, nor to confer any additional validity whatever on his claim to resume the work of the Christian ministry. His call and consecration to that work had not been given by man, and by men they could not be withdrawn or restored. His fitness for the ministry was in his own character, spirit, and power, and that inherent fitness, therefore, no ecclesiastical ordination could give, and no ecclesiastical deposition could deprive him of it. There was a Church beyond the Church of Scotland, and a much larger Christian world. Mr. Robinson was still a member of the Holy Catholic Church of Christ, and, as the pastor of a congregation of faithful men, he would be cast more completely on the unity of the Spirit, and be made to feel his oneness all the more in his loneliness and isolation, with the one true Spiritual Church that was within and without all the Churches. There he could stand simply and naturally, and do his work honestly in full sympathy with all Christian communities until the day dawned of a larger and more comprehensive National Church, or till the work of his own little day was finished.

WITH reference to the settlement of the Rev. A. Robinson at Crief, the Revs. A. Shepherd and H. Herbert Snell, of Glasgow, wrote a joint letter to the *Glasgow Herald*, to say that, although the Congregational Church had chosen Mr. Robinson, it did not follow that he would be admitted as a member of the Congregational Union of Scotland, adding that no one who did not believe in the deity of Jesus Christ and the Atonement has a right "to be acknowledged or call himself a Congregational minister." On this Dr. Hunter wrote to say that Mr. Robinson had no intention of applying for admission to the Union, but that if he had, there was nothing in his views irreconcilable with the theological statement quoted as the basis of that Union. Another correspondent, Mr. William Wilson, wrote:—

I cannot understand Mr. Snell's position at all, for he was once a member of a non-subscribing—a simple Christian—Church, but now seems to think subscription to the Trinity necessary to salvation.

He adds:—

When will the Congregational Union, when will the other churches in the land, have their eyes opened to the truth that they will serve God and Christ best by abolishing creed subscription, by opening their churches to all—Unitarians and Trinitarians alike—who wish to be religious and to worship the Father in spirit and in truth, and leaving people perfectly free in the matter of theology?

On which the *Christian World*, quoting these sentences, adds:—"That is what it must come to in the end. When, as is actually the case in every considerable Church in the land, people of every variety of theological opinion, from the ante-evolution ideas of fifty years ago to the latest brand of the 'New Orthodoxy,' are worshipping and serving harmoniously together, what is there to hinder our professing as a principle what we are all consenting to as a practice?"

UNITARIAN services have been regularly held for more than two years in Hobart Town, Tasmania, and through the help of the B. and F.U.A. a visit was recently

paid to the congregation by the Rev. R. H. Lambley, of Melbourne. Mr. Lambley arrived in Hobart on Friday, Jan. 6, and on the two following Sundays lectured in the afternoon and conducted an evening service, at which the attendances steadily increased. On Thursday, Jan. 19, he delivered a farewell address on "The Principles and Ideals of Unitarianism in the Light of its History"; after which questions were invited, and a conference of those interested in the movement was held. Mr. Lambley strongly urged the establishment of a Sunday-school and a roll of members. On the following morning he left for New Zealand.

IAN MACLAREN, who is at present lecturing in the States, met a hurricane in crossing the Atlantic, and has sent to the *British Weekly* an account of the experience:—

The wind blew from three different quarters in turn, and the waves were about forty-five feet high. At their base and in the trough they were black; midway upwards they were a very dark green; towards the crest the dark green brightened into emerald, and the waves were crowned with clouds of white foam through which once and again the sunlight broke. As a wave of this size and fearful beauty approached the vessel one felt that it was certain to cover it from stem to stern. If it had, such a wave would have broken in the whaleback deck at the bow, have swept away the boats, possibly might have carried away the officers' quarters forward and even have destroyed the bridge. As it was, the vessel lifted on the approach of the wave, and rose like a seabird on the billows till at last her bow passed through the crest of the wave, while the stream of emerald poured along the side of the vessel, and the white spray was driven by the wind over the bridge and above the funnels. Now and again the crest of a wave would strike upon the beam, flooding the decks with water and making the ship quiver from end to end.

The safety of the vessel through this terrible commotion depended on the perfect seamanship of the captain, who was three days and three nights continuously on the bridge, and it is the judgment of certain on board who had been in many storms and knew the Atlantic well that no man could have shown finer qualities in his profession or discharged his responsible trust with more perfect success. The head of the vessel was ever kept to the hurricane, and the speed reduced in proportion to the head wind. Had the captain made the slightest mistake in the direction of his vessel, or had gone above a certain rate of speed, the result would have been a greater or less disaster. As it was, so cleverly was the vessel managed that during the height of this fearful hurricane, while the roar of the wind was like thunder, and the aspect of the sea like nothing else but the Bernese Oberland as you look at it from one of the mountains, there was not the slightest discomfort for the passengers (at least, those at all accustomed to the sea), and the vessel was really quieter in the hurricane than during some of the moderate gales. The behaviour of the *Teutonic* was altogether admirable, and she seemed indeed like a thing of life—a marine creature, buoyant and glad, rejoicing in the waves beneath her and the wind which she cut in two.

A MEMORIAL to Mrs. Gaskell was erected at Knutsford some little time ago by Mr. R. H. Watt, an admirer of her novels. It is a beautiful bas-relief, executed by Professor d'Orsi, of the Royal Academy of Naples, and is placed in the front of the post-office. *The Sketch* of March 1 contained an article by the Rev. G. A. Payne, with illustrations of the old Knutsford chapel and Mrs. Gaskell's

grave, as well as of the bas-relief, which shows the expressive and noble features of the gifted authoress, turned slightly towards the spectator, while below "Cranford" is appropriately represented. Mr. Payne gives an interesting account of recent editions of this most popular of Mrs. Gaskell's stories, and also of recent articles in the magazines referring to her and her works.

A MULTITUDE of friends who have delighted in the "Recreations of a Country Parson" will have heard with sorrow of the death at Bournemouth, on Wednesday week, of Dr. A. K. H. Boyd, minister of the University Church at St. Andrews. "A. K. H. B.," born in 1825, though the child of a Scottish manse in Ayrshire, was sent to King's College, London, where he came under the influence of Frederick Denison Maurice, and was subsequently called to the Bar. The Gospel, however, proved in his case stronger than the Law, and after graduating at Glasgow with honours, and going through the divinity course, he was ordained in 1851 to the ministry in the Church of Scotland. Since 1865 he had been at St. Andrews, and had held the highest office as Moderator of the General Assembly of his Church. He was a man of wide influence, and the Country Parson had "Graver Thoughts," but as writer of the charming essays of his "Recreations" he will probably be the longest remembered.

MISS SARA HENNELL, who died at Coventry last Tuesday in her eighty-seventh year, was one of George Eliot's most intimate friends. She was thirty, and Mary Ann Evans was nearly twenty-three when they first met at the house of her brother-in-law, Mr. Charles Bray, at Coventry. The two women were closely drawn together, not only in sympathy, but in intellectual interests and pursuits, yet she and the Brays were completely taken by surprise when George Eliot confessed to them that she was the author of "Scenes from Clerical Life" and "Adam Bede." Miss Hennell was the author, among other works, of an essay on Butler's "Analogy," to which Mr. Gladstone wrote a reply. Her sister, Mrs. Charles Bray, is still living.

THE Sunday School Association has received 132 applications from superintendents desirous of obtaining grants of books for their schools out of the fund lately subscribed for this purpose. A committee has now been appointed to consider the requests made, and to apportion the grants, bearing in mind especially the needs of the poorer Sunday-schools.

WE should be glad to call the attention of our readers to the urgent appeal on behalf of the old Deptford chapel, which appears in our advertisement column. The congregation are obliged to find other accommodation for their services, so that prompt help toward the expense of renovation will be particularly welcome.

A FEW more smiles of silent sympathy; a few more tender words, a little more restraint on temper, may make all the difference between happiness and half-happiness in those I live with.—*Stopford Brooke*.

ARNOBIUS.—I.

SOME time back, I casually took down from my book-shelves a volume of the Ante-Nicene Christian Library. It happened to be a translation of "The Seven Books of Arnobius Adversus Gentes," and I was struck with the opening sentence of the Preface, which declared that the author "has been most unjustly neglected in modern times." This proved a sufficient inducement to me to read the book. It is true that by some critics the author has been declared to be a man of no account, but it occurred to me that a translator is bound to read his author through and to understand what he says; whereas the critic is by no means certain to do the former, and often gives grievous proofs that he has not done the latter, so that there was an *a priori* probability that the translator's opinion was the most to be relied on. It may be true that Arnobius did not write classical Latin; but then I have been told that the New Testament is not written in classical Greek, and yet some people have found it worth reading. It is said that the author is verbose, and in some places enigmatical. Well, we have known a great orator of the present age who also was verbose and sometimes enigmatical, whose eloquence was, nevertheless, admired and for many years determined the destiny of a great nation. If the work of Arnobius has been neglected by subsequent ages, that is no reason why the student of history should not be interested in an author who was popular in his day and generation; for we must judge a given age not only by the works which have been approved by succeeding generations, but also, and still more, by the works which were popular when they were written, and which, therefore, enable us to understand the spirit of the age. It might be supposed that the arguments urged against the popular Heathenism of the fourth century of the Christian era have become long ago obsolete. Even if that were so, the argument would have an historical interest for us. But in some respects, which I will venture to specify, this work of Arnobius has in it a singular up-to-date ring.

There are some at the present day who believe that the opinions which a man holds influence his religious life. That view, whether right or wrong, is supported by Arnobius, who says: "Opinion constitutes religion" (VII. c. 37). Arnobius says: "One religion is common to both" (*i.e.* Heathen and Christian), and our missionary to India recently declared that all religions are in essence one. Arnobius says: "It is dangerous to attempt to prove by arguments that God . . . exists" (I. c. 32). This dictum is echoed in a sermon published this year by the most popular of preachers, who says: "The attempts to prove it (the existence of God) have made more atheists than the arguments of the atheists themselves." Let us devoutly hope that Natural Theology is not taught in our theological colleges—if this dictum be true.

A short time back a writer claimed for a particular form of the doctrine of evolution that it had for the first time removed from the minds of pious men the idea that the universe was made especially for them. But in point of fact there have been writers in almost every age who have

raised the protest against such an idea, and Arnobius is one of these.

"Are we to expect that the plans and arrangements of Nature are to be adapted to our temporary wants? Shall we call everything evil which does us no good? Because it interferes with your lawful and, perhaps, unlawful pleasures—would you say that it is pernicious and adverse? Hellebore is poison to man, should it, therefore, not grow? If you wish that your complaints should have a basis, you must first inform us whether the world was created and fashioned for you?" (I. c. 11.) Theodore Parker's account of "a Bumblebee's Thoughts on the Plan and Purpose of the Universe," delivered on the twenty-first of June, in the year one million six hundred and seventeen before our era, before a great scientific convention of Bumblebees, has for its object to prove that "the plan of the Universe intends the Bumblebee as its End and Final Cause." Arnobius would have delighted in this delicious satire. The question whether animals are intelligent beings and have a language of their own has been much discussed in recent times. Arnobius had evidently considered this subject, for he puts into the mouth of an ox, a protest that he is not such a base creature as men are apt to suppose. "How do they know whether I do what I do for my own reasons, and whether that sound which I give forth is my kind of words and is understood by us alone?" (VII. c. 9.)

Arnobius says:—"We Christians are nothing else than worshippers of the Supreme King and Head under our Master Christ. If you examine carefully, you will find that nothing else is implied in that religion." (I. c. 27). This is precisely the definition which some of us would gladly accept. Nevertheless, Arnobius seems to have developed a somewhat original philosophy of the Christian religion and to have treated it as synonymous with Christianity itself—a method surely not become obsolete in these latter days.

There are some theologians in the present day who insist on the Incarnation rather than the Atonement—"Salvation by Incarnation" is the title of a book just published. Arnobius, as I shall point out, urges arguments opposed to the doctrine of Atonement, and insists on a particular kind of Incarnation, by means of which those who are willing may enter on eternal life. He thus teaches the doctrine of conditional immortality which has been advocated in the present century and if we may judge from the reticence as to everlasting punishment in the Free Church Catechism, we are led to suppose that it is the accepted doctrine of the Evangelical Churches, for if they did believe in everlasting punishment, they would surely not be silent on so stupendous a doctrine.

At the present time, great importance is attributed by some to a high ritual and to a sacrificial religion—and the most rigorous protest is raised against them by others. Arnobius goes to the very root of all ritual, however elaborate or however simple, when he says:—"We honour the Gods with this (incense) someone will perhaps say. But we are not inquiring what your feeling is, but what is the feeling of the Gods; nor do we ask what is done by you, but how much they value

what is done to purchase their favour." (VII. c. 27).

Arnobius taught that Christ cured the diseases of man without using means; and that he gave others the power to do this in his name both before and after his death. On the other hand, he describes physicians as creatures "earth-born and not relying on true science, but founding on a system of conjecture and wavering in estimating probabilities" (I. c. 48). This mistrust of physicians has certainly been felt through many generations, during which the conflicting theories of medicine have been made the butt of the satirist. Even when definite knowledge has been attained, the power to heal has not grown *pari passu*. In a recent review of "Medicine in 1898," the writer asserts that "in the treatment of many common complaints the medical man of to-day is as much at a loss for a specific remedy as ever Hippocrates was. He may know exactly the natural history of a particular disease, but he can prescribe nothing whatever to alter its natural history. We complain; but the medical profession have a right to reply that too much is expected of their therapeutics, while too little is credited to them for their work of prevention."—*Daily Chronicle*, Jan. 9. That may be so, but when the disease is already present it is too late to prevent its advent, and the question is—what has to be done then? The faith of Arnobius in the cure of diseases by Christ without using means, and by those to whom he commits that power, is present with us in the case of the Peculiar People, whose practice is the logical outcome of the mingled mistrust and faith of which I have spoken. When they read in the gospel of Mark of a certain woman who had suffered many things of many physicians, and had spent all that she had and was nothing bettered, but rather grew worse, but who was at once cured by her faith in Christ; and when they are told that Christ committed this power to others, so that it was operative so late as the time of St. Thomas of Canterbury, in the opinion of Dr. Abbott, to say nothing of the Roman Catholic faith that miracles of healing are still worked: why should they not trust to the assurance of St. James that the prayer of faith shall save the sick and that the Lord shall raise him up? On one condition, of course, that they have the same implicit faith which was an essential in the olden time. The logic seems unanswerable—if the premises are true. And the dilemma seems plain. Either all orthodox people ought to advocate the principles of so-called Christian science, or renounce the orthodox premises on which this argument depends.

The question of human longevity will always be of interest, especially to those who are growing old; and at the present day we flatter ourselves that life is longer than it used to be. It is worth while our observing, therefore, that Arnobius (it would be interesting to know on what data) fixes the extreme limit of human life at 120 years.

Vegetarianism and teetotalism are subjects in connection with which an honest zeal is exhibited at the present time. Arnobius, to say the least, shows a considerable sympathy with these movements. If he does not abstain from eating meat, he looks upon the practice as a barbaric one. "We half-savage men—nay,

rather (to say with more candour what it is truer and more candid to say), we savages, whom unhappy necessity and bad habit have trained to take these as food—are sometimes moved with pity for them; we ourselves accuse and condemn ourselves when the thing is seen and looked into thoroughly, because, neglecting the law which is binding on men, we have broken through the bonds which naturally united us at the beginning" (VII. c. 4).

He is as fully alive to the evils of drunkenness as any teetotaler of the present day can possibly be. He protests against offering to the gods wine which "weakens the strength of all human virtues; which if you take too eagerly you know not what you are doing, you are ignorant of what you are saying, you are at last reviled, and become infamous as a drunkard, a luxurious and abandoned fellow" (VII. c. 30).

If Arnobius had been a favourite author at the present time we might have conjectured that some modern writers had borrowed from him his way of illustrating a subject.

Froude, in his "Siding at a Railway Station," represents all the animals of which he had eaten a part rising up and asking him, through the mouth of an ox, what he had done to justify the sacrifice of so many lives. Arnobius puts into the mouth of an ox a similar speech demanding what innocent animals have done that they should be sacrificed for the sins of mankind. Arnobius says of men: "But if they were to perceive that they are worthless creatures, and that there is no great difference between themselves and a little ant. . . ." (VII. c. 34)—the very idea suggested by the title of the work, "God and the Ant." "Can the ant creep up into the brain of man to see man's world as man sees it? Yet has man, whose whole world is in the eyes of God but as one ant in a universe, thought to creep into God's brain, to see as He sees, to think as He thinks, and to judge the Omnipotent One by man's little laws." "You think," says our author, "that as soon as you pass away freed from the bonds of your fleshly members you will find wings with which you may rise to heaven and soar to the stars. We shun such presumption. . . . You suppose that without the aid of others you will return to your master's palace as if to your own home, no one hindering you. But we on the contrary. . . ." (II. c. 33.) A similar misgiving is expressed by a modern author in a striking poem denominated "Wings."

It is surely interesting to find that this author who wrote some 1,600 years ago, and engaged in a controversy with the heathen which might well be regarded as altogether obsolete to-day, touches more or less incidentally on questions which are now being debated, while he has evidently sufficient insight to appreciate difficulties which have only been emphasised by the greater knowledge of the present age. In the next paper I shall endeavour to show what was the main purpose of Arnobius in writing *Adversus Gentes*.

CHARLES C. COE.

TO CORRESPONDENTS.—Letters, &c., received from the following:—D. A.; S. F.; T. H. G.; J. H. K.; D. L.; R. J. O.; J. S. P.; W. S.; A. D. T.; C. B. U.

LITERATURE.

A MODERN INDIAN SAINT.*

THE modern student of ancient Indian Scriptures, as he reads, and perhaps admires those wonderful records, is apt to question whether the ideals of piety they represent were ever realised, or are at all realisable, by ordinary human beings. In his recent biography of Rāmkrishna, who died in 1886, Professor Max Müller has tried to show that there was, even in our own time, at least one man who had largely lived some of those ancient ideals. Rāmkrishna's was no doubt a unique personality, but as Professor Max Müller himself points out, he was only one of a class of Hindu saints still to be met with in the holy places of India. They are not very widely known even among educated Indians, but it has been my exceeding good fortune to meet a few of them, and I know that there are scores, if not hundreds of this class, still living in various parts of India, whose character and piety would secure their canonisation anywhere. The learned Professor cites only one other name of this class in his book—namely, Pāwāri Bābā of Ghazipur. There are three others mentioned by him, but, strictly speaking, none of them belong to the class to which Rāmkrishna belonged. Both Debendranāth Tāgore, the venerable patriarch of the Brāhmo Samāj, and Dayānanda Saraswati, the founder of the Arya Samāj, are powerful personalities, associated with two most promising religious movements of modern India; but they, as well as the other gentleman, Rai Saligram, whom the Professor cites, are, unlike Rāmkrishna and Pāwāri Bābā, more or less products of Western culture. Rai Saligram was a high official under the Government, and Debendranāth is an English scholar widely read in European philosophy; while Dayānada, though he did not, I believe, know English, had, nevertheless, enough touch with Western ideas to be able to devote one whole chapter of his Introduction to a new commentary of the Vedas to a criticism of the Bible. Rāmkrishna, on the contrary, though he might talk of gas and steam engine, was absolutely innocent of all Western—indeed, of all—culture. He was the product pure and simple of Indian *Sādhana*—those ethical, spiritual, and psycho-physical disciplines and practices, so common among the religious mendicants of that country—operating upon the popular and current heno-theistic idealism of the Hindus.

Within the last few years a Rāmkrishna cult has grown up in Bengal. The movement, so far, is confined only to a few educated persons, who had come into personal contact with the saint. The most prominent of these, recently dead, was a Professor of Science in Calcutta, and held the position of chemical analyst under the Government of Bengal. There seems to exist everywhere a very short cut from intellectual scepticism to religious supernaturalism; and what Dr. Fairbairn describes as the true history of Dr. Newman's religious life, typifies the mental story of many of the leaders of this new movement. They are all very honest and pious men—deeply earnest souls, whose devotion and self-sacrifice command the

* "Rāmkrishna: His Life and Sayings." By the Right Hon. F. Max Müller, K.M. Longmans, Green and Co. 1898. 5s.

respect of all who have come in contact with them. In India, however, cults grow rapidly. There are so many incarnations already that one more or less does not really matter much; so people do not much care to quarrel with them for the claims they set up on behalf of their Master. I am not sure whether Swamy Vivekananda regards Rāmkrishna as an incarnation in the popular sense, but the skeleton story of his Master's life supplied by him to Professor Max Müller, which forms the nucleus of the present work, bears sad evidence of the want of that critical discrimination which we had a right to expect from one like him. The chronological element that might impart an organic unity to the story and help to explain the highly interesting and instructive psychological phenomena presented by it, is absolutely absent in the method of arrangement followed by the Swamy. Consequently the narrative before us is no more a biography than the Fourth Gospel. Professor Max Müller recognises it clearly, and tries to turn this radical defect to good account by presenting it as an object-lesson on what he calls "The Dialogic Process." But this is hardly sufficient compensation for our loss; because, but for this defect, this small book might have given the English-reading public a most accurate and charming exposition of some of the deepest aspects of religious life and thought in India.

In India philosophy is not merely speculative, but highly practical. This is specially true of the *Vedānta*, of which this biography has been presented to us as an object-lesson. The *Vedānta* is an inquiry into Brahman—or the Supreme Being; and it is distinctly laid down that the antecedent conditions of this inquiry are discrimination of what is eternal and what is non-eternal, non-attachment to all objects of desire whether here or in the next world, tranquillity of mind, subjugation of the passions, patience in suffering, concentration, meditation, faith and thirsting after salvation. The last is, however, the first step in the process, which culminates in *Brahma-Jyānāsa* or inquiry into Brahman, and through this inquiry finally leads to that illumination which results in liberation. The *Vedānta*, it will thus be seen, though a philosophy, is also a system of ethical and spiritual discipline, without which the speculations are as nothing, but which alone raises the speculations to the realm of the highest reality.

The Indian mendicants are not, as a class, very learned men. Rāmkrishna, perhaps, never went to any school whatever. The office which he held in the temple at Dakshineswar, near Calcutta, did not require much learning. As a rule these temple-priests are looked down upon by the other Brahmins as degraded and uncultured. They hardly know enough Sanskrit even to understand the meanings of the formulas they repeat during worship. There is no evidence that Rāmkrishna was in any way more cultured than his class. But he had one thing which few persons of his or any other class have—namely, an intense religiousness, a burning desire for salvation. He thus pre-eminently fulfilled the first pre-condition of *Vedāntic* culture. He fulfilled the second also: he had faith. This term faith has a peculiar significance in Sanskrit: it does not mean faith in God, but a conviction of truth in the precepts of the

Guru (the teacher), and the injunctions of the *Sastras* (the Scriptures). Rāmkrishna had this faith in a large measure. When he worshipped the goddess in the temple, he approached her as a living and real presence. The image of Kālī appears naturally very hideous to a European, and the worship of such an image is looked upon as a huge monstrosity. A wild, nude figure, as black as night, with dishevelled hair, adorned with a hideous necklace of human heads from which blood is dripping, standing upon the prostrate body of her husband—the picture is not pleasant. But they do not know that in India, and especially in Bengal, a thousand tender and pious sentiments have gathered round this apparently hideous symbol. Another name of Kālī is Chāmunda or Chandi, and the most superficial study of the book which goes by her name and describes some of her exploits in Mārkanḍeya Purāna at once shows that she is only a Vedāntic symbol. Indeed, I once heard a great Samnyasin, who is regarded in some sense as the head of the order in India, a deep Vedāntic scholar, describe this figure of Kālī as a symbol of Bhakti, or love of God. The black colour is symbolic of eternity—love of God being eternal. The string of human heads signifies that it accepts with joy all sufferings even unto death. Nakedness is figurative of freedom, and the prostrate body of Siva on which Kālī stands means that Love can only grow upon Goodness, Sivam meaning, in Sanskrit, goodness. This Samnyasin is innocent of all modern culture, but he is a highly intellectual man: Rāmkrishna, however, was different: he was simply a man of faith. To him Kālī was not an allegory, but a reality—the very god of god; and though this figure was her image, the image was not herself. As he worshipped the image, his heart panted to have a vision of the original. Previous worshippers of Kālī had left behind them the records of their devotional experiences. They had, tradition said, seen her, and entered into living, direct relations with her. One of these who lived in the last century has, through his devotional songs addressed to Kālī, earned an undying reputation in Bengal, as a great Bhakta or devotee. There were other traditions relating to other devotees of Kālī current in the country. Rāmkrishna fed upon all these. And it cannot be denied that some of these hymns addressed to Kālī are inspired by deep devotion, and breathe a high moral tone. "None else is to blame for it, mother," says one; "I sink in the well that my own hands have dug. My passions became as pickaxe and shovel, and with them have I sunk this well in this sacrificial field (i.e., this life); and the waters of death have now filled it." Another hymn represents the devotee in presence of some serious danger or bereavement; but unmoved by it, he cries out, addressing Kālī: "Am I, mother, a child that was born of thee before his time, that I should take fright if thou turnest an angry look upon me?" All these were Rāmkrishna's inheritance; without these he is inexplicable; and he turned them all to the best possible account.

BIPIN CHANDRA PAL.

Manchester College, Oxford.

(To be continued.)

MR. SUNDERLAND ON OUR INDIAN WORK.

THE following extract from a letter just received from Rev. J. T. Sunderland, now of Oakland, Calcutta, will be read with interest, the writer being an expert in our work in India:—

"I am greatly interested in the fine beginning of Mr. Williams' work in India, as I get word of it through THE INQUIRER and through Indian papers which I take. The great field which he finds for our thought and our literature is exactly what I found. I am sure God has given to the Unitarians of England such a mission as has seldom been granted to any religious people before—of leadership in helping a whole vast nation of thoughtful men from an old faith that is sinking and dissolving beneath their feet, to a new faith that is firm and enduring. I am not surprised at the reception which Armstrong's book is meeting with, and the growing demand for Martineau. It is also true that Channing, Parker, Emerson, and all our leading Unitarian thinkers have a work to do in India. I was surprised to find so many men who knew about them, who had one or more of their books, which they were finding bread of life to their souls. I wish there could be prepared especially for India a book (or four small books) on Channing, Parker, Emerson, and Martineau, giving a very brief account of their lives and religious teachings, but especially setting forth with clearness and insight their religious thought, with pretty copious quotations. I believe such a book (or books), published at a very cheap price, would be widely read, and would do a work of vast good. But Mr. Harwood, Mr. Williams, and your Committee can judge of this quite as wisely as I. I believe I talked with you and Mr. Bowie about it when I returned from India."

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Christianity and Buddhism. By D. M. Strong. 2s. 6d. (Watts and Co.)

The Economic Foundations of Society. By Achille Loria. 3s. 6d. (Swan Sonnenschein.)

Through Boyhood to Manhood. By E. Richmond. 2s. 6d. (Longmans.)

The Beverages we Drink. By W. N. Edwards. 1s. (Ideal Publishing Union.)

The Case for Sunday Closing. 1s. (Ideal Publishing Union.)

Reminiscences of a Temperance Advocate. By Fred Atkin. 1s. (Ideal Publishing Union.)

The National Temperance Mirror. Vol. 18. 2s. (Ideal Publishing Union.)

United Temperance Gazette. Vol. 3. 2s. (Ideal Publishing Union.)

Faith in the Unbroken Apostolic Succession and Its Natural Consequences. By A. J. 1s. (Elliot Stock.)

The Story of the Nations: China. By R. K. Douglas. 5s. (Fisher Unwin.)

Nineteenth Century, Scribner's, Young Days, American Critics, Sunday Magazine, Good Words, Cornhill, Magazine of Art, Cassell's Magazine, Contemporary, Woman at Home, Abstinence, Bookman.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE YORKSHIRE UNITARIAN UNION.

SIR,—In last week's advertisement of the bazaar, to be held at the end of next month at Dewsbury, I observe that allusion is incidentally made, and I have no doubt in entire good faith, to "the diminished resources of the Yorkshire Union Committee." From the point of view of our friends at Dewsbury it is quite true: the resources available for assisting them—or should I rather say for keeping them in a state of dependence?—have not only diminished, but totally disappeared. I for one do not regret it either for their sake, or for the general welfare of our cause. The great hindrance to getting real interest taken in the work of the Union has hitherto been the utter want of visible success. As the advertisement states, "during the past forty years the Dewsbury congregation has been assisted with an annual grant of about £70," it has been often more, seldom less; but it is not the amount which is a cause of discouragement, but the fact that there has been no steady diminution of it. To judge (as outsiders must) by the amount of congregational contributions, there has been no steady progress; the record has been one of fluctuations: when things were at the best there seemed no prospect of independence, at the worst there was apprehension that the church would become entirely chargeable to the Union.

Now, Sir, I have neither the right nor the inclination to reproach our brethren at Dewsbury with their lack of success; and if I presumed to do so I should certainly not choose the most promising moment in their history when they are making a determined effort to lift themselves up into the ranks of the independent congregations. By so doing they will give more help to the Union than mere saving of the annual grant, they will help our contention that Unitarianism is not dying out, and encourage our supporters with the assurance that the cause for which we plead is not a forlorn hope.

But my immediate object in writing is to correct the statement about our "diminished resources," which would seem to imply that the effort at Dewsbury is only an enforced consequence of a general failure. Now, this is a matter easily tested, and I think instructive as bearing on the controversy of Unitarian decline in recent years. Of course our income has varied with circumstances, most of all by reason of the varying grants made by the British and Foreign Association according to our claims and needs; but I find the total income for last year was £406; that for twenty-five years ago, when Mr. Blazeby and the late Mr. George Buckton and Mr. Joseph Lupton were the energetic officials, amounted to £409; ten years before that it was under £300; ten years yet earlier under £200. I do not say that these figures are wholly satisfactory, but there are reasons, good as well as bad, to account for the want of progress; nor is it wholly to be regretted if the effect has been to brace Dewsbury to make a manly effort for independence.

The real change has been in the number of claims on the Union. Last year, with an income of £406, our Treasurer was £45 in debt; in 1873, with an income almost the same, the Treasurer had £74 in hand. The fact is, we are doing more work, and giving more help, and extending our interests to the whole county, whereas before they were confined to the West Riding.

I should not have troubled your readers with so much about our local concerns, but that, I believe, what applies to Yorkshire, is much what might be said for all Unitarian England. No, we are not dying out, though our progress is not marked. I, myself, am not stronger than I was a quarter of a century ago—I wish I were; but all the same I am not dying yet.

Leeds.

CHARLES HARGROVE.

THE LATE REV. ROBERT SPEARS.

SIR,—My affection for the man and intense admiration of the work he did in promoting the cause of Unitarian Christianity, as he conceived it, led me to open *THE INQUIRER* last week with eager interest to see what it would have to say of him and his labours. Your obituary, as perhaps might have been expected, all too briefly records some of the principal features of the work he engaged in, and, wholly unselfishly, set himself to accomplish. I have not much to complain of in the general scope of the article, except that it does not err on the side of being too warmly appreciative, but there are two sentences in it which, with your love of fair play and constant advocacy of the truth, I should, if you will permit me, like to offer a mild protest against. The first is as to the "sporadic movements which, in addition to his regular ministry," you say Mr. Spears "was generally busy in assisting." If this, in view of the new churches he opened, the fresh vigorous life he brought into others, and the marked success that attended nearly, if not all, the "movements" he led, does not sound something like very unwilling praise, then my perception of the force of language must be getting dull indeed.

The other sentence in your obituary to which I am forced to take exception, is as to Mr. Spears being ever "a fighter." If by this is meant that he loved opposition and rejoiced in obstruction, or that he willingly or knowingly, except on principles that were dear to him, caused dissension, I for one emphatically demur to it. I have again and again in conversation with him known what heartache it gave him to be forced to oppose colleagues whom he loved, but whose opinions and aims he felt at times compelled to dissent from. He never loved fighting for fighting's sake, for a more peace-loving, or kinder-hearted man never breathed; but where principle was concerned, or the foundations of his beloved faith were assailed, he put his whole Christian armour on, stood his ground and "having done all," with his back to the wall, as it were, "stood," in accordance with the apostle's injunction, and as firmly.

Every one knows that he clung tenaciously to what he called "historic Christianity," and that he was unable sufficiently to follow the new school of thought; it was too vague and shadowy, it seemed to him, and led to nothing practical; but differ as many of us might and

did on many points of Scriptural interpretation, the true leal-hearted and loving character of the man, his deep religiousness, his utter unselfishness, and unrelenting, unswerving efforts for the spread of Christian truth, as he saw it, won admiration and love from all who knew his devotion to the cause, and his own self-denying exertions to extend it.

I. M. WADE.

[Mr. Wade puts a meaning into our quotation "ever a fighter," as applied to Mr. Spears, which was very far from our intention. There was no "unwilling" praise in our memorial notice, and no sentence grudgingly or ungenerously written.

THE IRISH UNIVERSITY QUESTION.

SIR,—I see with regret the letter of your correspondent objecting to the three able articles by Mr. Street, which show so conclusively that Mr. Balfour's scheme is not one that will be likely to work well in Ireland. What is wanted is peace—the hushing of bitter sectarianism.

Is it possible that the endowment of two colleges, each practically based on sectarian principles, will have the effect of smoothing and healing those differences which the disestablishment of the Irish Church partially softened?

To call such a measure "Justice for Ireland," or for its Roman Catholics, is quite a misnomer. It would be an admission that it is the duty of Government to give special facilities to two sects because they are irate with one another; this can only be done to the prejudice of the rest of the nation. It is time that the nation awoke to the insinuating encroachments of such levelling-up measures: the one sect has its priests that like to creep into power, and control not only the Church, but the State; the other are very much on a par with them, for as honest John Milton said, "Presbyter is only Priest written large." It may be very well to sneer at Mr. Street for desiring statesmanship to be conducted on rigid principles, which are said to be alien to the instincts of the people; but the greatest need of the day is a sounder adherence, both in politics and religion, to sound principles of justice and real impartiality, instead of pandering to popular prejudices.

STEPHEN S. TAYLER.

[If Mr. Balfour's suggestion, as we understand it, could be carried out, the "Presbyterian" University, as Mr. Walmsley pointed out last week, would be not a sectarian, but an entirely undenominational institution.—ED. INQ.]

THE DIFFICULTIES OF CHARITY.

SIR,—Mr. J. J. Wright's article on "The Difficulties of Charity," in your issue of Feb. 25, is excellent, so far as it goes. But he breaks off just where the greatest difficulty of all commences. How is one to know whether a case is "deserving" or not? Here are some elementary rules which may be helpful to the charitably inclined.

1. Never give to a beggar in the street.
2. Never give to a beggar at the door.
3. Never give to any person who calls to ask for donations on behalf of some charitable purpose, without first ascertaining that full accounts of the receipts and ex-

penditure of the charity in question are kept and published. Do not be induced to give by the fact that the applicant has a begging book, containing the names of persons with whom you are acquainted.

4. Never give to a begging-letter writer without inquiry. Especially be careful in cases where the applicant has a letter of recommendation, signed by some clergyman or other minister. Letters containing pious or religious phrases should be at once committed to the waste-paper basket.

5. If there is a Charity Organisation Society where you reside, send every begging letter (and every case of which you have not full personal knowledge) to it for inquiry and report, before deciding to help. Only yesterday, I heard of two neighbours of mine, who each gave half-a-sovereign to a begging-letter writer, long known to the C.O.S. of this town as a rank impostor. The clergy and district visitors have seldom the time, or the means, for making proper inquiries, and their recommendations cannot be implicitly relied on.

6. Study the literature published by the Charity Organisation Society. What are known as C.O.S. Principles of Relief are not the opinions of mere doctrinaires, but are the outcome of long experience and patient study; and they have been framed with the sole object of securing the best interests of the poor, especially the strengthening and raising of character.

Brighton.

C. W. MELLOR.

JEREMY TAYLOR'S WORKS.

SIR,—In his very interesting article on one whom Emerson has called "the Shakespeare of Divines," Mr. Daplyn says:—"At Golden Grove, too, were written all of his famous works, except a few separate sermons." I shall not contest this verdict, for much depends upon what is meant by famous; but Mr. Daplyn's statement induced me to look into a work ascribed to Taylor, and published after his death, called "Contemplations of the State of Man in this Life, and in that which is to Come." My copy is the seventh edition, and the date is 1707. The circulation of the book at this time was evidently large, and it had been increased by the recommendation of a Dr. Woodward, the rector of Poplar, who made this somewhat curious proposal in the Preface of a funeral sermon preached by him:—

"I have great hope that the distribution of so suitable a book, as Bishop Taylor's 'Contemplations of the State of Man,' at the funeral of the deceased, will be of good use towards this blessed end. And I heartily embrace this occasion to say that the distributing of pious and edifying books at funerals is vastly preferable to the usual presents of *rings* and *gloves*, which have no tendency to the noble ends of purifying the heart and life, and of mortifying fleshly and worldly vanity; but do rather too often minister to the contrary; especially the plentiful distribution of *funeral wine*, by which some have been led into manifest *disorder*, not to say *disgrace*"—*sic*, probably disgrace is meant.

The book, thus commended, is very largely made up of some of the most revolting descriptions of eternal torments that I have ever read. And though not without marks of Taylor's picturesque and forcible style, it would hardly add to his reputation.

C. E. PIKE.

Newport, I.W.

THE INWARD LIFE.

From "*Hebrew Theism*," by F. W. Newman.
Postures of Devotion.

BETWEEN the body and the mind of man is a close sympathy;
But the mind is the natural ruler, the body is the servant,
Obeying and denoting the inward actions.
The postures of reverence, of desire, of hope are not arbitrary:
They are prompted by nature, and their absence would be unnatural.
So, too, when a man addresses God, if the heart be chastened,
The voice, the countenance, the whole body will duly sympathise;
And if solitude be granted, and no circumstances hinder,
Most natural is it for the worshipper to abase himself before God,
Whether by sinking on the knee or by momentary prostration,
Or by lowly sitting on the ground with face upturned;
Or otherwise, by reverential standing with hands uplifted.
He who waits meekly on his Lord, with collected mind,
Cannot use frivolous motions or careless demeanour;
And though wisdom forbids any painful postures,
Or whatever by its annoyance may distract from devotion,
Yet equally does it dissuade such luxury of ease
As may tend to slumber and to the lulling of the mind.
Strong and weak bodies have their several properties,
Nor may one herein become a law to another.
Yet each who is upright and seeks after God,
Learns easily in what postures he is most collected,
Least prone to wanderings or diversion of thought.
Those postures are to that man rightful and religious.
Let not one presume to dictate absolutely to another,
Yet let none treat these matters as small or unimportant.

There is a scrupulosity which makes some men unhappy
If from morning to evening they have not sunk upon the knee;
As though kneeling were prayer, or were essential to worship.
This is a weakness, and may be called a superstition:
Yet if a man have not yet learned to worship otherwise,
To him the loss is grave when life's hurry forbids to kneel;
And if he persevere in conscientiousness, his weakness will drop off.
More pernicious is the error of that overbold spirituality
Which, trusting to its inward power, disuses formalities altogether.
For though, in the flood-tide of some holy sentiment,
When God's glorious mercy has thrilled through veins and heart,
Worship and aspiration, whether one stand, walk or sit,
May seem natural as breath, in every free interval;
Yet none may expect such heavenly flames to abide

Without his own fostering and without thoughtful effort.

Nay, the more we are favoured by the instirings of God's Spirit,
The more anxiously must we cherish and invite that presence

By sacred meditation and by solemn seeking;

Lest we lose spiritual life by trusting to that which is attained.

By all means then, if possible, *live* in worship and in aspiration;

But in order that it may be possible, arouse yourself to effort,

Waiting on and seeking after the Unseen at set time and place;

Addressing Him by formal act and in solemn postures,

Not perhaps for many minutes, yet surely with collected earnestness;

Not subjecting your liberty to other men's command,

Yet wisely using the experience of others Until it be superseded by fuller experience of your own.

So shall forms help life, and become full of life,

And nature shall grow spiritual, and God's Spirit be our nature.

THE CHILDREN'S COLUMN.

IN the heart of the City of London lies Guildhall-square, shut in by great buildings from the busy streets, so that the roar of the traffic outside the sheltered spot is hushed, and tame pigeons fearlessly perch on ancient roofs and windows, and pick up the grain that is scattered for them on the ground. The great stone front of the Guildhall looks down upon the square: through its old porch you enter the building which is full of memories of scenes in English history. The stained-glass windows tell many old stories. Dick Whittington and his Cat, so familiar in our nursery days, are pictured on them, and the death of Wat Tyler, and various Kings granting charters at different times to the City of London, and a tournament on London-bridge, and many events, too, that have happened in later times. But of all the stories the Guildhall windows tell, I like the story of the great east window best.

During the Civil War in America, when no cotton could pass from the plantations through the southern ports to cross the ocean to England, our factories and cotton mills in Lancashire and Yorkshire were closed. Then great numbers of men, who earned their living in those mills, were thrown out of work, and their wives and little children were in keen distress and need. Was not this sad news for every one in England? Do you know what happened? A relief committee was formed in London and £500,000 was collected there and in other towns and sent up to the Committee to be distributed among the starving people till the war was over and the mills were opened again. And now for the window and its story. Some years afterwards these poor, grateful people in the cotton districts gathered together a great sum of money in penny subscriptions to place a window in the Guildhall as a memorial of their thankfulness for the sympathy and help shown to them in their trouble.

Here is another story which tells how the spirit of brotherhood and helpfulness

was extended, not only through our own little island, but across the wide ocean from America to Ireland. Some fifty years ago the potato crop in Ireland failed, and there was such a famine in the country that the starving peasants fed upon the nettles that grew by the roadside, and failing these, died in their miserable huts. Then far away in the United States of America, men, women, and even children, filled with pity, gathered together stores of food and clothing and grain, and sent a ship laden with these blessings to the famine-stricken land. And Great Britain will never forget this deed.

Now, think what a grand thing it would be if, in the future history of the world, such stories as these of helpfulness and of kindly deeds, done by one nation to another, could, by degrees, take the place of records of wars and all the horrors that follow after war—if nations could learn to settle quarrels by reason and argument instead of by fighting—for, after all, when a battle is won it only shows which of the contending armies is the stronger, not which nation is in the right.

Have you heard of the proposals made by the powerful Russian Emperor about this matter? He foresees the increasing misery that will be brought upon the world by the war-taxes which weigh more heavily on the people every year, and by nations increasing their huge armies and vying with each other to forge weapons which make battles more terrible than ever to contemplate. He has proposed certain ways in which these great evils may be lessened, and people in many towns, in various lands, are meeting together in reply to the Emperor's proposal, to declare that they, too, want to discourage the war spirit, and to help to spread peace on earth.

Now this is the children's column, and perhaps you think children have nothing to do with these matters. But remember, you will be men and women some day if you live, and are now building up the characters and forming the minds by which, in the days to come, you will help to make the world around you better or worse for your being in it. Do you not want to make earth more beautiful and home-like and what God means it to be? Even now you can begin. Some of you are members of Bands of Mercy and Bands of Hope, and you can help on the good work they are doing. All of you can try to prevent quarrels, and by ceasing from the unkind words and selfish deeds, which lead to quarrels, you will waken nothing but kind feelings and goodwill about you. Grow up brave and fearless; but resolve, too, that you will be tender, and pitiful, and helpful, and that you will try to spread abroad the spirit of brotherhood which teaches us that all the people in the world are alike the children of our loving Heavenly Father.

FRANCES E. COOKE.

OUR Report of the North and East Lancashire Unitarian Mission Annual Meeting at Padiham on Tuesday has miscarried, and must wait until next week.

ERRATA.—In Mr. Gordon's Provincial Letter last week, middle of second column, for "*necessity* of Unitarianism" read *message*, and end of last paragraph but one, for *sin* read *seat*.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	4	0
HALF-PAGE...	...	2	10
PER COLUMN ...	...	1	10
INCH IN COLUMN ...	...	0	3
BACK PAGE ...	...	5	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, MARCH 11, 1899.

RELIGIOUS INSTRUCTION.

THE question of the religious instruction of the children growing up in our homes and in our schools must be felt by all earnest minds to be of the very first importance. We may trust that the old fallacy about not biasing the minds of our children is at last completely exploded, and that we may not again have seriously to answer the plea that because we believe in freedom of thought and the progressive nature of religious truth, therefore we are to do nothing to help our children to a clear apprehension of that truth. Cruel wrong has too often been done in the past, where children have been left in the critical years of most impressionable growth, with vivid imagination and mind full of eager questions, without guidance from those who had the first right to touch in them the deepest springs of affection, and the inalienable duty to give a true guidance to their thought and aspiration.

The first teaching of religion or of indifference to religion must be in the home. It does not begin with instruction, but by the subtle influence of what is in the parents' hearts, or, if they unhappily are much separated from their children, in the hearts of those who are habitually closest to the little ones. Happiest are the children who grow up to know, without much talking about it, the meaning of reverence, and humble, joyful trust and the love of God, and the strength of passionate loyalty to righteousness and truth in those whose love makes their home and constantly enfolds their lives.

That religion takes the firmest hold which passes without words from father and mother to the child. And

yet there must also be instruction, even from the earliest years, or the little ones will make out the quaintest theology of their own, and afterwards very likely fall a prey to the misleading of some other earnest but perverse teaching. It is a wonderful appeal the little ones make, first that there shall be absolutely genuine religion in their home—no pretence, no shirking of the solemn reality of life—and then that there shall be clear, true thought and wise teaching. They are the great educators of their parents, at least of all parents who do not shut out of their hearts this most precious gift of God.

Thus the question arises in many homes, "How shall we best teach them? What shall we tell them about God?" And in the present day, when there has been so much movement of religious thought, there have been special difficulties, and many parents have sorrowfully turned away, because they had no clear convictions of their own. To any such, who may be still seeking for themselves the true foundation, and to all who desire help in teaching their children, we would commend the following letter, which has just been issued:—

RELIGIOUS INSTRUCTION FOR CHILDREN AND YOUNG PEOPLE.

Everyone recognises the necessity of careful instruction in the preparation of young people for a business or professional career, and the means for such instruction were never so abundant as now. It must surely be equally clear to thoughtful persons that young minds need intelligent and sympathetic guidance in the paths of duty, and help towards meeting the trials of life—not least the trials and perplexities connected with religious thought.

It is especially necessary, at the time in their life when they are most exposed to the dangers of scepticism on the one hand, and of undue ecclesiastical authority on the other, that they should be led into habits that will enrich their character and enable them both to keep a firm faith in goodness and in God, and to be able to give a reason for the faith that is in them.

Many have recognised all this, and the wish is often expressed by parents and teachers that some book or books might be published which they could use with confidence in trying thus to educate the noblest side of their children's nature. The purpose of this letter is to show how far this wish has already been provided for; and to indicate, among the many publications written on the subject, a few books which can be confidently recommended to parents who are willing to devote a little time to systematic religious teaching in the home circle.

However limited a parent's time and circumstances may be, it is still possible to do good and even invaluable work, by a wise and diligent use of one or more of the works named as appropriate to the child's age. Several books are also named for the personal study of young men and women.

If this letter should fall into the hands of anyone who would like special assistance in the choice of books from the list given on the other side, or referred to elsewhere, a request to any one of the un-

dersigned will receive careful and sympathetic attention.

BROOKE HERFORD, President of the British and Foreign Unitarian Association.

W. G. TAERANT, Chairman of the Book and Tract Committee.

ION PRITCHARD, Hon. Sec. of the Sunday School Association.

Essex Hall, Essex-street, Strand, London, W.C., Feb., 1899.

Then follows a classified list of books which, together with copies of this letter, may be had from the Book Room at Essex Hall. The books specified begin with three for quite young children, followed by others for older children, and, again, others for young men and women. Between the "Outline Lessons in Religion" and "God and the Soul," by the Rev. R. A. ARMSTRONG, we should have been inclined to add "Man's Knowledge of God," as an intermediate stage, and to "Life in Palestine when Jesus Lived," by the Rev. J. E. CARPENTER, we should certainly add for young people seriously taking up the study of the New Testament, his "First Three Gospels." But our chief purpose here is to urge upon all those who are interested in the welfare of our children and young people the very earnest consideration of this letter and the plea it makes. With the books indicated they can make a very good beginning, and in the fuller catalogues to be had from Essex Hall they will find how abundant is the store of really good and helpful religious literature.

THE KISS OF GOD.

BY JOHN WHITE CHADWICK.

WHEN the great leader's task was done,
He stood on Pisgah's height,
And saw, far off, the westering sun
Drop down into the night;

Saw, too, the land in which, alas!
He might not hope to dwell
Spread fairly out; and then—for so
Talmudic legends tell—

Jehovah touched him, and he slept;
And smooth the mountain sod
Was levelled o'er him, and 'twas writ,
"Died by the kiss of God."

The kiss of God! We talk of death
In many learned ways,—
We know so much,—which of them all
So simple in its praise

As this which from the oldest days
Has treasured been apart,
To comfort in this heel of time
The mourner's aching heart?

We walk our bright or desert road,
And, when we reach the end,
Bends over us with gentle face
The Universal Friend.

Upon our lips his own are laid:
We do not strive nor cry.
The kiss of God! Upon that kiss
It is not hard to die.

THE BEAUTY OF HOLINESS.

BY THE REV. JOSEPH MAY.

IN every community there is a cheap scepticism of virtue much above the common. "Be not righteous over-much," it says to its members, in the words of the despairing preacher of old. "Conform to existing standards. Be about as good as your neighbours. Let their judgments be your law, and be comfortable." This settles the question for most of us. In fact, we usually fail even to *see* anything much better than what is realised about us in characters of average men and women. "This is the way our fathers did." "All my neighbours do thus." How hard it is to improve custom, to follow the ideal, when it exposes you to the sneer or the laugh of those to whom all individuality is eccentricity, and who dread the stare of society more than the reproach of conscience!

Above all this we must rise. He who would attain a genuine virtue must look within, not without. No judgment realised in the social conscience can ever exhibit more than a certain moderate moral elevation; for it is an average of the convictions of many individual consciences, the majority of which are, relatively to each period, imperfectly improved. What society thinks and feels must always be more or less below what the aspiring individual soul will discern and admire. He only then will *rise* whose dependence is on himself and on the inspirations of God, and whose devotion is strictly to the ideal. The prime condition of moral progress, of a living virtue worthy the name, is, as I just said, that one should have come to see the *beauty* of holiness, to feel the charm of perfection in character, of purity of motive, taste, desire. So long as virtue is a *task*, we shall hardly improve; for he who performs a *task* is content when he has satisfied its narrowest exaction. We must be inspired by an ideal, enamoured of a vision; that, as an artist gives his days and nights not merely unwearyingly, but ecstatically, to bringing out some image of grace and loveliness, so it will be to us not only a gratification, but the absorbing delight of our lives to refine the growing image of God in our souls, to complete its outline, to perfect each feature, to round all into conformity with the absolute ideal which is more and more clearly revealing itself to our gaze.

What we ought to aim at, then, in ourselves and for our children, is, first of all, the vivifying of the love of excellence; the quickening of spiritual taste, so to speak; the awakening of spiritual desire. Let us, so far as possible, cease to present the virtues as instances of moral law, but rather offer them as ideals of moral beauty. Give a man an ideal, and he will sacrifice everything for it, and count the cost as nothing. Reveal the *beauty* of holiness, of character rounded into perfect symmetry; make youth feel about moral as they are apt nowadays to feel about physical development; make them in love not only with goodness, but with the ideal of perfectness in goodness, and you have done the essential thing. If that vision does not fade; if, as the world closes around the young spirit, he can keep his *ideal* undimmed, as the young knight of old watched his armour that not a stain should be found upon it; if, indeed, he can feel about virtue as those knights in their better period felt about the chosen principles to which they pledged themselves, and which

were thenceforth involved in their *honour*—that is, if he can feel chivalrously about it—then in a modern day we may hope to have our Galahads again!

But let me add an important remark. The prime condition of uncalculating, idealistic virtue obviously is that we should see in ourselves organisms *capable* of perfection. The soul must not be deemed an accident of the physique, but known as a vital principle endowed with its own life, its own powers, and pursuing a career for which the period of its connection with the physique (whatever that connection be) affords no adequate opportunity.

If we are to aim at an ideal, at perfection—things infinite in their nature—we must be constitutionally free from all limitation. Morality may exist, perhaps, as a regulative influence, as a principle of expediency, when a high conception of human nature has been abandoned. But there can be no idealistic virtue, there cannot be *holiness*, from the mere assumed defect of opportunity to complete a work which by its nature is of an infinite character; that is, which admits no conceivable limitations in the nature of its result.

Thus the idealistic longings of the human spirit confirm its self-consciousness as a spirit. The impulse to a perfect virtue, the impulse to holiness which has never been unfelt among the noblest of our race in developed and healthful periods, witnesses to our eternal quality, and makes a materialistic philosophy as unreasonable as it is demoralising.

And so also we see the congeniality of *religion* with a living virtue, if not its essentiality to it. Profoundly the spirit of man is helped by having before it a perfect ideal in God. Grant that one's defined conception of the divine character can be no more perfect than his own thought, still there is, beyond and above that, the impressive sense that, though the man cannot image it to himself, the absolute perfection *is there*. To the soul enamoured of virtue, dedicated to holiness, the *inconceivable* moral excellence of Deity is a fountain of inspiration from which it may ceaselessly draw. There it may continually refresh its ideals, renew its faith, revive its courage.

And, finally, what a precious support the faith, the living sense, that, in one's efforts after excellence, one has the unwavering, loving, waiting sympathy of the all-perfect Spirit! Nowhere is the soul more likely to be isolated than in its moral efforts. Into the struggles of character with itself the human confidant can seldom be admitted. Yet how often must aspiration and effort long for the sympathy of a friend! When conscience has placed you in opposition to the multitude, how much you may need the support of a friend! That is what God has been for many, many a tried, aspiring soul! That is what He is waiting, ever, to be to each one of us! And to the knowledge of God, to the discovery of the Infinite Friend, there is no door wider open than that of moral aspiration, the endeavour after holiness. He who unselfishly dedicates himself to virtue, whose ideal has become perfection, who has caught a gleam of the "beauty of holiness," has actually entered into sympathy with God, has fastened with joy upon the attributes of God, and to his willing spirit the revelation of God shall not be long denied.

PRAYER AND THE DIVINE PERSONALITY.

IN writing an article on "Prayer and the Reign of Law," published in THE INQUIRER a little over six months since, I felt that that subject was inseparably connected with the one which I am now to discuss. Just, indeed, as certain otherwise thoughtful men and women have either ceased to pray, or feel themselves greatly perplexed about prayer, because of their confused notion of "the Reign of Law," so either the very same doubters or the same deniers, or men and women of like notions, have either ceased to pray or have begun to feel as if prayer were in all ways questionable, because of what they take to be the kindred question of the Divine Personality. They have, perhaps, seen this great and solemn subject, or, rather, certain men's conceptions of it, most mercilessly ridiculed, or they have themselves so wholly misconceived the subject, in all its bearings, as to be tossed about by uncertainty, their higher instincts pointing in one way, while what they call their impressions point in another. Feeling, as is inevitable, that they cannot pray to a "stream of tendency," or to an "infinite moral ideal," or to a "blind force," seeking, all unknowingly to itself, some point at which it can "well up" in self-consciousness, and having been assured by some dogmatic, and, therefore, self-contradictory, agnostic that God "cannot be a person," they have tried to settle themselves in the conclusion that prayer is meaningless and useless, both for themselves and other people. If, indeed, their premises were sound, their conclusion would not be amiss; for, to me at any rate, it seems certain that men and women cannot pray to an abstraction, or to an ideal, or to a "blind force," or to any other verbal or "ideal substitute for God," and that, if there be not a most real response on the part of the Eternal and Infinite source and centre of all things, to our highest conceptions of personality, as distinct from *impersonality*, then prayer cannot live, but must die of asphyxia or of sheer inanity.

No one, however, who has given the least thoughtful attention to the subject can fail to see that it is largely a question of the meaning of terms, especially of the terms that are central and vital. What, then, do we mean when we talk or write of the "Divine Personality"? That we do not thus mean to say that God is a person in the original Latin sense of a *persona*, a mask, or character, like the *personæ dramatis* with which we are all more or less familiar, may be taken for granted, though we cannot help remembering that that derivative sense of the word has played a memorable part in the great historic discussions concerning the "persons" in the Godhead, from Nicene days to the memorable "Trinitarian controversy" in our own land at the end of the seventeenth century, and onwards to the present time. It is a most intricate question; but I venture, in all humility, to affirm that to take the "Divine Personality," as it occurs in the question of the Trinity versus the Unity, in the sense of a *persona dramatis*, is still the easiest and most manageable sense that can be given to it in such a connection, even though, in that case, it logically and inevitably leads not merely to a threefold but to a three-hundred-fold or a three-thousandfold, or, better

still, to an indefinitely manifold manifestation or mode of the Eternal and Infinite God.

But, dropping that impossible or inadmissible sense of the Divine Personality, we may go on to say that God cannot be a person in the sense of a limited individuality or in the contracted sense in which men, women, and children are persons as distinguished from things; and, in fact, it is certain that many of those who deny what they call the "personality of God" confine their denial to the purely humanised conception of it, thus indicated and discarded. But the more one looks at the essence of personality, the more one sees that limitation is no part of it, but only one of its accidents as found in our own personality and in that of our fellows. The essence of personality, surely, is the union of intelligence, will, and character; and, so far from there being any special difficulty, either for prayer or anything else, in our thus being led to conceive of God as the Infinite Intelligence, the boundless Power, and the perfect Righteousness centred in one unspeakable Unity, it is the only way in which we can think of Him, if He is to be a living reality to us as intellectual, volitional, and moral beings. Contemplating the Divine so, we see at once that, in that sweeping twofold division of the boundless whole of entities into *persons* and *things* which is inevitable, God cannot be a *thing* but must be a *person* in the essential sense of the word. Not that we can afford to forget that, as Herbert Spencer has reminded us, the real question may be not as to the "Divine Personality or something less," but as to "the Divine Personality or something more." No; the "something more" must be allowed for if it comes to trying to say all about it, which no wise man ever ventures to do; and, meanwhile, we must be content to know, or to believe, that, whatever the unfathomable God may be in Himself, He yet assuredly does reveal Himself to us as the boundless Intelligence, the sovereign Will, and the perfect Righteousness, inhering and cohering in the One, and, therefore, as the Transcendent Personality in direct contact and communion with our several and collective finite personalities.

If, then, we may be permitted, or must be compelled to think of God so, and if it be part of our personal experience so to realise God to our personal selves, then it follows that prayer, in the sense of direct intercourse and communion between God and our souls, so far from being a difficulty, is at once in perfect harmony with pure instinct, sure conviction, and ever-growing aspiration. "Our Father which art in Heaven" is thus still, with renewed meaning and fresh inspiration, just the spontaneous language of the human soul when it is true to itself and has not been spoiled by half-knowledge, by semi-philosophy, by flippant criticism, or by sheer materialism. The alternative to such a conclusion is a dead God, which, in a world of boundless life like ours, is an unthinkable absurdity; or a blind God, which, in presence of endless intelligences, is a mockery; or a God who is mere fate, which, in a world of free spirits, is worse than a "twice-dead paganism," plucked up by the roots; or an unmoral "somewhat," which, for essentially moral beings like ourselves, is a hopeless and helpless non-entity; and that all such alternatives are quite out of the question goes without

saying. From all such impossible issues, we turn away and find our rest in the thought of God as the supreme Reality behind all semblances, as the eternal ground and cause of all phenomena, as the centre, source, and end of all our best ideals, and as the Father of our spirits who dwells in us and we in Him; and Prayer, in such a case, is as easy and natural, as spontaneous and simple as the daily contact of the material side of us with our material environment, or as the fellowship of the moral and spiritual side of us with the moral and spiritual universe, or as the communion, spoken or unspoken, of father and child.

If, then, we wish to be thoughtful and philosophical, devout and prayerful, at one and the same time, this great and solemn question of the Divine Personality cannot hinder us but ought to help us, if we will dare to face it, not to look at it only but to look *into* it as well. While, indeed, "a little knowledge is a dangerous thing," in the sense originally intended, there is an equally sure sense in which a little thought, especially on these deeper questions of God and the soul, is a very "dangerous thing" indeed, it is yet equally certain that, just as great and full knowledge removes the difficulties of the knowledge that is small and incomplete, so bold and strenuous thought, on these high themes, clears away the doubts that come of the thought that is rash and incomplete. In ninety-nine cases out of every hundred, it will be found that the men and women who tell us they cannot pray to God, because "God cannot be a person" and so must be a dead thing, are bewildered not by the fact but by utter misconceptions and sheer misrepresentations of the fact. Let such darkened and troubled souls resolutely grip the fact itself, and then they too, like many of ourselves, will find that that which delivers them from bad philosophy and still worse theology is also the angel of mercy to save them from the prayerlessness in which neither true religion nor true philosophy nor true theology can live, and to lift them into that higher sphere in which the fullest knowledge attainable, the best thought possible, and the most fervent prayer of the deepest souls, so far from being alien to each other, are true yoke-fellows, or glad and willing helpers of each other's peace and strength and joy.

WILLIAM MELLOR.

FAITHFUL PIETY.

MRS. JONES (the name will serve as well as any other to hide the personality of her to whom these lines refer) was an elderly Welsh lady, hailing from Cardiganshire, with practically no English at her command beyond that small vocabulary which was necessary to carry on her daily duties. She had a milk walk in one of the districts of the metropolis, and on Sundays was a regular attendant on the ministrations of the Rev. Thomas Belsham. To most of her fellow-worshippers she was a great puzzle; they could not make out what possible benefit she could derive from the services. To one of these, who somewhat impertinently put the question to her, she could only reply that she did not exactly know, but she felt that her Sunday home was just there—just there where she felt happy, and where she knew

all was right when Mr. Belsham was in the pulpit.

I have often thought of this dear old faithful dame. She had her strong convictions, and was true to them in the best way she knew how. She might, of course, have attended the services at the Calvinistic Methodist Chapel, then at Wilderness-row, now in Jewin-crescent; and she might have heard John Elias, the mightiest Welsh preacher of his day, as he was threatening the terrors of the law and describing the pyrotechnics of the world to come, to a crowded audience of trembling sinners from her own native land; but these oratorical displays would not have affected her, except, it may be, to rouse in her a feeling of disgust, or to drive her into the arms of a blatant helpless infidelity like that of Richard Carlile. They would certainly not have helped her to the possession of that spiritual peace which is so desirable and necessary to one in her position, who has to withstand much storm and stress in her everyday life.

So rather than join her Welsh brothers and sisters under such conditions, she found it conduced more to her comfort to go to Essex-street Chapel, without any English, and thither she went Sunday after Sunday, with a persistent regularity which might have put some others to shame, and which doubtless somewhat surprised, although it must have pleased, the good old pastor himself; in all weathers, hot or cold, wet or dry, Mary Jones was always found punctually in her place. And why not? She might not have understood the preacher's grandiose Johnsonese, which no one, by the way, will condescend to read to-day, but which then tickled the ear and pleased the fancy, and, there is no reason to doubt, helped the devotions of the rest of the audience; but we have reason to be deeply thankful that the avenues of the spirit are not confined to the approaches of oratorical eloquence alone. This is well known to all Quaker communities. In many and various ways have mankind, with heaving heart and groping hands, been led to touch God's right hand in the darkness, and been lifted up and strengthened.

Worship is not necessarily nor chiefly an experience of the reason and intellect. The old lady went to Essex-street because she found she could worship there. She went with her warm Welsh heart, and found herself there in touch with the Infinite and Eternal, feeling within her the throbbings of the mighty powers of another world. When the organ poured forth its music, which was neither English nor Welsh, she found sweet memories flowing in upon her, and felt, as did Robert Collyer in Athanase Coquerel's French Church in Paris, that she was in touch with kindred souls far away. She was present in the body in Essex-street, but in spirit she was in a sense wandering: lesson and hymn, prayer and sermon, though they might not touch her understanding, put her into immediate telephonic connection with her brother and sister worshippers in her far-off native land. Time and space form no obstacle where love is at work. Past, present and future are sometimes blended into one in the soul's experience. She would remember, may be, how as a child she went with her father and mother and the rest of the family and worshipped at Llwyrhydown, the

venerable David Davis, of Castle Howell, conducting the service in a language which is now more sacred to her than ever; and, perhaps, she would recall that oft-repeated discourse of his on the Prodigal Son, so much talked of by every one that heard it, and never preached but it left the congregation overwhelmed with feeling and shedding tears of purest joy; or, perhaps, again, she would recall some particular visit to the new chapel at Pantdefaid, attracted thither by the growing reputation of the then young preacher, the Rev. John James, who by his fiery eloquence could rouse an audience to the highest pitch of enthusiasm. There was in her case no lack of spiritual resources. The candle of the Lord which had been lit in her bosom as a girl in her native Wales—like that votive lamp which is sometimes met with in wayside Catholic chapels on the Continent, kindled by the piety of one generation and never suffered to go out by that of another—she kept burning by her own personal piety. And many a time and oft, amid the toils and troubles incident to such a life as hers, she had been enabled to pierce the gloom and catch a glimpse of the Eternal purpose; and when the last dark days were closing around her, she would doubtless still find its gentle rays falling upon each succeeding step, and pass on feeling the Everlasting Arms beneath her.

R. J. JONES.

WE strongly advise every minister and secretary of a congregation contemplating the adoption of the Marriage Act of 1898, to procure and carefully study the Rules and Regulations for the guidance of Authorised Persons and Trustees or Governing Bodies adopting the Act, issued by the Registrar-General, with the approval of the Local Government Board. A copy may be had through any bookseller for 2½d., from Messrs. Eyre and Spottiswoode. For ourselves we should look more than once before we leapt into the meshes of these Rules and Regulations, and undertook the burdensome task they impose on the Authorised Person. Fines not exceeding £50, and imprisonment, with or without hard labour, for a term not exceeding two years is what the Authorised Person is liable to, who fails duly to carry out the provisions of the Act and to observe the elaborate regulations now imposed. There is no doubt as to the thoroughness of the regulations. They fill twenty-six good sized pages, and direct, among many other things, that "the ink used in making certified copies should be of a good black colour, and of permanent quality," and that "the writing should be distinct and bold, and without flourishes."

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled —"JAMES EPPS and Co. Ltd., Homoeopathic Chemists, London."

MANCHESTER DISTRICT ASSOCIATION.

THE annual meeting of the Manchester District Association of Presbyterian and Unitarian Churches was held on Monday evening, March 6, in the Memorial Hall, Albert-square, the President, Mr. G. H. Leigh, in the chair.

The TREASURER's statement showed in the general account a balance of £36 17s. 11d. in hand, congregational collections having amounted to £75 15s. 7d., and subscriptions to £109 19s. In the Forward Movement account, congregational contributions amounted to £105, and subscriptions to £275 4s. The account was balanced by a transfer of £9 11s. 1d. from the general account.

The eighth annual report of the Governing Body stated that the heavy and anxious character of the work during 1898 might be gathered from the fact that the Committee held altogether forty-six meetings. A great deal of important and tedious investigation had had to be made, and yet the work was so slow that at present they had but little to show for their labour. It seemed, at first sight, an easy matter to erect buildings when the needful money was in hand, but the difficulties and responsibilities were surprisingly great when the labour was commenced. It had necessitated sixteen meetings of the Buildings and Sites Committee, and many journeys of inspection by individual members of the Committee, to secure suitable sites at Urmston and Bradford, and settle upon plans of building which were calculated to suit the case. It had been no simple task to arrange the current work of the Forward Movement churches, and to fill up the vacancies caused by the resignations of the Revs. D. Agate and W. H. Burgess. It was felt that these positions must be occupied by men peculiarly qualified to fill them, and hence the greatest care and judgment had to be exercised. The Rev. W. E. Atack had been at Bradford now nearly a year, and they were pleased to record the highly satisfactory way in which the work there was developing under his guidance and influence. The Rev. W. H. Burgess had left the district, taking with him many proofs of the high regard and esteem in which he was held, and was now settled at Accrington, while his work at Chorlton-cum-Hardy had been taken up by the Rev. J. Ruddle. The Rev. Priestley Prime, of Torquay, had been appointed as missionary for Heaton Moor and Urmston, and would commence his duties early in April next. At Chorlton the members on the register numbered sixty-eight. The church finances were in a healthy condition, and in connection with the provision of a church and school building, for the completion of which it was hoped to raise about £2,300, it was expected that building operations would be commenced within the next month or so. At Heaton Moor, though the number of members showed a slight decrease, attendances and offertories showed marked signs of improvement. At Urmston a slight falling off in the membership had to be reported, but the offertories showed a slight increase over last year. There was a small increase of membership at Bradford, the Sunday-school was growing rapidly, and other agencies in connection with the church had been carried on with success. Notice of the work at Blackley, Dob lane, Hale, Middleton, Moss Side, Oldham, Oldham-road, Pendleton, and Swinton was also added. In conclusion, the report stated that the Governing Body of the Association regarded with feelings of satisfaction and pleasure the arduous labours of the past year, and the encouraging life and activity manifested in the churches. The business undertaken by the Association had in many ways been very difficult, but the large attendances at the meetings of the Governing Body and its various committees, coupled with the earnestness and harmony of the proceedings, had enabled all to co-operate cheerfully together. The Postal Mission report was

appended, showing that the work had been carried on with as much vigour as heretofore.

The CHAIRMAN, in moving the adoption of the report, said all who were interested in the work of the Association were also deeply concerned with the welfare of the older churches in connection with it. He felt particular pleasure in being able to testify that the congregations appeared to him to be in a very healthy, satisfactory, and hopeful condition. He thought they had every reason to look forward to a period of extended zeal and usefulness in connection with those various congregations. In the report would be found an interesting record with regard to the Forward Movement, and he thought they might well feel satisfied if they looked at the work done by the Forward Movement churches. They were all placed in great and growing centres of population, and there was a large and increasing sphere of usefulness for each and all of them. He was sure the Association was doing a very valuable work, and he looked forward with very great interest and encouragement to what was still to come in the future.

Mr. W. C. MILNES seconded the motion, which was adopted.

The CHAIRMAN moved, and the Rev. DENDY AGATE seconded, the following resolution, which was carried unanimously :—

That this annual meeting of the Manchester District Association of Presbyterian and Unitarian Churches, gratefully remembering the generous help given to the grand bazaar by the London stall, and sympathising heartily with the objects of the similar effort which the London District Unitarian Society has undertaken, recommends the Governing Body to offer a Manchester District stall to the London bazaar, and to undertake the arrangements required for its efficient organisation.

The Rev. G. KNIGHT moved :—

That the Manchester District Association of Presbyterian and Unitarian Churches, in annual meeting assembled, hereby records its deep and cordial sympathy with the beneficent intention of the Tsar's invitation of the representatives of the civilised nations to consult as to practical measures for the reduction of armaments and the securing of peace and goodwill among men. It gratefully thanks Her Majesty's Government for its prompt consent to join the Conference, and humbly requests Lord Salisbury to instruct the representatives of Great Britain and Ireland to use the influence of this great nation in obtaining a successful issue to the deliberations of the Conference.

He said he had looked at the Rescript all round and at some of its most obvious bearings, as, for instance, what would be the effect of war between two such great nations as Britain and France—what would be the loss of life, of property, of trade, of friendly feeling, and of kindness; what would be the results of the great armaments that were being increased from time to time; how much longer were the people to be able to endure the exactions that the support of those armaments necessitated. Then he felt what a check a great war would be to the process of civilisation, of understanding each other, and of coming into closer touch with each other, if the nations of Europe should ever come to fight. The need of the nations was peace, and it would be a great boon to some of those nations if they could disarm at once, seeing also that an easier and more excellent way of settling international disputes was now apparent, and should be at once adopted. No people should be more ready to give a welcome

to the Rescript of the Tsar than the representatives and members of the Free Churches, whose religion made for peace.

The Rev. P. M. HIGGINSON seconded the resolution. A suggestion made from the body of the hall that a rider should be added to the resolution calling for the intervention of the Tsar in favour of constitutional liberty in Finland was not accepted by the Chairman, no notice of it having been given.

The resolution was put to the meeting and passed unanimously.

The Rev. C. J. STREET, of Bolton, next delivered an address. He said that when he thought of the Forward Movement in the Manchester district he thanked God and took courage. He could not forget the happy time he had spent in the district. Six years ago that night he stood on that platform at the request of the Committee to speak on the subject of Missionary work, and he urged a Forward Movement scheme, with the raising of £400 a year for three years with which to maintain the work; churches were to be started in the suburbs, and a missionary appointed to start them and carry them on. The scheme was received with great favour. The Governing Body accepted its main principles, and the first attempt was made at Heaton Moor. A most suitable missionary was found in the Rev. D. Agate. In the following year Bradford and Urmston were started, and then the increased demands of the work were met by the appointment of the Rev. W. H. Burgess, as assistant missionary, for Mr. Agate took special oversight of Chorlton, which placed itself in the hands of the Association. At the end of three years the Forward Movement subscriptions were renewed for another three years. Then there was the bazaar which realised nearly £10,000. Each of the Forward Movement churches was flourishing, and would have a building of its own very soon. Many of the older churches had also been strengthened and materially helped. There had been difficulties, of course, and perhaps some disappointments; but the Forward Movement had been justified by the events. Now, he asked, where do we stand? Are we to rest on our oars? Is it time to stop? The subscription list must be again renewed; new work must be undertaken; the present century ought not to close before another church is started. Where? It would not be difficult to determine that. It would be wrong not to ask the subscribers to continue their subscriptions for another three years, and to assure them that we are prepared to engage in other new work. It would be a good thing to have once again a district missionary to go round and stir up old causes as well as new ones. A three months' mission would be an admirable thing for renewing the life of the district churches, commencing, say, next October; and he thought that the right sort of man could be found without much difficulty.

The Rev. W. E. ATTACK followed, and described the work in which he was engaged at Bradford, how the church there was the means of taking brightness into the people's homes, and removing them out of temptation by its uplifting influence, both social and educational. There was a steady growth and development which was encouraging; and he had full reason for hoping that when the building was erected their numbers would so increase that the folk themselves would be

able to defray the purely local expenses of the place, poor though the district is.

The Rev. JAMES RUDDLE, the newly-appointed minister at Chorlton, also spoke, and thought it would be a good thing for rousing enthusiasm if it were possible to induce some of their laymen who had really been benefited and converted by their Unitarian Gospel, to come on the platform and relate their experiences. It would really be interesting and refreshing to listen to men who were living illustrations of what we are seeking to do in our churches.

The proceedings of the evening were enlivened with music ably rendered by the choir of the Longsight Free Christian Church, under the conductorship of Mr. Oliver Heys.

After the usual votes of thanks, the Rev. CHARLES ROPEE pronounced the benediction, and the meeting terminated.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

OF the necessity for raising money there is no end, even in connection with churches. I believe there were a few short-sighted Unitarians in this district who thought that the great effort made to raise £10,000 at our Bazaar, held eighteen months ago, was to be followed by a long period of quiescence, during which no special calls would be made upon them by the churches for pecuniary help. Such an expectation was, of course, unreasonable; its realisation would have been a calamity. £10,000 seems a large sum of money to raise all at once for the work of one district; but £20,000 would not enable us to do all the work that is waiting to be done. When by strenuous effort that work is accomplished, it is to be hoped, for the sake of the Gospel we profess, that as much more will present itself to us as being equally urgent, lest we grow self-satisfied and turn to rust. I referred to this in one of my previous letters, in which I announced that certain local bazaars had been held, and that they were attended with success. It is astonishing how restlessness of the right sort is invariably accompanied by resource. Often those who are ill-informed might be excused for thinking that certain of our struggling congregations had exhausted themselves in some recent great effort; but after a short period of quiet working—not real rest—they surprise us by the announcement of another extension, or of a scheme of decoration, the expenses of which they intend to meet by means of a subscription list or a bazaar, or both. In this way our friends at Dob-lane raised £300 a fortnight or so ago, for the purpose of defraying the cost of some very necessary alterations to their buildings. They are not rich people; but they faced their task right cheerfully, and some outside friends were glad of the opportunity of helping them.

Last Saturday I took part in an interesting service at Middleton, when the Rev. C. J. Street was the preacher. It was the occasion of the formal opening of a new organ, built by Brindley and Foster, of Sheffield; which, together with a beautifully carved oak case, cost £600. And the marvel is, it is paid for. As a whole, the Middleton congregation is a poor one; but fortunately it does contain one or two

rich and generously disposed folk, who rightly think that religious worship is a thing well worth spending money about; and so big sums and little sums together, plus a donation from the District Association, have been sufficient to cover the cost of what is a remarkably sweet-toned and beautiful instrument.

At Gorton also, building operations have been begun in real earnest. For years past it has been felt by all concerned that the school building was wretchedly inadequate. How all the work has been carried on within its walls so successfully is a marvel. Well, this new school building is to face the main road, alongside the handsome church, and is to be in its own way quite an imposing structure. It is to cost about £5,000; but what with a considerable legacy from the late Alderman Clay, and very generous donations from living friends, and proceeds from bazaars and garden parties, and I know not what, the whole amount is in hand, so that the school will be opened free of debt.

And I have not got half-way through my list yet! I have already previously announced that Swinton has raised £300 to cover its annual chief-rent charge; but it isn't satisfied. It has given notice of a bazaar which is to be held shortly, to raise funds for the carrying out of a scheme which it is convinced will be for the healthier life and more permanent stability of the Church; and as it is most generously encouraged in its undertaking by its richer neighbours at Monton, who can of themselves make any effort of this character a success, there is no manner of doubt as to what the result will be. They will, of course, get the £400 [required].

Longsight is also having a bazaar this present month—*vide* advertisement in THE INQUIRER. It is anxious to raise the sum of £250 for the decoration and repair of its buildings. What is there more depressing in religious worship than a dirty church, or in a Sunday-school than ugly walls? At any rate, such blemishes are not going to be allowed to exist at Longsight. It is a struggling congregation, which does not find it easy to make both ends meet; but this money must be raised by hook or by crook, and I think that Manchester Unitarians will so support this effort that it will come out all right. Chorlton-cum-Hardy is holding a sale of work in April, with a view to augmenting the fund already in hand for the building of its church. It does not believe there is any economy in half-doing a thing. It has nearly £2,000 in hand, and it wants about £200 more; then it can proceed with the erection of a suitable little school-church, on an eligible site already secured, and thus meet a much felt want in that neighbourhood.

Although I may feel some diffidence in speaking of my own church, I cannot very well omit to mention what is being done at Moss-side. It is just seven years ago since our school building was formally opened, and since then it has been used as both school and church. About six weeks ago I began to canvass my richer members as to what they were prepared to do in order to meet the increasingly full needs of a separate church building. We have already an adjoining plot of ground which we paid for out and out eight years ago. One member promised £4,000 (I exceedingly regret that he died suddenly a fortnight

ago, though his gift is assured to us by his will), and the rest of the congregation have determined themselves to raise another £2,000, of which nearly £1,800 is already promised. The plans are in hand, building operations will soon be commenced, and we hope to have our new church opened, quite free from debt, in the autumn of 1900.

Who can say that Manchester Unitarians are asleep or inert? or that they are taking things easy after their great and united effort in 1897? True, I find from the returns sent in by the churches that there is only a very slight increase to record in their aggregate membership; but there must be life and earnestness where work like this is accomplished. Besides, my enumeration is by no means complete. Altrincham has recently bought a plot of ground on which is to be erected a minister's house; the whole scheme is to cost at least £2,000, and that sum will be raised within the church.

Then, again, it is no secret that the friends at Strangeways have long been dissatisfied with the extremely unfavourable position of their church. It is now in the midst of a Jewish colony, and what members it has come from a considerable distance to attend the services. The building to-day is in the wrong place, and everybody knows it; and I understand that the present state of affairs is so unsatisfactory that it cannot be long before a decision must be come to as to whether the congregational life shall be allowed to dwindle away in the present building, or whether they shall boldly follow the population and erect a new church in the direction of Higher Broughton or Cheetham Hill. No doubt, when the step is decided upon, the staunch old friends of Strangeways, men and women, who, in times past were inspired by Dr. Herford's ministry, will generously contribute to the cost of the undertaking, as those who put a high value upon their Unitarianism and its adequate representation.

These are all efforts entirely apart from what we call the Forward Movement; and they surely indicate a measure of vitality which will be gratifying to our Unitarian brethren throughout the country. I may seem to have laid undue stress upon the mere pecuniary aspect of affairs; but, after all, I claim that that is only the manifestation of the deep, unseen realities of spiritual life which cannot be measured or expressed in adequate language.

On the 14th inst. there is to be held in Cross-street Chapel an evening Devotional Service, in which all our churches are to join. The Association is extremely anxious to foster the devotional spirit of its constituent churches, and this united service is hoped to meet a felt and expressed need. The Rev. George Knight, president of the Association, is to conduct the devotional part of the service, while addresses are to be delivered by the Revs. Charles Well-beloved and E. P. Barrow.

The Rev. S. H. Street, of our Renshaw-street Domestic Mission, has made an interesting departure from the ordinary routine of mission work, by opening a coffee tavern in the neighbourhood, with a view to providing counter attractions to the public-house. The initial expenses of furnishing, &c., have been met, and a guarantee fund against possible loss during the first year has been provided by a

number of generous friends of the mission, and thus far its success has exceeded all expectations. It is a most interesting experiment, and with your permission I shall be pleased to send you a special letter fully describing it at an early date.

CHARLES ROPER.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Belfast: York-street.—This congregation has lost two valued members within the short space of eight days. Mr. William Gregg was one of the most regular attendants at the Sunday services, and held a seat on the Church Committee, where his refined and wise judgment made itself felt. He was not only greatly respected, but loved by all who knew him. Unassuming in his manner, dignified in his bearing, and genial in his disposition, he had the heart of a child, and was unconventional and unsophisticated. He led a pure and blameless life, and was attentive to his business in which he took great pride, and was known to be a master hand at his craft. He was an omnivorous reader. Nothing of interest to our churches escaped him. John Gault was a great sufferer for many years from chronic asthma, and was unable to attend his church often, but he greatly appreciated the privilege, and also the private ministrations in his sick room. Both of these were suddenly cut down by pneumonia. At their funerals, which were conducted by the Rev. A. Ashworth, a large number of friends testified to the respect in which they were held.

Blackley.—A very successful jumble sale, promoted by the Ladies' Sewing Society, was held on Saturday last. The sale realised over £15, and the amount was handed to the treasurer of the New School Fund.

Blackpool.—On Sunday week the Rev. William Binns gave a lecture on "Emerson," of whom he spoke as "the finest genius produced by the American people, in freshness, freedom, and the straightforward course in which he walked in communion with the Universal Soul." The lecture is well reported in the *Blackpool Times* of March 4.

Dundee.—At the morning service on Sunday last the Rev. H. Williamson, preaching from the words, "His Lord said unto him, well done, thou good and faithful servant," gave an estimate of the life and character of the late Rev. Robert Spears. He paid a high tribute to his character as a man and as a minister of Christ, and to the wonderful power which is displayed all through his life's work. He said that in the death of Mr. Spears he had lost a true friend, one who was ever ready to offer sympathy and counsel and help when it was needed. He reminded the congregation that it was Mr. Spears, while he was secretary of the B. and F.U.A., who preached at the opening of the church in which it was now assembled, and that since then not a Sunday had passed without regular services being given. In the evening Mr. Williamson gave a lecture on the "Holy Land," being the second of a course to be given in the church under the auspices of the McQuaker trustees for the purpose of drawing the attention of strangers and those who, perhaps, seldom go to any church, but who might be led to attach themselves to a really "Free Church," such as ours is. These lectures are illustrated by magic lantern views, and the attendance has been such as to crowd the church in every part.

Dunmurry.—Preaching on Sunday from Matt. xxv. 23, the Rev. J. A. Kelly made special and appreciative reference to the life and work of the late Mr. Spears. He referred to the high regard in which he was held by so many, but he believed by none more highly than by those connected with the Ulster Unitarian Christian Association, the Committee of which, at their meeting last week, had a letter of condolence forwarded to Mrs. Spears.

Framlingham.—One of the most hopeful signs in connection with Unitarianism in Framlingham is the number of young people, who, under the care of Mr. C. P. Dowling, are taking an active part. Death has removed one of them. Ella (age thirteen), eldest daughter of Mr. Dowling, and a girl of much promise, passed to the higher life on Friday, Feb. 24. The funeral took place on the following Tuesday. The service from the Rev. J. P. Hopps' books was read by the Rev. A. Amey, and was followed by a short touching address from Mr. Dowling. Bedford was represented by Miss E. M. Smith.

Heaton Moor.—The annual congregational *soirée* took place in the Reform Hall, on Monday, Feb. 27, when about 120 friends were present. Mr. Ashworth, the chairman of the congregation, was in the chair, and expressed great pleasure on behalf of the congregation and himself at the presence of the Rev. Priestley Prime, their minister-elect, who was over on a visit. They hoped soon to welcome him as their resident minister. Brief addresses were given by the Revs. W. E. Atack (minister-in-charge, *pro tem.*), B. C. Constable, and Priestley Prime. The musical programme was then given, and much appreciated. There was a distinctly hopeful tone throughout the whole proceedings, which should augur well for the future. Mr. Prime will take up his duties here on April 16 next.

Idle.—The congregation at Highfield-road have to mourn the loss through death of an old and faithful member, connected with the chapel since its opening. Mrs. Mary Ann Garnett was seventy-two years of age, and was actively at work to within two days of her death. The funeral, which took place at the Parish churchyard, was conducted by the Rev. W. H. Eastlake. It was attended by a large number of friends and temperance workers, the whole family of the deceased being teetotallers. On Sunday evening Mr. Eastlake preached a funeral sermon.

Kilmalcolm, Scotland.—A lecture was delivered by the Rev. A. C. Henderson, of Paisley, on March 2, on "The Worlds around us; their habitability and testimony to the existence of God." The lecturer took his audience on an imaginary tour amongst the various bodies of the solar system, beginning with the Sun and ending with Neptune. The lecture was profusely illustrated by large coloured diagrams and limelight views, and was much appreciated by a large audience.

Lewisham.—In response to many inquiries, it is proposed to form a cycling club in connection with this church, thereby continuing during the summer months the weekly reunions in a seasonable and agreeable way, which the literary and scientific society encourage during the winter. The club will ask for support from members of the congregation and their friends who are interested in cycling, and will arrange a series of trips to the many picturesque and interesting places in our vicinity. A meeting will be called at an early date to arrange the necessary details and to appoint officers; but in the meantime those who are wishful to join will much oblige by sending their names to the temporary hon. secretary, Mr. Edward McKenzie, 10, Rushey-green, Catford, S.E.

Liscard.—The Rev. J. M. Lloyd Thomas is delivering a course of Sunday evening lectures dealing with the present crisis in the Church of England and sacerdotalism in religion. At the first lecture last Sunday evening there was an attendance of 140. The new church buildings are making capital progress, the roof being already tiled.

London: Hampstead (Appointment).—At the annual meeting of the Rosslyn-hill congregation on Wednesday evening last the appointment of the Rev. Edgar Daplyn as assistant minister to Dr. Herford was cordially approved. Mr. Daplyn will preach at Rosslyn-hill Chapel on Sunday next, morning and evening, though he will not enter on his new engagement till Midsummer.

London: Stepney Green.—The congregation of College Chapel owes its origin to the late Rev. Robert Spears, and references were made at each of the services last Sunday to his death and memory. Mr. Tavener was the preacher morning and evening. The usual monthly Postal Mission Conference was held last Sunday, when Dr. Herbert Smith opened the proceedings with a paper on "How to read the Bible." It was followed by short speeches from Miss Teschemacher, Miss F. Hill, Mr. Thompson, Mr. Dancy, Mr. Hall, and Mr. Tavener.

Moir.—Mr. W. J. Agnew, hon. treasurer of this congregation, has been elected District Councillor without opposition.

Moneyrea.—On Saturday evening there was a private meeting of the United Temperance Guild, when nineteen adults signed the pledge and were enrolled. At the three meetings held during 1899, seventy adults have taken the pledge. Arrangements for advancing still further the cause in the district were made, and suitable addresses were delivered by the Rev. R. Lytle and Mr. A. K. Stewart. The pulpit and choir of Moneyrea Meeting House have been re-upholstered and furnished, the work being tastefully carried out by the members of the choir.

Newcastle-on-Tyne: Church of the Divine Unity.—At a meeting of the congregation, held on Sunday morning, March 5, the following resolution was submitted by the Rev. Frank Walters, and supported by Councillor Robert Affleck, J.P., secretary, the members giving assent by rising in their places:—"That we express our deep regret

at the death of the Rev. Robert Spears, and record our gratitude for his long life of indefatigable service in the cause of Unitarian Christianity. As preacher, writer, and publisher of our literature, and, especially in the issue of a popular edition of Dr. Channing's works, he helped to promote the spiritual faith for which our churches stand. To his sorrowing widow we extend our respectful sympathy."

Newton Abbot.—On Sunday week the service in the Public Rooms was conducted by the Rev. C. A. Greaves, who took as the subject of his sermon, "What think thee of Christ?" Last Sunday Miss E. Stewart, of Exeter, preached on the subject of "The Doctrine of Immortality." The attendance was good.

Northumberland and Durham Unitarian Christian Association.—At a meeting of the Committee held in the library of the Church of the Divine Unity on Monday evening a resolution of sympathy and condolence was passed to the widow and family of the late Rev. Robert Spears, of London. Reference was made by the movers to the connection which had existed between the Association and Mr. Spears, the first services conducted by him as a Unitarian preacher being at a little mission room at Eighton Banks, and, lately, at Barnard Castle, the services at the church there have been carried on largely under his direction. The hope was expressed that there never will be wanting in the body earnest men to follow the noble, self-sacrificing and zealous example of Robert Spears.

Rotherham.—On Monday evening, Feb. 27, the Rev. W. Stephens lectured on Shakespeare's "Julius Cæsar" to the Rotherham Congregational Literary and Musical Society. The Rev. J. F. Parmiter presided, and a cordial vote of thanks to the lecturer was passed. On the following evening the annual business meeting of the congregation of the Church of our Father was held, Mr. Stephens in the chair, when a satisfactory report was presented.

Saffron Walden.—On the 5th inst. the congregation of the General Baptist Chapel assembled at the close of morning service, by resolution, desired their pastor to express by letter their deepest sympathy with Mrs. Spears and family in the great loss they have sustained by the decease of the Rev. Robert Spears. On various occasions during the past twenty-four years he has rendered very helpful services to this church. In him they had a friend to whom they could refer at all times, the re-opening services which he conducted after the renovations in 1890, and the sermon he then delivered from the words, "The joy of the Lord is your strength," will never be forgotten by some of those who heard it. We deeply mourn his loss to our churches. The evening service was devoted to an "In Memoriam" to the memory of the late Rev. Robert Spears, the endeared friend of the Rev. J. A. Brinkworth during the past thirty-five years. Various incidents that had occurred during this period were mentioned, and he for one, among many others, was conscious of a loss that would not again be filled on earth.

Shrewsbury.—At the morning service on Sunday the Rev. James C. Street referred in touching and sympathetic words to the death of his old friend and co-worker, the Rev. Robert Spears. The sermon was based upon the words of James, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him," and also the words of John to the Church at Smyrna, "Be thou faithful until death, and I will give thee a crown of life." Mr. Street pointed out that Mr. Spears, like himself, had been brought up as a Methodist, and said no doubt much of the fervour and earnestness which he put into his work was the result of his early connection with that body—was, in fact, due to the consecration of Methodism. But the fact of Mr. Spears coming under the influence of such a man as the Rev. Geo. Harris—one of his (Mr. Street's) predecessors at Newcastle-on-Tyne—just at the time when his views were changing, and he was emerging from Orthodoxy, had much to do with shaping Mr. Spears's theological position. Mr. Harris belonged to what is generally known as the old school of theologians—an honoured school, containing names it was a great privilege to utter as well as to be associated with—in our Free Churches, believing in the supernatural elements of Christianity and the Miracles, and no doubt Mr. Spears imbibed his religious or theological ideas eagerly from this teaching. But whilst Harris, Aspland, and others of this old school acknowledged that they had attained their position through the freedom of our churches, and would do nothing to hinder others from a similar growth in the future, Mr. Spears was never quite able to take this step. Whilst all admired the splendid missionary spirit which he

displayed, and the earnestness that characterised all his work, one could not but regret that he was unable to free himself entirely of the old spirit that would tie men down and prevent them from being absolutely free. He had passed on—his life had not ended—and had received the "Well done, good and faithful servant." There was much cause for thankfulness in his life here of more than three score years and ten; he was a warm-hearted, sympathetic friend, to whom any might go—even the most advanced—feeling sure of his sympathy and help. He was one of the best known of our ministers, not only in London, but in the United Kingdom. He re-created the B. and F.U.A., and perhaps the greatest work he did in connection with that Association was the circulation of Channing's works. He (Mr. Street) had had many controversies with him, sometimes differing very widely from him; yet he freely acknowledged his singleness of purpose, his fidelity to conscience, and his faithfulness to the principles he had espoused, and he prayed God that they might all win the "Well done" which Robert Spears had now received from the Father of us all.

Sunderland.—On Sunday evening, March 5, Mr. Stirling gave a very able discourse on "The Apostle, an Agent of Civilisation," and before commencing his sermon referred to the death of the Rev. R. Spears, who, many years ago, had charge of the congregation at Sunderland. After giving a short sketch of Mr. Spears' career, Mr. Stirling asked those present to join, for a few moments, in silent meditation, as a mark of respect to the memory of Mr. Spears.

York.—At a meeting of the congregation of the St. Saviourgate Chapel, on Feb. 26, Mr. J. W. Beal, of 4, Abbey-street, Clifton, was appointed secretary in the place of Mr. James Brown, who resigned through ill-health.

OUR CALENDAR.

SUNDAY, MARCH 12.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Mr. E. S. HICKS, B.A., of Manchester College, Oxford.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPIYN, of Norwich.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. H. WILLIAMSON.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAVES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Why does God permit Evil?" Evening, "What did Jesus teach about Wealth and Poverty?"
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Morning, "Religion and Science: their Original Union."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN. Evening, "Lives and Labours of the Protestant Reformers.—3. Ulrich Zwingli."
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAYNER, and 7 P.M., Mr. EDWARD BURTON,

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church East-hill, 11 A.M., Rev. HAROLD RYLETT, and 7 P.M., Mr. HAHNEMANN EPPS.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. DAVID DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Mr. EDWARD CAULETON.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. DR. GREAVES.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. DAVID DAVIS.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPE.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. DR. KLEIN. Evening, "The Plain Affirmations of Unitarian Christianity. II. What it teaches about the Bible."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. G. R. BURDEN.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. G. R. BURDEN.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M., Rev. PRIESTLEY PRIME, and 6.30 P.M., Rev. BROOKE HERFORD, D.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. F. H. WILLIAMS, of Whitby.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—March 12th, at 11.15, Dr. WASHINGTON SULLIVAN, "Degeneracy."

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—March 12th, at 11.15, HERBERT BURROWS, "Darwinism and Ethics."

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.

The ANNUAL MEETING will be held at STAMFORD-STREET CHAPEL on TUESDAY, March 21, at 8 o'clock. Tea will be provided at 7. Friends are cordially invited,

SUSTENTATION FUND*For the Augmentation of Ministers' Stipends.*

SECRETARIES of Congregations desiring Grants from this Fund for the year 1899-1900 may obtain the needful forms of application by writing before MARCH 31st, 1899, to Mr. WORTHINGTON, The Hill, Stourbridge.

HARRY RAWSON, } Hon. Secs.
A. W. WORTHINGTON, }

Manchester District Association of Presbyterian and Unitarian Churches.

A United DEVOTIONAL SERVICE (for Members of the Churches in and about Manchester) will be held in the CROSS-STREET CHAPEL, on TUESDAY Evening, MARCH 14, 1899.

The introductory portion of the Service will be conducted by the Rev. GEORGE KNIGHT, and Addresses will be delivered by the Rev. CHARLES WELLS (Southport) and the Rev. EDWIN P. BARROW, M.A. THOMAS RAWSON, Esq., will officiate at the organ, assisted by the Members of the Strangeways Choir.

The Service will begin at 7.30. All Friends are cordially invited to attend.

FITZWILLIAM-STREET CHURCH, HUDDERSFIELD.

The BAZAAR will be Opened in the Schoolroom by Lady O'HAGAN on WEDNESDAY, March 22nd; by the MAYOR of HUDDERSFIELD (Ald. W. H. Jessop, J.P.), on THURSDAY, the 23rd; and by Miss DIXON (Edgerton) on FRIDAY, the 24th.

Donations already announced, £39 13s.

Contributions in money or goods will be thankfully received by the Rev. WM. MELLOR, Rose Cottage, Marsh; or by Mr. ALBERT WHITWORTH, Treasurer, 112, Bradford-road, Huddersfield.

LONGSIGHT FREE CHRISTIAN CHURCH.**DECORATION AND REPAIRS FUND.**

"And all the women that were wise-hearted did spin with their hands."—Ex. xxxv. 25.

The congregation is working to raise a Fund of £250 by a Bazaar. A little unexpected help is often a great help. Donations and Parcels of Goods will be thankfully acknowledged by

WILFRED HARRIS (Minister),
16, Lime Grove, Longsight, Manchester;
Miss E. B. WOOLLEY (Hon. Treas.),
25, Goldschmidt-st., C.-on.-M., Manchester.

The BAZAAR will be OPEN MARCH 16th, 17th, and 18th.

"And they came, both men and women, as many as were willing-hearted."—Ex. xxxv. 22.

CHOWBENT.—SERMONS, July 9th.
Preacher, Rev. Professor J. ESTLIN CARPENTER, M.A., of Oxford.

WESTBOROUGH (UNITARIAN) CHURCH, SCARBOROUGH.

On MONDAY, March 13th, at 7.30 P.M., the Rev. STOFFORD BROOKE, M.A., LL.D., will preach.

BIRTHS.

KINDER—On the 8th inst., at Foots Cray, the wife of Edward Kinder, of a daughter.

MARTINEAU—On March 6th, at "Northwood," Rydal-road, Streatham, the wife of Sydney Martineau, of a son.

DEATHS.

COPPOCK—On the 8th inst., at Daw Bank House, Stockport, Ann Bancroft Coppock, widow of the late Henry Coppock, aged 75.

FARROW—On Feb. 23rd, at 55, Thornton-avenue, Streatham, Emily Farrow, aged 58 years.

JACKS—On March 6th, at 6, Alpha-terrace, Nottingham, Annie Jacks, aged 71.

JONES—On the 7th inst., Anne, wife of the Rev. R. Jenkin Jones, Broniestin, Aberdare, aged 46.

WITHERS—On March 5th, at Saltford, Somerset, Ann, widow of the late George Withers, in her 79th year.

Schools, etc.**HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWYTH.**

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... Miss FOX, B.A. (London).
VIOLIN AND PIANO ... Miss DE WASGINDT, (Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

MANCHESTER HIGH SCHOOL FOR GIRLS.

BOARDING HOUSE, sanctioned by the Governors of the School, and under the direction of one of the Mistresses on the Staff. HALF TERM begins FEB. 28th.

For Prospectus and full particulars, apply to Miss A. SHANNON, 1, Addison-terrace, Victoria Park, Manchester.

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs, Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLFANT, 11, Rochester-gardens, Hove.

MRS. ROBERT TURNER (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aled, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 8d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON
TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY,
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.

and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest $4\frac{1}{2}$ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 18s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick N.B.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

3, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

YOUNG LADY requires engagement as JUNIOR MUSIC MISTRESS in School. Certificated. — Address, W., Vauxhall House, Boston, Lincs.

WANTED, at the end of April, the post of LADY COMPANION; 9 years' experience, and good references.—Address, J., INQUIRER Office, Essex Hall, Essex-street, Strand.

WANTED, in April, LADY NURSE, with some previous experience with babies, for little boy of 16 months. Must be willing to undertake nursery housework.—Apply to Mrs. R. B. LAWRENCE, Minavon, Grassendale, Liverpool.

CAN any Lady recommend a PARLOUR-MAID, strong and active, to Miss THORNELY, High Close, Hampstead.

Refreshing, Nourishing, Sustaining.

Entirely free from
all admixtures such
as Kola, Malt, Hops,
&c.

No Alkali used to
darken the colour.



ABSOLUTELY PURE, therefore BEST.

CADBURY'S COCOA is an ideal beverage for Children, promoting healthy Growth and Development in a remarkable degree.

The *Medical Magazine* says: "For Strength, for Purity, and for Nourishment, there is nothing superior to be found."

The *Lancet* says: "Cadbury's Cocoa represents the standard of highest purity."

CADBURY'S is a perfectly safe and reliable Cocoa, containing all the full nourishing properties of the Cocoa bean. It is "a Perfect Food."

When asking for Cocoa, insist on having CADBURY'S—sold only in Packets and Tins—as other Cocoas are often substituted for the sake of extra profit.

UNITY CHURCH, DEWSBURY.

A GRAND BAZAAR will be held on SATURDAY, MONDAY, and TUESDAY, April 29th, May 1st and 2nd, 1899.

During the past forty years this Congregation has been assisted by the Yorkshire Unitarian Union with an annual grant of about £70. Conscious of the diminished resources of the Union Committee, we ventured (in view of the largely-increased congregations under Mr. Boughey's ministry) to endeavour to carry on the cause at Dewsbury as an Independent Church.

Unity Church has always been dependent upon a periodic Bazaar, and it has again to appeal for aid in this form; but as a sum of money will soon have to be spent on the buildings, and the purpose is to raise an Emergency Fund to put the independence on a firm basis, it appeals to its friends and the public with more than usual confidence, trusting to the general willingness to help the self-helping.

The Committee of the Union has responded to our Resolution conveying the above intention with the following vote:—

"The Committee of the Yorkshire Unitarian Union congratulate the Dewsbury congregation on their endeavour to secure the independence of the church, and commend their forthcoming Bazaar to the generous support of the Unitarian public."

Contributions in money or goods will be gratefully received by

Rev. J. BOUGHEY, President, Hope-street, Dewsbury.
HENRY DEARDEN, Treasurer, Alexandra-crescent, Dewsbury.
THOMAS SYKES, 36, Ashworth-road, Dewsbury, and G. H. SYKES, Nook, Earlsheaton, Dewsbury, Secretaries.
Mrs. W. WALKER, High Close, 26, Oxford-road, Dewsbury.
Mrs. R. THORNTON, Eightlands Cottage, Dewsbury.
Mrs. T. RICHARDS, Alfred House, Westtown, Dewsbury.
Miss HOWE, Prospect House, Dewsbury.
Miss HAIGH, 23 and 24, Grand Arcade, Leeds.
JOSEPH MAX, David-lane, Batley Carr, Dewsbury

DEPTFORD CHAPEL, Church Street.

AN URGENT APPEAL.

The condition of the roof of the above Chapel has long been a source of grave anxiety to the congregation, and the damage done by recent gales reveals the need of its entire and immediate reconstruction. The Vestries adjoining the Chapel are also beyond repair, and must be removed.

It is proposed to reconstruct the Chapel roof, and to replace the Vestries by an Iron room, which would afford increased and much needed accommodation for Sunday School and other purposes.

A good work is being done in the neighbourhood, which is densely populated by the very poor, and the congregation is wholly composed of poor but earnest persons who are unable to do more than meet the incidental expenses of public worship.

An urgent appeal for funds is made by the congregation that the work, which will involve an outlay of about £230, may be undertaken at once, as arrangements must be made to meet for worship elsewhere.

The Provincial Assembly of London and South Eastern Counties have, with the full sanction and approval of the London District Unitarian Society, promised the sum of £25 from the St. Alban's Fund, when the amount raised reaches £150.

Donations or promises will be thankfully received by the Treasurer of the Fund, G. W. CHITTY, Esq. (President of the Provincial Assembly of London and S. E. Counties), Mildura, Park Avenue, Dover; or by the Minister, the Rev. A. J. MARCHANT, 37, Clifton-road, Peckham, London, S.E., by whom they will be acknowledged.

List of Contributions

S. S. Tayler, Esq. (President of London District Unitarian Society) ...	£	s.	d.
F. Nettlefold, Esq., Norwood ...	20	0	0
G. W. Chitty, Esq., Dover ...	5	0	0
J. T. Preston, Esq., London ...	2	2	0
Hahemann Eppe, Esq., London ...	5	0	0
General Baptist Assembly (1st Grant) ...	5	0	0
T. Bond, Esq., Portsea ...	1	1	0

NEW PUBLICATIONS.

THE GREAT AFFIRMATIONS OF RELIGION.

A Book not for Beginners, but Beginners Again. By THOMAS R. SLICER, Minister of the Church of All Souls, New York. 6/- net, by post 6/4.

A book of great significance on the cardinal subjects of all true religious thinking and faith. The strong conviction of the writer cannot fail to impress the reader, and to uplift his thoughts and deepen his sense of the greatest and simplest religious facts.

OUR UNITARIAN GOSPEL. A Volume of Sermons. By MINOT J. SAVAGE, D.D. 4/- net, by post 4/4.

HYMNS. By MINOT J. SAVAGE, D.D. 4/- net, by post 4/3.

CHRISTIANITY and SACERDOTALISM. A Message for the Times. By JAMES HARWOOD, B.A. 1d., by post 1½d.

THE NEW CATECHISM. A Letter to Evangelical Free Churchmen. By a Unitarian Christian. 1d., by post 1½d.

RELIGION and the SERVICE of TRUTH. The CHURCH and the CHURCHES. Two Sermons. By L. DE BRAUMONT KLEIN, D.Sc. 2d., by post 2½d.

FAITH and LIFE. By W. H. HADSON. 1d., by post 1½d.

CHRISTIANITY and SOCIAL PROBLEMS. By STOPFORD A. BROOKE, M.A. 1d., by post 1½d.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT.

Articles on Important Social Questions, Education &c., from a purely ethical standpoint. Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, March 11, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2960.
NEW SERIES, No. 64.]

LONDON, SATURDAY, MARCH 18, 1899.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK	161
ARTICLES :—	
Arnobius.—II.... ..	163
The Inward Life	167
Christ and Common People.—III.	166
LITERATURE :—	
A Modern Indian Saint.—II.... ..	164
Articles in the Reviews	165
CORRESPONDENCE :—	
Helpful Services	165
The late Rev. Robert Spears... ..	166
Wild Birds' Protection Society	166
OBITUARY :—	
Mrs. R. J. Jones	166
THE CHILDREN'S COLUMN	167
LEADER :—	
Churches that Minister	168
POETRY :—	
Thy Best	168
MEETINGS :—	
Midland Christian Union	170
North and East Lancashire Unitarian Mission	171
PROVINCIAL LETTER :—	
London and South-Eastern Counties	172
NEWS FROM THE CHURCHES	173
ADVERTISEMENTS	174

NOTES OF THE WEEK.

THE National Council of Evangelical Free Churches held its annual meetings in Liverpool this week. The sermon of Dr. Clifford, the retiring president, which appears in this week's *Christian World*, dealt vigorously with the present crisis in the Church. The new president, Dr. Mackennal, of Bowdon, hitherto hon. secretary of the Council, in his address gave an account of the steady progress of the movement. Towards the conclusion he spoke of the great value of united missions, and said: "The real work of the Council was the work which waited to be done in 'dark unlovely streets,' in quiet country places where the life of men was not beautiful, in the homes of the neglected, among the children of the poor."

At a subsequent session of the Council the following resolution was passed :—

1. That the National Council, whilst rejoicing in the signs of quickened spiritual life in the National Church, deeply deplores the widespread adoption and inculcation of ideas and practices by large and increasing numbers of the clergy concerning religion, the Church, the priesthood, the mass, and the confessional.

2. The Council protests against the defiant, persistent, and unscrupulous determination of such clergy to undo the work of the Reformation, as a flagrant wrong in itself, wholly inconsistent with the letter and with the spirit of their contract with the State and entirely inimical to the moral well-being of the nation.

3. And earnestly urges Parliament to do its utmost to maintain its own authority and to safeguard the Protestantism of the realm.

4. Seeing the difficulty the State has in controlling the clergy of the Established Church, the Council is convinced that there is no final

and effective method of terminating the spread of Romanism within the Anglican Church except that of dissolving the existing connection between the Church and the State, thus setting the Church free for the management of its own affairs and delivering the State from the burden of duties it cannot adequately discharge. And therefore—

5. The National Council appeals not only to its own members throughout the country and to all citizens, but also to the Evangelical party of the Anglican Church to support a policy of justice and freedom in the interest of real religion, sound Protestantism, good government, and the well-being of the nation.

A warm tribute was paid to the memory of the late Dr. Charles Berry, of Wolverhampton, the first president of the Council, and a resolution in support of the proposals of the Tsar's Rescript was also passed, as from "about seven millions of Evangelical Nonconformists of England."

IN Tuesday's *Liverpool Daily Post* appeared a letter from the Rev. R. A. Armstrong, "A Greeting to the Free Church Federation, by one of the Excluded." Having referred to the remarkable progress made by the Federation, which yet in his opinion might have been a very much grander and nobler thing, and having spoken of the gratification it was to see the various sects at last agreeing together, and able to worship and work together for the Kingdom of God, Mr. Armstrong continued :—

"Yet, while sincerely and cordially welcoming these brethren and wishing them god-speed, the occasion seems opportune for a word of friendly remonstrance with them on their theological exclusiveness. Much of the work in which they are engaged is work in which, on other platforms, the Unitarians and they have stood side by side, and it is, at least on the face of it, a pity that friends and sympathisers in a common cause should be so rigidly ruled out of communion. A few years ago the battle was fought. Mr. Stead courageously and passionately fought for the inclusion of the Unitarians. The Rev. Hugh Price Hughes, perhaps by temperament the most sacerdotally-minded man in England, fought on the other side. The scene has been described to me by the distinguished minister who occupied the chair. Mr. Stead was beaten, and the dogmatic basis was adopted. Where local councils had already been formed, including Unitarians, they were for the most part dissolved or purged. Here and there, as notably at Burnley, the true Nonconformist spirit proved too sturdy for the purge, and to this day the Unitarians are retained as equal members. But such local councils have been rigidly barred out from the National Federation.

"I freely admit that open Unitarians are few. Nor is it for me to say that they would have added any great strength to the movement. But it is the point of principle that one deplores. It is always grievous when a movement that looks like broadening the bounds of freedom and realising the brotherhood of men of different faiths shrivels up into one more sectarian organisation, tying itself down to a dogmatic basis."

THE Rev. Thomas Law, organising secretary of the Federation, had declared, said Mr. Armstrong, that "all the strong men of Nonconformity" would be in Liverpool that week; and pointedly he adds :—"James Martineau, Stopford Brooke, Brooke Herford, Page Hopps will not only not be here, but would be denied recognition if they came, yet one has not been accustomed to account them weaklings."

TURNING next to the Catechism lately issued by a committee of the Federation, Mr. Armstrong contrasts the simple religious statements with which it opens with the later Trinitarian passages. Of the former he says :—

"Why, sir, this is a new thing in Catechisms. Here is indeed an accurate and comprehensive statement of the teaching of Jesus Christ. It is to teach this and the whole of this, as the very central truth of God, that Unitarian Christians from Channing to the preachers of to-day have given all the energies of life.

"But I begin to perceive where the difficulty comes in when I turn to later passages in the Catechism judiciously separated by some pages from this plain statement of the full and beautiful religion of Jesus. Here the name declared by Jesus is put aside in favour of the statement that the Father, the Son, and the Holy Spirit are one God, and the Fatherly love so glowingly described at the outset is so far modified as to be said to require 'an Advocate with the Father' to make continuous 'intercession' for us, before the Father's love can do us any good. In fact this part of the Catechism is charged with a strain of thought wholly alien, as it would seem, to that which stands in the forefront, and drawn from totally different sources. And no doubt it is because the Unitarian cannot, with the Catechists, thus at the same time hold two religions, that he is thought an unsuitable person to be federated with them."

THE two kinds of statement in the Catechism, Mr. Armstrong refers to the two main streams of Christian thought and feeling running down the centuries, the one drawn from the simpler portions of

the Gospels, from the teaching of Jesus himself, the other from St. Paul, and then from the great fighting theologians of the Church in later times. The one may be called Christian Theism, the other Orthodoxy, whether Catholic or Protestant in its various forms. And the letter concludes:—

"But the two religions, 'Christian Theism' and dogmatic 'Orthodoxy,' will not mix. They are logically incompatible each with the other. A man must choose which master he will serve. This Catechism tries to include them both. One of the most splendid men of modern Nonconformity, Dr. John Clifford, says that this Catechism registers the state of theological thought at the end of the nineteenth century. He had better have given it any praise than that. 'Thought,' 'thinking,' means the intellectual co-ordination of various conceptions, the establishment of harmony between propositions. This Catechism is a catalogue of theological ideas. But not an attempt is made at their co-ordination. They are left side by side in their naked incompatibility. Let us pray that the fittest may survive!"

COMMENTING on Mr. Armstrong's letter, the *Christian World* says:—

"The visit of the Free Church Federation to Liverpool has called forth from the minister of a Unitarian church there, Rev. R. A. Armstrong, a characteristic letter of greeting and of remonstrance. He joins heartily in their welcome to Liverpool, but laments that the Federation should have shut out Unitarians from its fellowship. We regret it too, though fully recognising the grounds of this action. The new organism has developed naturally. It has followed the line of least resistance. It could hardly be expected to do everything at once. But we are equally certain that when the Federation has become more assured of itself, and more fully acclimatised to the air of liberty, it will cease to fear the still wider communion which Mr. Armstrong desires. If Unitarian brethren wish to share the enthusiasm, the warmth of conviction and of expression, of the Evangelical bodies, what harm, what in fact but good can come from admitting them to it? It would be, of course, on the understanding of not surrendering one jot of faith, or of the fraction of a single degree of fervour. The pure Christian spirit goes out in sympathy to every good and earnest man. The principle of exclusion is a theological one, but it is not a Christian one. If the Unitarians found themselves not at home in the Evangelical atmosphere they would be, of course, free to leave it. But it is not a Christian act to shut them out. The Federation might, indeed, on this matter very profitably debate the question, 'What would Jesus do?'"

It is to be hoped that no Protestant religious paper will avow any sympathy with "The Confessions of a Confessor," now being published in the *Leeds Mercury*. These articles are evidently intended to catch the multitude. But they contain no very startling revelations of High Church practices. We all know that many of the Anglican clergy encourage auricular confession, and many more affect Roman ritual, and nothing beyond this is to be learned from these papers. What distinguishes them is the

shameless avowal by their author of the treachery and direct untruth by means of which he gained his information. "As to his methods," says the editor, "it scarcely lies with the Ritualist party to condemn them. Our correspondent has only taken a leaf out of their own book." Be that as it may, we trust that the Protestant party will repudiate all complicity with methods so openly immoral.

"MAKE yourself clear that you are justified in deception, and then lie like a trooper." The editor of the *Leeds Mercury* calls this saying, attributed to W. G. Ward, a "remarkable dictum," and admits that it has been acted upon by "our correspondent." It is astonishing how frequently, and with what lack of humour, this apophthegm is quoted on Protestant platforms. The gist of it lies in the first clause; but it is hard to believe that even the most bigoted partisan can justify such deception as is here confessed. The writer has, in fact, played the part of a detective or a spy, assuming a false character in order to betray his victims into indiscreet confidence, which he proceeds to violate in public print. Unless we call our High Church brethren criminals or foes there can be no appropriateness, even, in such a way of dealing with them; and even then the methods remain dishonourable and unclean. What reliance, again, can be placed on the evidence of an anonymous writer who begins by confessing to systematic falsehood? To support a holy cause with unholy weapons is to betray it.

A SEVEN years' uphill fight for unsectarian education in the village of Burton Latimer was crowned last Saturday by the formal opening of the new undenominational schools, which have been in use since the beginning of the year. The opening ceremony was performed by the Hon. E. Lyulph Stanley, vice-chairman of the London School Board.

A BITTER little controversy has lately been raging in the beautiful Yorkshire village of South Cave, between an autocratic vicar and the great majority of his parishioners, concerning the management of the sectarian school. All manner of charges and counter-charges have been advanced, into which the outside public have no temptation to enter; but two incidents of wider interest, as throwing light upon the dangers of private school management, have emerged. The two churchwardens, who sat on the board of management *ex-officio*, went into opposition to the vicar, who thereupon discovered that their presence on the board was a mistake, and successfully proposed a resolution to expel them. The legality of this proceeding was naturally called in question, whereupon the vicar obtained and published what he called "Counsel's Opinion"—a document drawn up and signed in due form, and naturally laying down the law in his favour. Some time later it was discovered that the name subscribed was not that of a barrister at all, but of a clergyman officially connected with the National Society. More recently the vicar, supported by a majority of the emasculated board, dismissed without even the allegation of justice a master and mistress who had been teaching in the school for thirty years. The great body of the parishioners, helped by the N.U.T., forthwith opened an undenominational

school with these two teachers in charge. It began on the day after the dismissal took effect, with this result: four children attended the church school, ninety-eight attended the new undenominational school.

THE University Congregational Church of Chicago, says the *Christian World*, has adopted the following as its new bond of union, unanimously endorsed by the membership:—

We, the undersigned, are associated together for the worship of God, instruction in religion, mutual helpfulness in the spiritual life and for service to our fellow-men.

We believe the two laws of love toward God and love toward our neighbour, to be the fundamental and all inclusive ideal of every true life.

In subscribing ourselves members of the University Congregational Church we declare it our purpose to strive to make the spirit of Christ dominant in our lives and in all the relations of men to each other.

And our contemporary adds, in words which we most cordially endorse:—"Nothing, surely, could be simpler; yet what more is needed? The Chicago University Congregational Church has here a programme which will take more than the lifetime of any church to fill up, and which, honestly carried out, will keep every member on the full stretch for all he can receive of God and give to his fellow-men. It is the union of the primitive Church—a union that is based on the love of God and the desire for the fulness of the Spirit of Christ."

ANOTHER SECESSION FROM THE CHURCH OF ENGLAND.—The Rev. Charles Edward Oliver, B.A., has resigned his work as a clergyman in the Church of England, and desires to join the ranks of the Unitarians. He was educated at St. Edward's School, Oxford, and Selwyn College, Cambridge, where he took his degree in 1887. He was ordained deacon in 1888, and priest in 1889 by the Bishop of Lichfield. He has been curate at Hadleigh, Suffolk, for the last four and a-half years. For several years he has had strong sympathy with the Unitarian movement, and in consequence great difficulty in remaining in the Church of England. He found his position no longer compatible with a free and honest religious life, and so he wrote to his Bishop informing him of his desire to enter the Unitarian ministry. The Advisory Committee have examined Mr. Oliver's credentials and references and they have certified to his character and personal fitness. Communications for Mr. Oliver should be addressed care of the Rev. W. Copeland Bowie at Essex Hall, from whom the secretary of any congregation may obtain full particulars and copies of testimonials.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled —"JAMES EPPS and Co. Ltd., Homœopathic Chemists, London."

ARNOBIUS.—II.

THERE are but two manuscripts of Arnobius extant, and one of these is a transcript of the other. Of the older manuscript the title page is lost, and it is not quite certain whether the title was "Adversus Gentes" or "Adversus Nationes." But it was against the heathen in any case. In some respects this title sufficiently explains the object of the work. So far as it was addressed to the heathen, who were perfectly satisfied with their religion; who believed that the gods could be angry and unjust, and capable of every vice which man has conceived or practised; who delighted in reading the literature in which the adventures of the gods were narrated, and in seeing gross representations of these things upon the stage; and who were not slow to imitate the example set by the gods at the cost of social purity—the discourse of Arnobius is correctly described as against the Gentiles. He taunts them with his ridicule, he withers them with his scorn, he overwhelms them with his denunciation. As we read we can almost fancy that we hear him speaking, for surely the contents of his book were orations spoken with the ardour of the practised advocate, not written with the calm of the unemotional philosopher. But we should get a wrong impression of the object of Arnobius if we confined ourselves to this conception. He makes a very especial appeal to those who were not satisfied with the popular religions; to those who had come to believe in the existence of one Supreme God; to those who attempted to represent the gods as unworthy of the adoration of good and pious men. Professing the utmost sympathy with their attitude, so far as theory is concerned, he protests against the practical indifference which they exhibit; he declares that they have done nothing to suppress the corruptions of which they themselves are fully conscious. But, alas! the process of elevating religion is a difficult one, the popular conceptions of a more barbaric age continue to exist for a long time. The ignorant and the thoughtless cling to the old ideas. Old prejudices and vested interests resist the attempt to purify religious ideas. This was the case with the Polytheism of the Roman world and it is by the light of this fact that the arguments of Arnobius must be read.

In making this appeal, Arnobius first pleads for the toleration of Christians. The work commences with a refutation of the opinion, that all the evils which had occurred for the previous 300 years had been occasioned by the anger of the gods excited by the introduction of Christianity. This was no mere abstract discussion of a scholastic character. Ignorant prejudice was ready to believe the doctrine, and it tended to stimulate persecutions against the Christians. But the enlightened heathen ought to know better. And yet within the memory of men yet living, it was supposed by some the potato blight was caused by the Maynooth grant, while others attributed the cattle plague to the neglect of the observance of Lent. If man would not voluntarily abstain from animal food, God would take care that he should be compelled to do; while one eminent Bishop, according to a doggerel of the time,

Knew full well, and told all men so,
The plague was brought by Bishop Colenso.

The statement that all the evils which had occurred in the world for the last 300 years had been caused by the introduction of Christianity is confronted by Arnobius with facts in a most scientific fashion. He first asserts that the nature of things, or, as we should say, the order of Nature, has remained essentially unchanged. "The revolution of the globe" proceeds at the same rate. The stars rise and set as of old. The same sun shines, the moon still shapes herself anew. The cold of winter and the heat of summer are the same. The seed sprouts and the trees are clothed with leaves as of old. Then he proceeds to show that the evils which have existed after the advent of Christ existed before, because when they first occurred within the Christian era, people had no difficulty in giving each one its proper name; and this shows that the evil had already been named, and therefore known. And the slightest reference to history would show that it was so.

But not only had the same evils occurred, there had been greater ones. Referring to heathen myths, he says:—"When was the human race destroyed by a flood? Was it not before us? When was the world set on fire? Was it not before us?" (I. c. 3.) With regard to the evils which had occurred within the Christian era, Arnobius asks whether they were sent to punish the Christians? If that were so, then the Persians suffered defeat, because there were Christians on their side. But if this was the true explanation, how was it that the Romans were victorious, who had Christians on their side also? The fact was, however, that both heathens and Christians suffered—that is, the worshippers of the gods suffered as well as those who refused to do them homage. Was that just? Perhaps it will be argued that the gods punished the heathen in order to excite them to punish the Christians? But why should not the gods punish the Christians without such mediation and leave the innocent heathen alone? Is the help of man necessary to enable the gods to inflict punishment on the guilty? Surely not. Then he proposes a test. Let the heathen pray that the gods should send all possible evils on the Christians—all possible blessings on the heathen. But he is quite confident that as they have not done this in the past, they will not do it in the present.

This appeal to the facts of the case is supplemented by the argument, that the gods, according to the view of enlightened heathens, are incapable of anger; and that, if the immortal gods were angry, it would be fatal to their immortality. But assuming for the sake of argument that the immortal gods were capable of anger, while in all other respects they were worthy of the adoration of an enlightened piety, Arnobius shows that the Christians had done nothing to excite the wrath of such beings; while, on the other hand, their anger must have been excited by their own devotees—the historians who have recorded the most shameful stories; the poets who have made those stories more attractive by their poetic art; by the philosophers who have explained away certain deities into non-existence; by the priests under whose influence temples have been built, idols worshipped and sacrifices offered, all which things are shown to be unworthy of the true gods. Arnobius protests against the idea that the evil

effect of the stories told about the gods can be met by allegorical interpretation. To describe the phenomena of Nature, or to enforce some moral precept, under the guise of an impure story about the gods, invented for the occasion, would not be edifying to men and would be no better than a libel upon the gods, even if it were certain (which it is not) that these stories were intended to be interpreted allegorically.

But Arnobius pleads for something more than the mere toleration of Christianity. He shows that Christians and enlightened heathens have one religion common to both. Both believe in the existence of one Supreme God, the First Cause (I. c. 31). This belief is common to all because it is an innate conviction in the soul of every man born into the world. But if this is so, "it follows as a consequence that all those whom the imagination of man believes to be gods must be begotten of Him or produced at His bidding" (II. c. 35). If they are immortal, their immortality is the gift of the Supreme God. "All the gods are immortal and everlasting by His goodwill and free gift" (II. c. 62). But they must be like the Supreme God to deserve this title (VII. c. 2). He speaks of "the gods who most assuredly exist if only there are any who are worthy to bear and to hold that most exalted title" (IV. c. 11). That is to say, he is ready to grant the existence of such beings on the assumption that they do nothing unworthy of their high position. He claims that Christ is entitled to be ranked in this august assembly; and then he shows how utterly unworthy the actual gods of heathenism are. And thus arguing with them from their own point of view, Christ is left the sole secondary God, acting as the mouth-piece or representative of the Supreme God.

It is impossible within the limits of this paper to follow the arguments in detail. I must content myself with dwelling on one or two points. Arnobius, before his conversion, was a famous rhetorician and teacher of rhetoric, and throughout this work he exhibits the art of the practised debater. He shows the unreasonableness of a given opinion, but, not content with that, he assumes for the sake of argument that it is true, and then shows to what absurdities the principle would lead. He considers carefully all the objections that might be brought against his statements. He never attempts to prove more than his argument requires. He confesses that there are many things which he cannot explain. And if it is replied that he ought to know, he retorts upon his opponents that there are many things about which they are also probably ignorant. When he has argued how a thing cannot be done, he does not hold that he is bound also to declare how it has been done. There is one little art of rhetoric which pleases me immensely. Instead of abusing his opponents, he stops short with an "Oh you——!" This may mean, Now I put it to you, whether this is not so; or it may mean that his self-respect and gentlemanly feeling make him refrain from saying what he thinks of his opponents. He leaves it to the imagination of an antagonist to fill in the blank. Nay, it may even suggest that the speaker cannot find words to express the stupidity of the advocate on the other side. This mode of speech is safe, for it cannot be taken to be

libellous; it is infinitely suggestive; it is expressive through the very arrest of expression.

Sometimes he displays no little humour in stating a strong argument. On the assumption that sacrifices are pleasing to the gods, he asks, How do we know that what pleases us will please them? Suppose, he says in effect, that certain animals mistook you for a god, and offered you the food on which they live, would that be pleasing to you? If swallows consecrated to you the flies which they kill, and the water-wagtails offered you the ants on which they feed, if asses put hay upon your tables and offered a libation of chaff, if dogs brought you bones, and, last but not least, if pigs poured out before you a horrid mess taken from their swill-tubs—would you feel honoured by such treatment? (VII. c. 28).

The passages in which Arnobius denounces the vile immorality associated with heathenism are not very edifying reading. But they are necessary to his argument. And we must remember that the things he speaks of were not simply to be found by students in reference libraries not easily accessible to the public, but that probably there was an enormous literature of a kind which we should at once suppress to-day. It must be remembered that the vices of the gods were not only to be found recorded in books, but were reproduced on the stage. How could even the most moral escape the taint of this corruption? "What man is there that has been reared with morals so pure that the example of the gods does not excite to similar madness? (V. c. 25). He puts it to his opponents how they would like to have their nearest relatives imitating the vices of the gods whom they worship? On the ground of social purity, if not of religion, they ought to join with Arnobius in his crusade against this monstrous evil.

Arnobius lived in Sicca Veneria towards the close of the third century and the beginning of the fourth. Place and time are very significant. Sicca Veneria, a town in Proconsular Africa, was the seat of the worship of the old Phœnician deities, and especially of the lascivious rites associated with the Syrian Astarte—a fitting place for one who wrote against the corruption of the heathen religion. We are not certain as to the exact date at which Arnobius wrote. The different statements on this subject may arise from the fact that different portions of the work were written or spoken at different times, and were ultimately published towards the end of the writer's life, or possibly after his death; for it is supposed that the work had not the benefit of his final revision. In any case the dates are significant. A portion of the work pleading for toleration was written either in 297 or 303. If in 297 that would be a year after the publication of the edict of Diocletian against the Manicheans in Africa; and if in 303, in the very year that the last general persecution of the Christians commenced. The argument that no Christian would plead for toleration at the time when persecution was rife, seems to me very like asserting that fire-engines should be used to water streets, but should be carefully kept away from burning houses. If Arnobius published his work in 326, that would be thirteen years after Constantine had taken the Christian religion under his

patronage. That the portion of the work in which he tries to convert his hearers or readers to Christianity was written as late as this, seems to be pretty plain from the fact that Arnobius represents his opponents as saying that Christianity had not existed for 400 years; an expression which is more suitable to the year 326 than to 297 or 303. The argument from the great age of Arnobius, if the book were produced so late as 326, does not seem to me very strong. A good friend of mine is now, at the ripe age of eighty-six, writing an autobiography, which is being printed in a Scotch newspaper.

Arguments are not, alas! always effective in proportion to their logical cogency. Still it may be well believed that this appeal was not without effect upon the philosophical heathen. It recognised, and co-operated with, the attempt to elevate the heathen religion; and if the argument tended to the establishment of Christianity in the place of heathenism, the result was a deduction from the principles of the philosophers themselves. But the appeal of Arnobius to philosophers brought a new element into philosophy, the idea of a divine revelation of the truth. In one place he speaks of "the immortality in which you believe, relying on the assertions of a few men" (I. c. 6). On the contrary, he believed in the revelation of the conditions of human immortality proclaimed by Christ as the mouthpiece of the Supreme God. He gives no proof of the reliability of such a revelation. He asserts it. And it seems to be reasonable that one who believes in a Supreme Being not because he can prove the doctrine but because he has an overwhelming innate conviction of its truth, may just as well have an innate conviction that such a Supreme God, if he exists, must necessarily vouchsafe a much needed revelation.

Another element in the appeal of Arnobius which must have been most successful was the contrast between Christ and the gods of the popular theology. The latter were unblushingly represented as the perpetrators of every vice. The Christ appeared in human form to deliver a divine message, to feed the souls of men with divine truth, to cure the bodies of men by the means of beneficent miracles. Is it possible to conceive of a more complete contrast? The appeal is founded on the authority of Christ as messenger of God. There is no reference to the Old Testament. The New Testament is not quoted in innumerable places where its words would have confirmed the argument used. But probably the Old and New Testament were but a barbarian literature in the eyes of the philosophers appealed to; while they would protest against the idea of first becoming Jews in order to be converted to Christianity. It is not altogether unreasonable to hope, therefore, that this appeal to the enlightened heathen was not made without success. It may have moderated the prejudice of ignorance and stayed the severity of persecution; it may have won over some of those heathen philosophers to whom the appeal is especially made; and it may have afforded those who conformed to Christianity when it was supported by imperial favour, some better reason for their change than that of adopting a religion because it had become the religion of the Court.

In a concluding paper I propose to deal

with the doctrinal views which Arnobius incidentally expresses in the course of his argument. CHARLES C. COE.

LITERATURE.

A MODERN INDIAN SAINT.*—II.

RÂMKRISHNA had, as we have seen, the two primary qualifications for Vedântic culture—namely, an intense desire for salvation, and a living faith. These were his natural endowments. He had also what, for want of a better term, may be called an intensely psychic temperament. He had an extraordinarily powerful representative imagination, which the slightest suggestion could work up to an immense extent. This explains his trances and visions. Trances and visions are not peculiar to the Hindu saint. We have records of them in both Christian and Moslem literature. Râmkrishna saw Kâli in his trances, because the suggestion was there in his individual training and in the tradition of his sect and his country. The Catholic saints saw Jesus, and the Sufi devotee saw Mahomet or Ali, under exactly the same psychic conditions, but with different suggestions. The truth of Râmkrishna's visions need not be denied, any more than that of the visions of the Catholic or the Mahomedan saints. But the truth of the vision does not necessarily prove the reality of the object seen. These visions, however, are not essential to spiritual culture. They are not to be sought for. Their only value, even in the opinion of Indian saints, consists in the evidence they afford that the seer of them is a favourable subject for the discipline of Yoga. These visions did not satisfy Râmkrishna himself, for it is evident that all his struggles really came after, and not before, his earlier visions. It was then that his fighting and fasting commenced. And what struggles he had to conquer himself! He fought with his desires, his appetites, his lower self day and night. There was nothing that he shrank from, nothing that he would not give up, nothing that he would not undergo, to conquer himself. To kill his innate conceit of caste, Râmkrishna undertook with his own hands the most menial service, and by discipline no less thorough and persistent he overcame his love of money and the desires of the flesh. That the fight was long, the struggle was hard, we need not question. There are ample evidences of this in the book before us. Nor does the fact that Râmkrishna had to fight so hard and long to conquer himself in any way take away from his greatness. That he could fight in this fashion is in itself, rather, the highest proof of that greatness. Through these disciplines Râmkrishna purified himself and rose to that union with Brahman which is the ideal of every Hindu saint, to whatever sect he may belong. There are two ways of approaching this ideal, one of these is to commence with the study of the Vedânta, get first intellectually established in the truth, and then realise it, through the needed disciplines; the other is to purify the heart through the disciplines first and then rise intellectually also to the truth. Râmkrishna followed the second and rougher, though surer path, but reached the same goal.

* "Râmkrishna: His Life and Sayings." By the Right Hon. F. Max Müller, K.M. Longmans, Green and Co. 1898. 5s.

But one of the most prominent characteristic of Rāmkrishna was what may be called his universalism. It is this, perhaps, more than anything else, that drew educated men to him, and this seems to be the main cause of whatever success the missionary efforts of his disciples have gained in Western countries. This universalism is not new in India. It is as old, at least, as the Bhagabad-gītā. With the followers of Rāmkrishna it has found expression in the statement that all religions are true. It is illustrated in the story found among Rāmkrishna's sayings, describing how a company of blind men gained their knowledge of an elephant. It is an ancient story, well known to all Indian logicians, and illustrates the doctrine of the relativity of human knowledge. But the underlying assumption of the story is not quite consistent, I am afraid, with Vedāntic teachings, which, while accepting the relativity of knowledge in the field of the phenomenal, or *Byabā hārika* existence, boldly asserts the absolute character of our knowledge of Brahman, which is essentially the same as our own self. The doctrine that all religions are equally true admits of only one Vedāntic interpretation—namely, that all are equally false, being objects of nescience—*abidyabad bishayani*. But without entering into this matter here, it will be sufficient for my present purpose to say that a kind of universalism has always existed in India side by side with the particularisms of popular faiths. We meet with this kind of particularism in the early religion of Israel; but while it died out there with the growth of the uncompromising monotheism of the prophets, in India, under the protecting wings of Vedāntic monism, they have been allowed to live and grow almost unmolested. But though we had no fierce antagonism between the gods, sectarian differences always existed. We read in the life of Rajah Ram Mohun Roy, for instance, that even so late as the close of the last century the worship of Krishna could not be always tolerated by a devotee of the goddess Kālī. But Rāmkrishna taught that not only were Krishna and Kālī the same, but that even Jesus Christ was not different from either. As in other matters, so in this also, Rāmkrishna had his pioneers, and one of these, a friend and disciple of Rajah Ram Mohun Roy, had composed a hymn which strung together "God, Krishna, Kālī, Khodā" as names of One God. What Galilee was to Jesus, that was Gokul to Krishna, and one of Rāmkrishna's most favourite songs said, "Kālī, thou hast secretly come to Gokul and hast assumed the mask of Krishna"; and in all his ecstatic moods, in later days, he used to mix up the mythological stories of Kālī and Krishna together, and would seem to realise either in the form and amidst the surroundings of the other.

One day, it is said, he took a devout Indian Christian gentleman, who had gone to see him, to the temple of Kālī. Some of his disciples evidently looked upon it as an act of desecration; but none dared to oppose him. As they stood on the steps of the temple in full view of the goddess, Rāmkrishna touched his Christian friend gently and asked, "What do you see?" "Why," the visitor replied, "my Christ, my Jesus is here; I see him on the cross." And as the Christian gentleman stood lost in ecstatic wonder, Rāmkrishna turned to his disciples and said: "What do you

think, rascals! cannot my Mother appear as Christ to a Christian devotee of hers?" The story shows both Rāmkrishna's hypnotic powers and his ideas of universalism.

Noble as was the life of Rāmkrishna, he, too, had his limitations. These were due to his training and associations. For the realisation of modern ideals of religion we must transcend those limitations, but we cannot ignore that saintly lives like Rāmkrishna's have always a message for all times and all men. The message of Rāmkrishna's life is that, despite intellectual errors, those who thirst after righteousness are filled, and those who cleanse themselves, with prayer and penance, of self and sin do see God. It is a needful message for this age, which has a tendency to reduce religion more and more to a process of intellection—needful equally for India and England.

BIPIN CHANDRA PAL.
Manchester College, Oxford.

ARTICLES IN THE REVIEWS.

THE Church again holds the first place in this month's *Nineteenth Century*. Dr. Guinness Rogers, indefatigable in his assaults on the Sacerdotalists and his plea for Disestablishment, writing on "The Nation and the Ritualists," while Mr. R. Bosworth Smith follows on the other side hoping that in the present crisis the "Holborn recusants" may yet come to a better mind and not drive the vessel of the Church on to the rocks, where she would inevitably split into several fragments. An article on "The Great Tractarian," by Mr. Herbert Paul, leads one to expect another ecclesiastical study, but though the hero turns out to be a Halifax, he was great, not in the Church, but as a writer of political tracts—the great Trimmer of Charles II.'s reign. Lord Carrington tells in an extremely interesting manner of his successful experiments with allotments for agricultural labourers on his estates, by which many sturdy men are kept from drifting into the towns; and Mr. J. A. Gibson writes further on the Nordrach cure for consumption. Education is dealt with in two articles, Mr. J. Churton Collins writing on the further possibilities of the University extension scheme in "A University for the People," while Mr. Anthony Traill, of Trinity College, Dublin, warns Mr. Balfour and all reformers off the precincts of his college, and in regard to the vexed question of a Roman Catholic University for Ireland, suggests as the only feasible plan to meet all the requirements of the case, the revival of the lay college at Maynooth, which would be far enough from Dublin not to be mischievous.

This question is also dealt with in the *Contemporary* in a trenchant article by Mr. E. J. Dillon, declaring Mr. Balfour's scheme to be impracticable, and this is all the ecclesiastical politics in the present number, except for a short article by "A Conservative," deprecating the clerical plea for relief from the rating of tithe. Mr. W. J. Stillman writes an impartial and valuable article on "The Peace of Europe," pointing to the chief centres of danger in the Balkan States, in Alsace-Lorraine, and in the Papal hankering after temporal power. Mrs. Fawcett writes in vindication of the Vaccination Act of 1898, not as an anti-vaccinationist, but showing

how the reasons given for compulsion have been proved illusory, and urging that effective isolation is the surest preventive of epidemic. Another interesting article deals in a sympathetic manner with "The Jewish Immigrant," giving good reasons for a modification of the current opinion of these humble workers. The article on an Italian Army Evangelist should also be noted, giving an account of Capellini, the founder and pastor of the Military Evangelical Church of Italy.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

HELPFUL SERVICES.

SIR,—To anyone who has the welfare of our denomination at heart, it must indeed be a pleasure to read such sentiments as those put forth by the Rev. Wilfred Harris and Mr. Thomas Gordon, in your issue of the 4th inst. Both gentlemen give timely expression to the opinions held by a rapidly-increasing number of Unitarians, who feel that the time has arrived for a really Christian effort to meet the needs of the average man in a more thorough manner than we have done hitherto.

Unfortunately our churches rarely appeal to any but one class of hearer—namely, the thinker who enjoys "an intellectual treat," and who does not desire to experience anything approaching religious emotion. Our churches are too often mere lecture-halls, and those who may wish for some real spiritual help in the battle of life cannot be expected to attend, and so go elsewhere as a matter of course. The sermon, lecture, or essay holds the premier place in our services, for the most part, little attention often being given to the devotional part of the service, which many regard simply as a necessary preliminary to the sermon.

I have taken Orthodox friends to some of our places of worship, and could not by any amount of persuasion get them to attempt the experiment a second time, for they were so disgusted and irritated with the slovenly rendering of the order of worship, the wretched music, and irreverent behaviour of the congregation, that by the time the sermon was reached they were in no fit frame of mind to do anything but adversely criticise it.

I am aware that the idea is to eliminate ceremony from our services, simplifying them as far as possible, but this, though very acceptable to a few, will never suit the many, for the multitude expect and enjoy what is called "a good service," and unless we bestir ourselves to provide them with it we altogether lose the hearing of the majority, who are kept away more by the baldness of the services than by any consideration of doctrine.

How many Unitarians there are within my own knowledge whom I have heard declare that they go to the local Unitarian chapel *on principle*, because it is Unitarian, and just tolerate the fare provided; exercising self-denial Sunday after Sunday. This, of course, applies more to the rising generation than to those who have become so accustomed to the old order of things as to see no room for improvement or to desire nothing better. Some of our churches

have, I am glad to say, seen the need, and have made the necessary alterations—some adopting most of the methods of the Anglican Church, others working on more evangelical lines—and it is a striking thing to witness the rapid growth of their congregation and the increasing healthfulness of the Church life in these particular instances.

The people are ever ready to accept a really good thing when offered, and when they find they can obtain real spiritual help in the struggle against sin and temptation, coupled with a rational faith and cheery services, they will come.

March 7. W. LINDSEY-BADCOCK.

[When our correspondent says of our churches that they “rarely appeal to any but one class of hearer,” that is, in our view, a very grave exaggeration and misrepresentation of the condition of religious life in our community. But we have printed his letter because it contains suggestions worthy of serious consideration. To this we have referred more fully in another column.—ED. INQ.]

THE LATE REV. R. SPEARS.

SIR,—Amongst the many tributes to the Rev. R. Spears of admiration and gratitude which are flowing in from all sides, can you find room in *THE INQUIRER* for one more?

As honorary secretary of the Central Postal Mission, I wish to bear witness to his unflagging advocacy of the Postal Mission, and unfailing sympathy in the growth of the movement. There was no Unitarian Christian work that did not feel his genial sympathy. We of the Postal Mission felt this specially. In fact it was mainly due to him that the first experiment was made in England. “Yes, try it by all means,” he said, in his genial way, “you will be sure to get support”; and it was at a meeting convened by Mr. Spears that we formed our first committee. We did get very generous financial support subsequently from the British and Foreign Unitarian Association.

This magnificent hopefulness of Mr. Spears was such an untold help. Those lines of Dante’s always seem specially applicable to him—

“The Church Militant has no son,
Stronger in hope than he.”

And it was hope based on unswerving faith in the greatness of our Unitarian faith, a readiness to work for it to the utmost of his power, and then to trust that others would do the same.

Who can measure the helpfulness of such hope and trust, or tell the wonderful response it called out from others!

His influence was like a full strong tide. No cause however struggling but felt strengthened by his presence; no person however insignificant and weak coming under his influence but felt inspired to do something for Unitarianism.

Never shall I forget my last interview with him just before his fatal illness, when he kindly hurried to College Chapel, Stepney, to offer a few words of encouragement and some practical help.

It is not likely that his mantle will fall upon another, but we must not let our regard for him waste itself in idle words. Difficult as the task may be, those of us who are left must strive to carry on the work so dear to him. We must strive to catch some of the glow of his genial faith,

to transmit it to others, and to aid and support the weak and struggling.

FLORENCE HILL.

WILD BIRDS’ PROTECTION SOCIETY.

SIR,—In connection with the above as reported in your last issue, a lady at the annual meeting mentioned that a millinery establishment had been opened by Mrs. White at 8, Lower Seymour-street, where hats and bonnets are produced in modern and elegant designs, but void of all plumage from birds killed solely for such decoration. This ought to be more generally known, as the success of the enterprise depends upon its patronage, and it is to be hoped that the beneficent aim of its proprietress may not turn out a failure.

J. MOTT.

King’s Heath, March 9.

THE annual summary of statistics of the Churches for last year, in the *New York Independent*, shows 27,714,523 Church members in forty-eight denominations, which include 150 bodies, reckoning 20 different Lutheran bodies, 17 Methodist, 13 Baptist, and 12 Presbyterian. There are said to be 14,699 Catholic churches, with 8,395,178 members, but 52,779 Methodist churches, with 5,898,094 members. The *Methodist Times* points out that in their societies only adult members are reckoned, while the Catholics count all adherents, even the children, and that really there are many more Methodists than Catholics in the States. Of Unitarians the return gives 454 churches and 75,000 members. Writing of them in the general survey, Dr. Edward Everett Hale says:—

The Unitarian body is interested and gratified as it sees the steady advance of liberal sentiment in religion in all other communions. Such steps forward as are taken by the Union Theological Seminary, by the convention of the Episcopal Church, and in separate pulpits which cannot be counted, are all steps in the line to which the Unitarian body has consecrated its united efforts. The Congregationalists seem to be understanding more and more that unless they are Independents they are nothing; that is to say, that each church must arrange its own covenant or creed, or that each church may determine to work without any covenant or creed. The necessity for a separate organisation of Christians who gladly permit every man to come to God in his own way, will probably exist for many years to come. But what seems certain is that the relations of the Unitarian communion with other Christian Churches are becoming more sympathetic and co-operative.

So the words “rude,” “unpolished,” which describe him who disregards the amenities of social intercourse, imply that the individual has not been led by culture to discern and feel something which he ought to do as his contribution to the happiness and refinement of the circle into which he has been introduced. To please others, to make them happy and at ease, is a duty of social intercourse, as to pay one’s debts is a duty of business life.

—Joseph May.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OBITUARY.

MRS. R. J. JONES.

THE community of our churches in Wales has suffered a grievous loss in the death, on March 7th, of the wife of the Rev. R. J. Jones, of Aberdare. Mrs. Jones was a daughter of the late Evan Griffiths, architect and surveyor of Aberdare. She received a liberal education, and for some years after her marriage assisted her husband in the management of a school. On the establishment of the Aberdare County school in 1896, she was appointed one of the governors. For many years Mrs. Jones was a member of the Ladies’ Visiting Committee of the Merthyr Workhouse, and last spring was elected, unopposed, as one of the representatives of Aberdare on the Merthyr Board of Guardians. She was also a member of the Aberdare branch of the British Women’s Temperance Association, and often spoke in public on the evils of the liquor traffic. In her neighbourhood, Mrs. Jones was also a power politically, having been a prominent member of the Women’s Liberal Association, and of the Liberal Club. As the helper of her husband’s ministry she was indefatigable. Devoted to the Sunday-school and to other institutions connected with the chapel, she was seldom absent from the meetings of the Good Templars and the Christian Endeavour Society. When her husband was prevented from preaching, she often occupied the pulpit for him.

The funeral on Friday week was attended by a large number of friends, including nearly all the ministers of every denomination in the town and district. The services were conducted in the house by the Rev. J. Phillips, of Nottage, in the chapel by the Revs. J. Hathren Davies, W. James, Dr. Griffiths and Jenkyn Thomas, and at the cemetery by the Rev. R. Cribin Jones, of Lampeter. Expressions of sympathy and warm appreciation of the services rendered by Mrs. Jones have been received by her husband from the various public bodies with which she was connected, and from a wide circle of friends, including the Unitarian ministers of Glamorganshire.

At noon last Monday a meeting was held in the Liverpool Town Hall, under the presidency of the Lord Mayor, Mr. W. Oulton, to inaugurate a fund for the erection of a memorial to Mr. Gladstone, who was a native of Liverpool. The meeting was thoroughly representative, without distinction of party. The motion for the inauguration of the fund was made by Mr. William Rathbone, who was chairman of Mr. Gladstone’s committee in the South Lancashire election of 1865, and afterwards in Parliament for twenty-five years was closely associated with him in political life. The resolution was unanimously adopted, and the first list of donations announced at the meeting amounted to £2,325, including £100 each from Mr. W. Rathbone, Sir J. T. Brunner, Bart., M.P., Messrs. Holbrook Gaskell, W. B. Bowring, R. D. Holt, F. H. Gossage, Charles W. Jones, and Walter Holland.

THE INWARD LIFE.

Selected from Proverbs xvi.-xix.

HEAR counsel and receive instruction, that thou mayest be wise in thy latter end.

There are many devices in a man's heart; but the counsel of the Lord, that shall stand.

The fear of the Lord tendeth to life; and he that hath it shall abide satisfied.

He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

Better is a little with righteousness than great revenues with injustice.

Better it is to be of a lowly spirit with the poor, than to divide the spoil with the proud.

Better is a dry morsel and quietness therewith, than a house full of feasting with strife.

How much better is it to get wisdom than gold! yea, to get understanding is rather to be chosen than silver.

Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamity shall not be unpunished.

Children's children are the crown of old men; and the glory of children are their fathers.

The hoary head is a crown of glory, when it is found in the way of righteousness.

The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

A false witness shall not be unpunished, and he that uttereth lies shall perish.

He that keepeth the commandment keepeth his soul; but he that is careless of his way shall die.

He also that is slack in his work is brother to him that is a destroyer.

Pride goeth before destruction, and a haughty spirit before a fall.

A merry heart is a good medicine, but a broken spirit who can bear?

A rebuke entereth deeper into one that hath understanding than a hundred stripes into a fool.

The beginning of strife is as when one letteth out water; therefore leave off contention, before there be quarrelling.

The discretion of a man maketh him slow to anger, and it is his glory to pass over a transgression.

A forward man scattereth abroad strife, and a whisperer separateth chief friends.

A man of violence enticeth his neighbour, and leadeth him in a way that is not good.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

A friend loveth at all times, and a brother is born for adversity.

He that covereth a transgression seeketh love; but he that harpeth on a matter separateth chief friends.

By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil.

Commit thy works unto the Lord, and thy thoughts shall be established.

The name of the Lord is a strong tower: the righteous runneth unto it and is safe.

He that giveth heed unto the word shall find good; and whoso trusteth in the Lord, happy is he.

THE only faith which is indispensable is fidelity.—*Merriam's "Way of Life."*

THE CHILDREN'S COLUMN.

How Good Can a Boy Be?

"I AM really as good as a boy can be." That was what a boy said the other day. Perhaps it sounds rather conceited, but he didn't mean it so. He is not a conceited boy; that is, not particularly so. He has a fairly good opinion of himself, I suppose, as most boys have. But his point was, that a boy couldn't be as good as a man. He hadn't as much opportunity. He didn't know as much. He hadn't experience enough. You wouldn't expect so very much of him. He meant that he himself was a fair average boy, with about as much goodness as you find in boys, but nothing like what you would expect in a man.

And this set me thinking how good it was possible for a boy to be?—just a commonplace, average boy. And I thought I would look, not in a story-book, where, of course, you can find boys made to order—from little Lord Fauntleroy down; nor for extraordinary heroisms, like Casabianca, for instance—but at the boys I came across, and see how good they were.

Last Christmas nearly everyone who usually helps in decorating the church was either ill, or busy, or absent. So I asked some boys to help. One came. Now I think it must be rather dull work for a boy to sit steadily for hours breaking evergreen into just the right sized bits to tie into wreaths, and perhaps spoiling his knife in doing it, with not another boy to speak to, and on the very first day of the holidays. It is not a bit like fun. And I thought after he had worked steadily all morning, "Perhaps my boy won't come this afternoon." But he did. He came the next morning and the next afternoon. He put up all the wreaths, doing exactly what he was told, and didn't act as if there were anything disagreeable in sticking to this dull work till it was done. I didn't see what better a man could have done.

So the first thing I saw about a boy's goodness was, *A Boy can be Faithful*. And I remembered the verse, "Be thou faithful unto death, and I will give thee a crown of life."

Then I went to see one of our Sunday scholars, who was ill. He very often is ill, and while other boys are going to school or playing, he has to stay in bed, and the long hours pass so slowly. I found him in bed, with some toys beside him. After talking with him awhile, I said something to his mother about my being so sorry for all the anxiety and trouble she was having, and this is what she said: "Oh, Gordon is always so sweet-tempered, and never worries me. It doesn't seem as if he made any trouble."

Then I saw that *A Boy can be Patient*. And I thought of the verse, "Let us run with patience the race set before us."

I went to a friend who had just had to take her little boy to one of the London hospitals for a very serious operation. She couldn't stay with him herself. She had to leave him there, with her heart full of grief and anxious thought about all her little boy was to undergo, and she said: "I don't know how I could have borne it if Geoffrey had cried, or broken down, when I left him. But he wouldn't cry. The colour came into his face, and he straightened himself a little, that was all."

So I learned that even *A little Boy can be Brave*. And the verse came to my mind, "Thou, therefore, endure hardness as a good soldier of Christ Jesus."

There was another boy I knew, whose teacher had been complaining that he didn't attend to what she was saying in Sunday-school. He amused himself with making the other boys laugh. Now, this, of course, wasn't good; and I thought I would go and talk with his mother about it. John was just going out when I got to the house. I didn't quite like to begin with John's faults, so I spoke of something pleasanter that made his mother say: "John is such a help to me at home. He is so good with the baby; she wants to go to him the minute he comes in, and he eats his dinner and learns his lesson with her on his lap; and it is such a rest to me."

I was so pleased that I forgot all I had meant to say about John in school. I saw he was learning at home the best lessons of life. For you see, *A Boy can be Helpful*.

Very likely you can think of some other ways of a boy's being good. There is no end to them. But these four will do to-day:—

A Boy can be Faithful.

A Boy can be Patient.

A Boy can be Brave.

A Boy can be Helpful.

Are you?

C. A. F.

SIE JOSHUA FITCH, presiding at a drawing-room meeting in West Kensington last week, under the auspices of the Central and East of England Society for Women's Suffrage, (20, Great College-street, Westminster), drew attention to the great intellectual progress made by women during the last thirty years. Formerly, the only occupation thought suitable for refined gentlewomen was that of teacher, with the result that ladies who had neither adequate knowledge of the subjects they undertook to teach, nor knowledge of how to teach, crowded the profession, lowering the standard of remuneration. The number and variety of occupations now open to women in which they were doing valuable work was very great, and the public offices which they were now deemed competent to fill opened a wide vista of usefulness to them. He considered that the extension to women of the legal right of voting in the election of members of Parliament was the natural corollary of what they had already obtained. Referring to the greater educational advantages now available for women in comparison with thirty years ago, Sir Joshua spoke of Dean Colet's great foundation of St. Paul's School, the revenues of which have enormously increased, so that some portion is now devoted to the foundation of a similar school for girls.

THE progress of moral development consists, both for the individual and for society, in the successive apprehension of new and finer phases of obligation, or applications of the law of duty to others or to ourselves. He who would determine whether he is morally growing must inquire whether he has, besides maintaining his strength of moral principle and purpose, found fresh and more delicate issues to which the law of right within has constrained him.—*Joseph May.*

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, &c. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, MARCH 18, 1899.

CHURCHES THAT MINISTER.

SELF-SATISFACTION is the one hopeless vice, whether in churches or individuals; and if in our religious community there is a certain amount of restlessness and dissatisfaction, that ought not to be regarded as altogether a bad sign. Even if criticisms are occasionally made which we know to be exaggerated and unfair, they may serve a good purpose in bringing out the truth, and may be credited at least with the desire for reform. There will generally be some ground for even the most exaggerated criticism that is offered, and by such direction we may learn to measure with more exactness the faults or weaknesses which have to be remedied.

We print to-day a letter from a correspondent repeating certain criticisms with which we have been long familiar, as to the intellectual quality of the preaching in our churches and the baldness of the services. He admits, indeed, that "some" of the churches have seen the need of something more, and we can only suppose that his survey of our churches has been extremely limited and unfortunate in its selections, to lead to so sweeping a judgment.

But underlying this criticism there is the earnest desire, which found expression also at the annual meetings of the North and East Lancashire Unitarian Mission and of the Midland Christian Union, both of which we report to-day, that our churches should more truly minister to the religious needs of men. It would be lamentable indeed if we were satisfied with the hold we have upon the religious life of this country, and from many sides voices are heard pleading for greater

devotion and greater sincerity of actual religious life and work.

No question of name, or of ecclesiastical order, or of forms of service, goes to the root of this matter. The life of a church depends upon two fundamental truths, of which we believe that the great majority of our people are well aware, and which when stated appear indeed the veriest common-places; yet if they are kept in mind, as the ruling principles of our fellowship, there is no longer any question as to the direction our efforts ought to take. The first of these truths is, that the church is for worship, and the second, that religion has to do with the real things of life.

We are told that too often the services in our churches are bald, and offer no satisfaction to those who come in as worshippers. Now as to this, we are not at all sure that "an attractive service" is not as false an attraction as "an intellectual treat"; and it by no means follows that because people crowd to a church where there is elaborate ritual and beautiful music, there is more religion there, and worshippers are brought nearer to God and find more help and strength for daily life than in the simple service of a Puritan meeting-house, or even in a silent meeting of Friends. In our churches much earnest thought is now being given, and rightly given, to the working out of the best and most helpful form of service, and we by no means wish to be understood as condemning or thinking lightly of liturgical forms, and the use of beautiful music. A liturgical element in the service may be extremely valuable, when used in the right spirit, in helping a congregation to realise that it is common worship in which they are united. But what we wish here especially to emphasise is the prior need, as indeed the first essential in every congregation, whatever form of service may be used—the need of reverence. The church is for worship, and this ought to be felt more deeply than it often seems to be, as our people are gathering together in the place of worship. A service is not felt to be "bald" or "unattractive," even when only a few come together in the plainest meeting-house, if they come with hearts prepared for worship, with a sense of the Divine Presence, and of the holy purpose for which they are gathered. It is easy to criticise the minister—and often he is open enough to criticism—but it is *the people* who are the church, and by the spirit in which they are gathered together determine the measure of the religious life which will be felt by those who come in. It would be difficult to estimate how much of the weakness of our churches is due to a defective sense of duty in this matter on the part of the congregation—a heedlessness of what is required of each one in the gathering for worship to build up the living strength of a church, to minister in

spiritual things to those who come in. Questions as to the form of service to be used, and what opportunities may be given to the people to take articulate part in the worship, are of much importance, but none are so vital as this, whether they understand the supreme purpose of their gathering together.

To be true worshippers of the living God, and to offer to others also the fellowship of this communion in spiritual worship, is, then, the great purpose for which we are gathered into our churches. And, with this, if our churches are to live and extend their influence in the world, must go with growing strength the conviction of the second fundamental principle—that religion has to do with the real things of life. The preaching of the minister and the prayers of minister and people together must be in touch with the great realities of the inward life, which make all the reality of the outward world as well, for the building up of the kingdom of God. They must not neglect doctrine, for it is essential that we should think truly, and be clear as to what we mean when we love and worship God, and seek forgiveness and cleansing from sin, and strive to follow CHRIST. But, at the same time, we must be *doers of the word*, which has thus possessed our souls, and our churches, if they are to minister of the things of God to the world, must be more and more concerned, with a clear-sighted, practical helpfulness, with all the needs of daily life and all the efforts that make for righteousness, for enlightenment, and true brotherhood among men.

The future of our churches will brighten more and more as we learn more perfectly to forget ourselves in these two great endeavours, to be humble, faithful worshippers of the living God, and to be true helpers of our brethren.

THY BEST.

WHATE'ER thou dost, do well—it may not stand

An hour, it may for centuries endure;
But thou shalt have performed thy Lord's command,

And thy reward shall be forever sure.

It may not be a palace thou dost rear,
It may be but a cottage for the poor;
No matter, 'tis the Lord's; be of good cheer,

Palace or cottage, thy reward is sure.

Here thou must learn to work; earth is God's school;

Let not thy hours in idleness be spent;
Bow thy stiff neck, thy stubborn spirit rule,

What thy Lord sets thee, do, and be content.

When He has tried and fully proved thy worth—

Found thee obedient, diligent, and true,
Then He will take thee from His school of earth,

And in His heaven-world give thee work to do.—SELECTED.

CHRIST AND COMMON PEOPLE.

III.—TO CALL SINNERS.

To call sinners and to denounce sinners are not the same thing. The one is the spirit of Christ, the other is the spirit which crucified Christ. Both works may, perhaps, be good and necessary, and each doubtless has its own peculiar dangers; yet the call is the deeper and rests on the unbroken love of God; the denunciation is the shallower, and only points to the breaking of our human love. Supreme is the goodness of God toward men, the secondary good is the goodness of men toward God. Sin is not the worst conceivable evil, it is but lack of love in the creature; lack of love in the Creator would be worse, and for there to be a soul whom God no longer loved. Hence to point out God's love is greater than to point out man's sin. Hence the moralist is one thing, the Christian another, and they part company in very deep waters.

Christ called sinners. Are we doing the same? Do we so deeply love them, as he loved them, that we yearn, as he yearned, to be ever with them and give our lives, if need be, as he gave his, to save and to redeem them? It is this spirit which calls sinners. Is this the spirit which animates us? Or are we of another spirit? Is there not some question among us as to whether, with our views of the Almighty, our greater love for mankind, and our deeper horror of sin, we are not excused from the simple work of saving souls altogether?

Indeed, the very sin of the sinner is made into an excuse. There should be no good news for sinners, say some, but good news for the righteous only, and sinners must become saints ere God will help them to reform!

The spiritual, like the temporal, aristocracy is apt to hedge itself about; and it is possible so to degrade religion that the purity of the human heart becomes the supreme object of divine worship. This is idolatry: man at best is but an image of God; and this human idol, the worship of the good man, may sometimes be a greater danger to true spiritual religion, because it is a more subtle danger, than any other idolatry. This idol once set up has to be guarded, as the ark of the covenant was guarded, from falling. It is held to be dangerous to make bad people religious, lest religion and morality should not always go together, and God be worshipped when the idol is absent; and devotion be associated, as Christ was with sinners. It is thought well to keep the sinner from praying lest prayer-meetings and public-houses should both appeal to the same low class of people, and the church vestry be as disreputable in appearance as God's world is in reality.

There is an anxiety to keep the Holy Spirit far away from sin, and sinners far away from the Holy Spirit. We seem to fear that God, if He were put to the test, would prove powerless in wicked hearts. We would defend Him from the danger of an overthrow. We are anxious to uphold His dignity, and that the righteous, or seemingly so, should come to our churches and do God credit; but the publican and all notorious sinners we would rather should beat their breasts elsewhere, and not debase our clean temple with their really true confessions and genuine cries for mercy.

We have advanced a long way beyond Christ in these days. We are trying hard to save our churches, "to this end are we come into the world" might be our motto. Would it not be better, even for our churches, if we tried, like Christ, to save the people?

If we do not mind, we shall be doing with our churches what the Scribes and Pharisees did with their temple and synagogues: we shall be having our churches in one place and the common people in another. We shall separate religion from humanity, man from God, and find the denunciation of Christ directed against ourselves.

For Christ will go with the common people. Wherever they are, there is his temple: clean or unclean and needing to be cleansed, the temple of God is in the hearts of common people, and there Christ will kneel and pray; if we be not there, we shall not be with him.

If we send messengers to Christ to ask about his observance of our standards, to object to his breaking of our rules and traditions and defending sinners in their misfortunes and spiritual darkness against our superior arrogance of conceited righteousness and privilege, may we not find in Christ's answer somewhat to give us pause? What if he prefers them to us, and the spirit of their lives in spite of all, to the spirit of ours, our virtues notwithstanding?

To stand on high ground that we may the better throw stones at others, is not righteousness. Nor, being righteous, is it Christianity to raise the perpetual cry of "Crucify, crucify!" teaching the hatred and learning it, instead of the love of our fellow-men.

As to sin and sinners, it is not the multitude of his sins, but the nature and quality of his sin that most condemns a man. A multitude of a thousand sinners beating their breasts or one single man justifying himself, which weighs heaviest and touches the deepest mark of real sin? To neglect my outward duty to my neighbour man, or in the inmost calculations of my soul to forget my debt to God?

If I dare tell God that I am better than my fellow-man, more loved of God than another, and in God's sight exult in this, rejoicing in my neighbour's sin, whilst even my neighbour perhaps is sorry for it, do I not touch a deeper depth of thorough wickedness than any number of sinners, who, for the most part, have this modesty, to be afraid of God and to tremble in His presence asking only and almost hopelessly His infinite Mercy?

Common people are not irreverent at heart. They are not blasphemous in soul. Some sins, though they be many, can be forgiven. But one, not to forgive one's neighbour, is not easy to forgive.

The most righteous man would not be so but for God's gift. And no man who feels sin and its sadness can ever wish to insult the sufferer. It were better we had no righteousness, than that we had conceit and pride in it. The sinful world may be but an imperfect heaven; but the self-righteous world is a perfect hell.

All goodness in this world comes from God, and if we would have joy in ourselves in life and in one another, we must have God so high above us all, that no man can, in His sight, claim to be higher, morally, than another. So infinitesimal at that great distance are all human differences, that side by side with one

another all are equal. All men before God bow equally, and all are sinners together. "Why callest thou me good?" said Christ. Before God this is our equal estate, and all men in His sight must equally acknowledge their guilt. The absolute knowledge that it is so, and this acknowledgment of it before God—the sense at all events that God is used to sin and sinners, and has perhaps a place in His heart none others have for such—brings us with all our sins and the burden of them to seek God and confess to Him first of all. And there is in this unavoidable confession to God a certain sense of home-coming and relief that relieves, and is intended to relieve, much of the burden all human lives must bear. No man will find joy in God who cannot thus go to God with all his sins upon him, and go to God freely as the sinner that he is and will continue to be for ages and ages yet, progress he in virtue fast or slow. For the sense of our sinfulness will increase upon us, as our single sins are one by one fought off; and if the sense of sin were to rob us of our joy in God, our joy would diminish as our virtue increased. From the first we must accept our human and sinful estate, and bear in mind from the outset that, though we may come nearer to our own joy by moral effort, we shall never come nearer to God than His mercy.

Should we neglect this thought, we shall lose the secret of the soul's salvation, spurn God's love, the greatest thing, and seek to save our souls, the lesser. We may gain many things and lose the greatest; may grow self-centred, self-esteeming, self-righteous, and lose love, gratitude, grace, and prayer. It is God who works in us to do good, and above all to be and to become better: it is God who points out to us our faults and failings, and the more we are with God the more we feel our faults and see them; and the more we see and feel them the more do we seek to be with God, and with more joy than ever do we remember Him and seek His help. Let sinners, then, draw near to God; let the sense of sin draw them, the deeper they feel it the more let them come. Herein is the gospel and the good tidings of God. God is the friend of sinners. So Christ taught, and truly, the gospel of God to common people, and became himself the sinners' friend and called them.

Christ called sinners; and because he did not denounce them, but became their friend, and bore their reproach and their sins upon his heart, his enemies—who were denouncing sinners—instituted the first crusade in defence of public morality, petitioned the Government, brought in the arm of the law, and had "the friend of publicans and sinners" publicly crucified.

The cross of Christ has been a stumbling block for ages; do we see quite clearly even yet who it was that killed him? Simply to denounce sinners is to crucify Christ and all his sympathies, but to call sinners is to follow him. Which are we doing—denouncing, with the arm of the law, or calling in the spirit of friendship?

WILFRED HARRIS.

HE who places the rational nature of man on the side of atheism, that he may the better defend a Church, saves the Church at the expense of religion and God.—A. M. Fairbairn.

MIDLAND CHRISTIAN UNION.

The annual meeting of the Midland Christian Union and Provincial Assembly was held on Monday, March 13, at the Church of the Messiah, Birmingham, the Rev. JOSEPH WOOD, president, in the chair. There were also present the Revs. J. C. Street, A. A. Charlesworth (secretary), A. H. Shelley, J. H. Matthews, J. Howard, P. Dean, W. J. Clarke, E. D. P. Evans, H. H. Johnson, A. W. Timmis, R. Davis, E. P. Hall, H. McKean, and V. Herford; Messrs. J. A. Kenrick (treasurer), T. Grosvenor Lee, H. New, G. Titterton, T. W. Ryland, E. L. Tyndall, J. H. Forrester, and others.

The Rev. A. A. CHARLESWORTH read the Report of the Committee.

The Report stated that they had been able to carry steadily forward the good work which had been entrusted to them. The new church at Small Heath was opened in October, and the Committee thanked many generous friends who subscribed to the building fund. Including the £870 given by the trustees of the Church of the Saviour (a donation which was to be specially recognised by a mural tablet in the church), there had been received £2,817 10s. 9d., but, unfortunately, that did not meet the indebtedness by £527 11s. 11d., which still remained to be raised. The union had sustained a severe loss by the death of Mr. Charles Cochrane, one of the vice-presidents, who had bequeathed to the union a legacy of £1,045. Financially the union was not in an altogether satisfactory position. The receipts during the year showed a decrease in donations of £200. The expenditure had been heavier, so that whereas at the beginning of the year there was a balance in hand of £127, at the close there was a balance due to the treasurer of £270 5s. 5½d. There would be certain savings during the coming year, but it was obvious that if the union were to carry on their work effectually they needed money. A singularly depressing feature of the accounts was the steady decrease in the subscription list, and unless there was a financial improvement the work must be curtailed. It would be a pity if they were to be compelled to reduce the grants to aided churches, already too small, and it would be more lamentable if they were driven to abandon all forward movements. The Committee, therefore, suggested that each congregation should take the matter into serious consideration, and endeavour to enlist the sympathies and active co-operation of all its members in the sacred cause of spiritual enlightenment and liberty.

Mr. J. A. KENRICK read the statement of accounts, which showed the income during the year to have amounted to £439 11s. 11½d., including subscriptions £119 4s., donations £52 1s., grants from British and Foreign Unitarian Association £160, and congregational collections £59 1s. 8½d. The expenditure amounted to £709 17s. 5d., including grants £462 4s. 4d., and donations to the new church at Small Heath £100. The accounts consequently showed an adverse balance on the year's transactions of £270 5s. 5½d.

The CHAIRMAN, in moving the adoption of the report, said that the past year had, in some respects, been most eventful. The erection of the church at Small Heath arose out of a movement which was begun six years ago for the extension of church principles and church activities in Birmingham. The total indebtedness on that church was very large—£527. £200 had been lent by the Union up to the present time without interest; but they would have to consider whether they could continue to lend the money without interest.

He alluded to the death of Mr. Cochrane, saying that the Union had never had a better friend, and to make up for his loss the subscription list ought to be increased by at least £100 a year. That was not beyond their power, and it was a matter which must be faced by the Union. He thought the country churches in the province might rise to the occasion in a more generous way than they had done in the past. He did not think the help received from them was equal to their resources. They must look to the churches in the district for an increase in the subscription list rather than to the churches in Birmingham, because the latter were burdened with two great missions, which they carried on out of their own resources. Unless something was done to improve the financial position of the Union, they would have to cut down the grants given in aid of certain churches. That would be a very serious matter, but it would have to be faced if the income was not largely increased during the coming year.

Mr. G. TITTERTON seconded the resolution, remarking that it would be a shame if they, the most advanced guard in the Christianity of to-day, were to neglect the opportunity of enforcing their views. The opponents of free thought and freedom in all religious matters were extremely active, and were pushing their views as hard as at any time since the Reformation. The Church of England and the Roman Catholic Church were endeavouring to get that position in connection with England, which meant new chains for intellectual freedom, and, therefore, they, the defenders against that aggression, ought to be more earnest and more active in developing their works than had been the case in the past.

Mr. T. GROSVENOR LEE suggested that the word Christian should be omitted from the title and description of the Union. Its adoption, he thought, had adversely affected the subscription list. He urged that the committee should reconsider the name of the union, so that it might go forth that they stood for Unitarianism, a wide, free, unfettered Unitarianism. Personally, he would not care to again become a member of the union unless they made it clear what their aims and objects were.

The Rev. J. C. STREET considered that Mr. Lee's speech placed them in a very embarrassing position, because they could not discuss the subject in the time at their disposal that day. He thought a special meeting should be called to consider it.

The CHAIRMAN said that if any change was to be made in the name of the Union it must be made by the Association itself. If it were deemed desirable the committee might be instructed to consider the matter with the view of calling a special meeting of the Association to discuss it. He was strongly opposed to the suggestion that the financial success of a society was any reason for making such a fundamental change in its name as Mr. Lee indicated, or that the financial success or weakness of a society was any proof that it was on wrong lines. He had yet to learn that those associations which had the name Unitarian were better off than the Midland Union, or were doing better work. It was not the name which attracted, but the principles. He himself was not a minister of a Unitarian congregation. The question raised was a very old one.

It had aroused very great feelings on the part of great leaders of their denomination, and men like Dr. Martineau, Mr. Thom, and Mr. Beard were strongly opposed to the course Mr. Lee advocated. He was not at all ashamed of the position of the Union. He was proud it was undogmatic, and that there were other unions in the country which were undogmatic.

The resolution was carried unanimously; and Mr. T. G. LEE afterwards moved: "That the committee be asked to consider the advisability of including the name Unitarian in the title of the Association, either with or without further names, and to report to a special meeting of the Association."

Mr. G. TITTERTON seconded the resolution, which was carried.

On the motion of Mr. T. W. RYLAND, seconded by Mr. E. L. TYNDALL, a vote of thanks was accorded the officers and committee for their services during the year.

On the motion of the Rev. R. DAVIS, seconded by Mr. J. P. P. DUTFIELD, the officers were elected for the ensuing year as follows:—President, the Rev. L. P. JACKS; vice-presidents, the Revs. H. Eachus, H. McKean, and J. Wood, Messrs. C. Harding, H. New, G. New, W. H. Talbot, G. Titterton, and A. W. Worthington; treasurer, Mr. J. A. Kenrick; secretary, the Rev. A. A. Charlesworth. The committee were also appointed.

THE LUNCHEON.

The delegates and visitors were subsequently entertained to luncheon at the Grand Hotel. The Rev. L. P. JACKS (who was unable to be present at the business meeting) presided, and on behalf of the members of the Church of the Messiah extended a cordial welcome to the company. He said they had met under auspicious circumstances. The report showed a record of good work done, and although the balance-sheet was a little discouraging it could be improved another year if the delegates and ministers would make an effort on behalf of the Union. The visitors were welcomed at the Church of the Messiah as fellow-servants in the great cause of civil and religious liberty, and he especially welcomed the Rev. E. P. Barrow, of Manchester, one of that small, but growing, band of noble men who had forsaken the ampler opportunities and greater attractions of the Church of England in order to become a minister of Christ among the Free Churches. They could assure Mr. Barrow that there was no field where there was greater need for the abilities he possessed, though perhaps there were many fields of work where the reward was more immediate and more apparent.

Mr. H. E. PERRY (Wolverhampton) proposed a vote of thanks to Mr. Jacks, the wardens, and members of the congregation of the Church of the Messiah for their hospitality.

The Rev. R. DAVIS (Evesham) seconded the resolution, which was supported by the Rev. E. P. BARROW, and carried.

Mr. T. W. RYLAND responded.

THE AFTERNOON MEETING.

After lunch a meeting was held in the Church of the Messiah, under the presidency of the Rev. L. P. JACKS. It had been announced that the Rev. Dr. Hicks, of London, would deliver an address

on "Unitarian Theism and Religious Rationalism," but, unfortunately, Dr. Hicks was unable to be present through indisposition.

In his absence the Rev. J. C. STREET spoke on "Retgression or Progress During the Last Fifty Years." He said the newspapers and others had for a long time been saying that the group of churches represented there—and for the want of a better name they called them the Unitarian churches—were a perishing quantity, that they were a disappearing body, that their forces were diminishing, that their resources were lessening, and that they were less to be counted upon in the great issues of religious life to-day than their forefathers were. In their own ranks there were not a few who had been saying all sorts of deplorable things about them. Articles had been written giving an account of their failures and their imperfections, and laying before the general public a most doleful account of their condition. He thought his audience, however, would be of opinion that there was something of importance to be said on the opposite side. Forty years ago their congregations were comparatively few numerically, but since then there had been a wonderful development. It was not true that they were perishing, that their number was diminishing, that they had fewer churches or ministers, that their churches were less influentially supported, or that the benefactions of their people were smaller than they were. How could their churches be perishing or diminishing when during the last half of the nineteenth century they had added more than a hundred churches to their ranks? That was not an overpowering success, and the record was not so brilliant as the record of more popular churches; but it was at least an answer to those who said they were diminishing and perishing. As a matter of fact, more progress had been made in connection with their Free Churches during the last half century than was made during the half century after the death of Jesus Christ, when he came into the world and preached the gospel of Christianity.

Mr. G. BASNETT expressed an opinion that the reason the Unitarians made less headway than other bodies did was because the sermons preached in the Unitarian churches were usually so intellectual that the generality of people were not attracted by them, in comparison with sermons preached in connection with other denominations. There was more enthusiasm infused and more emotion brought to bear on the congregations in other denominations than in the Unitarian body.

Mr. T. GROSVENOR LEE wished the ministers would occasionally devote a Sunday morning to telling the young people what Unitarians believed and why they differed from other bodies. He did not believe that Unitarianism had gone back during the last fifty years, and he was convinced it would go forward during the next half century if they only had the courage to state their opinions.

The Rev. J. WOOD said their ministers were so interested in religion and in the religious welfare of their congregations that they preached on religion rather than on theology. The influence of the Church on the thought of the orthodox Church was immeasurable. There were thousands of Unitarians in the Church of England, in the Congregational, Baptist, and Presby-

terian churches, and if there could be an exodus of Unitarians, it would be greater far than the famous exodus from Egypt. He did not believe their want of success was due to too much intellectuality or to too much theology, and he was sure they would not bring up their people aright unless they gave them intellectual ground for the faith they held.

The Rev. H. H. JOHNSON thought the main reason for their lack of success was due to the number of Broad Churchmen in the Church of England and the so-called liberal-minded men in the Nonconformist orthodox bodies.

At the close of the discussion the Rev. J. C. STREET replied, and the session terminated.

In the evening there was a service at the Church of the Messiah, the sermon being preached by the Rev. E. P. BARROW, of Manchester.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

THE annual meeting of this mission was held at Padiham on Tuesday, March 7. Service was held in Nazareth Chapel in the afternoon, conducted by the Rev. W. H. BURGESS, B.A., of Accrington, and the sermon was preached by the Rev. H. E. DOWSON, B.A., of Gee Cross.

As Unitarians, the preacher said, they could each answer only for themselves. In that freedom of thought and individual responsibility was the fundamental basis of Unitarianism—out of which historically it had sprung, and out of which throughout its history it was ever being born anew. Glory had been shed on their churches in the past by the liberty they had enjoyed; they had been blessed in the exercise of unshackled freedom of thought, while a dead weight pressed on the soul of the man who had to think in intellectual and spiritual chains. Such a man could not concern himself only with the question of what was true, he had to ask himself, "What have I signed?" "What belief will save or damn me, according to my creed?" "What is my catechism?" It was a surprise to him (the preacher) that the title "free" should be assumed by churches engaged in propounding new catechisms and new crystalisations of belief for coming generations. Freedom from State control was little, if there was set up in place of bondage to the State, a self-imposed creed or catechism amid churches nominally free, yet really bound in intellectual and spiritual chains. The first plank of their Unitarian platform was freedom of thought for all who desired to worship with them, whether ministers or people. A second principle on which they were equally agreed, was the pre-eminence of the religious life in their midst. In laying down that principle he did not for a moment mean to say they were better than others. They thanked God for the privilege of their faith, and noble principles, but they did not claim that they had risen to their ideal. Nevertheless, he found that it was the special and peculiar mark of their principles that life with them was everything, and that the importance of belief was measured just by its effect on life. They, as Unitarians, did not under-value the faith which was the living and inspiring source of life to them on earth and in Heaven, but they remembered the words of Christ, "By

their fruits ye shall know them." They considered that in the Christian Church there had been too much tendency to regard religious truth as a sort of talisman, having a mysterious power to open the door of Heaven, apart from the influence on human life, and against that they protested with all their souls. Nothing had been more misunderstood than what was called "saving faith." This had been regarded, and was regarded still, by people who made catechisms, as a faith in abstract doctrines and an intellectual acceptance of certain beliefs as being a good in itself, apart from its effect on life; that in the unfathomable mysteries of the Divine Essence to hold one opinion was to be sure of Heaven, and to hold another was to be doomed to Hell. It was not against intellectual devotion to the truths of God that they as Unitarians protested, but against the superstition that a mysterious doctrine had any value in itself. No one was more anxious than they for the Divine light on their way, but that being so, they stood or fell before God and their consciences, on earth and in Heaven, not by what they thought, but by what they were.

Speaking on the question of the Ritualistic revival beginning with the Tractarian Movement sixty years ago, which, he said, was now shaking the Church of England to its base, the preacher said the duty was incumbent upon them of raising their voices for the religion of life and not of mere forms and ceremonies. There were two sides to the Ritualistic movement; there was the æsthetic side and the sacramental. Against the æsthetic side they had not a word to say. It had their sympathy, and even their co-operation. But what the forms expressed was everything, and the present Ritualism was a revival not only of artistic beauty in religious worship, but a revival of a rampant—or what was becoming a rampant—Sacerdotalism, and against that they were called upon to lift up their voice. If they, as a church, stood for anything, it was for a principle the very opposite of Sacerdotalism, as they believed Christ did. Sacerdotalism was death to the living spirit of each worshipper, and was the grave-clothes of the worship of each individual soul.

The business meeting was held at the close of the service. Councillor H. C. JACKSON, of Padiham, President of the Mission, in the chair. A satisfactory report and statement of accounts were read and adopted. Mr. J. W. BARLOW, of Atherton, was appointed president for the ensuing year; Mr. THOMAS HARWOOD, chairman of committee; the Rev. J. J. WRIGHT, vice-chairman; the Revs. R. TRAVERS HERFORD and J. HARRISON, secretaries. The customary resolutions were passed, and tea was subsequently served in the school-room.

THE EVENING MEETING.

A public meeting was held in the chapel in the evening, Councillor JACKSON in the chair, supported by the Revs. H. ENFIELD DOWSON, J. H. WICKSTEED, N. ANDERTON, and W. E. ATACK (representative of the Manchester District Association), and Mr. THOMAS HARWOOD, Chairman of Committee of the Mission. Mrs. CROMPTON, of Rivington, who had been announced as one of the speakers, was prevented by illness from being present.

The CHAIRMAN said they all knew that the services that afternoon and evening had one object in view, which was to create and sustain a deeper interest in mission work. He sometimes thought they did not take this so much to heart as they ought to do, and did not bestir themselves sufficiently. He then went on to refer to the book, "What would Jesus do?" and commended it to his hearers.

The Rev. H. ENFIELD DOWSON, in a stirring address, said he had heard with pleasure of the fine spirit of independence in that congregation of working people, and of how they had built their chapel themselves, by their own energy and self-sacrifice. They had to look to the people more and more. The old Presbyterian autocrat was a grand individual, for whom he had an almost unlimited amount of respect; but a great many of these fine old families had disappeared, and they had to fill their places by the people coming in. Proceeding, he said they were living in the time of reaction both in politics and religion. They found in the Church the great sacerdotal movement, and if there were any who could raise their voices, fearless and undaunted, it was themselves. They must not let the spirit of individual Christianity, and the opposition to the idea of a priesthood between God and man, die. Let them try to do something against this evil which was doing so much to sap away the religious life of the world. They had to show what a Free Church was. They had to show that they meant more than freedom from State control. They must have the spirit of freedom and loyalty to conscience alone. He thought they had not half realised their duties. They had a great deal of public spirit in their churches. They had men of large means, and they would give with an almost unequalled generosity to Universities and educational schemes. They wanted the same spirit showing in their own church life. They wanted real self-sacrifices in this matter. How many were there who sacrificed what they missed for Unitarian Christianity? Thus they came to the working people and asked them to take up the mission work. He thought in the district they had a very fine opening for mission work. They called upon all who could do any work in this mission to come and take it up. The religion they held dear to their hearts must become dearer every year. There would be a good response, if the word was only powerfully spoken. That work was the grandest work the church could do, and it kept a church alive. He was not afraid of a debt. If they did the work the money would come. He was certain they had many in the district who would rally to the call, and the work would be made more glorious, larger, and better year by year.

The Rev. J. H. WICKSTEED, in welcoming the representatives of kindred societies, said it seemed they had to hold up the torch of pure religion at the present day as strongly as it had ever been held up before. The Evangelical Free Churches, as they called themselves, were not free—and they might hope that they were able to be more Evangelical—to carry the torch of pure religion unfettered by creed or dogma, and just to speak the Word of God as it came to them, to utter the prayers in their heart to God and to worship without any thought as to whether it was orthodox. As regarded the Ritualistic

movement, it savoured, to him, too much of saving souls by machinery. They had to hold up the torch of pure religion, and no priest ordained by apostolic succession could save a man if his own spirit was not full of devotion and enthusiasm. The gospel which was only kept in private, which was made to save their own souls and none other, was a poor thing.

The Rev. W. E. ATTACK responded.

The Rev. N. ANDERTON said they must recognise that their Orthodox brethren had got hold of the right spirit; but the important thing was not the means by which they saved, but the spirit they did their work in. They had to stand forth for religion as opposed to dogma, and they had to throw wide open the doors for every one to come in. They desired to give them the power to become better men and women, not to make them intellectually true. They could not take a better example than Jesus, who never argued concerning God, but came to the world with an affirmative faith. The true missionary spirit was born of faith, and not of theology. Proceeding, he said the name Unitarian meant freedom. They had a splendid gospel of which they need not be ashamed, but of which they might all be proud. They were moving together to establish the one Church of the future. If they were true to the spirit of the faith handed down to them, and true to the gospel in their own hearts, then that church would be a reality sooner perhaps than expected.

Mr. HARWOOD having also spoken, the meeting concluded.

"INDUSTRIAL PEACE: the fruit of Righteousness" is the subject of the Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit*. Out of the confusion of labour conflicts and the puzzling questions involved Mr. Hargrove sees in co-operation a way of peace most likely to prove effectual:—

"Surely in the development of this partnership in business, so that all employed should share directly, as all must do indirectly, in losses and gains, is our hope for the future; that as we subsist by our industries, we should be united, rich and poor, in steady, intelligent, hearty carrying on of them. This is not the place to dwell upon the principles of Co-operative Production, nor do I for a moment pretend that it is right, or would be expedient for all employers to take their workmen into partnership. Attempts of the kind have failed disastrously in the past, and every failure is a set-back to progress, and they who most have the cause at heart should proceed most cautiously. But there have been many successful experiments in later years, and the development will proceed of itself, peacefully and prosperously, if we pay attention and show favour to it. We ought to be discontented and ashamed of the present state of armed neutrality among those upon whom the welfare and the very existence of our Empire depends. Strikes and lock-outs are a disgrace to our good sense, and a mockery of our religious professions; in each case both parties claim to be in the right, and if either were to confess that its only concern was to extort the most it could in work or wages, independent of what was just and right, the indignation of the land would overwhelm it. And yet, both appealing

to right, they resort to mere force to determine it! It is as unreasonable as it is immoral, but up to now it has seemed inevitable.

"And now it is the business of all who profess any regard for that universal religion, whose supreme requirements are 'to do justice and to love mercy,' to bestir themselves to put speedy end to an intestine warfare which is the shame of our civilisation, and the flaw of our great strength. It is not for me to do more than suggest a way, a way still indistinct, and questionable, but which next century may be trodden by peaceful multitudes. One thing I do say with authority—authority not mine own, but that which all men hold sacred—that the question of wages which so troubles us is a moral and a religious one, and that it admits of a permanent and satisfactory solution only on consideration of what is just and kind. 'When there is poured out upon us from on high the spirit of wisdom and understanding, the spirit of knowledge and of the fear of the Lord, then will justice make her abode in our cities, and righteousness be the law of our land, and the fruit of righteousness will be peace, and the effect of righteousness, quietness and confidence for ever.'"

PROVINCIAL LETTER.

LONDON AND SOUTH-EASTERN COUNTIES.

IN this letter it is my purpose to say nothing about the London churches within the limits of the Provincial Assembly, except that they are now engaged in carrying out the scheme for raising £10,000 to celebrate the jubilee of the London District Society in the coming year. A strong tide of enthusiasm is rising in all the churches, and there are evidences on every hand that they are determined to make this effort a great success. If nothing more were secured than the bringing of the churches into closer union with each other, this would more than compensate for all the labour and toil that may be involved. But when Unitarians make up their mind that anything *ought* to be done, they are not easily daunted by obstacles that may lie in the way. Their struggles in the past have inured them to difficulties, and have developed in them an energy which urges them forward with courage and hope of final victory.

The condition of our country churches does not vary much from year to year. They are not disturbed by anything of a very startling character, but have to work on without any outward show or ostentation. Their position is very much like that of the men who not long ago were making a tunnel, when a fall of rock shut in several of them for a time. One said "Well chaps, we may never get out of this alive, but we may as well go on with our bit of work while we can." And to work they set, in what they had every reason to suppose would be their tomb. Many of our friends are steadily and faithfully doing their bit of work in their little spheres, isolated from other religious communities by the hard rock-like creeds which orthodoxy has placed in their way. But let no one think lightly of the work of our small struggling country churches and their devoted pastors. Where would

some of our large churches be, without the men and women of strong, stable character that are among their best workers? Who made these characters? The men very frequently, who are often badgered about raising money, who have the lowest stipends, who often go home with the feeling that they are a burden on the churches. But they may lift up their heads. Theirs is a lasting work, for they have wrought in imperishable material, not in silver and gold, but in the souls of men.

The removal of so many of our young people from our small towns and villages to the large industrial centres, has a very depressing effect upon those who have to maintain the various agencies in connection with our churches. The secession also from our ranks of others who were nurtured in Unitarian homes, and whose parents were the mainstay of our church, has not been without a weakening influence. Whether their secession has been the result of social attraction, or from the lack of any deep religious conviction, it is not for me to say, but the consequences have been disastrous to the communities with which they had been associated in their early life. It is in this direction we have suffered much in the churches of the south-eastern counties. While, however, as an organisation, we do not make the progress we desire, the heaven of natural religion is permeating all classes, and in the most unexpected places we discover those who are in full sympathy with our teachings, but who do not at present see their way to identify themselves with us.

Some of our churches are moving forward; I wish I could say this of them all. What all our churches need to realise more deeply is, that they are not only *conservators* of the faith, but *preachers* of it. While we believe that the chief function of the church is to build up the spiritual life of its members, we must not forget that this means a larger understanding of Divine truth, a deeper sympathy with Christ, an increased purity of motive and life, which this culture brings, and a complete consecration to the service of God and man. It is good to increase in knowledge and goodness, but the practical expression of these is a more entire forgetfulness of self and an intensified effort to carry the message of life and liberty to others. Churches that are engaged merely in the work of self-preservation and are satisfied with that, may be expected sooner or later to suffer from spiritual paralysis. May not this be one reason for the little progress we have made in the past. We have not been sufficiently alive to the growing religious needs of the times. When we look at what other denominations are doing, they seem to be far ahead of us in their effort to overtake the religious wants of an ever increasing population, while they are far behind us in their theological ideas. They are progressive chiefly in spreading what they believe to be the truth; we are progressive chiefly in seeking a clear apprehension of the truth.

The complaint is made by a few in our ranks that efforts are made to establish churches in new districts while churches in old districts are nearly empty, just as if one were the cause of the other. If, however, the new districts are left untouched we shall suffer the double loss of missing our opportunity where there are strong probabilities of success, and of concentrating energies on places where an angel

from Heaven would wear out his strength in vain. I plead for our weaker churches, that they may be strengthened in every possible way, but I plead also for a wider extension of effort in the dissemination of great spiritual truths which keep men to a purer life and grander liberty. The example of the Rev. S. Gardner Preston, who has undertaken to conduct a series of week-night services in one of the suburban districts of Hastings, is worthy of being followed by other ministers, who might, with an immense advantage to their own churches and to the cause which they have at heart, do something towards reaching those in our towns and villages who have little opportunity of becoming acquainted with the Gospel we have to declare.

Special Sunday evening services were held at the close of last year at Fulham Green, where Unitarianism had never been preached before. A good deal of interest was excited, and several expressed their cordial assent to much which they had heard. It is hoped that at some not distant date another effort will be made. The district is large and offers a promising field for the establishment of a church. Special services were also held simultaneously at Ealing. They did not attract so many as we expected, but there was much to encourage. The question is still under consideration as to further effort in this important neighbourhood. A course of week-night lectures has just been concluded at Ilford, in Essex. The attendances were not satisfactory so far as numbers were concerned. The only available hall is in the Board-school, which is some distance from the main street, so that we had to contend with this disadvantage. There is a population of 20,000 in this comparatively new district, and it is calculated that in ten years time there will be 50,000. This is just one of those places where a plot of ground ought to be secured at once, and a temporary structure put up in faith of getting a congregation. The Orthodox bodies have already done this, and have made rapid progress.

The church lately established at Southend is making satisfactory progress. A morning service is contemplated. Hitherto an evening service only has been held. A Sunday-school is also being organised. The church at Walthamstow is also doing fairly well. The death of the Rev. R. Spears, who founded both of these churches, and who to the very last took the deepest possible interest in their welfare, has been very keenly felt, but the local friends are putting forth every possible effort to make successful the work which he had initiated and maintained in their midst. The beautiful church at Richmond, which was erected through the untiring energy and zeal of the Rev. S. Farrington, is now nearly, if not completely, free from debt, so that this financial burden will no longer press upon them and hinder them in their good work. The church at Chatham is doing well, under the Rev. G. Hitchcock, B.A., lately a clergyman of the Establishment, who has accepted the pastorate. He is attracting large congregations every Sunday, and it is hoped that a permanent increase will be made to the membership. As one looks over the province and reviews the condition of the churches, there is, I think, reason for thankfulness and hopefulness.

T. E. M. EDWARDS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Birmingham: Smallheath.—The fifth annual meeting of the congregation was held in the Lecture Hall on Saturday, March 4; there was a large attendance of members and friends. The annual report and accounts were read by the Chairman, Mr. Enoch Evans, and adopted. The report detailed the work and many various events that had taken place during the most important and successful year since the congregation was formed. Unanimous votes of thanks were passed to the minister, the Rev. H. Harold Johnson, B.A., and the retiring officers and committee for their services during the past year, the following appointments being made for the ensuing year—namely, hon. secretary, Mr. J. P. P. Duffield; hon. treasurer, Mr. A. Langford; wardens, Mr. J. H. Hinton, Mr. W. Kempson, and fourteen members upon the Vestry committee (one of the latter being a lady, Mrs. A. B. Matthews). The latter part of the meeting partook of a social character.

Burnley.—The Rev. A. Cobden Smith terminates his ministry at Trafalgar-street on the last Sunday in April. Since his settlement in July, 1896, the greater part of the heavy debt on the church has been removed, and the membership has gradually increased. Mr. Smith has also been instrumental in the establishment of the North-street Mission-room, where a Sunday-school and regular services are conducted.

Chesterfield.—On Sunday, March 12, the Sunday-school anniversary services were held, when sermons were preached by the Rev. W. G. Tarrant, B.A., to good congregations. On Monday evening, a largely attended tea meeting took place, at which addresses were delivered by Mr. Tarrant and the minister of the chapel, the Rev. Ambrose Bennett, and a musical entertainment was provided by the choir and friends. It was announced, in the course of the evening, that the whole of the money required to complete the Renovation Fund had now been raised, and the congregation was accordingly free from debt.

Chichester.—At a recent meeting of the Committee of the General Baptist Assembly the following resolution was unanimously passed:—"That this Committee desires to offer to Mrs. Spears and family its sincere and respectful sympathy in the loss recently sustained by the death of the Rev. Robert Spears. It very gratefully bears its testimony to his kindly interest in this Assembly and many of its churches, and also records its admiration of his Christian character, his fidelity to conscience, and his unsparing energy in the cause of Christianity as he conceived it."

Choppington.—The congregation here are working for a sale of work, which is to be held next month, the object of which is to raise a sum of at least £50 for the purpose of renovating the interior of the building. To assist in this most laudable enterprise, two concerts have been given by friends from Newcastle-on-Tyne, the first soon after Christmas by Alderman J. Barker-Ellis and party; the second on Saturday evening, March 11, was arranged by the joint hon. secretaries of the N. and D.U.C.A., Messrs. F. C. Slater and E. H. Coysh, and friends. On both occasions the church was crowded to excess. The Sunday-school and Band of Hope are in a very flourishing condition under the management of the Rev. Arthur Harvie, who is assisted by a band of earnest workers.

Cullompton.—Last Sunday evening, the service was conducted by Miss E. Stewart, of Exeter, other friends also driving over to help in the musical part of the service. The sermon had bearing upon the loss sustained by this congregation in the death of Mr. Joseph Hancock, who, though in his eighty-seventh year, had until quite recently been in the habit of walking upwards of two miles to attend the services.

Deal.—The Guild of Good Fellowship connected with the Free Christian Church has concluded a successful session. On March 7 an entertainment was given by Mr. and Mrs. George Chitty and other friends from Dover, the Rev. W. Birks presiding and taking part. On March 13 the Reading Circle held a final meeting, several members contributing recitations and readings.

Gateshead.—Mr. Robert Elliott sends us a heartfelt tribute to the memory of the late Robert Spears, whom he knew forty-eight years ago as the most popular of the preachers who came out from Sunderland to Eighton Banks, a little village where the Rev. George Harris had established a Unitarian mission. Even his Orthodox opponents there confessed that, in their opinion, Mr. Spears was a

Christian. In the winter months he lectured on astronomy and other subjects, and on one occasion astonished his audience by arriving in the middle of a severe snow storm, covered with ice and snow, after a walk of eight or nine miles. He insisted on giving the lecture, though only five were present to hear it, and next week had a crowded audience. His work was so much appreciated at Eighton Banks, that the congregation presented Mr. Spears with his portrait, executed by a local artist, a working miner, now in New South Wales. To his old friends he has left the memory of a "most self-sacrificing, loving, Christian man."

Huddersfield.—On Sunday morning last the Rev. Stopford A. Brooke preached in Fitzwilliam-street Church to a crowded congregation. The Rev. William Mellor, minister, took the devotional part of the service. The congregation of Fitzwilliam-street Church, which was opened in 1846 by Dr. Martineau, are making a vigorous effort to strengthen their financial position. The bazaar, advertisement of which will be found in another column, is to be opened on Wednesday next by Lady O'Hagan, and on the following day by the Mayor of Huddersfield.

Leigh, Lancashire.—On Wednesday, March 8, Mr. F. Eckersley and party gave a grand concert in the schoolroom in aid of the organ fund. There was a large attendance of members and friends, and the concert, which was much appreciated, realised £6 13s. 4d. A vote of thanks to Mr. Eckersley, moved by the Rev. A. H. Dolphin, was cordially passed. The organ fund now amounts to £96 5s. 6d.

Northumberland & Durham Lay Preachers' Union.—A meeting of this Association took place in the schoolroom of the Church of Divine Unity on Thursday, the 9th inst., when a stirring address was given by the Rev. James C. Street, who was on a visit to the town. The chair was occupied by the Rev. Frank Walters, interesting remarks were made by several of those present.

Torquay.—Dr. Brooke Herford preached at Unity Hall last Sunday evening to a good congregation, and on Monday evening met the members of the congregation and friends at a tea given by the Women's Society as a farewell to the Rev. Priestley and Mrs. Prime. Dr. Herford spoke a few words relative to Mr. Prime's five years' ministry in Torquay and its uplifting character, which would make the path easier to follow in the future. Mr. Prime also spoke, and a successful impromptu entertainment was given during the evening.

Yorkshire Unitarian Sunday School Union.—The thirty-first Teachers' Conference took place on Saturday afternoon last at Hunslet. There was a goodly number of teachers and friends present, including Sunday-school workers from several of the schools in the Union. Tea having been served in the Joseph-street schoolroom, a meeting was held, the chair being occupied by the Rev. J. G. Slater (Pudsey), the president of the Union. There were also present the Revs. Charles Hargrove, M.A., J. McDowell, W. H. Eastlake, John Boughey, and J. Fox; Messrs. Spence, J. Harrison, E. Hill, Fred Clayton, A. Dalton, E. Jackson, W. Holgate, P. Jackson, Brooks, Baines, B. Ferro and C. H. Boyle (hon. secs.), and others. The President, having extended a most cordial welcome to all present, the Rev. J. McDowell read a paper on "A Course of Study for our Schools," in the course of which he sketched a very comprehensive scheme which he believed might with advantage be adopted, even if modified, in our schools. It embraced lessons from the Bible, and other moral and religious books, along with such lessons on scientific subjects as plainly set forth the infinite goodness of the Creator. The scheme indicated that the subjects should be so graded as to be more in keeping with the ages of the scholars, books and manuals suitable for the various grades being provided by the Sunday School Association in London, where also might be obtained those published by the American Unitarian Sunday School Association. The discussion which followed showed a general feeling of appreciation and sympathy with the object of the paper. The Rev. C. Hargrove moved, Mr. F. Clayton seconded, and it was resolved that the paper be placed before the Union Committee for further consideration of its main principles. Votes of thanks to Mr. McDowell for his excellent paper, and also to the Hunslet friends for their hospitality, having been passed, the conference concluded with singing and prayer.

WANTED, at the end of April, the post of LADY COMPANION; 9 years' experience, and good references.—Address, J. INQUIRER Office, Essex Hall, Essex-street, Strand.

YOUNG LADY requires engagement as JUNIOR MUSIC MISTRESS in School. Certificated.—Address, W. Vauxhall House, Boston, Lincs.

OUR CALENDAR.

SUNDAY, MARCH 19.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. V. D. DAVIS, B.A. Annual Collection for Sunday School.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. JAMES HARWOOD, B.A.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M., Rev. E. E. JENKINS, of Capelygroes.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D. Collections for the Rosslyn-hill Day Schools.
Highgate Hill, Unitarian Christian Church, 11 A.M. Rev. ALEX. GORDON, and 7 P.M.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Why is man dissatisfied?" Evening, "What did Jesus teach about this World and the next?"
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Morning, "Religion and Science: their Differences."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN. Evening, "Lives and Labours of the Protestant Reformers.—4. John Calvin."
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Rev. ALEX. GORDON. "In Memoriam—Rev. Robert Spears."
Stoke Newington, The Green, 11.15 A.M., Rev. W. COPELAND BOWIE, and 7 P.M., Miss M. PRITCHARD.
Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. H. SHAEN SOLLY, M.A.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. DAVID DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Mr. EDWARD CAPLETON.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High st., 11 A.M. and 6.30 P.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. J. BOUGHEY.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HORSHAM, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. DAVID DAVIS.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Plain Affirmations of Unitarian Christianity. III. What it teaches about Christ."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. J. FERGUSON.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. J. FERGUSON.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M. Rev. W. LLOYD, of Gloucester.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, S.W.—March 19th, at 11.15, Dr. WASHINGTON SULLIVAN, "Is Suicide an Open Question."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 19th, at 11.15, JOHN A. HOBSON, M.A., "Rudyard Kipling, as an Index of British Morals."

MARRIAGES.

WATKINS—ODGERS—On the 9th March, at Manchester College Chapel, Oxford, by the Rev. J. Collins Odgers, B.A., of Bury, uncle of the bride, assisted by the Rev. James Drummond, LL.D., Litt.D., Principal of the College, Arthur Liddon, youngest son of Charles A. Watkins, of Greenhill, Fitzjohn's Avenue, N.W., to Dorothy Mary, eldest daughter of the Rev. J. Edwin Odgers, M.A., of Oxford.

DEATHS.

BROWN—On March 12th, at Hornsea, Yorkshire, Margaretta, second daughter of the late David Brown, of Holly Bank, Manchester, aged 66.
CLARK—On the 13th inst., at 123, Bedford-road, Birkdale, Southport, Lucy Clark, aged 81, daughter of the late George Mallows, of Bury St. Edmunds.
HOLT—On the 6th inst., at Croxteth-gate, Sefton Park, Liverpool, aged 66, Anna, wife of Philip Henry Holt.
LAKE—On March 14, at his residence, Kentmere, Westbrook, Margate, the Rev. John William Lake, L.S.A., in his 76th year, for 31 years Minister of the High-street Chapel, Warwick.

GAZE'S EASTER TOURS.

Paris Trip, via Dieppe, 26s.; via Calais, 30s. Paris Trip, including Hotel, from £2 16s.; also personally conducted

TOURS to Rome, Madrid, or Seville; to Belgium, 6 days, £4 17s. 6d.; to Holland, 6 days, £4 19s.

TRAVEL Tickets to the Seaside, Hotel inclusive, from 22s. Short Trips and Excursions everywhere. Programmes free; apply GAZE'S Office, 142, Strand; 150, Piccadilly; and 18, Westbourne Grove.

CAN any lady recommend a COOK-GENERAL, strong and capable, to Miss KINDER, 44, Willow-road, Hampstead, N.W.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

The NEXT MEETING of the COUNCIL will be held at ESSEX HALL, on TUESDAY, April 18th, 1899. The President, the Rev. BROOKE HERFORD, D.D., will take the Chair at Four P.M. Any NOTICES OF MOTION by Members should reach the Office on or before April 8th.

In accordance with Rules 9 and 11 Nominations for the COUNCIL or for the EXECUTIVE COMMITTEE for 1899-1900 should reach this Office not later than *Friday, March 31st, 1899.*

W. COPELAND BOWIE, Secretary.
Essex Hall, London, March 17th, 1899.

DEPTFORD CHAPEL, Church Street.**AN URGENT APPEAL.**

The condition of the roof of the above Chapel has long been a source of grave anxiety to the congregation, and the damage done by recent gales reveals the need of its entire and immediate reconstruction. The Vestries adjoining the Chapel are also beyond repair, and must be removed.

It is proposed to reconstruct the Chapel roof, and to replace the Vestries by an Iron room, which would afford increased and much needed accommodation for Sunday School and other purposes.

A good work is being done in the neighbourhood, which is densely populated by the very poor, and the congregation is wholly composed of poor but earnest persons who are unable to do more than meet the incidental expenses of public worship.

An urgent appeal for funds is made by the congregation that the work, which will involve an outlay of about £230, may be undertaken at once, as arrangements must be made to meet for worship elsewhere.

The Provincial Assembly of London and South Eastern Counties have, with the full sanction and approval of the London District Unitarian Society, promised the sum of £25 from the St. Alban's Fund, when the amount raised reaches £150.

Donations or promises will be thankfully received by the Treasurer of the Fund, G. W. CHITTY, Esq. (President of the Provincial Assembly of London and S. E. Counties), Mildura, Park Avenue, Dover; or by the Minister, the Rev. A. J. MARCHANT, 37, Clifton-road, Peckham, London, S.E., by whom they will be acknowledged.

Contributions Received or Promised.

	£	s.	d.
Amount previously acknowledged	41	6	0
Sir J. T. Brunner, Bart., Liverpool	5	0	0
Mrs. H. Rutter	1	1	0
"A. F."	0	10	0
"S," London	1	0	0
J. Harrison, Esq., London	2	2	0
A Friend (per Rev. A. J. Marchant)	3	3	0
Miss Preston, London	5	0	0
Misses M. C. and C. A. Martineau, London	5	0	0
Stanton W. Preston, Esq., London (conditional promise)	5	0	0

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.

The ANNUAL MEETING will be held on TUESDAY, the 21st March, at STAMFORD-STREET CHAPEL. The chair will be taken at 8 o'clock by W. BLAKE ODGERS, Esq., Q.C. Tea will be provided at 7.

Friends are cordially invited to attend.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The 54TH ANNUAL MEETINGS at MOSSLEY on GOOD FRIDAY, March 31, 1899. Preacher, the Rev. C. J. STREET, M.A., LL.B., of Bolton.

Reader of Paper, Miss HARRIET M. JOHNSON, of Liverpool. Subject, "Our Future Citizens."

Full details next week. All friends cordially invited.

FITZWILLIAM-STREET CHURCH, HUDDERSFIELD.

The BAZAAR will be Opened in the Schoolroom by Lady O'HAGAN on WEDNESDAY NEXT, at 2.30; on THURSDAY, at 3, by the MAYOR OF HUDDERSFIELD (Ald. W. H. Jessop, J.P.), and on FRIDAY, at 4, by Miss DIXON (Edgerton).

Additional Donations.

Lady Durning-Lawrence (London)	£2	0	0
A. Currer Briggs, Esq. (Leeds)	2	0	0

Rev. WM. MELLOR, Minister.

ALBERT WHITWORTH, Hon. Treasurer.

Schools, etc.**EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM.**

ESTABLISHED 1876.

HEAD MISTRESS:—MISS G. TARLETON YOUNG (Girton College, Cambridge; Medieval and Modern Languages Tripos. For three years student of languages and Continental methods of teaching in Germany and France).

BOARDING HOUSE,

Thorne Hill, Augustus-road, Edgbaston.

Pleasant situation, electric light, large garden. Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.

Resident—Miss S. E. WELLS, B.A.

Assistant House Mistress—Miss K. CHAMBERS, M.A.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWYTH.

PRINCIPAL ... Mrs. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... Mrs. DE WASGINDT.

ENGLISH TEACHER ... Miss FOX, B.A. (London).

VIOLIN AND PIANO ... Miss DE WASGINDT, (Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Ling Cottage, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life.

A limited number of Girls received by the Principals. All the Assistants are experienced teachers of University standing.

Special attention paid to modern languages. French taught by a certificated teacher from Paris. Music by ladies trained in Brussels and Germany.

Girls may be prepared for College entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Terms for Board and Education on application to the Principals.

WANTED, after Easter, re-engagement as Superior NURSERY-GOVERNESS in good family. Experienced, musical. Good reference.—A. F., INQUIRER Office.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £160.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.**BIRKBECK FREEHOLD LAND SOCIETY, HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.**

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W. and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick N.B.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

ZEBRA

GRATE POLISH.

INSTRUCTION IN THE PRINCIPLES OF RELIGION FOR YOUNG PEOPLE.

LIST OF SUGGESTED PUBLICATIONS:—FOR YOUNG CHILDREN.

Jesus: The Story of His Life. By Misses GREGG. 1s. 6d.

"An attempt to present the story of the Gospels and such illustrative information as is to-day available in simple modern language suited to the comprehension of little children. This has been well done, and is sure to interest the little ones."—*Literary World*.

Outline Lessons in Religion. By R. A. ARMSTRONG. 6d.

The author takes his lesson from a stone, an acorn, a dog, and so on to a

FOR OLDER CHILDREN.

Life in Palestine when Jesus Lived. By J. ESTLIN CARPENTER, M.A. 1s.

The geographical position of Palestine, the history of the time, the various sects and parties among the Jews, their expectations, &c., are here described.

The Childhood of Jesus. By W. C. GANNETT. 1s. 6d.

A book for parents and teachers, enabling them to describe the surroundings of the life of Jesus. There are also hints for questions and conversations."

Our Unitarian Faith. By J. T. MARRIOTT. 1s.

Six Lectures on: Is the doctrine of the Trinity taught in the New Testament? How did Christians come to believe in the Trinity? Concerning Jesus Christ and the way of Salvation. A Unitarian view of the Bible. The Unitarian Inheritance. Some Further Observations on Unitarian Doctrine.

FOR YOUNG MEN AND WOMEN.

God and the Soul. By R. A. ARMSTRONG, B.A. 1s. net.

"Looking at the book simply as a Truth-seeker, I am convinced that it assumes nothing which the Agnostic can disturb, infers nothing which its premises do not involve, and gathers into its results all the contents of Christian aspiration and experience."—*Dr. Martineau*.

Religious Thought as Interpreted by Unitarians. By BROOKE HERFORD, D.D. 1s. net.

CONTENTS:—Introductory: A Brief Account of Unitarianism. (1) The Old and the New Thought of the Bible; (2) The Old and the New Faith in God; (3) The Christ of the Gospels Brought Back; (4) Practical Christianity: The Salvation of Society; (5) Heaven and Hell: Here and Hereafter.

The Pauline Benediction. By J. DRUMMOND, LL.D. 1s.

CONTENTS:—I. The Grace of Christ; II. The Love of God; III. The Communion of the Holy Spirit.

Immortal Life. By C. J. STREET, M.A. 1s. net.

CONTENTS:—I. Hindrances to Belief; II. The Alternative; III. The Soul's Cry for Life; IV. The Potentiality of Man's Nature; V. A Faith grounded in God; VI. Have we Lived Before? VII. Heaven and Hell; VIII. One World at a Time.

The Beginnings of Christendom. By W. G. TARRANT, B.A. 1/-

A sketch of the Early Christian Church, formation of the New Testament, rise of the Priesthood, and growth of the Creeds.

"This little book can be safely recommended as a very readable and trustworthy introduction to a study of early church history."—*Literary World*.

BOOK ROOMS, ESSEX HALL, ESSEX STREET, STRAND, LONDON, W.C.

NEW PUBLICATIONS.

THE GREAT AFFIRMATIONS of RELIGION.

A Book not for Beginners, but Beginners Again. By THOMAS R. SLICER, Minister of the Church of All Souls, New York. 6/- net, by post 6/4.

A book of great significance on the cardinal subjects of all true religious thinking and faith. The strong conviction of the writer cannot fail to impress the reader, and to uplift his thoughts and deepen his sense of the greatest and simplest religious facts.

OUR UNITARIAN GOSPEL. A Volume of Sermons. By MINOT J. SAVAGE, D.D. 4/- net, by post 4/4.**HYMNS.** By MINOT J. SAVAGE, D.D. 4/- net, by post 4/3.**CHRISTIANITY and SACERDOTALISM.** A Message for the Times. By JAMES HARWOOD, B.A. 1d., by post 1½d.**THE NEW CATECHISM.** A Letter to Evangelical Free Churchmen. By a Unitarian Christian. 1d., by post 1½d.**RELIGION and the SERVICE of TRUTH.** The CHURCH and the CHURCHES. Two Sermons. By L. DE BEAUMONT KLEIN, D.Sc. 2d., by post 2½d.**FAITH and LIFE.** By W. H. HUDSON. 1d., by post 1½d.**CHRISTIANITY and SOCIAL PROBLEMS.** By STOPFORD A. BROOKE, M.A. 1d., by post 1½d.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT.

Articles on Important Social Questions, Education, &c., from a purely ethical standpoint. Children's Page.

TWO PENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

Board and Residence.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, **BOARDING ESTABLISHMENT.** Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private **BOARDING-HOUSE;** close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior **BOARDING ESTABLISHMENT,** near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class **BOARD and RESIDENCE,** newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

Board and Residence.

MRS. ROBERT TURNER (late of Ditchling) receives **BOARDERS.** Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aled, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

WANTED, a bright intelligent **NURSERY GOVERNESS** for three children (8, 5, and 3). Little or no teaching, but a knowledge of Kindergarten preferred. Needlework.—Address, B., c/o Ryley, Stationer, Thrapston.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 80, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, March 18, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

NO. 2961.
NEW SERIES, No. 65.]

LONDON, SATURDAY, MARCH 25, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	177
ARTICLES :—	
To Remember to Forget	178
Arnobius.—III.	179
Oxford Notes	181
Summer Session for Sunday-School Teachers at Oxford	181
The Rev. S. Fletcher Williams in Calcutta... ..	182
The Inward Life	183
In His Steps	185
LITERATURE :—	
The Philosophical Magazines... ..	180
Publications Received	182
OBITUARY :—	
Rev. J. W. Lake	182
THE CHILDREN'S COLUMN	183
LEADERS :—	
Free Church Union	184
The Irish University Question	184
CORRESPONDENCE :—	
The Church's Functions	186
A Beautiful Service	186
Manchester District : a Correction	187
Midland Christian Union : a Correction	187
MEETINGS :—	
Blackfriars Mission and Stamford-street Chapel	187
PROVINCIAL LETTER :—	
The Midlands	188
NEWS FROM THE CHURCHES	189
ADVERTISEMENTS	190

NOTES OF THE WEEK.

ON Tuesday afternoon the National Convention of representatives elected at town's meetings throughout the country in support of the Tsar's Peace Conference was held in St. Martin's Town Hall, under the presidency of Lord Aberdeen. A strong Committee was appointed to take charge of the memorials to Her Majesty's Government and to the Tsar, and a telegram of gratitude to the latter for his beneficent initiative was despatched. In the evening a public meeting was held in the Queen's Hall, the Bishop of London in the chair. The chief speaker was Mr. Leonard Courtney, M.P. Mr. John Morley, who was to have spoken, was prevented by illness from being present, and sent a letter of regret, in which he said :—

The recent language of the First Lord of the Admiralty would seem to show that Ministers are hopeful, with the energetic sympathy of the nation at their back, of securing something more solid from the Conference than a mere registration of pious opinions. This at least is certain, that if the Conference does not make international conditions much better, it will leave them much worse. Failure must mean the awakening of new elements of jealousy, soreness and confusion, and this is a reason the more, in addition to a hundred others, why England should bend the whole of her immense strength to render the Conference a practical success. No more glorious aim could inspire a statesman or animate a nation.

The resolution of the evening urged the Government to do all in their power to

secure that the deliberations of the Conference may have practical results.

WE beg to call the attention of those of our readers who are interested in Sunday-school work, to the announcement which will be found in another column, of the arrangements now made for a summer session of Sunday-school teachers, from June 30 to July 8, at Manchester College, Oxford. The occasion will be not only delightful as a holiday, affording an opportunity of seeing Oxford, and coming under the spell of its wonderful historical associations, but should also be of great service in wakening a fresh enthusiasm for Sunday-school work and raising the standard of excellence in teaching. We trust that the opportunity will not be neglected, and that in many schools, even in distant parts of the country, the suggestion as to sending at least one representative to Oxford may be carried out.

A PROTEST against the issue of the new Catechism was made at the Liverpool meeting of the Evangelical Free Church Council by Dr. Marshall Randles, of the Didsbury Wesleyan College. The Report of the Council, Dr. Randles said, was a precious pot of ointment, but there was a fly in it—the Catechism. Its eschatology was meagre, and its soteriology superficial. Its definitions of sacrament and church were unsatisfactory. The compilers had undertaken an impossible task, and failure was to be expected. The Catechism gave occasion to say that it was the sum total of the creed of the Free Churches. He doubted if any of them would say that, though the Committee had meant it to be so. What he complained of was that it was undertaken in the name of the Council before the Council had been consulted. If that was democracy he did not understand democracy. He protested against the Catechism being so foisted upon the Council, and was glad of an opportunity of clearing himself of complicity in the matter, although there was much in the Catechism that he approved and believed. The president explained that the Catechism was not intended to be a representation of the creed of the churches composing the Council, and time only could show whether it was valuable or unimportant.

THE Wesleyans of Burnley do not seem to be altogether satisfied with their position in regard to the local Free Church Council. It will be remembered that Unitarians are admitted to fellowship in the Burnley Council, and that before the growth of the Federation movement, the Wesleyans also joined heartily in the union of all the Nonconformist churches of the town. Then came a new superintendent

of the Wesleyan circuit, "with a strong antipathy to the Unitarian school of thought," and the Wesleyan members were withdrawn from the Council. Pressure from the executive of the National Council only led to a stronger determination on the part of the other Burnley Nonconformists to hold together, even though their refusal to expel their Unitarian brethren shut them out from the National Union. The *Burnley Gazette* recently published an address to the Young Men's Class of the Fulleage Wesleyan Sunday-school, by a former teacher, giving expression to the dissatisfaction of local Wesleyans, and urging that they ought again to send representatives to the Burnley Council, and take their part in the vigorous work for the moral and social regeneration of the town in which the Council is engaged.

FOLLOWING on this address, the Rev. A. Cobden Smith, the Unitarian minister at Burnley, preached on Sunday week a special sermon on the subject, which was also fully reported in the *Burnley Gazette*. Having paid a tribute to John Wesley, specially emphasising the Catholicity of his spirit, Mr. Smith contrasted with this the present attitude of official Wesleyanism, and recounted the story of the Burnley Council, welcoming the protest which had come from some of their Wesleyan brethren. The work in which they were engaged, he said, was such that they might forget their doctrinal differences in a common spirit of Christian helpfulness :—

"In all public movements what is needed to-day is a practical Christianity, the influence of which shall smite heavily the falseness, corruption, and evils existing around us. Christianity is wanted in the world, as well as in the church, so that it may be easier for men and women to dare to do that which is right. He serves God best who best serves his fellow man; for, when party differences and sectarian names are forgotten in a Christlike service to humanity, righteousness will increase, faith in God become a mightier power, and religion regulate more and more all that concerns the life of man in this busy world."

THREE Social Crusaders, Messrs. Stitt Wilson, Wise and Hollingsworth, Methodist Episcopal ministers, who have come over from America, are conducting an eight days' mission in the Brotherhood Church, Southgate-road, N., of which Mr. Bruce Wallace is the minister. Mr. Stitt Wilson is to preach there to-morrow morning. His message is of scientific socialism, based upon the ethical and spiritual teaching of Christ. He gave up his pulpit and salary in Chicago a little

while ago, and with the full sympathy of his wife took rooms in the slums of that city, where he is brought into close and brotherly sympathy with the people and preaches his gospel in the streets. "What would Jesus do?" is the question he desires to answer, and his protest is against the "unjust, unbrotherly and cruel competitive system of industry and commerce in which we are all entangled."

A CORRESPONDENT, who has heard Mr. Stitt Wilson at the Brotherhood Church, speaks of his great earnestness and eloquence, and of the broad-minded practical view he takes of religion. Those of our readers who have been interested in "In His Steps," may be glad of an opportunity of hearing a real social reformer from Chicago. Mr. Stitt Wilson and his companions will shortly be in Yorkshire and Lancashire, and are to go further north, into Scotland. Our correspondent desires that he should be heard also in Unitarian pulpits. Mr. Wilson's headquarters are at Mansfield House, Cannigg Town, E.

In his address as President of the National Council of Evangelical Free Churches at Liverpool, Dr. Mackennal made a touching reference to the late Dr. Charles Berry, the first President of the Council. Having referred to his overmastering faith in the Church as a Divine Society, the very Body of Christ, Dr. Mackennal said:—

His greatest service was the quickening of the consciousness of the Free Churches, throughout England, that they stand in living relation to their living Head. His affection and his influence went out beyond the Free Churches; reunion in England, the reunion of Christendom for the sake of the world was his final object; he believed that this could never come about through a sacerdotal society or a State church, and so his work for this end was wrought in association with us. His vivacity and devotedness were as marked in committee, and in private conversation, he displayed here the same ardent enthusiasm, as in public speech. From him came the first suggestion that we should drop the name of Congress and associate ourselves as a Council; and he never forgot the Council he so largely helped to form, nor flagged in his fidelity to it. What he did you all know; the cost at which he did it was gradually revealed to his more intimate associates, who saw, with mingled alarm and admiration, that his life was being "poured out on the sacrifice and service of our faith." Before his speech, last March, on his American mission, I saw him distressfully leaning on the back of a pew; I knew, from my reading, what are the pangs of *angina pectoris*, and my heart was moved. I would have spared him; but he would not spare himself. He suffered for the cause which has brought us here to-day; devotion to this service has shortened his days. We can but grieve that we have lost such a leader, so dear a friend. Faith takes our sorrow, and turns it into gratitude. "Thanks be to God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of His knowledge in every place."

THE Rev. J. A. Spurgeon, brother of the late Charles Spurgeon, died suddenly on Wednesday, in a Croydon train. Their father, the Rev. John Spurgeon, formerly minister of a Congregational church, is still living. Dr. Spurgeon was president-elect of the Baptist Union. Educated at Regent's Park College, after pastorates at Southampton and Bayswater, he became assistant to his more famous brother at the Metropolitan Tabernacle. Since 1869

he has been minister of a Baptist church at Croydon, but was to the end closely associated with the Stockwell Orphanage, and took a deep interest in all the work connected with the Tabernacle.

TO REMEMBER TO FORGET.

WE remember some things which we ought to forget, and forget some things which we ought to remember. Perhaps we have hardly reflected that the word "ought" can properly come in here. The memory seems to be so passive, or its action so automatic, that we have overlooked the part played by the will. Yet it is a voluntary thing to give attention, to recall events and revel in the recollection, or to try at least to dismiss them from our thoughts. When things are of a nature best forgotten, why should we cherish them and bear a grudge? It is not wise to keep in mind even our own misdoings, beyond the point necessary for apology and amendment. We need not make our lives miserable with perpetual regrets, any more than we need torment the body by wearing a hair-shirt. Then, do let us allow our neighbours and acquaintances to forget the little faults, mistakes, and slips which they committed years ago. There are some people who will remember wherein you annoyed them, and throw it at you ten years afterwards. Thorns grew in your field; and they gathered some and preserved them to prick you with. When they bring one out for use, they remark: "I have a very good memory: I can forgive, but I cannot forget!" The fact is that they do neither, and that they might do both if they tried. The tendency of all mental impressions is to fade, and they are hardly likely to remain as vivid pictures unless they are often recalled and dwelt upon with satisfaction.

In looking back over the past we remember our pleasures better than we remember our pains. The old soldier will recall the battle and the joy of victory, and forget the pain he suffered from his wounds. Our memory of the winter, when it is past, will be more of the pleasant evenings by the cosy fire than of the nipping frost we sometimes felt outside. Delightful experiences are repeated by recollection and enjoyed over again. Ever dangers, difficulties and alarms may yield a pleasure in the retrospect, because they were surmounted. The anxiety of a voyage is forgotten sooner than the joy of reaching home, and the pain of an operation sooner than the restored power and the sense of triumph in regaining it. This seems to be Nature's gracious way. When we do not foolishly frustrate it by cherishing our griefs and nursing our grievances.

It is not intended, of course, that all the past should be forgotten. Yesterday must be remembered if we are to do the work of to-day; and past years must be within recollection, in order to keep the thread of life connected. It is the same, of course, with the nation and its life; and in the life of the nation also there are incidents which are best forgotten. The Israelites once, in looking backward, remembered the fish, the cucumbers, the melons, and the garlic which they enjoyed in Egypt, while they forgot the whip of the taskmaster and the hardship of having to make bricks without straw. They might have recalled the feast of fish and melons

for the sake of adding to the pleasures of the present hour, but what they chose to do was to make comparisons, to feed their discontent. Then, said they, we had good food and great variety, but now we have only this manna day after day. Why were we not left undisturbed in Egypt? The former times were better than these! Thus they compare the best features of the past with the worst of the present, not thinking that to see either past or present clearly they should see it whole. They were not to blame for remembering in the desert how they had feasted in Egypt; but they forgot the slavery and the strangling of the children. In the desert, fish were not to be caught, nor melons grown, and Moses could not spread his people a good table; but he had given them freedom and a better law. If we were to have the past over again we must have it in its entirety. It is very unfair to our leaders when we compare the best things of the past with the worst things of the present, and complain that we are badly governed or guided or provided for,
G. ST. CLAIR.

THOMAS PARGETER'S (OF FOXCOTE) CHARITY.—The annual meeting of the trustees of this charity was held at the offices of Messrs. Harding and Goode, Waterloo-street, Birmingham, on Monday, the 20th inst., the Rev. Joseph Wood in the chair, the other trustees present being the Revs. Henry Eachus, E. D. Priestley Evans, E. P. Hall, Henry McKean, J. Hardinge Matthews, A. H. Shelley, and A. W. Timmis. The following were appointed officers of the Trust for the ensuing year:—The Rev. L. P. Jacks, chairman; the Revs. Henry McKean and A. W. Timmis, auditors; Mr. F. H. Jordan (manager of Lloyds' Bank, Limited, Temple-row, Birmingham), treasurer; and Mr. Charles Harding, secretary. The business was principally of a formal character. The few vacancies which have occurred since the last annual meeting have from time to time been supplied from a very large and increasing number of applicants. The number of annuitants at present receiving aid from the Charity is 107. The special characteristic of this Trust is that it enjoins that primary attention should be given those applicants who have had the education and occupied the position of gentlemen, but who have become reduced in circumstances.

REVIVING cordial: of good temper, 3 grains; of bright cheerfulness, 3 grains; of humility, 3 grains. Mix all with a few drops of the spirit of love and thoughtfulness for others, and pour out to your friends on dark and cloudy days. The effect will be marvellous, and must be seen to be believed.—Heather and Harebell.

EPPS'S COCOAINE.—Cocoa-Nib Extract (Tea-like).—The choicest roasted nibs (broken up beans) of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—"Cocaine," a product which, when prepared with boiling water, has the consistence of tea, of which it is now, with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—"James Epps and Co., Ltd., Homoeopathic Chemists, London."

ARNOBIUS.—III.

ARNOBIUS was a convert to Christianity, and shortly after his conversion he wrote or spoke against the heathen religion in which he formerly believed. "Lately I worshipped images" (I. c. 39). Of his antecedents we know but little. His work shows that he was a man of culture and of wide reading. Jerome informs us that he was a famous rhetorician and teacher of rhetoric. He had been "a persistent enemy of Christ," and probably used against the Christians those arguments which he has answered so successfully. There is no reason to doubt, however, that he was, for the time, honest in his adhesion to his former faith, and not a conformist in opposition to his better convictions. Whether his moral life was tainted with the corruption of Sicca Veneria, it is impossible to say. I read the other day of a critic who declared that the Confessions of Augustine interested him very much up to the date of his conversion. And I once overheard a criticism on a revivalist preacher: "You did not hear so-and-so to-day; you would have liked him, he has been a bad man." I am glad to say such critics as these cannot find anything in the career of Arnobius to gratify their peculiar taste. For myself, I trust that he was one of a very large number of people who lead decent and sober lives, even in the midst of the most dissolute society, and of whose existence the muse of history is apt to take no account.

It may be well for us to consider what is implied when it is said that Arnobius was converted to Christianity. Our first impression would naturally be that he was convinced of the truth of the doctrines taught by the Christian Church at the time of his conversion. Accordingly, we find that a French Roman Catholic writer, M. L'Abbé J. B. Glaire, describes the treatise of Arnobius as an "eloquent work in which he defends the principal points of our religion" (*Dictionnaire Universel de Sciences Ecclésiastiques*).

The assumption that conversion to Christianity implied an adhesion to the orthodox doctrines is shown to be a hasty one, from the fact that the *Octavius* of Minucius Felix converts Cæcilius to Christianity by an argument in which no special doctrine, except the Deity of Christ, is mentioned; and the convert postpones, till the next day, a training in the fuller belief of its mysteries. The assertion that, in the particular case of Arnobius, he was converted to orthodox Christianity is not borne out by the facts of the case.

Arnobius certainly did not believe in the authority of antiquity. "The credibility of a religion must not be determined by its age, but by its divinity, and you should consider not when, but what, you began to worship" (II. c. 71). "Our system is more ancient, you say, therefore, most credible and trustworthy; as if antiquity were not the most fertile source of errors. Could not falsehoods have been both spoken and believed ten thousand years ago, or is it not most probable that that which is near to our own time should be more credible than that which is separated by a long term of years?" (I. c. 57.)

Arnobius believed in the Absolute Unity of the Supreme God who is "the first Cause—in whom created things exist—who is illimitable, unbegotten, immortal, enduring before all, God Himself alone, whom

no bodily shape may represent, no outline delineate" (I. c. 31.)

It follows from this belief that, if there be gods in the secondary sense of the word, "their lives are derived from the Supreme and dependent on Him" (I. c. 28). Christ is put into this category by Arnobius; and, when he speaks of Christ as "a god in reality" (I. c. 42), we must understand that the author claims that Christ is worthy to be classed among the secondary gods, not that he is to be identified with the Supreme. Indeed he distinctly says of Christ: "He took upon him the form of man . . . so that he might speak and teach; and, without encroaching on the sovereignty and government of the King Supreme, might carry out all those objects for the accomplishment of which he had come into the world" (I. c. 60). Arnobius, certainly, did not believe in the orthodox version of the Incarnation. This is obvious from what he says of Æsculapius: "He was by no means divine, who was conceived and born from a woman's womb, who had, by yearly stages, reached that term of life at which a thunderbolt drove him at once from life and light" (VII. c. 44). But if Christ was not, and could not be, born of a woman, it follows that there was no Virgin Mary, the Mother of God. Arnobius lived before the doctrine of the Christian Trinity had been fully developed. But he used arguments which might well be employed to refute that doctrine. "It cannot be, in the nature of things, that what is one should become two; and that unity, which is naturally uncompounded, should divide and go into separate things" (IV. c. 37). He contends that the theory that the world is a single animal, and moves from the impulse of one mind, precludes the belief that there are gods presiding over parts of the universe. "For as one man cannot, while his body remains entire, be divided into many men; nor can many men while they continue to be distant and separate from each other, be fixed into one sentient individual, so if the world is a single animal, and moves from the impulse of one mind, neither can it be dispersed in several deities; nor, if the gods be part of it, can they be brought together and changed into one living creature with unity of feeling throughout all its parts" (III. c. 35).

"Some of your learned men maintain that Diana, Ceres, Luna, are but one diety in triple union; and that there are not three distinct persons, as there are three different names; that in all these Luna is invoked, and that the others are a series of surnames added to her name. But if this is sure, again is Ceres but an empty name and Diana" (III. c. 34). "When you maintain that Bacchus, Apollo, the sun are one diety seemingly increased in number by the use of three names, is not the number of the gods lessened? For if it is true that the sun is also Bacchus and Apollo, there can consequently be in the universe no Apollo or Bacchus" (III. c. 33).

It is possible to draw up from the writings of Arnobius an argument against both the fact of the Atonement through the sacrifice of Christ and the doctrines generally associated with it. In the first place, Arnobius is far from regarding sin as an infinite evil. "Natural infirmity, and not the choice of his desire or of his sober judgment, makes a sinner" (I. c. 49). Arnobius does not mention the Fall of

Man as recorded in the Book of Genesis. The idea that the Supreme Being, or any of the gods who derive their existence from the Supreme Being (if there be such), can be angry is altogether opposed to the philosophy of Arnobius. If they are angry, it shows that they are not the true gods. "The true gods neither conceive anger nor indulge a grudge, nor contrive by insidious devices what may be hurtful" (I. c. 23). Moreover, such anger would be fatal to their immortality. "For wherever, as the philosophers hold, there is any agitation, there of necessity passion must exist. Where passion is situated, it is reasonable that mental excitement follow. Where there is mental excitement, there grief and sorrow exist. Where grief and sorrow exist, there is already room for weakening and decay; and if these two harass them, extinction is at hand—namely, death, which ends all things, and takes away life from every sentient being" (I. c. 18).

Arnobius protests most emphatically against the injustice of making the innocent suffer for the guilty. "Can any man believe that he is a god who is so unjust, so impious, and who does not observe even the laws of men among whom it would be held a great crime to punish one for another, and to avenge one man's offences upon the necks of others?" (VII. c. 43.) "Should it be considered at all just, Jupiter"—says the speaking ox—"that when another has sinned I should be killed; or that you should allow satisfaction to be made to you with my blood, although I never did you wrong?" (VII. c. 9.) If the magistrate neglected his duty when presiding over the games so as to call forth divine retribution, what had the unhappy people done that they should, in their own persons, suffer the penalty of another's offences, and should be forced to hurry out of life by contagious pestilences? Nay, what had the women, whose weakness did not allow them to take part in public business, the grown-up maidens, the little boys, finally the young children, yet dependent for food on their nurses—what had these done that they should be assailed with equal, with the same, severity, and that before they tasted the joy of life they should feel the bitterness of death?" (VII. c. 42).

"The idea that a sacrifice of a god whose goodness is kindred to the divine goodness is likely to be efficacious, is virtually ridiculed in the passage (V. c. 22) in which it is said in effect:—You sacrifice a virgin heifer to a virgin goddess. You do honour to the principle of virginity in the goddess by taking away the life of a virgin. That is, to say the least, a queer thing to do. But supposing that the principle is a right one, then you should sacrifice musicians to Apollo, because he is a musician; you should sacrifice physicians to Æsculapius because he is a physician; you should sacrifice artificers to Vulcan, and the most eloquent and fluent to Mercury. Which is absurd. (If the worst instead of the best were sacrificed, perhaps there would be something to be said in favour of this plan.) He does not go on to say that the sacrifice of a god-like being to the Supreme God is not to be thought of, though his argument might very well have been extended from the intellectual to the moral and spiritual.

CHARLES C. COE,

(To be concluded.)

THE PHILOSOPHICAL
MAGAZINES.

THE January number of the *International Journal of Ethics* contains more than the average amount of interesting and important matter. It opens with a thoughtful article by Mr. T. J. Lawrence, of Downing College, Cambridge, on "The Tsar's Rescript." How far the Tsar's suggestion admits of realisation depends upon whether the public sentiment against the settlement of disputes by war is strong enough to give effective support to the proposals of enlightened legislators:—

If public opinion proves strong enough to force statesmen into devising a workable plan for preventing the further increase of armaments, it will probably be strong enough to stop any attempt to persevere in a proved breach of the agreement arrived at. We are thus brought back to our original position. The success or failure of the Tsar's scheme depends on the amount of enlightened sentiment that can be rallied in its support. Without being unduly despondent on the one hand or foolishly sanguine on the other, we may wish the young ruler of Russia "God-speed" in his difficult undertaking. "Boys," said General Sherman to a corps of cadets, "they tell you that war is all glory. But let me tell you it is all hell." The man who can persuade the nations to take the first step in the abatement of hell will be crowned with immortal honour, and win a conspicuous place in the list of those who have conferred lasting benefits on humanity.

Another striking article is that by Professor J. S. Mackenzie on "The Idea of Progress." The chief aim of this paper is to combat the doctrine, urged by Mr. Benjamin Kidd and others, that the rational principle in man is always a principle of self-love. As Professor Mackenzie points out, even Bishop Butler, though he wrote as an opponent of Hobbes's selfish system of morals, yet held that "when we sit down in a cool hour" it seems unreasonable to aim at anything else than our individual happiness. But, argues Professor Mackenzie, if we understand self-love in Aristotle's sense as meaning the effort to develop what is highest in our own individual nature, and so to secure the richest form of happiness, it seems clear that this is inseparable from the realisation of the most complete form of social welfare. "The effort after the kind of welfare that we reasonably seek for ourselves—the development of our most important powers—fits in with and is perfectly compatible with the effort after the same kind of welfare that we reasonably seek for others." It appears to us, however, that it makes a most important difference—all the difference, indeed, between Aristotle's view and the view of Jesus of Nazareth—whether we pursue the good of others purely for its own sake, or whether we pursue it as a means for the richer realisation of our own happiness. Whenever self-enrichment or self-realisation in any form becomes the dominant aim, as it seems to have become at times even in so great a man as Goethe, the highest ethical condition is not reached, nor is the greatest spiritual blessedness attained. In the "Discussions" of this number, Dr. S. H. Mellone ably defends his "Studies in Philosophical Criticism and Construction" from an unjust attack upon the book by the Hegelian Mr. R. A. Duff, of Glasgow University. While Mr. Duff practically treats each rational soul as having no

really separate and independent existence, Dr. Mellone forcibly, and, in our view, most rightly, insists that "the finite and growing self, the individual, must have a reality of its own; while at the same time it is vitally related to the deeper unity which is the Absolute."

While there are several articles in the October and January numbers of *Mind* which are of value to readers specially trained in philosophy and psychology, there is in the October number a long paper by Professor D. G. Ritchie, read before the Aristotelian Society, of which Professor Ritchie is now the President, on "The One and the Many," which is of considerable interest to theologians. In it Professor Ritchie brings out clearly the distinction between the two very different fundamental conceptions of the universe which are now contending for mastery in the minds of the more thoughtful philosophical and religious thinkers. The difference between these two basal philosophical theories becomes particularly conspicuous when the question is asked, How are the will and the moral development of each individual man related to the will and purpose of that Supreme Being from whom the universe derives its existence and its unity? In other words, Is what is called Sin a real and absolute discord in God's world, or is it merely an *appearance* of discord which, if we could see the whole as God sees it, would be no discord at all, but rather a particular phase in an evolving universe, every feature of which is an inevitable and indispensable factor in a grand and perfectly harmonious cosmos? Professor Ritchie, as a Hegelian idealist, adopts this latter view, and, therefore, he will not allow that the individual self possesses any such independent causality as would enable it in seasons of temptation to freely choose between obeying and resisting what it feels to be the will of the indwelling God. Hence, in the view of Professor Ritchie, every one of a man's moral decisions is necessary, and all alike, whether virtuous or sinful, are needful elements in the gradual establishment of the kingdom of God on earth. Such thinkers, on the other hand, as Dr. Martineau and Professor W. James contend that consciousness unmistakably testifies to the fact that men in the exercise of their moral freedom may either further or retard the victory of truth, love and righteousness on earth. Such thinkers see in conscious *sin* an activity of the human soul which God neither originates nor approves. With Oliver Wendell Holmes they say:—

Our midnight is thy smile withdrawn,
Our noontide is thy gracious dawn,
Our rainbow arch thy mercy's sign,
All *save the clouds of sin* are thine!

Professor Ritchie's chief objection to the admission of the real freedom of the human will is thus expressed:—"If we picture God as making man with free-will and then looking on to see what happens, ignorant of the result, there is conceivably a more powerful and more prescient being who knows what will happen as the result of the first God's action. This latter being is therefore God." But surely Professor Ritchie is here misstating the real issue. If God does not foresee the way in which man will in every emergency use his moral freedom, it is simply because He, for the attainment of higher ends, has voluntarily limited in some small degree His own prescience. If man was to have real freedom

and moral responsibility it was absolutely necessary that he should have true power of choice in the moral crises of his life; and, so far as we are able to see, it was as impossible that God should give to man freedom, and yet at the same time should foresee how in every instance he would use this freedom as it would be for God to construct a triangle whose three angles should not be equal to two right-angles. The real question is, Which is the more desirable and the more perfect universe—a universe in which true moral freedom and moral accountability are absent, and in which, therefore, there is no possibility of real inter-personal relations between God and man, or a universe in which personal intercourse between God and man is a reality, and in which, therefore, antagonism to God's will is possible and actual? The first kind of universe would probably be the more satisfactory to us if we had no other faculty than the intellectual faculty; but the second kind of universe is the only universe which is adequate to satisfy our whole nature, including the higher claims of our moral and spiritual life.

In the October number of *Mind* there is also an excellent critical notice of Mr. J. M. Baldwin's "Social and Ethical Interpretations in Mental Development," by Helen Bosanquet; while the January number contains a very lucid and thorough review, by Dr. G. D. Hicks, of the first part of Dr. Paul Barth's important work on "Die Philosophie der Geschichte als Sociologie."

The first article in the November number of *The Philosophical Review* is a very noteworthy paper by Professor James Seth on "Scottish Moral Philosophy," which paper formed the author's inaugural address on his assuming the post of Professor of Moral Philosophy in the University of Edinburgh. The following passage will show how very close is the affinity between Professor Seth's ethical theory and that of Dr. Martineau:—

The Scottish philosophers shared with Socrates and Aristotle and Butler their reverence for the "plain man's" conscience, for the uncorrupted testimony of the human heart. And perhaps we need to be reminded of this ultimate touchstone of ethical truth no less than the contemporaries of the founders of Scottish philosophy. Perhaps we are even more in love with "system" than they, and need to be taught that the true method of ethics is not the metaphysical method of German idealism which deduces an ethical theory from "the nature of things," but the more modest and scientific method of our own countrymen—English as well as Scottish, with very few exceptions—which bases its theory of morals upon the facts of "human nature," and prefers to remain unsystematic and incomplete rather than sacrifice to the demands of systematic completeness a single element of moral experience.

The chief feature in the January number of this journal is the opening paper in which President J. G. Schurman, who is one of the ablest among the expositors and critics of the Kantian philosophy, discusses "Kant's Theory of the A Priori Forms of Sense." As usual, the reviews of new books and the valuable summaries of the chief articles in other English and foreign philosophical magazines give a special value to this journal.

The *Monist* for January opens with an instructive paper on "Ormazd; or, the ancient Persian idea of 'God,'" illustrated by interesting drawings from the remains of Persian sculpture, dating from the time of King Darius. There is also a sugges-

tive paper by Professor C. Lloyd Morgan on "Vitalism," which indicates a *via media* between the old theory of a separate vital principle in organisms and the other extreme which seeks to explain life wholly by mechanics and chemistry.

The theological reader will be attracted by two long "Discussions," in one of which Judge C. H. Chase criticises Dr. Paul Carus's view of the nature of "The Soul and God," while in the other Mr. W. E. Wilkinson questions the soundness of Dr. Carus's account of the "Personality of God." In the same number, Dr. Carus replies to these two critics; but we think that most of our readers who are tempted to look through these able "Discussions" will agree with us that Judge Chase especially has indicated certain great weaknesses in Dr. Carus's philosophy of religion—weaknesses which, in our view, Dr. Carus's rejoinder rather exposes more fully than removes.

CHARLES B. UPTON.

OXFORD NOTES.

THE term has come to its close with that kind of surprise which is the consequence of a spell of solid work carrying the days swiftly along; under the reign of St. Hilary, men seem to bend to the task with more than usual seriousness. The release from lectures is a welcome change; the hard-worked professor flies to his own special vocation—the book he is writing, the researches he longs to be at, the collections to be arranged; the student or under grad.—well, he is youthful, let us not expect too much in the coming five weeks. He takes some books "down" and says he is going to read. We wish him the joy of his studies, they will tell in the exams. at the beginning of next term. But the post-graduate knows that this vacation is his opportunity.

Manchester College has offered sterling subjects to outsiders as well as to its students during the past two months; besides the usual curriculum there have been four courses of lectures open to the public, two of them term-long. The Rev. J. Estlin Carpenter in Comparative Religion, which he has made his special study, spoke on "Ideas of Revelation" in the past; the Dunkin lecturer, Rev. P. H. Wicksteed, in this division of his sessional work on Sociology, discoursed learnedly on "The Value and Cost of Production"; among other hearers at both of these, two or three members of the new Ruskin Hall tried their wings. At the end of January Dr. R. H. Charles, Professor of Biblical Greek in Oxford, gave in three afternoons a valuable historical sketch of "The Doctrine of the Last Things in Israel and Judah," eschatology being a subject in which he is peculiarly at home; and in February Mr. W. A. Shaw, who is editing the Records of the Presbyterian Classis of Lancashire for the Chetham Society, spent three other afternoons in describing the state of the Church under the Commonwealth—Presbytery, Independency, and their attempted reforms. These two sets we owe to the Hibbert trustees. The other College activities are fully alive, such as the debating society and the Martineau Club—at the last meeting of which Dr. H. Rashdall read a paper on "The Ethics of Forgiveness," which called forth keen discussion. In these discussions our Indian students, with their analytical intellects and power of speech, are not behind.

Not to forget the amenities of life, one need but mention the bi-terminal evening meetings of the "Social Union," when the famous cup of tea plays its part between members of the College and the congregation that worships in their chapel, and the delightful Sunday afternoons over Browning at Mr. and Mrs. Carpenter's house, shared by some privileged guests. Last, but not least, we have actually had a wedding—Miss Odgers having the distinction of being the first to be married in our College chapel; and very charming it was in that beautiful place. The chapels of Mansfield and Manchester Colleges are probably the only college chapels in Oxford where weddings are celebrated.

The recent annual report of the Charles-street Institute showed good work done by some of our small community amidst the Oxford poor: Sunday-school classes and Sunday evening services have been maintained in spite of difficulties; while other classes, mothers' meetings, &c., show a healthy life. Many of the Manchester College students take an active interest in this Institute, which, although sadly short of funds and necessarily suffering from the intermittent nature of Oxford life, is progressing steadily in a quiet way.

The University, marching with the times, is enlarging its boundaries in the direction of geography; an extensive scheme for the teaching and study of which necessary science, under a combined committee of the delegates and of the Royal Geographical Society, is under consideration. The importance of a well-founded plan in this subject to the interests of general education in England can hardly be over-rated. The scheme for conferring diplomas in education by the University has worked so well that it has just been continued for a further five years.

As to the women students, now so settled a part of Oxford life, they are flourishing and not unworthily pursue their schools of Economics, History, and English; in their halls may also be heard occasional well-known speakers on various themes, such as Mr. Halstead on "Labour Co-operation," Miss Kingsley on "West Africa," and Mr. F. C. Conybeare on the "Dreyfus Case," &c., showing that womanly sympathies are not asleep in college.

What may prove to be an event was the sudden descent into Oxford in the winter vacation of the Ruskin Hall idea, and the opening of its house on Feb. 22 for twenty or thirty select working-men—as a beginning—from various places, for whom courses of instruction are provided in History, Political Science, Science and Sociology. The promoter, an American "born orator" from the Far West, had a warm greeting at the large public meeting at which he explained his plans. The University, as might be expected, quietly stands aloof, not hindering, but not helping. The two poles of aims and ideals cannot quickly amalgamate. But there are several who privately wish him well.

It takes a soul to move a body, it takes a high-souled man to move the masses; it takes the ideal to blow an inch inside the dust of the actual: and your Fouriers failed, because not poets enough to understand that life develops from within.—*E. B. Browning.*

SUMMER SESSION FOR SUNDAY-SCHOOL TEACHERS AT OXFORD.

A LETTER from Mr. Ion Pritchard, secretary of the Sunday-school Association, appeared in our columns some little time ago, announcing that in accordance with a suggestion in the *Helper* of this year it had been arranged, with the hearty co-operation of the Principals and Professors of Manchester College, to hold a summer session for Sunday-school teachers at Oxford.

Mr. Pritchard has now issued a further letter to our Sunday-schools throughout the country, definitely announcing that the session will commence on the last day of June (a Friday), and asking for a return of the teachers and others who will attend. The following particulars as to the session are given:—

The object of this gathering is—1st, to endeavour to raise the ideal of Sunday-school teaching by infusing that enthusiasm which naturally results from the union of those who have interests in common; and by the devotion of a certain time to the study of subjects bearing upon their work. 2nd, to give the members the opportunity for visiting the colleges and other places of interest in Oxford, and for meeting together in friendly intercourse.

Persons Eligible.—Teachers and ministers connected with our Sunday-schools, or young people who are about to take up the work. Also friends in Oxford interested in the scheme.

Applications.—These should be made by the intending visitors, and must reach Mr. Pritchard at Essex Hall not later than May 31. A deposit of 5s. to be sent with the advice note, which sum will be exchanged, on the member's arrival in Oxford, for five luncheon tickets.

Time of Meeting.—The session will begin on Friday, June 30, and will extend to Saturday, July 8. Members should arrive on Thursday evening, so as to arrange as to their lodgings and to begin work on the following morning. A time-table will be printed and forwarded on application, in order that members unable to spare time for the whole course may select that portion which they prefer.

Expenses.—It is estimated that the cost of board and lodging (including mid-day meal in common) need not exceed 30s. for the whole session, or 25s. for the week. The local secretary, Mr. J. H. Woods, B.A., will arrange for the finding of rooms, &c.

Plan of Proceedings.—Two lectures will be given each morning.

The first series will comprise the following:—

"On the Old Testament" (two lectures), Rev. J. Estlin Carpenter, M.A.; "The Relation of Ethics to Religious Belief," Rev. C. B. Upton, B.A., B.Sc.; "Paul and his Epistles" (two lectures), Principal James Drummond, M.A., LL.D.; "The Historical Development of Liberal Nonconformity" (two lectures), Rev. J. Edwin Odgers, M.A.

The second series is not yet quite completed, but the following are promised:—

"On Discipline," Rev. H. Rawlings, M.A.; "How to Teach the Bible," Rev. Joseph Wood; "What can we teach, and how," Miss Marian Pritchard; "The Object and Method of S. S. Teaching," Rev. J. J. Wright; "Method of Preparing and Presenting a Lesson," Miss Edith Drummond.

After the morning session, the members will have their mid-day meal together, and the afternoon will be left free for visits to colleges and other places of interest.

Two or three of the evenings will be devoted to discussions, on one a conversation will be held, and on another there will be an exhibition of lantern slides belonging to the Rev. J. E. Odgers, of Christian Antiquities, Catacombs, Early Churches; also a set illustrating "The Story of Religion in England."

On Sunday afternoon, July 2, the children of the Mission School will be divided into three classes (infants, children from eight to twelve, and from twelve to sixteen), and to each a model lesson will be given, at which a few visitors will be able to be present.

Superintendents are requested to bring the matter under the notice of their teachers without delay, and it is hoped that there will be a large response, which will ensure a successful gathering. Where there is difficulty as to the cost of such a visit to Oxford, it is suggested that friends of a school should unite to defray the expenses of a representative, who might be sent up as a delegate, and afterwards give some account of the meetings to his school.

THE REV. S. FLETCHER WILLIAMS IN CALCUTTA.

REFERRING to the arrival of Mr. Williams in Calcutta (on Sunday, Jan. 15) from Madras, *The Interpreter*, the organ of Babu Protab Chunder Mozoomdar, says:—"Almost all Brahmos in Calcutta welcome Mr. Fletcher Williams with open arms. As Mr. Williams has come for three years, we shall have plenty to say of him by-and-by. But in the course of our short acquaintance we find him possessed of many of those important qualities which his somewhat delicate work will demand in this country. In the first place, as a Unitarian worker, he must count on little sympathy from his Anglo-Indian countrymen, whether clerical or lay; perhaps he must expect a good deal of opposition secret or open. In the second place, there is not much Unitarian Christianity in this country, and he will have to create it if he can. In the third place, the differences in the Brahmo Somaj, with whom he must mainly work, are so many, though frivolous, that he will have to steer his course with the utmost carefulness. But Mr. Williams is a just, capable, and sympathetic man. He is a preacher and lecturer of talent. We are told by an English friend that in London he has had a reputation even outside his own denomination. We hope he will find ample opportunity of successful work among all classes of Indians."

A public welcome was accorded to Mr. Williams in the City College. Mr. Mozoomdar presided, and representatives of all the Brahmo societies in Calcutta—the Sadharan Brahmo Samaj, the Adi Somaj, and the two sections of the New Dispensation Church—joined in cordial greetings.

In connection with the anniversaries of the Sadharan Brahmo Somaj at the end of January, when congregations of at least 1,000 people assembled for some ten days in succession, crowding the Mandir, Mr. Williams delivered three discourses; and to the anniversary meeting of the Students'

Association he gave his lecture on "Carlyle." At the annual meeting of the Brahmo Somaj of India, held at Peace Cottage, the residence of Mr. Mozoomdar, Mr. Williams delivered an address on "Unitarianism." Referring to this *The World and the New Dispensation* says:—"It is not too much to say that Mr. Williams took the assembled Brahmos at the meeting by an agreeable and grateful surprise. His address all through was in such a vein of earnestness and reality, his enthusiasm so charming and contagious, the sympathy and solicitude he evinced for the Brahmo Somaj, so deep felt and profound, that they looked upon Mr. Williams as a brother in faith, and not a stranger and guest. His lecture contained a highly instructive account of the ideals and efforts of the Unitarian body in England, and closed with an exhortation to the Brahmos to strive for unity and co-operation among themselves."

Mr. Williams has lectured to the University Institute on "Matthew Arnold," when there was a crowded audience; to the Students' Association of the Sadharan Brahmo Somaj on "Agnosticism," "Channing," and "Theodore Parker." The *Indian Messenger* says that "his account of the principles that influenced the conduct of Channing throughout life, especially his high sense of the dignity of human nature, was truly elevating. We trust Mr. Williams' lecture has awakened in many bosoms a fresh desire to read Channing once again." At the City College a lecture on "Emerson" has been given, and on this *Unity and the Minister* says:—"Whoever has heard Mr. Williams' addresses has been gratified with his eloquence, erudition, and liberal views on religious matters. His lectures are treats to educated Bengalis, who come in large numbers to listen to his utterances."

At the City College Mr. Williams holds a class in theology; on Sunday mornings conducts an English service, with sermon for natives and Europeans, at the Dalhousie Institute; and on Sunday evenings preaches at the meeting of the Bhowanipore Brahmo Somaj. He was one of the speakers at a very successful reunion of teachers, students, and ex-students of the City College, when there was an audience numbering more than a thousand persons.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

England in the Age of Wycliffe. By G. M. Trevelyan. 15s. (Longmans.)

Life of Danton. By A. H. Beesly. 12s. 6d. (Longmans.)

Idylls of Old Greece. By A. N. Blatchford, B.A. 2s. 6d. (Arrowsmith.)

Spinoza: His Life and Philosophy. By Sir Frederick Pollock. 8s. (Duckworth.)

Five Orders of Prayer for Use in Congregational Worship. J. Hanson Green, B.A., Lydgate (of the Compiler.) 1s. 6d., roan 2s. 6d. net.

Comrades All. By W. J. Mathams, F.R.G.S. 1s. (Chatto and Windus.)

The New Science and Art of Arithmetic. By A. Sonnenschein and H. A. Nesbitt. 4s. 6d. (Sonnenschein.)

United Temperance Gazette, Review of Reviews, English Illustrated, Woman at Home.

OBITUARY.

REV. J. W. LAKE.

ON Tuesday last week the Rev. John William Lake, in his seventy-sixth year, passed peacefully away at his Margate home. Mr. Lake was born in London in the year 1823, and was educated at Christ's Hospital. He became a medical student at Westminster Hospital, and in 1858 took his diploma of L.S.A., which qualified him to practice as a doctor. He established himself in Boston, Lincolnshire, where, in addition to his medical profession, he entered in 1859 on the ministry of the Spain-lane Chapel. He had been brought up in connection with the Church of England, but adopted Unitarian views, chiefly through the influence of William Cullen Bryant's poetry.

In 1862 he removed to Warwick and took charge of the High-street pulpit there, and his ministry at this place continued for thirty-one years. During the same period, he for twenty-five years, conducted services also at Kenilworth, and gave many series of Sunday evening lectures in Leamington. These were greatly appreciated, and for the most part attracted large audiences; but they were brought to a close by the refusal of the hall. No man was better known at Warwick or Leamington, and none more highly esteemed and respected than Mr. Lake. His voice was ever lifted up for truth, justice, and progress. One sermon which he preached at Warwick in the cause of justice to the poor will ever be remembered. Mr. Lake was a careful student and an original thinker. For a considerable period he published a serial paper to advocate reform in the English Church and encourage the progressive spirit in theology; and two of his pamphlets, "Plato, Philo, and Paul," and "The Mythos of the Ark," were published by Thomas Scott in his famous series. He was an earnest advocate of a comprehensive State Church, free from creeds and broad enough to include all sincere worshippers of the Father. Catholicity was his high ideal; it was typical of his disposition, and exemplified in the spirit of his ministry. His piety was simple and unaffected, springing from the natural trust of a loving disposition in the Author of our being, and a sincere confidence in the universal Fatherhood of God and His consequent care for the human race.

On his retirement from the ministry, through advancing years and growing infirmity, Mr. Lake removed to Margate. For years his powers, mental and physical, had been failing, but, fortunately, the gradual break-up of the system, though distressing to those who witnessed it, was unattended by pain to himself. The last change came quietly, and the long years of affectionate solicitude and watching for his welfare are for his widow now ended.

The funeral service was conducted on Wednesday last by the Rev. C. J. Street, M.A., LL.B. of Bolton, and among the friends who followed the remains to their last resting-place in Margate Cemetery were Mr. Clarence Waterer, Mr. R. C. Bostock, and Captain Edward Marsh.

THE INWARD LIFE.

From the "Imitatio Christi."

Unto many this seemeth a hard speech, "Deny thyself, take up thy cross, and follow Jesus."

He went before bearing his cross, and died for thee on the cross, that thou mayest also bear thy cross and desire to die on the cross with him.

Dispose and order all things according to thy will and judgment; yet thou shalt ever find, that of necessity thou must suffer somewhat either willingly or against thy will, and so thou shalt ever find the cross.

No man hath so cordial a feeling of the Passion of Christ, as he who hath suffered the like himself.

The cross therefore is always ready, and everywhere waits for thee. Thou canst not escape it, wheresoever thou runnest; for wheresoever thou goest, thou carriest thyself with thee, and shalt ever find thyself. Both above and below, without and within, which way soever thou dost turn thee, everywhere thou shalt find the cross; and everywhere of necessity thou must hold fast patience, if thou wilt have inward peace, and enjoy an everlasting crown.

If thou bear the cross cheerfully, it will bear thee, and lead thee to the desired end—namely, where there shall be an end of suffering, though here there shall not be. If thou bear it unwillingly, thou makest for thyself a new burden, and increasest thy load, and yet notwithstanding thou must bear it. If thou cast away one cross, without doubt thou shalt find another, and that perhaps a more heavy one.

Thinkest thou to escape that which no mortal man could ever avoid? Which of the saints in the world was without crosses and tribulation? "Christ must needs suffer, and rise again from the dead, and so enter into his glory." And how dost thou seek any other way than this royal way, which is the way of the holy cross?

From Dr. Martineau's "Hours of Thought."

Who will venture to say that the highest insight of the spirit is even half as constant as the highest action of the mind? Ask the saintliest men and women of this world whether their holy watch was continuous, and their faith and love as reliable as their thought; and they will tell you how long, even when they went up to be with the Saviour on the Mount, have been the slumbers of unconsciousness compared with the priceless instants when they were awake and beheld his glory. In every earnest life there are weary flats to tread, with the heavens out of sight—no sun, no moon—and not a tint of light upon the path below; when the only guidance is the faith of brighter hours, and the secret hand we are too numb and dark to feel. But to the meek and faithful it is not always so. Now and then something touches the dull dream of sense and custom, and the desolation vanishes away; the spirit leaves its witness with us; he divine realities come up from the past and straightway enter the present; the ear into which we poured our prayer is not deaf; the infinite eye to which we turned is not blind, but looks in with answering mercy on us. The mystery of life and

the grievousness of death are gone; we know now the little from the great, the transient from the eternal; we can possess our souls in patience, and neither the waving palms and scattered flowers of triumph can elate us, nor the weight of any cross appear too hard to bear.

THE CHILDREN'S COLUMN.

NEXT Friday, which comes before Easter Sunday, is called Good Friday. It seems strange that such a name should have been given to it, when we remember that it is the day on which Jesus was put to a cruel death; but it is not because of what he suffered on the cross that we are glad, and feel that it is good to remember the day, it is because Jesus was "faithful unto death," because of the way in which he bore the cruelty of his enemies and the torture of his crucifixion. We thank God for what we learn from the death of Jesus, and for that trust which is stronger than all our fears, that death can only kill the body, and the faithful martyr rises out of the shadow of death into the glorious light of the heavenly life. Jesus has been called the "Chief of faithful souls," and that is how we should think of him on Good Friday. There are many other lessons to be learnt from his life and death, but none more important than this: that a true man will suffer torture and death itself rather than do wrong, or be false and a traitor to what he feels to be true and right.

It is sad to think that the happy days of the ministry of Jesus, when he gathered the children about him and taught the people to trust in goodness and in the heavenly Father's care, so soon came to an end; but it was another great gift that he left to us, when he showed men in his own life how to suffer patiently and bravely, and so also to do the Father's will.

Are not the people you admire most, and feel to be really the greatest, those who have not been afraid to suffer for the sake of others, or for some great cause? Perhaps you remember the old story of the Roman General Regulus, who had been made prisoner by the Carthaginians in a war with them. He was sent to Rome to persuade his countrymen to make peace with Carthage, but if he did not succeed, he promised to go back as a prisoner. The Roman people wanted to make peace for his sake, and when he would not let them, wanted to keep him safe from his enemies. But he was bound in honour, and would not break his promise; so he went back, and was put to a very cruel death. But we feel that he was a far braver and nobler man to be true in that way, and to keep his word. He thought it was best for Rome that peace should not be made, and sacrificed himself for his country and his friends.

Another old story is that of Arnold von Winkelried at the battle of Sempach, when he was fighting with his brave countrymen against the Austrian invaders for the freedom of Switzerland. They could not break the line of Austrian lances, and it seemed as if all must be lost, when Arnold rushed upon the lances, and gathering a great armful to himself, by his own death made a way for the others, so that the ranks of tyranny were broken, and his country was saved.

Those are stories of war, but there has been faithfulness unto death and self-sacrifice as noble in times of peace. Remember Father Damien, who in compassion for the loneliness and sufferings of the poor lepers, asked to be sent out to the leper colony of Molokai, and after living for years with those unhappy people, cheering and strengthening them, at last, as he had fully expected when he went, died of the same terrible disease. And you will remember many other cases of men who sacrificed their own life for others—the pilot who stood at the helm of the burning steamer, until he had steered it on to the shore, and only he perished in the flames; the engine-driver, who in a cloud of scalding steam stood to his engine until he had stopped the train, and so saved the lives of all the passengers, but himself died from the terrible injuries he received; and many another in storm and flood, in shipwreck and fire, who died helping others, or letting them be saved first, and so waiting quietly for death, because there was not time for all to be saved. And with these must be remembered all the martyrs who have died, bearing witness to truth and honour, refusing to save themselves by a lie.

"Greater love hath no man than this, that a man lay down his life for his friends." That is what we learn from the death of Jesus, and from many others whom we are thankful to remember with him, "the Chief of faithful souls."

It is the same lesson of unselfishness in great or in small things, in life or in death, that we all have to learn—unselfishness and faithfulness to what we know is right and true and good.

WE have received from the Ideal Publishing Union, 33, Paternoster-row, a parcel of books that will appeal specially to temperance advocates. *The Case for Sunday Closing* (1s.) is a useful book of reference for those who are interested in defending this movement. *The Beverages we Drink*, by W. N. Edwards (1s.), should be useful to those who wish to avoid unwholesome things. *The Reminiscences of a Temperance Advocate*, by Fred. Atkin (1s.), is very entertaining, and gives one an idea of the trials the early temperance reformers had to overcome. *The United Temperance Gazette* (annual volume, 2s.) contains a number of portraits of well-known advocates of this movement, and account of the doings of the various societies. *The National Temperance Mirror* (annual volume, 2s.) is compiled with a view to attracting the smaller members of the community to the temperance cause.

PROVINCIAL ASSEMBLY OF NON-SUBSCRIBING MINISTERS AND CONGREGATIONS OF LONDON AND THE SOUTH-EASTERN COUNTIES.—London, March 16, 1899.—The Rev. Charles E. Oliver, B.A., of Hadleigh, Suffolk, who desires to enter the ministry in this Province has satisfied the Advisory Committee of this Assembly as to his character and personal fitness.—(Signed), George W. Chitty, president; James Harwood, secretary. *Note*.—All matters other than character and personal fitness are left for the sole consideration of each individual congregation.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, MARCH 25, 1899.

NOTICE.

The next issue of "The Inquirer" will be published on Thursday, the 30th inst. Advertisements and Editorial matter should be sent as early as possible.

FREE CHURCH UNION.

THE meetings of the National Council of Evangelical Free Churches in Liverpool last week seem to have been thoroughly successful, although a protest was uttered against the dangers of officialism, and Dr. GUINNESS ROGERS, who was unable to be present, has renewed in the *Independent* his plea that the national gathering ought to be regarded as a Congress, not as a representative Council. Dr. ROGERS is anxious that the Union should retain its free and elastic constitution, because in perfect freedom from denominational restraint is its strength and security. "All the important aims of the fellowship would be accomplished by a Congress formed very much after the model of the Church Congress, the success of which is largely due to the absence of any definite organisation."

The Council is to meet next year at Sheffield, and the next President, in succession to Dr. MACKENNAL, is to be a Wesleyan, the Rev. C. H. KELLY, of London.

We have been much interested in that passage of Dr. MACKENNAL's presidential address which dealt with the new Catechism. Dr. MACKENNAL evidently believes in it as an effective symbol of doctrine. "This Catechism," he said, "has not only demonstrated the unity of the Evangelical Free Churches, it has awakened a new hope of national religious peace in dis-

tinguished members of the Established Church. When the happy day, so rapidly approaching, of the liberation of religion from the patronage and control of the State has dawned, our Catechism may prove a banner around which new hosts of the Lord shall gather and go on gathering." But with this should be compared the opinion of Dr. MARSHALL RANGLES, quoted in another column.

In looking forward to the future development of the National Council, and of the local and district councils in which the practical religious work of the new Union is done, we should be sorry to think that there will be any further hardening of theological limits, or that this Catechism, as some of its sponsors evidently intend, should be used as an instrument for keeping out heresy. We must hope that the broader spirit of comprehension may prevail, on the lines so well expressed by the *Christian World* last week, and at present so fearlessly maintained by the Free Church Council of Burnley. Contact with a heretic, even in social work, seems to some of our orthodox brethren a dreadful thing; but if the attempt were made, even with the help of the new Catechism, mildest of instruments, to purge the National Council of heresy, what would be the result?

We dare still to hope that the time will come, and at no very distant date, when the councils engaged in united social and religious work throughout the country will freely welcome all willing helpers, and trust to the power of Christian truth and the spirit of earnest Christian fellowship, without question of heresy or orthodoxy, to maintain the soundness of the Union and the effectiveness of its work.

But if the councils still feel bound to maintain their united Evangelical missions, in which Unitarians could not be allowed, and would not desire to have any part, it is very much to be desired that the social work undertaken in the cause of temperance, purity, sanitation, education, should not be kept apart, but should be open to the earnest co-operation of all heretics, as in the days before the Council. The temperance platform has shown what can be done. The orthodox Evangelical has his own inward inspiration for such work, and the Unitarian has his, but they can and do work together for a common cause. It is not the least of the sins of orthodoxy that it should bring division and consequent weakness into work for the Kingdom of God, where the spirit of Christian brotherhood calls for unity and devoted co-operation.

THE IRISH UNIVERSITY QUESTION.

THE Irish University question can hardly be regarded at present as practical politics. The Duke of Devonshire declared the other day that Mr.

BALFOUR's suggestion of two new teaching Universities was met with opposition in the Government of which he is a member no less pronounced than his own conviction in its favour, and it did not seem likely that any Government, whether Liberal or Conservative, would be able to make such proposals as would really satisfy Roman Catholic opinion.

At the same time Mr. BALFOUR's proposal has led to a very vigorous discussion. Our readers will remember the three letters which we received from the Rev. C. J. STREET, giving an interesting account of the past history of University education in Ireland, and very ably stating the Nonconformist position of *non possumus* in this matter. The Nonconformist Political Council have taken the same view in a statement issued by the Executive Committee, which includes, among many prominent ministers and laymen, the Revs. Dr. BROOKE HERFORD, Dr. CLIFFORD, J. BERNARD SNELL, and W. COPELAND BOWIE, Messrs. P. W. CLAYDEN, H. BROADHURST, G. H. KENRICK, J. COMPTON RICKETT, and SAMUEL SMITH, with the president, Mr. R. W. PERKS, the vice-president, Mr. D. LLOYD GEORGE, and Mr. J. HIRST HOLLOWELL, the secretary. The statement concludes as follows:—

The Nonconformist Political Council is prepared to admit that changes are required in order to bring Trinity College and Dublin University into stricter harmony with the principles of religious equality, and is prepared to use its influence towards that end. What is wanted is a National Teaching University, and in such an institution Roman Catholics should unquestionably have their due place. But the only principle on which a University, acceptable to all classes, and entitled to be called national, can be created, is that those subjects on which Churches are so deeply divided, and which they legitimately regard as of great importance, should be taken out of the official programme of studies, and left to the care and exposition of Church colleges, independent of the University, as the University would be independent of them.

But the trouble in Ireland seems to be, that a large proportion of the people, who are Roman Catholics, would not find such a University acceptable, and therefore must remain unsatisfied, unless some other method can be devised.

Perhaps the most effective criticism to which Mr. BALFOUR's proposal has been subjected is to be found in a pamphlet by Mr. JOHN MASSIE, of Mansfield College, Oxford, "The Proposed University for Roman Catholics in Ireland," published by the Liberation Society. The reason which weighs most strongly with us—at least for a suspense of judgment in this matter—is in what Mr. MASSIE says of the division of opinion in the Irish Roman Catholic Episcopate on this question in past years, and the suggestion that, but for Episcopal pressure, the majority of Roman Catholic laymen would

prefer that their sons should not be educated in a separate University, but should be sent to Trinity College or elsewhere, as Nonconformists are now sent to Oxford and Cambridge in this country.

On the whole question we confess that our feeling remains unaltered, that the most generous treatment possible is due from this country to the Roman Catholics of Ireland, not as special favour, but as "a measure of justice," and if Mr. BALFOUR's proposal is proved to be impracticable, then some other method of really satisfying the demand for higher education ought to be found.

If nothing else will avail, we should not shrink even from a course that would involve what is termed "the discredited principle" of concurrent endowment. The wrongs of the Roman Catholics of Ireland at the hands of a dominant Protestantism in the past have been so great, that their case seems to us to stand quite alone and to demand separate consideration on its own merits without attempting too close a parallel between their position and that of Protestant Nonconformists. But it is essential that as far as possible the mind of the educated laity, as distinguished from the hierarchy, should be known, and that their needs and aspirations in the matter of University education should be met.

IN HIS STEPS.

"WHAT WOULD JESUS DO?"

"SIR, I bought this for you," said one of our choir boys, as he handed me a penny edition of the above-named book. He instantly added, half apologetically, "It is not a secular book; so I thought it might suit and please you." It has suited and pleased me more deeply than any book I have read for many a day. But in one respect my little friend was quite off the track. Though reference to Jesus is constant on its every page, and though it is the most powerful of sermons, it is yet a secular book, and the right kind of a secular book. Its secularism is the secularism that ought to be; not that "which now is, for this is in bondage with her children."

The book is a sermon story. Too long for delivery at any one hour, it was told a chapter at a time by the writer to his evening congregation. There are twelve chapters. A sermon on an entirely novel plan, for twelve Sunday evenings!

The scene opens in a thriving city of one of the Western States of the American Republic—a city where the churches are thriving no less than business. The young and engaging minister of the First Church has been preaching one of his best sermons on following Christ. The soprano solo has sung in her delightful way a hymn about following him. The congregation are in a fine glow of satisfaction over their minister and over their music—when a voice comes from the rear of the church asking to speak; and a poor fellow, whom the minister recognises as having asked for a job at his door only the day before, comes to the front to ask, not reprovingly

nor reproachfully, but simply as if he were puzzled by it—"What is it they mean by following Jesus?" He tells his story, pitiful enough, how a new machine has thrown him and a lot of others out of work; how he has been looking for work for months, how his wife has died meantime from anxiety and starvation, how he has been a week in this very city without the least interest being taken in his story, with not a hand lifted to help him, with no one to speak a sympathetic word to him "except your minister here who said he was very sorry for me, and hoped I would find a job somewhere." While speaking he falls fainting. "Some heart trouble," the doctor said. He is carried to the minister's house, cared for there for a week, and at four the next Sunday morning he dies—after saying to the minister, who has scarcely left him day or night, "You have been good to me; somehow I feel as if it was what Jesus would do."

This tragic occurrence makes a deep impression; especially does the minister take it to heart, and the congregation are almost equally agitated by what has happened. In the preacher's mind the question what it is to follow Jesus has become terribly distinct, and demands a very different answer from anything he has ever given it. It does not now seem enough that he should try to write a sermon his people will admire. It does not now seem enough that he should live on friendly terms with a large congregation of respectable and prosperous people. The next Sunday he speaks out of this heightened, deepened, strangely new experience. He tells his hearers how the thought of the reality of following Jesus has grown upon him, and asks those who feel as he does to join with him in a pledge for one year to live their whole lives as they believe that Jesus would do were he in their place. Some fifty join him. Each is to judge for himself by his own conscience, but always taking Jesus for his standard; always asking, in reference to this or that course of action, "What would Jesus do, in just this my situation?" and then act accordingly.

The interest of the story now turns upon the results that follow in the life and conduct of those who take this pledge. The minister sees clearly what he believes Jesus would do were he the minister of this First Church, and for his own guidance jots down:—

Live in a simple, plain manner, without needless luxury or undue asceticism.

Preach fearlessly to the hypocrites in the church, no matter what their social importance or wealth.

Show in some practical form sympathy and love for the common people, as well as for the well-to-do, educated, and refined people.

Identify himself with the great causes of humanity in some personal way that would call for self-denial and suffering.

Preach against the drinking den.

Become known as a friend and companion of the sinful people.

Give up the summer trip to Europe, using the money for someone who needs a vacation more than I do.

This seemed to him hasty, incomplete, though at every point it meant for him the overturning of his habits hitherto in the ministry. To walk "*in his steps*" meant, in Whittier's phrase, "out of self to love be led."

The editor of the leading paper of the city takes the pledge. His first test comes when his manager brings him the report of

a prize-fight three and a-half columns long. Would Jesus put that in were he editor? Yet it is the thing that will sell the paper—the thing the public expects. No matter; he meant to keep his word. So against the remonstrances of the manager—and the amazement of the reporters—and the dismay of the newsboys—he rules it out; with, of course, the result of the return of half the edition to the office. Then comes the question of certain advertisements. Would Jesus, knowing their character as I do, put them in? There is but one answer; and he gives notice that they will be discontinued. Then comes the question of the Sunday edition. This "paid." There was a column or two of literary and religious items; but thirty or forty of sport, gossip, scandal, horrors, fashion, society, party politics. If Jesus were editor, would he plan to put in the homes of all the city such a collection of reading matter on the one day of the week which should be given to something higher and better? He could not think so—and there was but one course to take. So against opposition and financial loss the endeavour to walk "*in his steps*" went on. One sees how different is the real from the make-believe following of Jesus—and as well, how much more manly, effectual, satisfying, and blessed.

A large shopkeeper with half-a-dozen establishments has joined in this endeavour to do as Jesus would do in his place. We follow him through change after change in his personal relation to clerks, book-keepers, office-boys, and draymen, until his whole business method is reconstructed, humanised.

The superintendent of the railway shops keeps to his pledge—and after making these shops quite another place to the men who are employed in them, discovers by accident that his company is actually defrauding the Government on a large scale, and that this has been going on for a long time. Shall he shut his eyes, keep quiet about it? If not, he must lose his place—deprive his family of many a comfort. But he knows what Jesus would do—gives up his place, and goes back to work as a telegraph operator. He saves his soul; chooses to be a man; lives a true, not a sham, follower of Jesus.

After one has read a book like this, and felt it, one goes on to think about it. Fifteen or sixteen years ago another religious novel was published, which also had an immense popularity—"Robert Elsmere." The point of interest in that was the breakdown of a man's belief in supernatural Christianity, and the readjustment of his belief to a natural Christianity—a natural Jesus. But the point of interest here is quite different. Such questions as took hold of Elsmere have no existence for anyone in this book. The centre of interest is shifted to purely practical questions. True, Elsmere turns to practical social efforts as the work of his life, but he has a long time of intellectual struggle and pain and abandonment of things precious before settling there. But no one in this book seems to have any idea that speculative problems exist. They all consider themselves orthodox believers, sing very evangelical hymns; and yet there is scarcely such a thing as doctrine in the book. Everything is merged—as Jesus merged everything—in questions of life. Jesus dominates the book; but Jesus, our brother—a real man, not a make-believe; an actual

leader in virtue of his humanity—a true example whom we may follow.

Is this, then, the direction in which Christian thought is moving? Is it concentrating itself on applying its ideal to present life? Is it on this side that its present interest is found? We might not think so if we read only our English newspapers, full of ecclesiastical contentions and strife. But see what a response a book, which drops all but this side, instantly meets! We may venture to believe, despite the English Church Union, that the true point of interest for Christianity at this moment in the public mind is not in sacramental or sacerdotal, or (this is to ourselves) even in critical or doctrinal questions, but in practical ones. What can you do through your religion for the common life? How does it influence your own life?

One is also struck by this:—That the centre of interest is found not only in practical, but in personal effort. We have heard a great deal about an improved social life. The novel has been freely used to set forth the need of a new social system; the absolute necessity for such a system. The schemes have been many, but all have had one disadvantage. Before they can be realised, something must take place which doesn't take place. There is a gap between us and the new time which we can't fill up. But here the direct appeal is to each man or woman just where he is, in the calling wherein he is called, to begin immediately; just there to see what Jesus would do in his place, and to do it. This seems healthy, consistent, rational—a good direction for popular religious and secular thought to take;—for our own thought to take. Here is the good news of a kingdom of heaven already with us—not coming by-and-by.

Of course this book will raise the question in many minds: "Since the appeal, after all, in the last resort, is to a man's own conscience, why bring in Jesus? Why not bid each man follow his own moral ideal?"

To this it may be said: there is here and there a person who would respond to the call to follow his own best ideal even more willingly than to the call to follow Jesus. One cannot say that his ideal is necessarily any higher or purer for this. But we may be sure that for the immense majority of us the ideal associated with Jesus is more affecting, more powerful, than anyone can call up without him. If anyone thinks it ought not to be so, he has but to look around him to see that it is so; that the ideal starting from a real person—a historical experience—has an actuality and substance which a novel and imaginary type lacks. To the Jesus of the gospels we have added Jesus invested with the pre-eminence assigned him by consenting ages—a person, certainly, but also the common symbol of the highest ideals of man. He rectifies, heightens, steadies our feeble, or crude, or variable and partial ideals. Most of us do not resent this as bondage, but accept and gratefully use it as our inherited standard for measuring manliness—our own and the general humanity of men.

Finally, this little book—which one would that all should read—makes us aware that we have appreciated the passive virtues of Jesus rather than the active. We haven't thought often enough of Jesus the brave and outspoken prophet, as the

perfectly sincere one who dared to be true to the insight of his conscience against the religious world no less than the worldly world, who dealt with things and not with formulas, who looked and lived for a kingdom of God on earth, who was unwearied in his teaching of social duty, whose aim was to save the world. In these pages you have not Jesus the sufferer, but the doer; not the passive Jesus, but the active. And no one can read it without feeling the rebuke that is written: "Why call ye me Lord, Lord—and do not the things that I say?"

Our Friend, our Brother and our Guide
What may thy service be?
Nor name, nor form, nor ritual pride,
But simply following thee.

S. FARRINGTON.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE CHURCH'S FUNCTIONS.

SIR,—Your issue of the 18th inst. has a peculiar interest, in that we find therein, lying side by side, three distinct conceptions of the functions of a Christian Church.

The basis of your article is the twice-repeated statement that "the church is for worship." The Rev. T. E. M. Edwards says, in his Provincial Letter, that the "chief function of the Church is to build up the spiritual life of its members;" and, finally, we gather from the noble words of the Rev. Wilfred Harris, that the Church's duty is to "call sinners."

It is quite possible, and we may hope it is often the case, that a church may serve all three ends. A given church will consist of true worshippers, gathering together week by week in a spirit of reverent devotion; the services will tend to kindle the devotion and raise the spiritual life and enthusiasm of the worshippers; and occasionally a helpful call will be sounded to reach the ears of those who are not true worshippers, who hardly recognise what a spiritual life means, who struggle on day by day, fighting a very unequal battle with the pain and misery and sorrow which surrounds them.

But put yourself in my place. I am treasurer of a society which exists for missionary purposes, and it is, therefore, part of my duty to entreat for funds to maintain and carry forward such purposes. For which form of Church life am I to plead? Am I to ask for money to keep on foot congregations of faithful worshippers upon whom seems to have fallen so large a share of the content of righteousness, and where so poor a recognition is given to those astray or outside the fold? Such an appeal can hardly be expected to touch many hearts, or open wide many purses. Nay, I have been told, if these congregations want a minister and a chapel, let them pay for them themselves. But if I may say: There are sparsely dotted about this fair Cheshire county of ours small assemblages of Christian folk, seeking under their pastor's leadership, to become true, faithful worshippers of all that is good, all that makes for righteousness—congregations who,

through pulpit exhortations, are left aware of their shortcomings, urged to press on towards a nobler life and taught a forward road, where the tone of the service is reverent and sincere alike in hymn, reading and prayer, where, in fine, the main object is to "call sinners," to win souls—I should expect to hear, if such congregations need help, it is *our* duty to aid *them* in their scattered efforts to make their lives and the lives of those around them purer, nobler, more Christ-like.

I quite admit the weight of responsibility which falls upon the congregations: they check to a too great extent the aspirations of the minister, but I am doubtful whether the ideal congregation, foreshadowed in your article, would be helpful for missionary purposes.

But, perhaps, after all, there is another and a graver hindrance to the god-speed of the Christian message—a hindrance which such a book as "In His Steps" brings to mind.

THOS. H. GORDON.

Thorncliffe, Dukinfield, March 21.

[In what we wrote last week of "Churches that Minister," we urged distinctly that religion has to do with the real things of life. No true spiritual worship can leave a congregation at rest in the "content of righteousness," but must be a constant call to greater faithfulness of life, in personal consecration, and in ministering to the needs of the world. In our ideal of the Church's functions, there can be no separation of the three conceptions which Mr. Gordon has enumerated. Certainly the first is very imperfectly realised, if it does not include the other two.—ED. INQ.]

A BEAUTIFUL SERVICE.

SIR,—It was with a sense of great disappointment that I finished reading your Leading Article in last week's issue on "Churches that Minister." That the church is for worship, and that religion has to do with the real things of life, no one will deny. But I venture to say that the effect of the article as a whole was as a gentle shower of cold water upon those of us who would like to see our churches boldly seizing the opportunity, which their liberty gives them, of deliberately making a large provision in their worship for the ministry of beauty. The church is for worship; yes, but what is worship? Is it not at least a certain attitude of mind toward the true, the good, and the beautiful which are one in God? If so, has beauty of sound, colour, and form no place in it? Is there not holiness in beauty as well as beauty in holiness? Can there be a full adequate common prayer and common worship without the very things which your article tends to belittle? The Puritan Meeting House and the silent meeting of Friends may suit certain choice exquisites of the spiritual world. Indeed, I give place to no one in my admiration for the Society of Friends. But most of us are all too human and earthy, and require stimulating in heavenly things—we need the preliminary tempering and toning which noble architecture, moving music, dignified liturgy, beautiful pictorial and plastic art, and, generally, a "high" service can give.

You do well to emphasise the prior need of reverence, but surely it is well also to emphasise the need of something visible and audible that can compel reverence? We cannot ignore universal human ex-

perience with regard to the power of association, and the "psychological climate" of a place of worship, and the actual service. It is not by abstaining from looking on the visible that we are to learn to see the invisible. It is not by keeping out of the art gallery, and the concert, and looking up our favourite poets and writers, that we train ourselves to appreciate the beautiful, the good, and the true. Nor should it be forgotten that we go to church not only to worship, but to learn to worship—to be put in an attitude of soul that makes worship natural as breathing.

Your position seems to be this: "Every place, and every time, is holy—to the saint; therefore, let us all be saints." This is as magnificent in ideal as it is true in fact. But does not the present condition of our church life warrant the insistence on a truth much more neglected in theory, and much more applicable in practice? May I, therefore, invert the argument thus—"We are not all saints: a beautiful service makes us aspire to be saints: aspiration sometimes leads to attainment: therefore, let us have a beautiful service."

You may dispute the statement that a beautiful service has this effect. If you do, I can only appeal *ad populum*, and wait the result with confidence. In any case you will admit that such a service "draws a crowd"—and that by means in themselves legitimate and seemly. Now from a preacher's point of view, this means a good deal; for that crowd is to be influenced before it goes away. May I point out in conclusion that while it is true that a crowded attractive service may have no true religion in it, the Puritan meeting, and the silent meeting of Friends, may be equally wanting in the religious spirit? J. M. LLOYD THOMAS.

Liscard, March 21.

[We are very glad to have Mr. Thomas's letter, although there was no intention of cold water in the article to which he refers, and certainly no wish to discourage the use of beauty in the forms of our service, if only in the beauty and the ritual God is not forgotten, and the fundamental purpose of spiritual worship. —ED. INQ.]

MANCHESTER DISTRICT: A CORRECTION.

SIR,—My attention has been drawn to an inaccuracy in my last Provincial Letter. In speaking of the new school building at Gorton, I said it was to cost about £5,000, and that the whole amount was in hand. I am, however, officially informed that the school is to cost £6,500, towards which there is already in hand and promised £5,500; so that another £1,000 has to be raised. I, therefore, hasten to make this correction.

CHARLES ROPER.

THE MIDLAND CHRISTIAN UNION: A CORRECTION.

SIR,—Allow me to correct a somewhat important error in the report of the annual meeting of the above Association appearing in last week's INQUIRER. The suggestion which I made was not that the word "Christian" should be omitted from the title of the Association, but that the word "Unitarian" should be inserted in such title, either with or without further names. Your report would lead a

reader to suppose that I had some serious objection to the word "Christian." My only objection is that the word, standing alone, is not sufficiently descriptive of the religious opinions held by the congregations which form the Union.

THOS. GROSVENOR LEE.

Clent, near Stourbridge, March 22.

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.

THE annual meeting of this Mission was held in Stamford-street Chapel on Tuesday evening, March 12. A pleasant hour was spent in social intercourse, tea being served in the upper room, and at eight o'clock the chair was taken by Dr. W. BLAKE ODGERS, Q.C. There were present also the Revs. Frederic Allen (minister of the chapel), W. Copeland Bowie, T. E. M. Edwards, W. C. Pope, and V. D. Davis; Messrs. S. S. Tayler, C. F. Pearson, I. S. Lister, E. S. G. Warren, Percy Preston, A. A. Tayler, A. H. Biggs, J. Welch, J. R. Gregg, J. C. Ballantyne, J. Tayler, W. S. Tayler, A. S. Tayler, Mrs. David Martineau, Miss Preston, Mrs. H. Rutt, Miss Tayler, Miss C. Brooker, and many others.

After the singing of an opening hymn, Mr. ATHELSTAN TAYLER read the minutes of the last annual meeting on April 21, when the chapel was re-opened after renovation and the amalgamation with the Blackfriars Mission, the preacher at the opening service being the Rev. Stopford A. Brooke.

The Rev. F. ALLEN then read passages from his report:—

The report spoke of the difficulties under which the work had been carried on during the first quarter of the year, while the removal from the Mission in the New-cut was being effected; the chapel was still in the hands of workmen, and Mr. Allen had not yet removed from Chatham. But those difficulties were surmounted, and though the Sunday school suffered a little through the removal, it was again gaining ground, and all the institutions were in thorough working order. The visitors of the Provident Bank had collected £674 8s. 3d., the largest amount since its establishment in 1886, the depositors numbering 1,077, an increase of 146 on the previous year. This was felt to be some of the most valuable work of the Mission, and more help was needed. The Mothers' Meeting, the Young Women's Club, the Band of Hope were all actively at work. In connection with the Boys' Brigade an Ambulance Class had been recently started by Mr. John Tayler. During the summer forty-nine families had been sent for a week or a fortnight to the country cottage at Raynes Park. A summer holiday in country homes had also been provided for thirty-two children. A Social and Literary Union, a Unity Temperance Society, Children's Happy Evenings, and Saturday Evening Concerts, which had been greatly appreciated in the neighbourhood, were among the other activities of the Mission.

The Committee, embodying Mr. Allen's and other reports with their own, spoke with satisfaction of the result of the amalgamation as shown in the first year's work. The building and furnishing fund was balanced by selling out £268 6s. of London and North Western Railway stock.

Mr. C. F. PEARSON, as Treasurer, presented the statement of accounts. The building fund showed an expenditure of £1,572 7s. 4d., raised chiefly by donations. The general account showed an expenditure of £462 2s. 6½d., leaving a balance of £16 3s. 10d. due to the treasurer.

The CHAIRMAN, in moving the adoption of the reports and the accounts, said that

as he was coming to the meeting he had received from the cabman who drove him over Blackfriars-bridge a certificate of the excellence of the Saturday evening concerts given in the chapel. It was a pleasure to him to be there that night, and to see his old friend Mr. Allen thoroughly established and doing such admirable work. He laid stress on the value of the Provident Society, not only on account of the good done by the collecting of money and encouraging habits of thrift, but even more because of the friendships it led to, bringing the helpers and the people of the district regularly together in relations of unaffected sympathy. Having referred to other branches of the work, as detailed in the report, he said that it was always a great grief to him to see the extremes of wealth and poverty side by side in that city—the luxury that hardened and the poverty that seemed to degrade. He supposed that there would always be such contrasts, and yet he could not help thinking that a great deal of the extreme poverty was due to somebody's neglect, and that if the wilful and the ignorant had been trained, if those who were out of work had been fitted for some useful occupation, if the children had been taken in hand when young, and if there had been fewer drink-shops up and down the neighbourhood, fewer temptations to wrong, there would have been far less poverty and less sin than there was. He had been present that day in Westminster Abbey at the funeral service of Lord Herschell, a great judge and a great man, who died abroad, honoured by Americans and Englishmen alike. It was a most impressive service, and amid the solemn music, the cymbals and the drums and the great organ, there had rung out one clear boy's voice, singing "God shall wipe away all tears." That had made a great impression. To wipe away the tears from all faces was God's work, and yet each one in his own place could do something to lessen the sadness and misery of the world, and wipe away the tears from a few faces. They could each do something to make the world a little happier and better because they had lived in it.

The Rev. W. C. POPE, seconding, said that while they were all dreamers of dreams, or ought to be, and had ideals which were never fulfilled, they must not on that account consider their work a failure. They could not think that the work done in that congregation by Mr. Spears, and by Mr. Bowie and other ministers, and by faithful members through many years, because it had failed to realise the ideals they had set before them, had been a failure, and had not been fruitful of much good.

The CHAIRMAN, in putting the motion, said that he had noticed in the reports how the same names occurred over and over again, and a great burden of work seemed to be laid on a few willing helpers. They must not work their friends too hard, but must appeal for others to share in their labours. The need was of "more labourers for white harvest fields," for good, honest, God-fearing work. The motion was then unanimously passed.

Mr. E. S. G. WARREN moved, and Mr. GREGG seconded, the appointment of the committee and officers, the hon. treasurers being Messrs. C. F. Pearson and W. S. Tayler; the hon. secretaries, Messrs. A. H. Biggs and A. A. Tayler.

Mr. A. H. Biggs moved a resolution of

congratulation to Mr. Allen, and of thanks to him for his unremitting labours. At the beginning of last year the chapel had been like the inside of the *Pavonia* as she came across the Atlantic in the recent gale, with the machinery all adrift and the boilers rolling about. Their work had been in confusion; but then Mr. Allen had come and taken command of the ship, and with a fine head to guide, and a fine heart to sympathise, had set their machinery all in order. It was not only that the chapel had been newly painted and made to look very attractive, it had been made through Mr. Allen's wise oversight very attractive to work in. To him the most cordial thanks were due.

Mr. PERCY PRESTON seconded the motion, referring to the very laborious work involved, not only to the ladies, but to Mr. Allen and to Mr. Midlane in the management of the Provident Bank.

Mr. S. S. TAYLER moved a resolution for the appointment of the Rev. F. Allen as a member of the Presbyterian Board, in succession to the late Rev. R. Spears, Stamford-street being one of the old congregations having the privilege of so appointing their minister. In doing so Mr. Tayler gave an interesting account of the history and purpose of the Board.

The resolution was seconded by Mr. I. S. LISTER, and passed.

The Rev. W. C. BOWIE then moved, and the Rev. T. E. M. EDWARDS seconded, a resolution of thanks to the workers of the Mission. Mr. Bowie pointed out that there were not, after all, so few workers there. He had counted forty, and perhaps there were more. Some of those who had helped to start the Provident Bank in 1886 were still engaged in that work, and it was of the greatest value. It was not only friends who came from a distance, but there were others living in the immediate neighbourhood who were among the most faithful workers, and he hoped their number would continually increase.

Mr. C. F. PEARSON said that while there was only £16 owing on their general account, they did not yet know what the requirements of the new work would be. He desired to thank the donors to the Building Fund and the subscribers to the Mission, and to make an appeal for an extended interest in their work. There was room for more work and more workers. Especially for the Provident work, which was a great pioneer for the Mission in that district, they ought to have more helpers.

The Rev. FREDERIC ALLEN emphasised Mr. Pearson's appeal for more helpers in the Provident work. Two of their ladies visited 200 families every week, and others had nearly as many to visit. If they did not secure more help, the work would have to be curtailed. He gratefully acknowledged the kind things that had been said of him and Mrs. Allen, and of their work. He had not yet realised his ideals; there was still much to be done not only in social and material, but in spiritual work! He pleaded that the Sunday services should be attended as frequently and regularly as possible. Their chapel was for the worship of God, and the service of man; the worship helped their daily life and work.

A resolution of thanks to the Chairman having been passed, on the motion of Mr. J. WELCH, seconded by Mr. C. F. PEARSON,

Dr. Odgers put in a word for next year's bazaar, and a concluding hymn and benediction brought the meeting to a close.

PROVINCIAL LETTER.

THE MIDLANDS.

WHEN I undertook to write a letter at this time I had in mind the annual meetings of the Midland Christian Union as its subject matter.

In the report, which you published last week, the names following the words, "there were also present," suggest a meagre attendance. That was not true in fact. In point of numbers the meetings were very good. In the morning there were about a hundred persons in the church; in the afternoon twice as many. And as we passed through the stages of business and controversy; of discussion initiated by the Rev. James C. Street, in his spirit of inexhaustible buoyancy and hope; and of worship, in which the sermon preached by the Rev. E. P. Barrow, M.A., carried us into that ampler ether and diviner air where every breath of controversy was hushed in the thought and presence of the Father in whom we are all one, we felt that it was good for us to have come together, to have faced our problems, and renewed our vows.

It is difficult to characterise the report of the Committee. It told of work which has been done, over which we fittingly rejoice. It spoke of fields ripe unto harvest into which we cannot send the labourers to reap. That, a passage ran, "will be an evil hour not only for the Union but for our cause in the Midlands, when our supporters reach the conclusion that any extension of activities is undesirable. For the decay of the missionary spirit is always a sign that a faith has lost its vital relation to life. To your Committee it is inconceivable that the churches should permit great opportunities to pass by unseized, especially when religious developments in the country are opening a surer way for the progress of a reasonable faith, and bringing to the Free Churches such chances of expansion and wide usefulness as perhaps they have never had." Why this note of question as to the future? First, because by the death of Mr. Charles Cochrane it has suffered a severe loss. "It has never had a friend more loyal, nor a supporter so generous." Unless there be found new and liberal subscribers to take his place, there will be a serious permanent diminution of income. That would be nothing short of a disaster. Second, because there does seem to be something in the nature of a general indifference to missionary enterprise of any kind. The inability to move in new directions has been felt acutely because the Union has been invited to assist in giving ministers to two churches in the Potteries. There is little doubt that, under the guidance of capable and earnest men, both would become a real power. And for the present, at least, no help can be given. Beyond this there are many opportunities for the most valuable service. To mention one scheme which has been discussed and approved, the lay preachers are ready to go to some place undetermined and conduct Sunday services regularly. A lay preachers' church has features of its own and is well worth trying; but, again, the want of funds to enable the Union to

back up the movement renders it immediately impossible. For my own part I have often dreamed another dream. It is that some of us, or a missionary appointed for the purpose, should go to the various towns and villages in our area and there deliver courses of sermons or lectures, without any idea or design of founding a church. It should be simply taking throughout the Midlands the message we have to deliver. How many would hear it gladly! What quickening of thought, and even of spiritual life might there not follow! Here and there perhaps people would be desirous of organising themselves into a church. But that would be the exceptional result, which, indeed, while we in no way sought it, would rejoice our hearts. My idea is to go, sow the good seed and leave it. I would not take the drawn sword and the fiery cross. Far from it. The message should be one of peace and good will. Surely we have something positive to speak to the mind and heart of this age. But supposing there should ever arise any disposition to take up the idea, there would be necessary for carrying it out a considerable annual expenditure. And whence could we hope the income?

But I have wandered into by-paths. Of Small Heath your report spoke. Stratford-on-Avon is pressing eagerly forward. The congregation possesses its iron room, and is repaying the loan, by the aid of which it was purchased, to the Union. This week at the School Board election Mr. F. L. Talbot, who has rendered the movement such invaluable service, has been triumphantly returned. He is, I believe, the first Unitarian who has occupied a seat on the Board. His is sure to prove a powerful influence for educational efficiency, and against any denominational narrowness. Most heartily are he and Stratford to be congratulated. An experiment is being tried at Alcester. Mr. A. Z. Dade, a lay-preacher, has been appointed a lay-worker there for one year. He is one of those fortunate individuals who have private means, and so can be content with the very small income which the endowment brings in. Up to the present, all the news we get is most encouraging, and there is every hope that he will succeed in a difficult undertaking. Although nothing was specifically said of them, all the aided churches are doing good work, and it is a satisfaction to the Committee to be able to assist them. At Lye a bazaar has recently been held to raise funds for cleaning and redecorating the church and manse, which realised £98; and at West Bromwich a sale of work is on the point of being held with a similar object.

I almost hesitate to refer to Wolverhampton again for fear of writing something which will not please. But I must record the fact that the congregation have sold the whole property for £1,000; have purchased a new site in a very favourable quarter of the town for £600; and are about to remove their iron schoolroom thither. They themselves are full of hope, and everyone will be more than delighted if the new venture succeeds. Certainly they will have the good wishes of all who are interested in the cause of Liberal Christianity, and no doubt if they show cause will receive help more substantial than sympathy. For my own part, I candidly confess to having lost faith in the congregation. But one of their number has assured me that it is

without sufficient reason. That I am more than ready to believe. Nothing will delight me more than to assist in pillorying the pessimist.

I pass to a significant incident which followed the moving of the reports. The calm atmosphere of the proceedings was disturbed by the blowing of a keen wind from an unusual quarter. As I write, winter has returned to blot out the audacious spring. So was there flung upon us then the snow of denominationalism. We are not used to it. But Mr. T. Grosvenor Lee loves his theological Spitzbergen. To him it is a bracing climate, full of health. And he cannot enter our temperate zone without banging a glacier into it. He will probably find our sun a little too strong. But in the meantime the storm continues, and the glacier is unmelted. In other words, he wants the Union to label itself Unitarian, and carried a resolution asking the committee to consider the question and report to a specially-summoned meeting. In one particular *THE INQUIRER*, following the *Daily Post*, does Mr. Lee an injustice. He did not suggest that "the word Christian should be omitted from the title and description of the Union." He would be the first to repudiate any such proposal. What he does desire is that the word Unitarian shall be added; until and unless it be he has not the slightest sympathy with the Union, and will not raise a little finger to help it. One cannot help a certain admiration for the pertinacity with which Mr. Lee presses his conviction of the needs for definiteness, but it is passing strange for some of us who have come from the orthodox denominations to find the spirit of dogmatism eager to stamp the Free Churches. Why, it was their breadth, their universality, which so attracted us. "Here," we said to ourselves, "is a body of persons among whom freedom of thought is not only allowed, but desiderated; who are concerned for intellectual honesty and the religious life. They are not even committed to Unitarianism. Truth to them is dearer and greater than the maintaining of any dogma." It seemed that we could breathe the atmosphere of that supreme saying—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself"; that we had found the true Holy Catholic Church. Nor have we been wholly disappointed.

The more difficult is it for us to understand the temper which will throw away this magnificent ideal for a merely provincial and sectarian position in the religious world. Mr. Lee really believes that because it is not labelled definitely Unitarian, the Union fails of support. It will be seen whether he has many sympathisers. If he should carry his point quite sure I am that it would be at the sacrifice of some who are now deeply interested in its work. No, I will not believe that, although there is apparently interminable winter in London, and in other parts of the country which he indicated with satisfaction, the Midlands will ever be persuaded that it affords the most favourable conditions for the growth of the fair flowers of religious truth and love universal.

ADDISON A. CHARLESWORTH.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Birmingham Postal Mission.—The sixth annual meeting was held on Tuesday last, March 21. The Lady Mayoress (Mrs. Beale) presided. There was a fair attendance. The hon. secretary, Mrs. Herbert New, read the report of the year's work, which showed a quiet steady increase in numbers, and satisfactory work accomplished; 646 letters had been received, of which 230 were new applications, and 956 letters written by the Committee. Several correspondents have joined churches this year, and others have shown their appreciation and gratitude for help given, by sending donations to the funds. The treasurer, Miss Beale, presented the accounts for the year, which showed a small adverse balance. The reports were adopted, and the officers and Committee elected.

Bolton Sunday School Union.—The quarterly meeting of this Union was held at Horwich on Saturday week. After tea the chair was taken by the Rev. R. C. Moore, president, who was supported by the Revs. J. J. Wright, and A. H. Dolphin, and Mr. H. Diggle, one of the secretaries. A paper was read by Mr. Dolphin on the proposed summer session for Sunday-school teachers at Oxford, and Revs. J. J. Wright and N. Anderton, and Messrs. T. Harwood, Whalley and Platt took part in the discussion. The scheme was generally approved, and a resolution was passed urging the Committee of the Union to consider the matter with a view to helping towards a successful meeting this year.

Carlisle.—Mr. B. C. Pal (Manchester College) paid a second visit to Carlisle last Sunday, and preached to two large congregations on "The Love of God," and "The Message of India to England." The following (Monday) evening he lectured for the Carlisle Women's Liberal Association on "The Women of India," and received a very hearty welcome from a good company.

Derby.—The Sunday-school anniversary services were held on Sunday last. The Rev. J. Birks, F.G.S., preaching in the morning from Proverbs xxii. 1, and in the evening from Matthew xix. 14. In the afternoon the children's service was conducted by Councillor W. G. Wilkins. The musical arrangements were under the direction of Mr. S. Neville Cox, organist, and gave additional attraction to very interesting services.

Great Yarmouth.—The annual congregational tea of the Old Meeting congregation, was held in the schoolroom on Thursday, 16th inst. The chair was taken by the Rev. W. Rodger Smyth, who reported that, since September, weekly meetings had been held of the Boys' Club, the Young People's Social Circle, and the Literary Society; also monthly meetings and lantern entertainments of the Band of Hope, and that other meetings were contemplated. Sunday evening lectures and people's services had also been held, with slightly improved attendance. The Rev. W. Jellie, and Mr. R. H. Fuller, of Braintree, addressed the meeting, and spoke words of hope and encouragement to the congregation and the minister.

Hull.—The last meeting of the Literary and Social Union for this season was held on Wednesday, March 15, and took the form of a dramatic entertainment, which was thoroughly appreciated and enjoyed by the audience. *Old Cronies* proved as amusing as ever. A second sketch had as its novel subject, *The Lady Interviewer*, and the third, a charming and most playable piece, entitled *His Sister*, had the good fortune to count among its accomplished caste the author, Mr. H. A. Spurr.

London: Plumstead.—A sale of work and social were held in connection with the above place of worship on the 16th and 17th insts. The hall was beautifully decorated for the occasion. On Thursday afternoon there were present Mrs. Nettlefold, Miss Nettlefold, Mrs. A. Lawrence, Miss E. M. Lawrence, Mr. David Martineau, the Revs. T. E. M. Edwards, H. Woods Perrie, L. Jenkins Jones, and a good number of friends and sympathisers. After a few remarks explanatory of the purpose of the sale of work by the minister, Mrs. Nettlefold, in a very gracious speech, declared it opened, expressing her desire that all would do something. The Friday evening was happily spent in a social gathering. The sale of work realised about £80.

London: Stepney Green.—On Sunday evening, March 19, the Rev. Principal Gordon conducted a service in College Chapel, in memory of the late Rev. Robert Spears. The chapel was full of sympathetic friends, who were associated with Mr.

Spears in his East-end work, and who appreciated the earnest and eloquent tribute paid to his memory by the preacher.

London: Welsh Unitarians.—The service in the Council-room, Essex Hall, last Sunday, was well attended, when the Rev. C. E. Jenkins, Capelygroes, officiated, and preached a sermon based on Matt. xiii. 3-8, full of encouragement.

Manchester: Bradford.—On Saturday, March 18, a joint party of the Cricket and Football clubs and the Social Union was held in the Temperance Hall, Grey Mare-lane. A good number of members and friends sat down to tea. The after meeting was presided over by the minister, Rev. W. E. Atack, who takes a deep and active interest in providing healthy and instructive recreation for the younger members of the church and school. The Rev. C. Roper spoke a few words, expressing his pleasure at being present, and wishing the institutions every success. The entertainment was chiefly provided by the members. The party gave much pleasure, and was full of encouragement.

Middlesbrough.—On Sunday morning, March 19, the Co-operative Hall, which had been taken for the occasion by the Christ Church Congregation, was crowded to excess, when the Rev. Stopford A. Brooke preached. The service was conducted by the Rev. W. H. Lambelle. The sermon, which was well reported in the *Northern Echo*, dealt with the questions of peace and war, and denounced covetousness as the root of many evils. Referring to the Tear's proposal for disarmament, Mr. Brooke said he hoped something might come of it in the direction, at least, of arbitration. The war that Jesus proclaimed was spiritual. He was against all selfishness and lies and oppression and luxury, against pride and hatred, and injustice. To fighters for righteousness would come the peace of perfect obedience to perfect law.

Newark.—Last Sunday night the Rev. Rattenbury Hodges preached in the Free Christian Church on Sheldon's now famous religious novel, "In His Steps; or, What would Jesus do?" He heartily appreciated the moral purpose of the novel. It was fired with sacred enthusiasm. After outlining the story, he criticised its theological implications, and considered that its way of disposing of the difficulties involved in social problems was hard y within the bounds of probability. What would Jesus do were he in the United Kingdom to-day? He would not concern himself so much with the manifold fruits of the great evils in our midst, as with their roots. He would lay his axe at the roots of those Upas trees, whose every breath is poisoning the atmosphere of our land. He would strike at all the abuses bound up with the Land Laws, the Liquor Traffic, the Sweating System, and many other abuses. He would say, Sweep away these, and then the souls of your fellow-creatures will be more ready and fit to receive the purifying, uplifting, and saving influence of that Gospel which my Father gave me to deliver to mankind.

Scarborough.—On Monday evening, March 13, the Rev. Stopford A. Brooke preached to a crowded congregation in Westborough Church. The sermon was based upon the words, "Speak to the children of Israel that they go forward." The service was felt by one and all to be helpful, strengthening, and refreshing. A meeting of the literary and musical society was held in the schoolroom on Monday, March 20, when a very interesting and instructive lecture was given by the Rev. E. W. Lummis, M.A., of Hull, on "Soldier Poets." The lecture was illustrated by songs sung by members of the choir. A hearty vote of thanks was accorded to lecturer and choir for so instructive and pleasant an evening.

South Ceshire and District Sunday School Union.—The winter meetings were held at Whitchurch on Wednesday, the 15th inst. The general committee met for the transaction of business in the vestry of the Church of the Saviour, Highgate, at two o'clock. At 3.30 a conference of teachers and friends was held in the schoolroom adjoining. Mrs. Myers, the president of the Union, occupied the chair, and called upon Mr. W. Vickery, of Shrewsbury, to read a paper on "Some Phases of Sunday-school Work." The paper was a very interesting and suggestive one, and provoked a lively and helpful discussion, in which the Revs. G. H. Smith, H. D. Roberts, J. C. Street, G. A. Payne, J. M. Mills, Mrs. Hill, and Dr. Harris, amongst others, took part. The conference was opened with the singing of the hymn, "Come Kingdom of our God," and prayer by the Rev. J. C. Street, and was closed with hymn and benediction. After tea in the schoolroom a public religious service was held in the church. A liturgical service was conducted by the Rev. W. F. Turland, and the sermon preached by the Rev. R. Stuart Redfern, which was an eloquent protest against the encroachments of sacerdotalism, the uncertain teaching of the

Evangelical Free Church Catechism, and a plea for more earnest work in our Sunday-schools. The meetings were fairly well attended, all the schools in the Union being represented.

Stockton-on-Tees.—On Thursday evening, March 2, a social evening with conversation, instrumental music, songs and recitations, was very pleasantly spent. On Wednesday, March 15, the Rev. C. Hargrove, of Leeds, lectured on "Salvation here and hereafter," to a good audience.

Stratford-on-Avon.—A noteworthy School Board election took place last week. The last contest was fifteen years ago, when a popular Roman Catholic layman headed the poll, followed by the vicar (Rev. G. Arbuthnot) and four Anglican laymen. A Nonconformist was elected at the bottom of the poll. Special interest was aroused in the town and in the Midlands generally by the recent contest, owing to the rejection by the Church majority of Miss Gold, a Unitarian teacher, solely on account of her religious belief. Her fitness was acknowledged by those who rejected her, until her Unitarianism was recognised. The introduction of the Apostles' Creed into the Board-school and other acts had also been strongly objected to by the Nonconformists of the town. It will be remembered that the Gold case prompted the course of theological lectures given in Stratford under the auspices of the Midland Christian Union, which resulted in the formation of the congregation now worshipping in the Free Christian Church, Tylor-street. The members of the congregation would, in any case, have taken great interest in the contest, but when their secretary (Mr. F. L. Talbot) was nominated as an Independent candidate, their interest was greatly intensified. The result of the election was a triumph for the cause of undogmatic education, in which liberal Churchmen took their full share. Mr. Talbot stood fourth in the list of seven successful candidates, two Nonconformists and the Roman Catholic candidate being ahead of him, and the three Churchmen behind. A fourth was rejected.

THROUGH religion God creates the order, works the progress, and achieves the good of mankind; and His agent or organ throughout is the religious man and society. From this point of view, everything that makes for human happiness and wholeness is of religion; whatever fears man's growth in freedom, in culture, in science, in everything meant by progress and civilisation, may be ecclesiastical, but is not religious.—A. M. Fairbairn.

OUR CALENDAR.

SUNDAY, MARCH 26.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. FREDERIC ALLEN, "The Palm-strewn Way," and 7 P.M., Mr. JAMES LEITH M. BAIN, "What is Salvation?"
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. W. COPELAND BOWIE, and 7 P.M., Mr. BIPIN CHANDRA PAL.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS FERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. C. E. OLIVER.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Why should there be Death?" Evening, "The Gospel of Jesus: What it is and what it is not."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Morning, "Religion" and Science: their Re-union."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN. Evening, "Lives and Labours of the Protestant Reformers.—5. Michael Servetus."
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAYNER, and 7 P.M., Mr. CHANCELLOR.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A. Evening, Communion.
Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. DAVID DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M., Rev. STOPFORD A. BROOKE, M.A., LL.D., and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High st., 11 A.M. and 6.30 P.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. J. BOUGHAY.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. G. HAMILTON VANCE, B.D., of Dublin.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. NEANDER ANDERTON, of Bolton.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Plain Affirmations of Unitarian Christianity. IV. What it teaches about Religion."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. J. FERGUSON.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. J. FERGUSON.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLSLOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. STODDART, B.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—March 26th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Ethics of Divorce."

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—March 26th, at 11.15, HERBERT BURROWS, "Human Immortality and the Destiny of Man."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

Schools, etc.

EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM.
ESTABLISHED 1876.

HEAD MISTRESS:—MISS G. TARLETON YOUNG (Girton College, Cambridge; Mediaeval and Modern Languages Tripos. For three years student of languages and Continental methods of teaching in Germany and France).

BOARDING HOUSE,

Thorne Hill, Augustus-road, Edgbaston.

Pleasant situation, electric light, large garden. Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.
Resident—Miss S. E. WELLS, B.A.
Assistant House Mistress—Miss K. CHAMBERS, M.A.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWYTH.

PRINCIPAL: ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT, (Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

MISS HAIR'S SCHOOL RE-OPENS
on TUESDAY, the 2nd of May. Vacancies for two children, ages six to ten years.—Westwood, Lance-lane, Wavertree, Liverpool.

SURREY HOUSE SCHOOL,
NORWICH.

PRINCIPALS, Miss CLARK & Miss C. CLARK, LL.A.

This establishment provides a liberal education for Girls on modern lines. House large and commodious. Pleasantly situated.

References kindly permitted to the Rev. P. H. Wicksteed, M.A., Sydenham Farm, near Tetsworth, Oxon, and the Rev. E. Daplyn, Norwich.

Prospectus and further references on application.

HOPE-STREET HIGHER GRADE SCHOOL, LIVERPOOL—WANTED, as soon as possible, HEAD MISTRESS for Girl's Department (Standards I. and II. mixed). Salary, £110, or upwards, according to qualifications.—Address, Miss O. M. RAWLINS, Rainhill, Lancs.

WANTED, after Easter, re-engagement as Superior NURSERY GOVERNESS in good family. Experienced, musical. Good reference.—A. F., INQUIRER Office.

BIRTHS.

HERFORD—On the 15th inst., at Stand Parsonage, near Manchester, the wife of the Rev. R. T. Herford, of a daughter.

NEW CHURCH FOR KIRKCALDY.

The new church will be formally OPENED TO-DAY (SATURDAY), when the Rev. Principal DRUMMOND, LL.D., and the Rev. A. LAZENBY will deliver addresses. Special Sermons will be preached to-morrow, and a Service will be held in the New Building on Monday evening next.

About £200 are yet required, and the members, while deeply grateful to the friends who have already most liberally assisted them, now earnestly appeal for Donations to the above sum.

Contributions will be thankfully acknowledged by H. B. MELVILLE, 92, High-street, Kirkcaldy, N.B., or by the Rev. A. ERNEST PARRY, Kirkcaldy, N.B.

The Treasurer begs to acknowledge the following amounts received since October last:—

	£	s.	d.
Amount advertised last October	960	14	3
Mr. John Heggie, Kirkcaldy (second donation)	5	0	0
Mr. A. Strachan, Kirkcaldy	2	0	0
Mrs. Strachan, Kirkcaldy	1	0	0
Proceeds of Local Concert	1	15	6
Miss L. K. Garrett, London	5	5	0
J. F. Schwann, Esq., London (second donation)	5	0	0
J. Troup, Esq., London	2	2	0
H. J. Gardiner, Esq., London	2	2	0
Mrs. L. M. Aspland, London	2	2	0
J. T. Preston, Esq., London	1	1	0
Mrs. E. J. Nettlefold, Birmingham	3	3	0
Mrs. Deakin, Birmingham	1	1	0
C. Isaacs, Esq., Birmingham	1	1	0
A Friend, Birmingham	1	0	0
W. T. Marriott, Esq., Wakefield	3	3	0
Mrs. G. Buckton, Oxford	2	0	0
Sir Philip Manfield, Northampton	2	0	0
Hodgson Pratt, Esq., Falmouth	1	1	0
J. Jackson, Esq., Blackpool	1	1	0
W. G. Harrison, Esq., Croydon	1	1	0
H. Thomas, Esq., Bristol	1	0	0
Lieut.-Col. Turner, Clitheroe	0	10	6
J. P. Haslam, Esq., Bolton	0	10	6
Miss Smith, Glasgow	0	10	0
Per Rev. A. Ernest Parry	1	10	0
Bank Interest	10	8	2
Amounts under 10s.	2	4	6
	£1,021	6	5

UNITY CHURCH, DEWSBURY.

A BAZAAR, SATURDAY, MONDAY, and TUESDAY.

Lady O'HAGAN will open the BAZAAR on Saturday, April 29th, and on Monday, May 1st, the Mayor of Dewsbury, Alderman JOE HALEY, Esq., J.P.

The Appeal now made is supported by the following Resolution:—

"The Committee of the Yorkshire Unitarian Union congratulate the Dewsbury congregation on their endeavour to secure the independence of the church, and commend their forthcoming Bazaar to the generous support of the Unitarian public."

The following have kindly responded to our appeal:—

	£	s.	d.
Miss C. A. Lawrence	5	5	0
Mrs. Luccock	5	0	0
Mrs. Geo. and Miss E. G. Holt	5	0	0
Mrs. Kitson	2	2	0
Mrs. F. J. Kitson	2	2	0
Mrs. Joseph Lupton	2	0	0
Mrs. Schunck	2	0	0
Walter Cliffe, Esq.	2	0	0
J. H. Schwann, Esq.	2	0	0
J. T. Preston, Esq.	1	1	0
Alfred Holt, Esq.	1	1	0
E. Clephan, Esq.	1	1	0
Miss Kitson	1	0	0
H. J. Morton, Esq.	1	0	0
Herbert Kitson, Esq.	1	0	0
Miss Shakespeare	0	10	0
J. Every, Esq.	0	5	0

Contributions in money or goods will be gratefully received by

H. DEARDEN, Treasurer, Alexandria-crescent, Dewsbury.

THOMAS SYKES, Hon. Sec., 36, Ashworth-road, Dewsbury.

YOUNG LADY requires engagement as JUNIOR MUSIC MISTRESS in School. Certificated.—Address, W., Vauxhall House, Boston, Lincs.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The 54TH ANNUAL MEETINGS at MOSSLEY on GOOD FRIDAY, March 31, 1899.

11.0 A.M.—RELIGIOUS SERVICE in the Chapel. Preacher, the Rev. C. J. STREET, M.A., LL.B., of Bolton. A Collection will be made in aid of the Funds of the Association.

2.0 P.M.—BUSINESS MEETING in the Chapel. Chairman, Mr. CUTHBERT C. GRUNDY (the retiring President).

5.30 P.M.—PUBLIC MEETING in the Chapel. Chairman, Mr. JOHN GLRDHILL. Reader of Paper, Miss HARRIET M. JOHNSON, of Liverpool. Subject of Paper, "Our Future Citizens."

A Collection will be made at the Evening Meeting in aid of the Funds of the Children's Convalescent Home, Blackpool.

For Special Train arrangements, see Handbills issued to the Schools.

Important Notice.—Teachers and Friends attending this Meeting, desiring to obtain Cheap Railway Tickets, must send in their Names and Addresses to their School Secretary, who will forward the List to Mr. P. Higson. On receipt of this List Railway Certificates will be sent to the School Secretary for distribution to applicants. The Railway Companies will not issue Cheap Tickets failing the production at the Booking Office of a certificate signed by the Association Secretary.

DEPTFORD CHAPEL, Church Street.

AN URGENT APPEAL.

The condition of the roof of the above Chapel has long been a source of grave anxiety to the congregation, and the damage done by recent gales reveals the need of its entire and immediate reconstruction. The Vestries adjoining the Chapel are also beyond repair, and must be removed.

It is proposed to reconstruct the Chapel roof, and to replace the Vestries by an Iron room, which would afford increased and much needed accommodation for Sunday School and other purposes.

A good work is being done in the neighbourhood, which is densely populated by the very poor, and the congregation is wholly composed of poor but earnest persons who are unable to do more than meet the incidental expenses of public worship.

An urgent appeal for funds is made by the congregation that the work, which will involve an outlay of about £230, may be undertaken at once, as arrangements must be made to meet for worship elsewhere.

The Provincial Assembly of London and South Eastern Counties have, with the full sanction and approval of the London District Unitarian Society, promised the sum of £25 from the St. Alban's Fund, when the amount raised reaches £150.

Donations or promises will be thankfully received by the Treasurer of the Fund, G. W. CHITTY, Esq. (President of the Provincial Assembly of London and S. E. Counties), Mildura, Park Avenue, Dover; or by the Minister, the Rev. A. J. MARCHANT, 37, Clifton-road, Peckham, London, S.E., by whom they will be acknowledged.

Contributions Received or Promised.

	£	s.	d.
Amount previously acknowledged	41	6	0
Sir J. T. Brunner, Bart., Liverpool	5	0	0
Mrs. H. Rutt	1	1	0
"A. F."	0	10	0
"S." London	1	0	0
J. Harrison, Esq., London	2	2	0
A Friend (per Rev. A. J. Marchant)	3	3	0
Miss Preston, London	5	0	0
Misses M. C. and C. A. Martineau, London	5	0	0
Stanton W. Preston, Esq., London (conditional promise)	5	0	0
Mrs. Suffield, Reading	0	10	0
"W."	1	1	0

WANTED, a bright, intelligent NURSERY-GOVERNESS for three children (8, 5, and 3). Little or no teaching required, but knowledge of Kindergarten preferred. Needlework. Address, B., c/o Ryley, Stationer, Thrapston.

WANTED, situation as USEFUL or COMPANION HELP, or other position of trust suitable. Good references given. Neighbourhoods of Reading or Hampstead preferred.—Address, E. HOWELL, 5, Addington-road, Reading.

GAZE'S EASTER TOURS.

Paris Trip, via Dieppe, 26s.; via Calais, 30s. Paris Trip, including Hotel, from £2 16s.; also personally conducted

TOURS

to Rome, Madrid, or Seville; to Belgium, 6 days, £4 17s. 6d.; to Holland, 6 days, £4 19s.

TRAVEL TICKETS

to the Seaside, Hotel inclusive, from 22s. Short Trips and Excursions everywhere. Programmes free; apply GAZE'S Offices, 142, Strand; 150, Piccadilly; and 18, Westbourne-grove.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS, of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY, HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.

and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick N.B.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

WANTED, at the end of April, the post of LADY COMPANION; 9 years' experience, and good references.—Address, J., INQUIRER Office, Essex Hall, Essex-street, Strand.

INSTRUCTION IN THE PRINCIPLES OF RELIGION FOR YOUNG PEOPLE.

LIST OF SUGGESTED PUBLICATIONS:—FOR YOUNG CHILDREN.

Jesus: The Story of His Life. By Misses GREGG. 1s. 6d.

"An attempt to present the story of the Gospels and such illustrative information as is to-day available in simple modern language suited to the comprehension of little children. This has been well done, and is sure to interest the little ones."—*Literary World*.

Outline Lessons in Religion. By R. A. ARMSTRONG. 6d.

The author takes his lesson from a stone, an acorn, a dog, and so on to a

FOR OLDER CHILDREN.

Life in Palestine when Jesus Lived. By J. ESTLIN CARPENTER, M.A. 1s.

The geographical position of Palestine, the history of the time, the various sects and parties among the Jews, their expectations, &c., are here described.

The Childhood of Jesus. By W. C. GANNETT. 1s. 6d.

A book for parents and teachers, enabling them to describe the surroundings of the life of Jesus. There are also hints for questions and conversations."

Our Unitarian Faith. By J. T. MARRIOTT. 1s.

Six Lectures on: Is the doctrine of the Trinity taught in the New Testament? How did Christians come to believe in the Trinity? Concerning Jesus Christ and the way of Salvation. A Unitarian view of the Bible. The Unitarian Inheritance. Some Further Observations on Unitarian Doctrine.

FOR YOUNG MEN AND WOMEN.

God and the Soul. By R. A. ARMSTRONG, B.A. 1s. net.

"Looking at the book simply as a Truth-seeker, I am convinced that it assumes nothing which the Agnostic can disturb, infers nothing which its premisses do not involve, and gathers into its results all the contents of Christian aspiration and experience."—*Dr. Martineau*.

Religious Thought as Interpreted by Unitarians. By BROOKE HERFORD, D.D. 1s. net.

CONTENTS:—Introductory: A Brief Account of Unitarianism. (1) The Old and the New Thought of the Bible; (2) The Old and the New Faith in God; (3) The Christ of the Gospels Brought Back; (4) Practical Christianity: The Salvation of Society; (5) Heaven and Hell: Here and Hereafter.

The Pauline Benediction. By J. DRUMMOND, LL.D. 1s.

CONTENTS:—I. The Grace of Christ; II. The Love of God; III. The Communion of the Holy Spirit.

Immortal Life. By C. J. STREET, M.A. 1s. net.

CONTENTS:—I. Hindrances to Belief; II. The Alternative; III. The Soul's Cry for Life; IV. The Potentiality of Man's Nature; V. A Faith grounded in God; VI. Have we Lived Before? VII. Heaven and Hell; VIII. One World at a Time.

The Beginnings of Christendom. By W. G. TARRANT, B.A. 1/-

A sketch of the Early Christian Church, formation of the New Testament, rise of the Priesthood, and growth of the Creeds.

"This little book can be safely recommended as a very readable and trustworthy introduction to a study of early church history."—*Literary World*.

BOOK ROOMS, ESSEX HALL, ESSEX STREET, STRAND, LONDON, W.C.

THE NEW KINGDOM.

AN

ILLUSTRATED MONTHLY.

ONE PENNY. Post Free, 1s. 6d. per Annum.

Contents for APRIL:

	PAGE
Rev. R. T. Elliott (portrait) ...	49
In the Field ...	52
Preaching the Gospel at Liverpool.	
Blackley.	
Middleton.	
Moss-side.	
Aims in Life (a Paper for Girls). Mrs. H. Enfield Dowson ...	54
Special Announcements...	56
The Christian Church, Mossley (two illus) ...	57
From New Westminster, B.C.—II. W. J. Walker ...	59
Young People's Religious Fellowship. John Ellis, Uppertorpe ...	60
Some Main Principles Believed by Unitarians. Edwin B. Stott ...	63
Uncle Will's Sunbeam Circle ...	64

To be had from the Publishers, Messrs. WM. HOUGH AND SONS, Manchester; RAWSON AND CO., 16, New Brown-street, Manchester; ESSEX HALL, London; and all Newsagents.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT.

Articles on Important Social Questions, Education, &c., from a purely ethical standpoint. Children's Page.

TWO PENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

"RULE OF THE ORDER OF THE CHRISTIAN FAITH," 5s. 6d. post free (6d. to annual subscribers).—Church of the Divine Love, Percy-street, Oxford.

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs, Station Hassoaks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MRS. ROBERT TURNER (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

Board and Residence.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

HOUSEKEEPER WANTED, early in June, for one of the West Central Temperance Hotels. Salary £60, with residence, board, &c. Must be a teetotaler.—Apply for application form to FREDERIC SMITH, West Central Hotel, Southampton-row, London, W.C.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate,—Saturday, March 25, 1899.

The Inquirer.



A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 2962.
NEW SERIES, No. 66.]

LONDON, SATURDAY, APRIL 1, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	193
ARTICLES :—	
The Liverpool Conference of Domestic Mission Workers	194
Reviving Life	195
Arnobius.—IV.	196
The Inward Life	199
Not Seeing, and yet Believing	201
An Interesting Experiment	204
POETRY :—	
The First of Spring	193
Our Childhood's Garden	195
Tramite Recta... ..	200
In Memoriam Dilectissimam... ..	202
LITERATURE :—	
Human Immortality	197
Blanco White	197
CORRESPONDENCE :—	
The Unitarian Name	198
Nonconformist Marriage Act... ..	198
The London Bazaar	198
THE CHILDREN'S COLUMN	199
LEADER :—	
Rejoice Evermore	200
MEETINGS :—	
Kirkcaldy Church Opening	202
Manchester Domestic Mission	202
Bristol : Lewin's Mead Domestic Mission	203
NEWS FROM THE CHURCHES	205
ADVERTISEMENTS	206

THE FIRST OF SPRING.

THE first of spring ! and yet 'neath winter's sway
The world remains ; and half-awakened flow'rs,
Dreaming of life, still hide in snowy low'rs,
While back to heaven the lark doth make his way.
O lovely winter, fair and yet forlorn,
Unloose the chains that bind the sleeping earth,
And spring shall wake, a thousand joys have birth,
And Nature with mankind keep Easter morn.

EDWARD TESCHEMACHER.

NOTES OF THE WEEK.

ALTHOUGH dated, as usual, for Saturday, THE INQUIRER may this week reach our readers in London on Thursday evening, so that they may be reminded by the Calendar notice of the service on the morning of Good Friday at Effra-road Chapel, Brixton. There will also be service, we believe, at Rosslyn-hill Chapel, Hampstead. On the morning of Easter Sunday the Rev. Stopford A. Brooke, M.A., is to preach at Effra-road, Brixton, the service beginning at eleven o'clock.

AMONG the special contributions to our Easter number we are privileged to include part of a hitherto unpublished sermon for Easter by the late Dr. Sadler. Many of our readers will be glad to hear

that a volume of Dr. Sadler's "Sermons and Hymns for Children" will shortly be published by Messrs. James Clarke and Co., and also that a volume of Communion Addresses and other papers and verses is to be printed for private circulation.

THE report of the Children's Flower Fund for last year records that about 527 boxes of flowers were sent during the spring and summer of 1898 to 54 elementary schools or departments of schools in London, being nearly double the number sent in the previous year. Six country schools undertook to send flowers, four of them being elementary schools, and in at least one instance the children of the country and town schools have exchanged pleasant letters. There is still need of further help, both in the matter of funds and of helpers in the country. The expenditure last year was £12 16s. 9d. Information as to the best methods of packing flowers, the times of sending, &c., will be given by Miss M. S. Beard, 20, Christchurch-road, Hampstead, N.W., who will also be glad to receive subscriptions and the names of any who are willing to undertake to send flowers.

THE centenary of Haydn's "Creation," which was first publicly performed at Vienna, March 19, 1799, was celebrated on Saturday week by a performance at the Crystal Palace, and in many other places passages from the oratorio were rendered in commemoration. The "Creation," says the *Athenæum* critic, "still lives. It does not astonish, neither does it powerfully move us ; but the fresh, genial music is pleasant to listen to ; it speaks to us of that simplicity in art so much preached, but so little practised in these days." Haydn was nearly sixty-seven when he completed the "Creation," over which, although usually a rapid worker, he took nearly two years. He worked at it in a very earnest spirit. "Never was I so pious," he said, "as when composing the 'Creation.' I knelt down every day and prayed God to strengthen me for my work." Sunday week was the actual day of the centenary, and after evening service on that day at Effra-road Chapel, Brixton, some of our friends had the opportunity of hearing passages from the oratorio beautifully rendered.

The Guild work in *Young Days* for this year consists in "Talks about our Unitarian Faith," by the Editor, with stories and pictures of its leaders. Theophilus Lindsey, Priestley and Channing are the leaders dealt with in previous numbers, the beautiful portrait of Channing by Gambardella being reproduced in the March number. In the April number the

talk is about the meaning of religion, and the story of Theodore Parker is told. There is a reproduction of part of the beautiful monument to Parker in Boston, the grave-stone at Florence, and the well-known portrait of him at the age of thirty-six. We trust that these "Talks," admirable as Mr. Wright is so well able to make them, will be widely read and will receive the attention from our young people which they certainly deserve.

AN interesting historical sketch of the Memorial Hall, Manchester, has been drawn up by Mr. Harry Rawson, the chairman of the trustees, and is now printed. The Hall was founded in commemoration of the two thousand ejected ministers of 1662, at the time of the bicentenary of their faithful witness. The first circular in connection with the movement was issued in December, 1861, by Dr. J. R. Beard and others, and in March, 1862, it was determined on the motion of Mr. R. D. Darbishire, seconded by Mr. R. M. Shipman, that the Hall should be erected, "to be settled on perfectly open trusts for religious, philanthropic and educational purposes." In June, 1864, the corner stone was laid by Alderman Mackie, and in January, 1866, the Hall was opened, the trust-deed being signed in the following March. Among the original trustees was the present chairman, to whom we are indebted for this valuable record.

THE papers have reported a legacy of £1,500 bequeathed by Mr. Williams, a young solicitor of Swansea, to the University College, Aberystwith, for a scholarship "to be held by a student of Welsh nationality, but not a Unitarian or a Roman Catholic." The college authorities think that the religious disqualifications are contrary to the terms of their Charter ; and Mr. Justice North, sitting in Chancery, has given them a month to decide what course they will take. Mr. Williams is said to have been a Congregationalist, and a Liberal in politics ; but it would seem from this bequest to have been a liberalism of doubtful quality. The Aberystwith College was more fortunate in another bequest which we recently reported of £1,000 from the late Mr. W. Roberts of Manchester, unspoiled by any such sectarian limitation.

DR. RICHARD GARNETT'S retirement from the Keepership of Printed Books at the British Museum has been marked by many expressions of gratitude and high appreciation from those best able to measure the value of his services. The fifteen years of his service as Superintendent of the Reading Room earned for him the gratitude of innumerable

students, and his Keepership, during the last nine years, is memorable for the progress made with the great "Author-Catalogue." But the *Athenæum* regards his tenure of office as hardly less remarkable for his success in the acquisition of fine books. Five Caxtons, thirteen books printed by Wynkyn de Worde, a number of Elizabethan rarities, the fourth German Bible, the first illustrated Malermi Bible (1490), and the first and second editions of the "Decamerone" are among the treasures he has added to the library. A Committee has been formed for the purpose of presenting Dr. Garnett with his portrait. Among those who have joined it are Mr. Leslie Stephen (chairman), Lord Acton, Canon Ainger, Dr. S. R. Gardiner, Mr. Frederic Harrison, the Right Hon. W. E. H. Lecky, the Bishop of London and the Bishop of Oxford. Mr. Sidney Lee and Mr. Seccombe are the secretaries, Mr. A. H. Huth the treasurer.

Among the verses published in Mr. Stead's *War against War*, some of the most striking have been the two following sonnets by Canon Rawnsley:—

The Peace Conference.

Nor since the day, in Bethlehem's cavern-shrine,
When those three kings knelt humbly to adore,
Have earthly monarchs learnt a nobler lore
Or princes met for counsel more Divine.
Far hence I see the murderous battle-line
Melt, and the gentle ships from shore to shore
Pass fearless, barrack bugles sound no more,
And men in fruitful brotherhood combine.
Wherefore War-weary, praying War shall cease,
Yet still for Peace pursuing endless War,
Ye burdened nations to the Christ-Child kneel!
Unbar your visors, sheathe the hungry steel,
Thank God for Love's ambassador, the Tsar,
And tender homage to the Prince of Peace.

At St. Martin's Hall, March 21, 1899.

MEN say a soldier-knight at Amiens gate
In mercy cleft his War-cloak with his sword
To clothe a beggar—knowing not the Lord—
Thereby, found Christ; forsook his warrior state
And preached God's love. Is Martin out of date?
Or vainly must the nation's hungry horde
Ask men at arms some succour to afford
And they pass heedless, uncompassionate?
Nay, for in Europe—long time won to Christ—
Where still the vines, that are His symbol, flower,
Where in the wind the olive still is white,
At last with War shall Reason hold her tryst,
And patriot Love—the true cosmopolite—
Shall claim for all the world St. Martin's dower.

THE LIVERPOOL CONFERENCE OF DOMESTIC MISSION WORKERS.

"To me this ministry is peculiarly interesting, regarded as the beginning of a series of operations for banishing from society its chief calamity and reproach, and for changing the face of the civilised and Christian world.

"This horrible contrast of condition, which all large cities present, has existed too long. Shall it endure for ever?

"We have lived comfortably, perhaps luxuriously, in our dwellings, whilst within a stone's throw were fellow-creatures, the children of our Father in heaven, as nobly born and gifted as ourselves, in whose countenances might be read brutal ignorance, hopeless misery, and degrading vice.

"Poor there will be, but they need not, must not, exist as a degraded hopeless caste. They need not, must not, be cut off from the brotherhood of humanity. Their children must not be left to inherit and propagate their crimes and woes. To put an end to such a class is the highest office of Christian philanthropy. Do you ask how it is to be done? I answer, Christianity has wrought mighty revolutions, and in these we have an earnest of what it is able and destined to accomplish. Let us bring this into new contact with the poor. Let us send forth men imbued with its spirit to preach it to the poor, and, still more, to study poverty in all its forms, that the moral pestilence which has so long ravaged the Christian world may at last be stayed."

It is calculated to make us pause, in the swell and strut with which it has become fashionable to speak of the achievements of this "wonderful century," that these words, so true in their presentation of facts, so convincing in their appeal to the highest emotions of our common humanity, were spoken in 1835. They are taken from a sermon preached by Dr. Channing to the Benevolent Fraternity of churches at Boston, on the occasion of its first anniversary.* It is possible, though difficult to believe, that the problem may have been more flagrant and glaring because so little had been attempted up to that time in the way of amelioration. But it is unquestionably true that these words come with as thrilling an appeal to-day, because we are sensible that not only does the problem still exist, but that it is vaster, more complex, and being more generally realised, all the more urgent to be dealt with by those who have their brothers' welfare at heart.

In the domain of morals and religion, no less than in politics, it is necessary to note particularly the scale by which we are measuring the importance of varying facts. Measured by the vast plane of the problem sought to be solved, or at least dealt with both in 1835 and to-day, the few small institutions known in about a dozen cities as Domestic Missions must appear very puny and feeble replies to the appeal of Channing's prophetic word.

But looked at from the interior working of these institutions, and measured by the worth of individual souls reclaimed to righteousness, to self-respect, to society, and to God, it is impossible to over-esti-

* This was nine years after Dr. Tuckerman, Channing's life-long friend, had entered on his ministry to the poor in Boston.

mate the value of the labours of those who, working in obscure and quiet ways, and courting little public attention, have, nevertheless, accomplished much in the dark places of humanity's sorest need.

As our readers already know, a Conference on the subject of Domestic Missions is to be held in Liverpool on Tuesday and Wednesday, April 18 and 19, in the rooms of the Mission House at Mill-street.

Judging by the programme before us, there will be no lack of interesting matter for discussion, which cannot fail to be of service to those who in various parts of the country are engaged in similar duties, confronted by similar difficulties, aiming at the same ideals. The Conference is to commence on Tuesday afternoon by a reception of the visitors at 2.30, followed at 3 by a paper on "The Development of a Mission Congregation," by the Rev. Wilfred Harris (secretary of the Manchester Domestic Mission Society), whose name is sufficient guarantee for an able and earnest treatment of the deepest and the highest work of a domestic missionary. The evening meeting will be devoted to "Old and New Methods of Work," and will be opened by Mr. W. J. Clark, of Birmingham. A glance at the report of Hurst-street Domestic Mission will show that this cannot fail to be interesting and suggestive. Wednesday's Conference commences at 10.30 A.M. with a devotional service, to be followed at 11 by a meeting, which, it is hoped, will be presided over by Mr. William Rathbone. The subject for discussion is "Domestic Missions and their Relations to Charity Organisation and other Kindred Agencies." The paper opening the discussion will be read by a Liverpool layman. The afternoon Conference will be concerned with the great subject of Temperance. The chair is to be taken by Alderman Bowring, J.P., and a paper on "The Drink Curse, and How to Deal with It" will be read by the Rev. J. C. Street, of Shrewsbury, to be followed by discussion.

In the evening Sir John T. Brunner, Bart., M.P., and Lady Brunner will hold a reception in the large hall of the mission, to which all visitors and friends who have been attending the Conference will be invited. A few speeches from some of the leaders present may be expected.

The Committee who have the arrangements for the Conference in charge desire it to be understood that, while they are inviting all those living at any distance from Liverpool who are interested in Domestic Mission work and desirous to attend, they will be very pleased indeed to see any friends, whether actually invited or not, who can make it convenient to attend. The Conference is not confined to those who are actually engaged in the work of these institutions, but is open to all who desire the great work, which they have been established and maintained to promote, carried on with as great earnestness and devotion as has been witnessed during the sixty years of their history. RICHARD ROBINSON.

SPEAK as you think, be what you are, pay your debts of all kinds. I prefer to be owned as sound and solvent, and my word as good as my bond, and to be what cannot be skipped, or dissipated, or undermined to all the *éclat* of the universe. —Emerson.

REVIVING LIFE.

THE re-appearing leaf-buds on all the trees, miraculous in beauty, infinite in number, and the response of every leaping heart at the sight, remind us that the Life that had ebbed through autumn and winter is returning, flowing and bursting through every barrier, like the flood tide. Strange, rich, miraculous life, which our hearts welcome each year as something divine, and to which they respond each year with an unmistakable experience of genuine delight. God links us to Himself by natural homage, so to speak: He secures our hearts. And though we flatter ourselves, it may be, at first, on our reason and intellect, on our judgment and opinions about God, thinking that we are thus forging the strongest bond of attachment to Him, yet, as the years flee, and the spring returning is ever more precious, and we welcome it ever more tenderly and from the heart, we begin to see that a golden bond has already held us all along, and then our own poor forged chains, made to bind us to Him, lest He should escape us, begin to be neglected, the links snap, through weakness or through rust. What matters? Why did we ever think it was needful to forge such weak, human chains to bind us to God? The everlasting arms were beneath us and about us. What other bond was needed?

We find at length there can be no self-delusion—where our treasure is, there will our heart be also. We are like the Catholics, if I may compare small things with great, who, in the time of Queen Elizabeth, being bidden to worship in the Church of England, sent to Rome to know the pleasure of his Holiness the Pope. He returned for answer: "Tell the Catholics in England to give me their hearts, and the Queen may take the rest." Beyond this, indeed, speaks the Divine Life to us: "You cannot but give me your hearts, and for the rest, My thoughts are not your thoughts, nor my ways your ways. Your proofs of my existence or non-existence, your justifications of my ways to men, what are they but mere fine-spun cobwebs, which one strong heart-pulsation of delight in the universal self-evident Life with its mystery, its power and its beauty, sweeps clean away? Have I not created you to love me, not to comprehend me?"

And with the years, surely, deep answers unto deep, the deep things of the spirit of man to the deep things of God—our own life being thus a reviving, re-appearing life unfolding more and more its inner nature, its endless capacity for apprehension and delight. With every unfolding of ourselves comes a new revelation of the Divine Life, an unfolding of our self's Self. The more we learn, the more we have to learn, the more we need to learn, the more there is to learn—about the flower in the crannied wall, and the primrose on the river's brim.

A tale is told of a Jesuit Father, who late in life became an accomplished naturalist, having been moved to commence the study of Nature on this wise: "He was very ill; and while meditating on what he believed would prove his death-bed, this thought came into his mind:—'I am going, as I humbly hope, to heaven, but how little do I know of the glory of the earth I am about to leave.' His ignorance of earth shocked him as he was about to pass from it for ever. Contrary

to his expectation, he recovered; and he then devoted himself to gaining more knowledge of the marvellous works of God, stretched around him in boundless profusion, as the best preparation for enjoying the majesty of the Heaven to come." If every returning spring, as it renews the earth and speaks of the everlasting glory of Divine Life, could find us renewing our mind—finding new things to love and admire in old things, and what is older than the spring?—then should we learn what the Apostle meant by speaking of going from strength to strength and from glory to glory. Though every spring we catch a glimpse of the gleam of the golden bond, and feel the thrill of the touch of the everlasting arms about us, yet it is but slowly we seem to realise whither the glimpse and the thrill would lead us—are leading us. Walsingham, Secretary of State to Queen Elizabeth, once wrote to Lord Burleigh: "We have lived long enough to our country, to our fortunes, and to our Sovereign; it is high time that we began to live for ourselves and to God." It was as if he had begun to perceive that the tide of the Divine Life in him had ebbed far away from his daily life, and was now feeling the inevitable attractive force drawing it to itself. The dust of mortality gathers about the walls and windows of the soul's house, and periodically, as the insect casts off its chrysalis, and the serpent its wrinkled skin, it seems bidden also to cast off the darkening and defiling signs of mortality, that make us forget that the life we live we live (if we normally lived) to God. Or is this, perhaps, not a fitter parable of the desecrating touch of the worldly life upon the Christ that would arise from the dead within us?

We read that "when the church of the Eternal Wisdom at Constantinople was captured by the hosts of Islam, and turned into a mosque, the great mosaic figure of the Christ enthroned in glory over the East was defaced and blotted with paint. But as the years went by, the imperishable mosaic wore its way, so to say, through the fading veil, and the calm face once more looked down upon those who bowed beneath." So is it when, after the vain endeavour of living to ourselves, and bringing against our highest and best and divinest nature the barbarous hosts of our headstrong will and unbridled passions and having felt at enmity with the calm monitor within us and above us, we endeavour to deface and blot it out. As gradually, almost as miraculously as the new life appears in spring under the black, dead disguise of winter, appear little gleams of our new life, our true life, from time to time, as a little of the futile paint has yielded to the wearing and corroding power of time, and at length, our hostility gradually ceasing, the hidden nobler self appears in its pristine splendour, to teach us and to draw us to live no longer to ourselves alone, but to God. The salvation of men lies, indeed, in this their strange recuperative power, their capacity for renewing their life and renewing their mind. Childhood and youth are often compared to the spring, but it almost seems truer to compare spring to that period of life in most people that appears when much of the storm and stress of life has passed, when from beneath a dark and gloomy landscape, which we have made of our lives, with its dull hues and leafless forms, devastated

by harsh and bitter and cold experiences of the old life, of the old Adam, there appear signs of a new life, of the Christ in each of us, of the new Adam, the re-birth of the spirit, when faith and hope and love begin to burgeon into leaf and flower and fruit, in forms and colours quite other than the frail, pale things of our childhood and our youth. And we begin to comprehend the meaning of the words uttered of him who came that we might have life and have it abundantly—"the life that he liveth he liveth unto God."

E. L. H. THOMAS.

OUR CHILDHOOD'S GARDEN.

Do you remember, dear, the garden old,
The garden where our happy childhood
passed?
Look back across the years that since
have flown;
Look back and see the joys that we have
known
In days before our locks so white had
grown,
In days when mine were brown and yours
were gold.
Look back and see that garden thro'
the veil that Time has cast.

In June it was a maze of colours gay.
Fragrant in one dear nook white jasmine
bloomed;
Another was a tangle of sweet peas,
And in and out the blossoms went the
bees;
The jasmine petals floated on the breeze.
There you and I would roam in gladsome
play,
The air that moved about us with those
subtle scents perfumed.

Do you remember how fell winter's breath
Slew all our flowers? The joys of long
ago
Lie withered with them. Cold is now
the sod
That nursed those flowers, where our
footsteps trod:
The stark bare trees stretch out their
arms to God,
And all around I see a world of death
Where once was that bright world of
life basking in summer's glow.

But, dear, do you forget, when we had
grown
So weary of the cold, how winter fled,
And spring's soft voice called primroses
to birth,
And violets adorned the wakening
earth?
Was not our joy the waiting time well
worth
When by the wall we found some snow-
drops blown,
And crocus cups drew chains of gold
around the garden bed?

Did we not find our treasures newly made
Each resurrection time? And shall we
fear
To lose for aye the loves and hopes of
yore
Because to-day life's field is frozen o'er?
Has not grim winter come and gone
before?
So let us trust that when this wintry
shade
Is past, we'll find in bloom elsewhere
the flowers that faded here.

Easter, 1899. THEODORA MILLS.

ARNOBIUS.—IV.

ARNOBIUS has no doubt as to the evil effects of purchasing the remission of sins. He argues that if the gods could be angry with sins, it is the part of the gods "to forgive the sins of the guilty without any price or reward. But if this cannot be, it would be much wiser, that they should continue obstinately offended, than that they should be softened by being corrupted with bribes. For the multitude increases of those who sin, when there is hope given of paying for their sin; and there is little hesitation to do wrong, when the favour of those who pardon our offences can be bought" (VII. c. 8). It is interesting to observe that Arnobius knows nothing apparently of the Old Testament nor of the sacrificial system of the Jewish Law. If he had, it is certain that he would not have regarded it as typical of the sacrifice of Christ.

As he demurred to the allegorical interpretation of heathen myths, he would have been sure to have objected to the interpretation of the heathen sacrifices as typical of the sacrifice of Christ. But in the case of Christ there was no death, no suffering, and therefore no sacrifice. Christ himself did not die upon the cross, but "only the human form which he had put on, and which he wore about him" (I. c. 62). Nor was it possible that Christ should suffer. "What man does not see that that which is immortal cannot be subject to any pain; that that, on the contrary, cannot be immortal which does suffer pain."

Arnobius did not believe in the everlasting punishment of the wicked, because he did not believe that the soul of man was necessarily immortal. "The souls of men are of a neutral character, inasmuch as they have been produced by secondary beings, made subject to the law of death, of little strength, perishable; they are gifted with immortality, if they have faith in God Supreme who alone has power to grant such blessings, by putting away corruption" (II. c. 53).

"It is the right of Christ alone to give salvation to souls and assign them everlasting life. . . . Souls can receive from no one life and salvation, except from him to whom the Supreme Ruler gave this charge and duty. This is the door of life, by him alone there is access to the light; nor may men either creep in or enter elsewhere, all other ways being shut up and secured by an impenetrable barrier" (II. c. 65). "By no efforts will you be able to reach the prize of immortality; unless, by Christ's gift, you have perceived what constitutes this immortality, and have been allowed to enter on the true life" (II. c. 66.) "The knowledge of God is a kind of vital heaven" (II. c. 32). "Unless you give yourselves to seek to know the Supreme God, a cruel death awaits you when freed from the bonds of the body; not bringing sudden annihilation, but destroying by the bitterness of its grievous and long-protracted punishment" (II. c. 61). And it is interesting to note that he declares that people have ceased to believe in the infernal regions, without making any reference to the Christian hell. It is his opinion that "the reasoning holds good that the infernal regions are an utterly vain and empty name, and that under the earth there are no Plutonian realms and abodes" (VII. c. 20), just as Juvenal (II. 149-152) had said "not even

children believe that there are any manes and subterranean realms."

Arnobius protests, on many grounds, against the use of incense in divine worship. We may think that the gods are honoured thereby, but it is not a question "of what is done by you, but how much the gods value what is done by you." With respect to the use of idols, it may be well to premise that the gods of the heathen must either have been embodied or unembodied spirits; and that, if embodied, they must either have had bodies like or unlike those of men. Now if they were unembodied spirits, it was obviously misleading to men, and degrading to the god, to represent him under any form whatever. If they were embodied in a form unlike that of man, there was still a misrepresentation. The opponents of Arnobius contended that idols were to be worshipped because their dedication caused the gods to dwell in them, to which Arnobius replies:—"Do your gods then dwell in gypsum and in figures of earthenware? Nay, rather, are the gods the minds, spirits, and souls of figures of earthenware and of gypsum? and, that the meanest things may be able to become of greater importance, do they suffer themselves to be shut up and concealed and confined in an obscure abode?" (VI. c. 17). If the gods are embodied in human form, then they can only be present in one place at a time. "Is it possible that there can be at one time one god in several images, or, again, divided into parts by his being cut up? For let us suppose that there are ten thousand images of Vulcan in the whole world; is it possible at all, as I said, that at one time one deity can be in all the ten thousand? I do not think so" (VI. c. 19). Hence "it must either be said and confessed that there are Vulcans without number, if we decide that he exists and is in all the images; or he will be in none (in one only?) because he is prevented by nature from being divided among several" (VI. c. 19).

When we consider these things, we are tempted to ask what are the principal points of M. Glaire's religion, which Arnobius did defend. It seems to me probable, that Arnobius was converted to an heretical, rather than an orthodox, Christianity. Manichæism was widely diffused in North Africa at the close of the third century, and Arnobius shows considerable sympathy with some of its views, if he does not adopt all its dogmas. The Manichæans built no temples, raised no altars, carved and worshipped no idols, indulged in no imposing ceremonies. Pure and simple prayer was their only form of adoration. We find Arnobius protesting against temples, idols, and sacrifices; and he represents the Christians as offering fervent prayer to the Supreme Being. He says it is their custom "to adore God as the highest existence, as the Lord of all things that be, as occupying the highest place among all exalted ones, to pray to Him with respectful submission in our distresses, to cling to Him with all our senses, so to speak, to love Him, to look up to Him with faith" (I. c. 25). It was the opinion of the Manichæans that Christ assumed a form apparently human. "They did not celebrate the birth of Christ, for of his birth they denied the reality; their paschal feast, as they equally disbelieved the reality of Christ's passion, though kept holy, had little of the Christian form." The diet of the Manichæans was fruit and

herbs; they shrank with abhorrence from animal food; they abstained altogether from wine. At the Eucharist, Dean Milman says, they probably used pure water, or water mingled with raisins. Arnobius, as we have seen, shows considerable sympathy with this vegetarianism and teetotalism of the olden time.

It only remains for us to consider how far the teachings of Arnobius are in harmony with modern thought. He sometimes represents the Supreme Being as the God of the stoical philosophy rather than of the Christian religion. Well, the first article of the Church of England describes God as "without passions"; and I know some heretics who decline to attribute human affections to the Deity, while they do not hesitate to pray to Him as our Father who is in heaven. Arnobius taught that God was not the creator of the human race—not our Father. Men were such weak creatures, that some secondary God must have been their creator. With fine irony he says—God is our Father: we are pure emanations from the Supreme Spirit; and therefore, of course, "we live unblameably; are good, just and upright; in nothing depraved; no passion overpowers us; no lust degrades us. And because all our souls have one origin, we therefore think exactly alike; we do not differ in manners, we do not differ in beliefs; we all know God, and there are not as many opinions as there are men in the world, nor are these divided in infinite variety." And the translator adds, in a note:—"Arnobius considers the *reductio ad absurdum* so very plain that he does not trouble himself to state his argument more directly" (II. c. 15).

The startling assertion that God did not create man is not so alien from modern thought as it might at first appear. It means that the soul of man does not come as a pure emanation from the Supreme God. How man came into existence, and by whom he was created, Arnobius leaves an open question; which modern science answers with the theory of Evolution. Neither our remotest ancestors, nor even ourselves, are born God-like; but we have to make ourselves so; and, if we can, to

Move upward, working out the beast
And let the ape and tiger die.

Arnobius teaches that men are born into a divine life through believing and practising the truth declared by Christ. Truth is a species of vital leaven. This is an aspect of Christianity with which some of us are not unfamiliar. The Christianity of many consists in the belief that Christ was the preacher of a pure Theism. The adherence to the teachings and the personality of Christ as a teacher sent from God, above all other beliefs, is also not unknown at the present time. The conviction that sin is a weakness which can be outgrown, and that we are not to be paralysed by remorse for the past, but rather to live to God in the present; that sorrow and difficulty are opportunities of spiritual culture; that our religion should be a religion of joy rather than sorrow—all which follow from the faith of Arnobius, has its adherents at the present time.

The doctrine of conditional immortality may not be generally accepted nowadays; but, at any rate, it has something to be said in its favour. Arnobius taught that we were not to consider that we were doing God a great favour in allowing our-

selves to be saved; that God did not unduly press the matter; He left us free to choose between life and death. If we are apathetic and do not care to live a good life here, why should we wish for an endless life hereafter? If we are always debating whether life is worth living, who would wish to continue that debate throughout eternity? If, on the contrary, we value life, and the joy of it quickens our pulses, and the thought of its mystery sanctifies our spirits; if that life has become divine through the knowledge of God, which Christ was sent to proclaim, then for us the door of immortal life stands always open; then against us the everlasting gates are never barred.

Such are the theological tenets of Arnobius. I venture to think that they are calculated to develope spiritual joy and purity and strength in the hearts of those who adopt them. They are entirely free from any morbid treatment of sin and sorrow. They bid us to walk in the spirit of Christ's teachings, so that we may not fulfil the lusts of the flesh. They encourage us to "receive with meekness the engrafted word which is able to save our souls." They enforce that godliness which has the promise of the life that now is and of that which is to come.

CHARLES C. COE.

LITERATURE.

HUMAN IMMORTALITY.*

THIS little book contains the lecture delivered last year by Professor James under the Ingersoll Trust, instituted by the late Miss Caroline Haskell Ingersoll in memory of her father, who was a graduate of Harvard University. The Trust provides for the annual delivery of a lecture on the "Immortality of Man," and in undertaking the duty last year, Professor James clearly defined the purpose and scope of his lecture. He does not range over the whole subject, but, as the title of his little book indicates, he states and deals with two definite objections to the doctrine of Immortality, and in an Appendix adds some interesting and valuable notes. As Professor of Philosophy and a skilled psychologist, he does not speak without authority, and the lecture will be welcomed by many whose thought has been perplexed by the questions here so ably dealt with.

The first objection is very widely felt, not only by professional physiologists, but by those who are influenced by the popular scientific teaching of the day, and go no further than the threshold of the question. Matter and a materialist view of life are naturally the first suggestion of physical science, but deeper thought shows that this is not the final word. Thought is in our present life indissolubly connected with the brain. If the brain is diseased, thought goes astray; if the brain is destroyed, thought and life at any rate appear to be at an end. And this is the confident assertion of the materialist, with which Professor James first deals. He asks his hearers to assume the truth of the familiar physiological formula: *Thought is a function of the brain*; and

he then faces the difficulty thus presented, by inquiring what "function" really means in this case, and whether the materialist conclusion, which seems to be involved, is inevitable. The answer which Professor James gives is that such is by no means the case:—

The fatal consequence is not coercive, the conclusion which materialism draws being due solely to its one-sided way of taking the word "function." And, whether we care or not for immortality in itself, we ought, as mere critics doing police duty among the vagaries of mankind, to insist on the illogicality of a denial based on the flat ignoring of a palpable alternative. How much more ought we to insist, as lovers of truth, when the denial is that of such a vital hope of mankind!

When science asks the question how thought arises in connection with the brain, although that connection is clearly demonstrated, she is faced by one of the ultimate mysteries of life. There is no reason for saying that the physical substance of the brain produces thought, as a kettle of water produces steam when it is boiled; and Professor James shows that the "function" of the brain may be regarded as *transmissive* rather than *productive*—that is to say, while thought in our human life is exercised through the instrumentality of the brain, it does not follow that it has not a higher and spiritual origin. Thus a better image than the steaming kettle to describe the function of the brain, is that of an organ with its pipes and key-board, which determines the manner in which air shall pass through to produce the music, but does not itself make the music, which is in the action of the air itself.

What form our spiritual life may take apart from this mortal body and the brain by means of which we now do our thinking, we cannot say, and into this further question Professor James does not enter. His point is simply that there is no good ground in the physiology of the brain for denial of the essential spiritual nature of man and of the continuance of his spiritual life after the death of the body. Personal power, knowledge and love we may think of as compassing our life about in God who is the eternal, ever-present Spirit; and through the organ of our body with its sensitive brain our own personal spiritual life, which is of God, enters into the activities of this world, and yet is by no means confined in its destiny to these earthly conditions. Such is the conclusion we draw from Professor James's dealing with the first difficulty he discusses.

The second is of an altogether different character, and is due to the oppression of the imagination, when we try to think of the limitless number of immortal beings involved in this doctrine. Formerly, Professor James points out, the inhabitants of heaven were thought of as a select circle, not difficult to grasp in imagination; but now all such limits are broken. Yet the difficulty is of our own creation, and is due simply to our feebleness of mind, and partly to our want of sympathy with the lives of others, far removed from our own immediate circle. But such difficulty cannot affect the Eternal, whose goodness cares for all. And so Professor James adds:—

I hope now that you agree with me that the tiresomeness of an over-peopled heaven is a purely subjective and illusory notion, a sign of human incapacity, a remnant of the old narrow-hearted aristocratic creed. "Revere the Maker, lift thine eye up to His style and manners of

the sky," and you will believe that this is indeed a democratic universe, in which your paltry exclusions play no regulative part. Was your taste consulted in peopling this globe? How, then, should it be consulted as to the peopling of the vast City of God? Let us put our hand over our mouth, like Job, and be thankful that in our personal littleness we ourselves are here at all. The Deity that suffers us, we may be sure, can suffer many another queer and wondrous and only half-delightful thing.

And the lecture concludes:—

The heart of being can have no exclusions akin to those which our poor little hearts set up. The inner significance of other lives exceeds all our powers of sympathy and insight. If we feel a significance in our own life which would lead us spontaneously to claim its perpetuity, let us be at least tolerant of like claims made by other lives, however numerous, however unideal they may seem to us to be. Let us at any rate not decide adversely on our own claim, whose grounds we feel directly, because we cannot decide favourably on the alien claims, whose grounds we cannot feel at all. That would be letting blindness lay down the law to sight.

Professor James's lecture opens the way for an assured faith, and while not proceeding further, makes it clear how that faith must be found in the present spiritual life with God.

BLANCO WHITE.*

MORE than fifty years ago the three volumes of the "Life of the Rev. Joseph Blanco White," largely autobiographical, were published by his literary executor, the late Rev. John Hamilton Thom. In 1835 his "Observations on Heresy and Orthodoxy" first appeared, to the second edition of which, in 1839, he prefixed a letter of dedication to the Unitarians of Liverpool. This book is still to be had in the reprint of 1877, with a brief memoir by Mr. Thom, and to this we are glad that Mr. Harwood's little book may now be added. It is well that renewed attention should be called to Blanco White, because of his noble nature and the quiet heroism of his life, and especially at this time of controversy in the Church, when the claims of sacerdotalism are so persistently and persuasively urged upon our people. For Blanco White was brought up in a Roman Catholic home, in the land of the Inquisition, and was himself a priest, until through bitter sufferings he achieved spiritual freedom, and became a witness to the power of a reasonable faith.

The selections from "The Rationalist à Kempis" may be disappointing to those who have been led to expect too much from the title; but these meditations, written towards the close of their author's life, when he was a martyr to the most grievous bodily sufferings, furnish glimpses of his inmost thought and of the conflicts through which he had passed, which may be of real service to others, and certainly have a personal interest for those who are attracted to the man. But apart from these selections the little book is worth having for the sake of the memoir. Mr. Harwood has told the story of Blanco White's life with sympathetic insight. The picture of his youth as a Roman Catholic, of his dedication to the priesthood, and of the steps by which he gained his liberty, is of painful

* "Human Immortality: Two Supposed Objections to the Doctrine." By William James, Professor of Philosophy at Harvard University and Ingersoll Lecturer for 1898. Constable and Co. 2s. 6d.

* "Selections from 'The Rationalist à Kempis,' by Joseph Blanco White"; with a brief memoir of the author. By James Harwood, B.A. Philip Green, 5, Essex-street. 1s. net.

interest. And it is a pathetic feature in this man's life, that he was twice called upon to make a great renunciation. For when he came to this country from Spain he was received by the best men in the Church of England and at Oxford, and was held in honour for the confession he had made. But soon he felt the orthodoxy of the Church of England to be also an intolerable bondage, and from a circle of warm friends, and the household of Archbishop Whately, he went again into exile, and came as a solitary man to Liverpool. There as a Unitarian and a Rationalist he found new friends, and a peace of mind he had never known before. What it meant to him may be seen in this little book, and more fully in the larger "Life." We trust that Mr. Harwood's memoir may lead many new readers to that work, so rich in interest and healthy stimulus to a free and reverent religious life.

Even if everything else that Blanco White wrote should be forgotten, his one sonnet will remain among the treasures of our English literature, a sonnet of which Coleridge said that it was "the finest and most grandly conceived" in the language.

It is very familiar, and yet we will not refuse this opportunity of including it in our Easter number:—

Mysterious Night! when our first Parent
knew
Thee, from report divine, and heard Thy
name,
Did he not tremble for this lovely
Frame,
This glorious canopy of Light and Blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting
Flame,
Hesperus with the Host of Heaven
came,
And lo! Creation widened in man's
view.
Who could have thought such Darkness
lay concealed
Within thy beams, O Sun! or who
could find,
Whilst fly, and leaf, and insect stood
revealed,
That to such countless Orbs thou mad'st
us blind!
Why do we then shun Death with anxious
strife?
If Light can thus deceive, wherefore not
Life?

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE UNITARIAN NAME.

SIR,—In Mr. Charlesworth's "Provincial Letter" from the Midlands, which you published last week, occurs the following:—"It is passing strange for some of us who have come from the orthodox denominations to find the spirit of dogmatism eager to stamp the Free Churches."

This was written because Mr. Grosvenor Lee had ventured to suggest the addition of the word Unitarian in the title of the Midland Christian Union.

One cannot help feeling sorry for Mr. Charlesworth. To have his "calm atmosphere disturbed by the blowing of a keen wind"; to find the charming spring in

which he has been living suddenly marred by "the snow of denominationalism being flung upon him"; and, to crown all, to have "a glacier banged into his temperate zone," this, surely, was enough to upset any man, and especially one "not used to it."

I confess to an entire sympathy with Mr. Grosvenor Lee, and I shall watch with considerable interest the melting process which Mr. Charlesworth predicts for the "glacier," under the influence of the "sun," that is to prove "a little too strong for it."

I do not believe there is any danger of "Stamping our Free Churches with the spirit of dogmatism," by the addition of the word Unitarian in the title of the Union.

On the other hand, I do believe it would tend to consolidate the organisation, and people would then know better what it was they were asked to support, and the kind of work the Union was doing.

It amazes me to hear sometimes ministers of Unitarian congregations go out of their way to disparage and belittle the name Unitarian, as though they were thoroughly ashamed of it. Unfortunately this is sometimes done where the church or congregation is the recipient of grants from Unitarian sources.

For myself, I find Unitarianism embraces all that I have learnt to value and hold dear, since I have had the privilege of being connected with the body, and to me it would seem cowardly and unmanly not to avow myself a Unitarian.

I know that ministers sometimes say, "I personally am a Unitarian, but I am not a Unitarian minister, and the church of which I am minister is not a Unitarian congregation."

All these subtleties which the average man and woman neither understands nor appreciates.

It does not necessarily bind or fix a congregation—or, to quote Mr. Charlesworth, "Stamps them with the spirit of dogmatism"—because they are described as Unitarian, any more than the Presbyterian congregations were stamped with the spirit of dogmatism by the use of the word Presbyterian.

W. VICKERY.

Shrewsbury, March, 27, 1899.

[If with wearisome re-iteration we must once more go through this discussion over names, it may be worth while at the outset to quote the classical passage from Dr. Martineau's address at the Leeds Conference in 1888: "If any one, being a Unitarian, shrinks, on fitting occasion, from plainly calling himself so, he is a sneak and a coward. If, being of our Catholic communion, he calls his chapel or its congregation Unitarian, he is a traitor to his spiritual ancestry, and a deserter to the camp of its persecutors" ("Suggestions on Church Organisation," p. 30). And might it not be once for all admitted, that on neither side in this controversy is there any question of being "ashamed" of the Unitarian name, or of desiring to appear other than we are.—ED. INQ.]

NONCONFORMIST MARRIAGE ACT.

SIR,—I fear your recent editorial note and previous letters in THE INQUIRER may unduly discourage our congregations in considering the adoption of this Act.

It may be that the better reform would have been to require the attendance of the

civil representative at all marriages, but, as things are, I think in the interest of the members of our congregations, and as removing a marked distinction between marriages in our chapels and those in the Established Church, we should give the Act a fair trial. The rules look rather formidable, but, in reality, they only set forth the formalities which our ministers now adopt in keeping their registers, and as we have an "educated ministry" I think the rules should present no difficulty to them.

There may, of course, be cases where it will not be considered worth while to adopt the Act, but, as advocates of civil and religious equality, I hope we shall not as a denomination (if I may use that term) allow the Act to become a dead letter.

JOHN JONES.

Prestwich.

THE LONDON BAZAAR.

SIR,—The present appears to be an important moment in relation to the coming bazaar. What stalls may be wanted? This affects the question of the selection of a hall. London, the seat of Empire, with its teeming population, must always be of absorbing interest to the whole British people; to the thoughtful among them, the religious needs of the masses require the most serious consideration, yet with regret do we find a Unitarian church established only here and there. May we not expect all Unitarians throughout the country to give their support to the bazaar to make it a success, and thus provide funds for promulgating the religious views we are so anxious to further? Our London churches are already stirring themselves, and great attractions may be expected; what a much grander effect would result with the aid of the manufacturing interest wherever Unitarian views are warmly held! With many, it could be made a matter of proper business advertisement, and some even would be glad to pay for the space they required, and a grand effort all round would show to the world that although almost lost sight of in London, we are yet an influential people; we want the Unitarian faith to be known, and this faith in itself deserves all possible publicity.

A concentration of industry provided by our manufacturing friends, aided by their friends, could not fail to provide an excellent collection of all sorts of things, and all of us, both town and country people, would flock to see the sight. Manchester has already led the way; may we hope that other important seats of manufacture will follow suit? It is invidious, perhaps, to mention the names of towns, because some that should be included in the list may be omitted, but I will mention a few in alphabetical order—namely, Birmingham, Bolton, Bradford, Halifax, Huddersfield, Leeds, Liverpool, Northampton, Nottingham, the Potteries, Sheffield and Stourbridge (glassware). Why should there not be a Scotch, an Irish (Belfast alone could furnish a stall of its own) and a Welsh Exhibit, and county exhibits from England, should towns wish to combine?

It would be worth while to organise large country excursions—it will be the year 1900, a splendid opportunity for a new departure. The bazaar only needs a general support to create real enthusiasm all round.

BERNARD LEWIS.

THE INWARD LIFE.

From the Psalms and Litanies of Rowland Williams.

I THOUGHT in waking upon the Lord, who is my deliverer for ever.

Thou hast ordered in their courses sun and moon, the stars and the realm of light. Days and weeks, months and years, answer to Thy will, and are witnesses of Thy bounty for ever.

O Thou hope of all holy and humble men of heart, and the Saviour of them that trust in Thee in time of trouble, give us not over as captives, in spiritual chains, but recover us, that we may awake to do Thy will.

The good that they would, weak men do not; the evil that they would not, they do. They consent to the law in word and thought; they shrink from holiness in deed. The grace of God delivers from this body of death, and, where sinfulness abounded, makes the strength of holiness to abound.

Lord, whose goodness makes the repentant strong, give us a true repentance in heart and life. Enough of putting a lawless will for Thy law, and of going into a far country from Thy face.

Deny me not, O Lord, before I die, the knowledge of Thy truth, to my soul's health, and to the deliverance of men into a holy freedom. Unto Thy hands I commend my soul and my prayer: give what Thou seest fit, and fit us for what Thou givest.

Give us wisdom to abound, or patience to suffer need; and where the Master placed us, there to be content. Let us not be over-anxious for to-morrow, to whom strength is hardly for the care of to-day. Yet if Thou wilt, O Lord, grant us a happy life, in things holy, reverend and pure, in things honest, seemly, and fair, in health and cheerfulness and good name, in safety, friendship and peace. Let all our work be done well before we come to die, and let us be gathered into Thine arms as the harvester gathers a shock in full season. Let our death be happy, and our happiness beyond the power of death.

I believe in the living God, the Father who loves, the Almighty who saves, the Creator who forecasts the world; who in mankind makes Himself known by His Word, binding men by His breath into one, and giving us sonship as sons, though we owe to Him as Lord the faithfulness of servants; who ever cares for His own chosen, and out of suffering brings victory; who in our obedience takes away the curse of threatening law, and by our faith robs death of its bitterness. His light enlightens the tomb, and His truth lives for ever.

May we partake of His life, and rise out of sorrow; rise out of despair and fretfulness; rise in prayer and trustfulness; rise in spiritual power and life. May He in compassionate judgment render unto each man according to the works of a man. May He breathe on us holier power, and unite us to Himself and to our brethren of every name, colour, and opinion, with sympathy in all sanctity and right, with faith of sins forgiven, a lively hope of rising out of every evil, and of eternal life before God.

TO CORRESPONDENTS.—Letters, &c., received from the following:—G. R. A.; G. B.; H. C.; M. R. J.; E. F. L.; E. W. L.; J. McK.; S. M.; T. P.; H. R.; G. S.; R. S.; A. T.; G. W.; J. W.

THE CHILDREN'S COLUMN.

I SPOKE to you last week about the lesson of Good Friday, the meaning of self-sacrifice and faithfulness unto death. On Good Friday we remember the death of Jesus on the Cross, but we remember much more than that, for when a true man suffers faithfully a new trust and a new thankfulness to God fill our hearts, and we cannot feel that he is dead. Through the valley of the shadow he has passed to the more perfect, heavenly life.

And it is this trust and this thankfulness which make Easter Sunday a festival of so much rejoicing in all Christian Churches—it is the festival of new hope, of triumph over death, of joy in the heavenly life; and it is beautiful that this festival comes in the spring-time, when, after what seems the cold, dead time of winter, the earth is awakening again to new life, and we see new beauty and gladness on every side.

What I want you specially to understand is that Good Friday and Easter Sunday in their deeper lessons to our life must go together. They concern not Jesus only, and what we are to think of him, but all true and faithful men and women, who are not afraid to suffer for the right and for their love of others; and the lessons of those two days concern every one of us, teaching us how we also ought to live, and how, when our time is come, we ought to die.

When we understand the meaning of brave and patient suffering and faithfulness even unto death, we know that death is not the end.

You know yourselves what it is to do the right, to speak the truth, even if it costs you something, to be patient and persevering in disagreeable duties, to give up something for those you love. You know that when you have been brave and true in any such way, you are glad, and sometimes it is a great joy that fills your heart, and there seems to be a strength for goodness in your life greater than you have known before. And it is not only *seems*, for it is very real; it is the strength of God, which makes you strong and glad, because you have chosen what is right and good. So it is that you begin to know what is meant by the "unseen things which are eternal." The faithfulness, the strength, and the gladness are not things that can be seen. You can see *signs* of them in a friend's face, and you can feel them in your own heart, but they are things of the spirit; hidden from sight, but making us what we really are. And it is just these things, belonging to the real, unseen life of the spirit, which death cannot touch or destroy.

Just as you feel strong and glad when you do what you know to be right, and home is happier, and the world more beautiful to you on that account, so a yet greater strength and gladness come into the world through the faithfulness of those who are not afraid to suffer and even to die for truth and right. The heroic sufferings of the martyrs tell us with a yet greater clearness of those unseen things of the spirit, which are stronger than death. They make us rejoice and feel that it is noble to be alive and to be steadfast like them; and strange as it may seem, they make us feel more deeply how beautiful life is, and how surely they must have

passed, through the shadows of death, to life yet more beautiful than this.

Jesus taught his disciples the meaning of righteousness and of unselfish love. He spoke to them, and he speaks to us, if we will hear, of the kingdom of God, of the love and care of our heavenly Father; he bids us all be sure that we have our own place in the household of God, and that we are to live here on earth faithful lives as children of God.

Then came the cruel death on the Cross, to cut short his life. But who that understands his teaching about the unseen things of the spirit and about the Father's care for His children, can think that he is really dead? You know the hymn:

In the Cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime!

We speak of the shadows of death, but in the midst of those shadows the Cross, which tells us of the faithfulness of Jesus, shines with a glorious light, and we thank God for his victory over death.

Our faith in that victory, and in the continuing life of all the children of God, does not depend on whether the friends of Jesus saw him again after his death on the cross, and heard his voice, as of one come back from the grave, as we read in the Gospels. Jesus has taught us to trust in the unseen things of the spirit, and in the unfailing care of our Father in heaven; and whatever we may think of those wonderful stories in the Gospels, and other wonderful stories of people hearing the voices and being made to feel the presence of friends who have died, we must have the strength of our religion, and our joy in the thought of heavenly life resting on another foundation—even the foundation of our present life with God, our Father.

We rejoice in the festival of Easter, because of the faithfulness and the love which are stronger than death, because it is our Father who makes our life so rich and beautiful; and when those whom we love are taken from our sight, we still think of them as in "our Father's House," strong in the same strength, rejoicing in the same love, by which our life here is held secure. And if we long to be nearer to those who have gone before us to the heavenly life, the way is to be more faithful and more unselfish, to make our present life with God more like heaven. By being nearer to God we have the happiness of knowing that we are nearer also to them, who, though hidden from our sight are yet in the same, household, resting in the same love and care.

WHENE'ER a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

Honour to those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low!

H. W. LONGFELLOW.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, &c. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, APRIL 1, 1899.

REJOICE EVERMORE.

In the Easter festival one finds the completest reason for such joy. Its message is of life that is good and beautiful, with a fulness of joy marred by no bitter after-thought that soon all will be over, and that in the years as they hasten on we must snatch our joys before the darkness overwhelms us and we pass into the silence and cease to be. Easter is the festival of life, because it lifts up our hearts in the strength of God and of a true spiritual manhood. CHRIST we commemorate as the Chief of faithful souls, as still the inspiration of his brethren. In the light of his faith and love, in the strength of the Eternal, the shadows of death are driven away; in companionship with him, measuring our manhood by the ideal which he has made us understand, we know in whom we trust, and the end of these mortal years sets no bound to our hope or our aspiration, our vision of the spiritual life in love that never fails, our joy in the great fellowship of the children of God.

Trusting in the living God, in our hidden life being with Him, all things appear in a new light, and there is no sorrow that is without hope.

With Easter comes to us also the spring time and the joy of re-awakening earth. In this by itself there might well be a root of bitterness, for the season is quickly past, and even the long chain of golden days and seasons for each one will soon have hastened to an end. Why was the earth made so beautiful, we might then be inclined to ask—why were our hearts made capable of such infinite delight, if it was only that we should be mocked by the inevitable fate of our mortality?

But with the added joy of faith, which belongs especially to this Easter time, it is different. In the strength of God and a spiritual manhood we are brought to the Fountain of all beauty, and know it to be inexhaustible. The lovely season may quickly vanish, even the mountains may be removed from their place, and be no longer crowned for us with the glory of the sun; we may be taken from all the familiar places of our delight—and yet, we are not afraid. For we know this beauty, that it is of God. It is to us a token of His delight, and His goodwill to us. We enjoy it in the strength of our faith, in the confidence of our fellowship with Him, who is the Source of all, and will not leave us without such witness of Himself. Wherever we may be, we have this trust that He will make our habitation beautiful, as the glorious temple of His praise, and the home of happy and contented hearts.

The old vision of heaven bore the lineaments of a city set in gold and precious stones, but for us the natural glories of heaven and earth, in the mountains and the ocean, in the woodlands, the meadows and the still waters, in the homesteads of a peaceful country, furnish an ampler promise of the joy which is Divine, in the loss of which we do not think our FATHER will ever leave us desolate.

As thus faith preserves for us the treasures of the beautiful and our joy in them, so neither can we lose the companionship of noble men and the communion of our own closest friends. The joy of the Easter morning is a universal truth of God, if only with JESUS all men would learn the full meaning of their manhood. God is the Fountain of all beauty, but more intimately to us the FATHER of living souls. The shadow falls, and those who are most dear to us are taken from our sight. But then in the silence, with wonderful revealing and strong consolation, comes the witness of the Spirit, "Not dead, but living unto Him." We do not ask for signs and wonders, we learn only to be still and know that He is God. We say, "Our FATHER"—and we know the meaning of this life of spiritual manhood, which death cannot touch.

Thus the joy of the beautiful world and the delight of visible companionship and mutual service are blended with a deeper blessedness. A life rich in heavenly treasures is set steadfastly towards the light, to work bravely and patiently while here it is day, unwearied in well-doing, in offices of brotherly love, but with a strong confidence in the open future beyond all the shadows of death, pressing on toward a new joy, a more perfect love of those who seem already perfectly loved, in the completed fellowship of the household of God.

The real shadows of life remain, the bitterness of failure and sin, of unworthiness and cowardice, but from all these our refuge is in the FATHER's infinite compassion. It is life to which

He has called us, and not death, and in life with Him there must at last be victory over sin. And in Him also those darker riddles of human fate in this world, which are so terrible to sensitive hearts, must be solved. There is no way of deliverance but in utter surrender to Him who is Eternal Goodness, in undaunted courage that is given in faithful service, and in the patience of hope. And, meanwhile, we are not deprived of the joy, which is of heaven—the joy which each awakening spring-time brings, and that deeper joy of the hidden life, of which Easter is the emblem and the beautiful recurring festival.

TRAMITE RECTA.

He heard a voice above the noisy strife,
Above the rude harsh clamour of the crowd;
He saw a form—a grand, majestic form—
With suffering bowed.

As by a lance's thrust the side was pierced,
A twisted crown was on the kingly head—
A crown of thorns—and, in sweet, tender tones,

"Follow," it said.

"Where shall I follow thee?" he made reply.
It answered: "Steep and difficult the road!
Take it, and walk therein, for it doth lead
Straight up to God."

"And that thou may'st more surely know the path,
For it is strait, and other roads there be,
Unworn by touch of all-effacing time
My footprints see."

Then knelt he by the cross-way, and he saw
Those very footprints, red as though with blood:
A track of crimson up the steep grey path
That rose to God.

And thus he spake: "O help me, thorn-crowned King
In weal and woe to follow only thee,
On sun-kissed slopes of Olivet, or in
Gethsemane.

"In Nazareth's workshop, willingly obscure,
Or hissed or courted by the fickle crowd;
Through good and bad repute, when men speak fair
Or murmur loud.

"When they cry 'Hail!' and strew the palms before,
And when they scoff, and 'Crucify him!' cry;
Through thronged Jerusalem's draped gaudy streets
To Calvary."

Newport, I.W. C. E. PIKE.

We get no good by being ungenerous, even to a book, and calculating profits,—so much help by so much reading. It is rather when we gloriously forget ourselves and plunge soul-forward, headlong, into a book's profound, impassioned for its beauty and salt of truth,—'tis then we get the right good from a book.—E. B. Browning.

NOT SEEING, AND YET BELIEVING.

FROM AN EASTER SERMON BY THE LATE
DR. SADLER.

"BLESSED are they who have not seen, and yet believe." But, my friends, the grounds of belief are more and deeper than anything I can put into the shape of argument. What I hope to do, and all I can presume to do, is to give some direction to your thoughts, and still more to your feelings on this Easter morning.

And, first, a future life is closely connected with our moral feelings. We have an instinctive dread of going out of this world with stained hands and an accusing conscience. When the end draws near, I think there are very few who do not sincerely wish they had lived a pure and good life, and who would not rejoice to be able to make amends for the wrong they have done, and who would not, if they could, undo much that they have done, and do much that they have left undone. Then those who have been at enmity would fain be re-united and forgiven. Then the desire is stronger than at any other time to be at peace with one another, with our own hearts, and with God. Then, who is there of us who would not heartily join in Petrarch's prayer:—

O Thou who seest how oft my spirit strays,
Invisible, immortal King of kings!
Restore my soul which still to error clings,
And o'er its sad defects extend Thy grace:
That I, if I have lived in conflicts drear,
May die at last in peace; and if was vain
My stay, my parting may be free from fear.

There are some who, if there be in them no other sign of a belief in a hereafter, have yet this, that they *fear* it; they cannot throw off their sense of a responsibility for which there must be a reckoning more just, more complete than there has been yet in any earthly retribution. To some extent they may have been answerable for their conduct; but they have not rendered up their account to Him, who gave them their being, and will bring every work into judgment, and every secret thing whether it be good or evil.

Not in this world have we done with life as a trust, committed to us by the God of righteousness. Nor have we reached a point at which there is no more to be attained. There is in our nature a capacity of virtue, of holiness, the measure of which is not filled up here. Even if we make the best use of our three score years and ten, we still fall immeasurably short of the full stature of the perfect man.

Again there is our feeling in regard to the dead. They do not cease to be in our minds or our hearts, when they pass out of our sight. They do not lose their influence over us. Their wishes do not become nothing to us, because they are not with us to express them; but in many instances are more sacred to us than ever before. We can say what we think respecting a future life; but who can put into words the feeling we have towards the dead whom we love? Yet, through this feeling, they are by no means dead to us; they live in our affections; the thought of what they would approve or disapprove is a motive in our conduct; and if we believe that our love for them is given to us by God, what surer pledge could we have of His love for them, and that we may safely commit their spirits into His hands?

There is another feeling we have—namely, that in the great and good, there is something too precious to die; and

this feeling is strengthened by the contemplation of men who have nobly sacrificed their earthly lives in order to be faithful to justice, truth, and love.

With such a belief in God as that of the New Testament there is no room for doubt of a future life. When we can think it as a natural thing for earthly parents to be careless of the lives of their children, we may think of our heavenly Father as suffering His children to perish. If God were to us merely the Power supremely controlling all things, or the original principle of life from which all life is derived, we might believe in Him without feeling that we were individually any more the objects of His care than the things around us that rise and pass away. Hence there are some who believe in Him without believing in a future state. But the moment we feel that there is a personal relation between Him and the human soul, we have in Him an everlasting Friend. And this feeling was characteristic of those who had learnt of Christ. It was enough for them to commend their spirits into their Father's hands. Through the love shed abroad in their hearts, they felt that God dwelt in them and they in God: they felt themselves to be partakers of eternal life, because they were partakers of the Divine nature. Hence what is said in the New Testament respecting a future life is rather in the form of testimony than of argument. And the inward witness to which the great Teacher appealed was quickened by what they had to say from their clearer vision and from their higher point of view. What they told from the heights to which they had attained was felt to be as credible as what the mountaineer tells us of the prospect which discloses itself at the heights to which he has climbed.

"Blessed are those who have not seen, and yet have believed." The fact of their belief is more than their reasons for believing. It shows that they have grounds for believing, which to themselves at least are satisfactory, whether or not they can explain them. They are calm and peaceful, when the great change draws near, and talk to us of meeting again. And when they are gone we are reminded of those words of old: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." The feeling we have in regard to those who are too good to die, our grief and sense of desolation in losing them, our sweet and sad remembrance of them, are to us as the coming on of night, in which the stars of heaven shine down upon us. Truth, goodness, love, piety, are from God, and go to God; they are divine in their nature and cannot be subject to time and decay. "The memorial of virtue is immortal, because it is known with God, and with men. When it is present men take example of it; and when it is gone they desire it: it weareth a crown and triumpheth for ever, having gotten the victory, striving for undefiled rewards." Its assurance for the future is in an eternal life already begun.

In the recently-published Memoir of Emerson, there is a letter in which, to one who had taught him in his childhood, and on whom were creeping the infirmities

of age, he expresses with delicate sympathy his own feeling of the gradual and almost imperceptible way in which the larger scale of our being reveals itself to us. He says: "Life wears on, and ministers to you, no doubt, as to me, its underlying and grand lessons, its uncontainable endless poetry, its short, dry prose of scepticism—like veins of cold air in the evening woods, quickly swallowed by the wide warmth of June—its steady correction of the rashness and shortsight of youthful judgments, and its pure repairs of the rents and seeming ruin it operates in what it gave; although we love the first gift so well that we cling long to the ruin, and think we will be cold to the new, if new shall come. But the new steals on us like a star, which rises behind our back as we walk, and we are borrowing gladly its light before we know the benefactor. So be it with you, with me, and with all." Yes, so be it. So though our outward man perish, may the inward man be renewed day by day, till out of the fading vision of things seen and temporal, there arise the clear and brighter vision of those things which are unseen and eternal.

My friends, we owe to the senses a great deal—how much we can only imperfectly realise, while we have still our full use of them. What a pleasant thing it is to behold the light of the sun! What sources of enjoyment, and more than enjoyment, are opened to us in the grandeur and beauty which are seen by us through the bodily eyes! What constant use we make of sight in the pursuits of life! How hard it seems to us to be shut out from the benefits of which that one sense is the instrument! How great, too, is our loss when the daughters of music are brought low and Nature is to us "soundless with all its strains," and the voices of our friends are, as it were, muffled into indistinctness, and the conversation at the table, and at the fireside, is to us only an inarticulate murmur! But the light which broods over the solitudes of the grave is not that "of setting suns, and the round ocean, and the living air," and the voice with which the dead speak to us is not that which is heard by us with the outward ear. There is a spirit in man which giveth him understanding. Without it, what is conveyed to us by the ear and the eye would be without its highest meaning and its purest joy. Through this spirit in man we have the life which is hidden with Christ in God. It is the substance of things hoped for, the evidence of things not seen. Blessed are they who, having not seen, yet believe what God hath revealed to us by His spirit. Let us ask of the bodily eyes what they can show us of the material creation, and of the ears what it belongs to them to tell us; but for tidings of a future state, let us ask of the divine and immortal part in us—of conscience calling upon us to be just and true, though the outward man should perish—of that inward witness which witnesses with our spirits that we are "children of God; and if children, then heirs; heirs of God and joint-heirs with Christ."

ONE of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year.—Emerson.

IN MEMORIAM DILECTISSIMAM

MANNING PRENTICE.

Passed, Nov. 20, 1898, aged 52.

So early is this message of farewells,
In lives which all men fain would keep
and stay!

So harsh upon the sound of marriage
bells

Comes the deep, solemn note which calls
away!

So fervid in the race, so near the goal,

While other runners stay the length'n-
ing course,

The flesh too soon betrays the eager soul,
The keen blade rends its mortal sheath
perforce!

But far away, down yet to distant years,
The hearts which knew will mourn the
great heart gone,

And the white armour, stripped in pain
and tears,

For the last triumph shall be girded
on. HENRY CECIL.

KIRKCALDY CHURCH OPENING.

On Saturday the proceedings connected with the opening of the new Unitarian Church at Kirkcaldy, Fife, were begun with a service, at which Principal DRUMMOND, of Manchester College, Oxford, gave an address. The building, which is situated in Hunter-street, in the central part of the town, is a modest but substantial and comfortable hall, capable of seating from 150 to 200 persons. The site, including a large piece of ground to the rear of the present building, cost £305; the building cost £780. The total outlay, including fittings, &c., reached about £1,100. Towards this sum the McQuaker Trustees have, under the terms of the Trust, advanced £500, and it is understood that this will be a first charge on the premises, should the congregation cease. From the proceedings at the opening there is every prospect of a long and useful career for the church. The architect, Mr. Arnold S. Tayler, F.R.I.B.A., of London, must be congratulated on the success of his design, which affords a maximum of comfort and convenience with great strength and durability. A suite of three small rooms at the rear of the hall adds considerably to the usefulness of the building.

There was a large attendance on Saturday, in spite of very miserable snowy weather. There were present, besides a good company of townsfolk, representatives of the congregations at Edinburgh, Dundee, and Aberdeen. The Rev. A. E. PARRY, who, as minister of the church, opened the service, also gave a sketch of the history of the movement leading to the erection of the building. After hymn and prayer the Rev. Principal DRUMMOND addressed the meeting. He said it had been arranged that he, in the deeply-regretted absence of the Rev. W. Binns, who was to have opened the church that day, should say a few words indicating the principles for the promotion of which that building had been erected. Outsiders noticed their negations and little or nothing else. Their denials were more apparent to others than to their own consciousness and thought. Unitarians were separated from others simply because, as honest men, they were unable to pretend to believe what they did not

believe. Other denominations laid down certain conditions of belief which, though not always accepted by all the members, were supposed to be accepted; and they (the Unitarians) felt it to be inconsistent to associate themselves with such seeming profession. At the same time, no Church could live on negations; they would have to live on the positive principles that appeal to their hearts and minds. Their central doctrine was the love of God the Father. They wished to hold this belief free from beliefs that seemed to deny that love. Indeed, to him the real negations seemed to come from the other side. It was Unitarians who stood up to defend the absolute justice and love of God. So it was with regard to faith in Christ. To them Christ did not appeal as an absolutely exceptional and miraculous being, who was impossible of comprehension, but rather as a human brother who realised the true divine idea of humanity. God dwelt in man, and man in God, in proportion as man assumed to himself the divine spirit of love. These were the great and positive principles by which they lived. Then they claimed in receiving the truth the absolute right of mental freedom. That, again, might seem a denial to some, but to them it was a positive principle that above all things they should be loyal to the truth. They did not claim that they had yet arrived at the whole truth. The light of science was increasing, and they could but believe that in the highest sphere of all there would also be an increase of knowledge. Then this principle was involved in their claim for freedom. They could not suppose that men whom they knew to be good, devout, self-denying men, ought to be separated by intellectual differences in regard to convictions which they all held equally conscientiously. They could not hold themselves debarred from fellowship with Catholics and Protestants of all denominations, and many who would not name the name of Christ, but who yet enshrined in their hearts the Christian spirit. Therefore they came to the conclusion that the religious life was something deeper, more binding, and more powerful than any profession of dogmatic beliefs. The old dogmas and the old creeds should no longer be allowed to stand in the way, and if these were allowed to disappear, they would find that they belonged to a far larger fellowship than appeared on the surface. They invited all brother Christians to meet with them on the great common ground of spiritual conviction, sure that looking beneath the surface of men's intellectual differences they would find that their common beliefs were far more comprehensive and deeper than those beliefs which divided them and were but as the surface waves on the great ocean of religious convictions that rolled round the world.

Addresses were also given by the Revs. A. Webster (Aberdeen), H. Williamson (Dundee), and R. B. Drummond (Edinburgh).

Substantial offertories were taken on this occasion and at the Sunday services, when the Rev. Frank Walters (Newcastle) preached morning and evening. There were excellent congregations, that in the evening quite filling the church. Mr. Walters' sermons, which were respectively upon the subjects of the "Christianity of Christ," and "Unitarianism, the Religion of Humanity," were received with pro-

found attention, and evidently made a deep impression.

SOIREE.

On Monday evening a tea was arranged, followed by music and short speeches. The building was crowded, and some would-be attendants failed to find room. The chair was taken by Mr. H. B. MELVILLE, who briefly expressed the pleasure of the congregation at the opening of their church, and their thanks to all who had contributed to the success of the movement.

The Rev. A. LAZENBY (Glasgow) then read an interesting paper, giving an account of the origin and meaning of the Unitarian movement in Kirkcaldy.

The Rev. R. B. DRUMMOND, who was accompanied by a large contingent of Edinburgh friends, expressed his hearty sympathy with the congregation at Kirkcaldy, and his hope that all prosperity would attend the new chapter of its history.

Mr. ION PRITCHARD (B. and F.U.A. Executive), as representing the McQuaker Trustees, added his congratulations. The help they had received towards building that church had come from many friends, and it was given the more freely because they had shown such a spirit of self-help. Their work was not done yet. They had now with increased means to cultivate more assiduously the moral and spiritual life, to keep an open door for all earnest souls, to help the whole community, and as far as possible be a fountain of upright and intelligent public opinion. In their progress toward such ends he wished them "God-speed."

The Rev. W. G. TARRANT also spoke on behalf of the McQuaker Trustees.

During the meeting a telegraphic greeting was received from the congregation at Aberdeen. Messages of sympathy and regret at inability to attend had also been received from the Rev. A. C. Henderson (Paisley), Rev. E. T. Russell (Glasgow), and Mrs. Humphry Ward; and Miss Gertrude Martineau sent a few lines of good wishes on behalf of her father, Dr. Martineau.

The entertainment included orchestral pieces very well played, songs by Mrs. Spears, Miss Strachan, Mr. Ingram and Mr. Menzies, and some capital recitations by Mr. Morison, of Edinburgh.

The proceedings were closed by a comprehensive vote of thanks, moved by the Rev. A. E. PARRY, and the singing of "Auld Lang Syne."

MANCHESTER DOMESTIC MISSION.

In spite of very inclement weather with wintery frost and snow, the sixty-fifth annual meeting of the Manchester Domestic Mission on Tuesday, March 21, was attended by representatives from the majority of the churches in the district, and a healthy and encouraging tone marked the proceedings. The meeting was held, by kind invitation, in the Upper Brook-street Free Church at seven o'clock, after tea and coffee in the schools at half-past six. The chair was taken by Mr. Councillor W. B. PRITCHARD, J.P., and there were also present the Revs. P. M. Higginson, D. Agate, W. E. George, George Evans, W. R. Shanks, C. Roper, and W. E. Atack, Messrs. Harry Rawson, G. H. Leigh, G. Worthington, R. C. Potter, J. Garnett, E. Steinthal, J.

Barker, J. Chadwick, John Heys, and many others.

Apologies for absence were received from the Misses Gaskell the Rev. S. A. Steinthal, Rev. C. T. Poynting, Messrs. E. C. Harding, and R. D. Darbishire.

An earnest appeal was read from Mr. E. C. HARDING, who was unable through illness to attend the meeting. Mr. Harding's letter concluded in these words:—

I want you to send men who are prepared to sacrifice themselves in their work; whether it be ministers—who should give all possible help to our missionaries—or whether it be laymen, who take an active part in the real work of the Mission; in a word, men imbued with the spirit of Christianity, who will be prepared to do as Christ would do, preach the "glad tidings" to the poor and take up these little children in their arms and bless them.

The following extracts from the Committee's Report may be of general interest.

The work is not easy, yet in spite of its difficulties it is always a matter for thanksgiving that good work can be done when any real effort is made to do it, and the Committee particularly request that the Reports of their two missionaries may be read with careful attention.

Their missionaries are constantly endeavouring, by various means, to become more thoroughly acquainted with the people. They come into immediate contact with lost lives and poverty-stricken homes; they see the sights that others only read of, and they are ever seeking some sure way of relieving urgent distress, and some wise way of assisting men to recover their standing, their work, their health, and their self-respect. This kind of work is hard enough, and the atmosphere of it sufficiently depressing in itself, and surely it is not right that men engaged in such work should be left in doubt about the efficient support of it, or have to be continually reminded that little money can be spent on it.

The report went on to refer to the hard work by which the Committee had at last succeeded in arousing throughout the neighbourhood a deeper interest in this missionary work, and to the efforts made since the Conference of last March by means of which the subscription list had been so largely increased. Above all, especial attention was called to the great source of future strength and support in the representation of so many churches, by delegates, on the Mission Committee, the increased number of annual collections, and the supply of new workers to the Mission stations.

The TREASURER, after reporting on the very heavy serious deficit for the past year, made the announcement that he had been promised the sum of £200, conditionally on the Society's having no deficit at all at the end of the next year.

After the CHAIRMAN's most interesting address on the work that is being done by the Wood-street Mission of which he is the secretary, and the Rev. W. E. GEORGE's account of lessons learnt in the London Missions, the report of the Committee was adopted.

The Rev. S. H. STREET and the Rev. J. W. BISHOP then responded to the vote of thanks which was so heartily accorded to them on the motion of Mr. Alderman RAWSON, seconded by the Rev. P. M. HIGGINSON.

Both missionaries gave an account of their year's work and experiences which showed in brief what their reports show in detail, that much more work is being done at both Mission stations than any one man could ever do, and both are continually

seeking for more and more earnest workers to go down and help them.

To the old list of officers and committee were added the following new names:—Mrs. Roper, Miss Mellor, Messrs. Hugh Herford, E. Russell, and Egbert Steinthal.

To the great regret of all, the Rev. C. Peach, minister at Upper Brook-street, was too seriously ill to be able to attend; a vote of sympathy with him, together with a hearty vote of thanks to the Chairman, and to the Upper Brook-street congregation for their kindness and hospitality, was carried unanimously, and the meeting closed with prayer and benediction.

BRISTOL: LEWIN'S MEAD DOMESTIC MISSION.

THE annual sermons in aid of this institution, the second of its kind established in England, were preached on Sunday, March 26, by the Rev. Joseph Wood, Birmingham; in the morning at Oakfield-road Church, and in the evening at Lewin's Mead Meeting; the alternative services being taken by the Rev. J. Warschauer, M.A., of Clifton.

The annual meeting was held at the Mission, Lower Maudlin-street, St. James, on the following evening. There was a very large attendance. Mr. ARTHUR H. WANSEY presided, and amongst those present were the Rev. Joseph Wain (the Mission minister), the Rev. A. N. Blatchford, the Rev. Joseph Wood (of Birmingham), Mr. P. J. Worsley, J.P., Mr. G. W. Fry, Mr. B. M. Elliott, Mr. Furber, Mr. C. Walkins, Mr. Ernest Sibree, M.A., and others.

The Rev. J. WAIN read his tenth annual report, in which he described the various features of his work in the homes of the poor, and the many meetings inside the Mission buildings. The chapel services were well attended, and the Sunday-school was in a most flourishing condition. The girls' and boys' clubs in both the junior and senior departments were doing good work, while the men's club was well attended. The Temperance Society, the Mothers' Sewing Class, the Dramatic Society, the Cricket Club, and the Men's Discussion Class still maintained their interest for the people of St. James, while thousands of visits were recorded by the ladies working the Penny Bank. Labour among the poor had its difficulties, but it was full of hope. The poor as a class could be trusted more than they usually gave them credit for, and they were not so bad as they thought. A strong appeal was made for a continuance of help along the broad lines of social and religious work. The Mission was perfectly unsectarian. In their earnest labour they asked their friends to join them with their generous sympathy. Their system showed that they were dealing with units and not with Humanity with a capital H.

The Rev. A. N. BLATCHFORD presented the Committee's report, which stated that the past twelve months had been a time of change. Faithful friends, who were devoted to the cause of their Mission, were no longer with them, and their company of active workers was the poorer through their withdrawal. The report then referred in sympathetic terms to the deaths of Mr. T. F. Osborne, the Rev. T. Hincks, and the Rev. J. F. Smith. To the Rev. J. Warschauer and Mrs. Warschauer the

Committee offered a cordial welcome. It had been a matter of unaffected regret to the Committee that the treasurer, Mr. J. Kenrick Champion, had been called to pass through a prolonged period of serious ill-health, and they congratulated him on his restoration. To their excellent friend and missionary minister, the Rev. Joseph Wain, the Committee tendered once more their warm regard and the promise of their faithful support in the midst of work that proceeded with unqualified success. Contenting themselves with alluding to what the treasurer regarded as on the whole a satisfactory financial statement, the Committee referred their friends for a more detailed account of the various agencies of the Mission to Mr. Wain's own report of last year's experiences.

Mr. BLATCHFORD also read the treasurer's report, in the absence through illness, of the treasurer, Mr. J. K. Champion. The report showed a balance in hand of £22, an increase on the year of nearly £3.

Mr. WORSLEY proposed the adoption of the various reports, and said that the report which Mr. Wain had read came to them, he was sure, with satisfaction.

The Rev. J. WARSCHAUER seconded the resolution, and said that in the treasurer's report and in Mr. Wain's report they saw a veritable application, a veritable realisation of the parable of the loaves and the fishes—the amount of money on the one side, and the amount of good work done on the other side. Mr. Wain's report was a report which they might very well be proud of.

The resolution was carried unanimously. On the motion of Mr. SIBREE, seconded by Mr. FURBER, a vote of thanks was accorded to Mr. Wood for his services on Sunday.

The Rev. JOSEPH WOOD responded, and said he was glad to come to Bristol to see the famous Lewin's Mead Chapel. The work of that Mission was attended by many difficulties, trials, and disappointments. But it was not all trials and disappointments—there was the joy of self-sacrificing labours. He was sure that Mission could not have succeeded so much without ardent, loving, and self-sacrificing missionaries, and in Mr. Wain he was sure they had the man. The Mission would not continue its success, however, unless they kept alive their enthusiasm for it. They had in their missionary a man who gave his life for the work, and who had a love for the work, for his Master, and for his distressed brothers and sisters.

The Rev. A. N. BLATCHFORD proposed a resolution congratulating Mr. Wain upon the work he was doing, and promising him their support for the year to come. He never knew a more hopeful man than Mr. Wain. There was no such word as fail in Mr. Wain's lexicon.

The resolution was seconded by Mr. ELLIOTT, and the Rev. J. WAIN responding, thanked them for their encouragement and sympathy, on which he knew he could depend.

The officers for the ensuing year having been appointed, Mr. WORSLEY moved, the Rev. A. N. BLATCHFORD seconded, and it was resolved—"That this meeting expresses its warm appreciation of the devotion to the interests of the Mission, so constantly evinced by their esteemed friend, the treasurer, Mr. J. Kenrick Champion; that it offers to him its sincere

sympathy in view of his recent severe illness, and most heartily congratulates him upon the prospect of his restoration to health and usefulness."

The proceedings closed with a cordial vote of thanks to the chairman.

AN INTERESTING EXPERIMENT.

THE other morning I found myself emerging from my house at the unearthly hour of 4.20 A.M. The weather was by no means enticing; but it is well for all of us to know at first hand something of the conditions under which so many of our brethren have to work in the winter months. Light clouds were drifting across the starlit sky, and discharging themselves in sharp showers upon the earth. There were no traces of the dawn until nearly two hours later. Quiet was the night in the suburb where I live. You may be sure it was something unusual that dragged me out of bed so early, and induced me to face such miserable weather. The world seemed dead. No footfall could be heard save my own; no human form could be seen. The houses were all in darkness, and the god of slumber reigned supreme. At any rate this was the case until I left the residential suburb behind me, and entered the more populous streets, where a working-class population was recuperating for the labours of another day. Here I saw evidences of the ceaseless activity which is essential for the comfort and sanitary well-being of a community. Here and there I came across a night watchman stirring up his glowing fire of coke, or looking round to see that his employers' material was safe. It was nearly five o'clock when I approached my destination; and then from several small streets I saw men emerging with long bamboo poles in their hands, and I concluded that they were a class of "professionals" called "knockers-up"—men who go round waking their clients at stated times by tapping loudly and persistently at their bedroom windows.

Now, I wanted to find a coffee tavern called "Ye Cosie Nooke." I knew the street in which it was situated, and that was all. I was told it opened at five o'clock. Would the attendant be punctual, or should I have to pace up and down waiting for the tavern to open? Immediately I entered the street I observed a very bright light in a corner window; indeed, it was the only lighted house I could see, and so I steered for it. In the windows were cards indicating that I could have a plate of ham for 4d., meat pies 2d. each, hot dish between 12 and 2, coffee $\frac{1}{2}$ d. per cup, and so on. I concluded that this must be the place I was seeking.

As I opened the door, a bell rang announcing to the attendant that a customer had arrived. The attendant was a bright, smart, and cheerful young woman, who must have been stirring about a good while previously, for there was a roaring fire in the grate, and steaming coffee on the counter, with pies and pastry most temptingly displayed, and everything was as clean and natty as a new pin. Round the walls were upholstered seats, and little circular tables stood in front of them. The new paper on the walls and new linoleum on the floor, made the place look extremely inviting. Lying about were the previous day's newspapers. I was almost the first arrival that morning; but I had not to

wait long before others dropped in. The attendant struck me as being splendidly adapted for her work. She has a good-natured face, a gift of humour, does not continue her conversation with the customers beyond a decorous limit, and goes about her business as if she meant it. Through a door at the back of this bar-room, you pass into the smoke-room, where games of chess and dominoes are provided, and which is much appreciated at night time.

Ordering a cup of coffee, I lit my pipe, sat myself down in a very comfortable corner by the fire, and with one eye on an *Evening News* of the previous day I kept the other eye on the new arrivals. No one can sit there from 5 to 6.30 in the morning without feeling that such an institution is a Godsend to the people who use it. One youth came in with a basket containing his day's food. He called for a half-penny cup of coffee, brought forth some bread and butter from his store, and sat in the light and warmth ten minutes or so, before starting on a three miles' walk to Gorton where he worked, and where he had to arrive punctually at 6 o'clock, or be locked out. Next there came in a man who had been employed all night at the gas works, stoking the fires. He was going home to bed, and a cup of something warm was welcome after his laborious toil, and helped him to get to sleep. Then a policeman on his beat dropped in for a large cup of coffee and a meat-pie to boot. I had a most interesting talk with him about catching criminals and the state of crime in general. Speaking from a fairly long experience, he said there was a remarkable decrease in the number of cases of drunkenness; that in his early days as a policeman, every cell in the neighbourhood was pretty sure to be full every night; but that now, notwithstanding the increased consumption of alcohol, they much less frequently had to drag or carry a sot to the lock-up.

"Tis education," said he, "what's doing it. Why, even when a man is drunk he ain't so beastly and obstreperous as he used to be afore he'd had any schooling." He also was of opinion that felony from the person was on the increase, and that such criminals, together with wife-beaters, ought to be punished with the lash—and with this I cordially agreed. Another man was the driver of a despatch cart for one of our evening papers, and from what he told me his poor horse had to put up with, I concluded that there is still a great deal of cruelty to animals which is left unpunished. "You can see the poor brute is leg-tired when it starts in the morning, and at night 'tis just about knocked-up. The only rest it gets is a half-day a month." Two lads who bottled aerated waters at Jewsbury and Brown's, had a bite and a sup before walking over to Ardwick Green, and, as well as they could with their mouths full, they told me how they had to wear gloves and masks at their work on account of the bottles being frequently unable to withstand the pressure of gas, and consequently bursting "all over the show." Another young man, with his tools sticking out of his coat pocket, while refreshing himself, explained to me the mystery of shoeing horses; how their hoofs had to be trimmed; the respective merits of home-made and bought shoes, and the class of horse he catered for in that district. A jobbing bricklayer, who could turn his hand to anything, from

slating to sewerage, unburdened his mind as to the character of house property roundabout, and the effects of the late winds; while another man in the building line gave me his opinion concerning the plasterers' strike: "The men'll win," said he, "'cause they're combined, and the masters aren't. The masters think the men's funds'll run out in a month; but, you see, there's so many on 'em working, at they can maintain them what are out."

However, I will not attempt to enumerate all the specimens of humanity, male and female, that came into "Ye Cosie Nooke" on the morning of my visit, but if such provision had not been made for them they would have had to light a fire before leaving home or have gone to work without the comfort of a drink of something warm. Between twenty and thirty people, amongst whom was one girl, came in for coffee before 6.30 A.M. the morning I was there; but they have had as many as thirty-five customers before 7.0 A.M. I have since been all over the house by daylight and I never was in any coffee tavern or club house of this character which was so scrupulously clean, even to the kitchen and scullery where things are sometimes apt to look dirty and disorderly. Upstairs there is a billiard-room in which there is a small-sized table, bought new for the purpose; and adjoining this is what is called the *club-room*, and it is strictly reserved for members of the club. Members are duly elected, pay threepence a week, and have the use of the billiard-table and other games free; while friends who are introduced are charged a penny a game. The conduct of those who frequent the tavern and club is all that could be desired.

And now for a little past history. Some time ago the Rev. S. H. Street and other workers at the Renshaw-street Mission were much concerned by the fact that several of their young men succumbed to the attractions of the public-houses hard by, and though not habitual drunkards or otherwise very vicious in character, still they deprived their homes of too large a proportion of their wages. It was too much to hope to convert these straight-way into home-birds—they must have some healthier counter-attraction than the public-house. So the idea of a coffee tavern was elaborated and decided upon. Friends were found to meet the initial expenses, and also to provide a guarantee fund of £38. It was sometime before the right sort of house could be secured. Fortunately the landlord is taking quite an interest in the venture, and is papering and painting the house throughout. £50 has been spent upon furnishing; and, besides, a number of useful articles have been given. The furniture is not sumptuous, but it is adequate, and as the venture develops it can easily be added to. The tavern was opened on Jan. 9, and its success is largely due to the indefatigable interest taken in it by Miss Mellor, who is connected with our Long-sight Free Christian Church. For a month she was on the premises night and day; staying there, and preparing coffee, &c., at 4.30 A.M., in order to give the scheme a fair start, and to really see whether it would be appreciated if proper attention were given it. Now there is a paid attendant who lives in the house, and who has a girl to help her during the day. Besides, a number of ladies are found

quite willing to take their turns at the counter in the afternoons, while the attendant has a period of rest. From twelve to two each day, Miss Mellor is there to serve what is called a *Hot Plate*—sometimes soup and sometimes “hot-pot.” The first week the takings were £3 17s. 1½d.; last week, £3 11s. 5d. They have varied from just under £3 up to £4, exclusive of the membership fees; and there are now thirty members. About £1 is taken on a Saturday. It is estimated that nearly 40 per cent. of the takings is profit. The rent is £22 10s. 0d.; and what with rates and taxes and servants’ wages the total weekly expense is about £1 10s. 0d. Thus far, the undertaking has quite paid its way. A piano is badly needed; and it may happen that this will meet the eye of someone who has an instrument which he could easily and gladly give for the furtherance of this good work. A few evenings after my visit there was to be held the first smoking concert, when the door separating the two lower rooms was to be taken off its hinges, and a piano was to be hired for the occasion. No doubt a very merry evening was spent. Thus far the Coffee Tavern and Club have been a success, proving the attraction which the promoters expected, and supplying a distinctly felt want in that neighbourhood. Mr. Street has ideas of further and interesting development, but the time for launching them has not yet come. The initial venture must be firmly established first.—CHARLES ROPER.

THE scheme for raising the sum of £10,000 or more to commemorate the jubilee of the London District Society, and to put the London churches in a better position for doing their work in the coming century, has already received the hearty approval of all the Metropolitan churches. The various congregations are co-operating in this movement, and are determined to make it a great success. The funds, when raised, will be devoted to the following purposes:—

1. A portion of the fund, not exceeding one-third of the net amount raised, will be devoted to paying off the debts or charges on, or purchasing the freehold of some of the chapels in or near London; the particular congregations to receive this assistance, and the amount of the assistance to be given to each such congregation, to be settled by the Committee, due regard being had to the efforts made by each congregation to help itself.

2. The remainder of the fund, not less than two-thirds of the whole, will be formed into a Permanent Chapel Building Fund, for granting loans towards the purchase of sites and the erection of buildings with *open Trusts*. This fund will be vested in a body of twelve trustees, who shall be nominated in the first instance by those who subscribe the money. The trustees shall have a voice in the selection of sites, and shall themselves decide what amount they will advance towards the purchase and erection of a building.

3. The sum so advanced shall be a charge on the land and building, and shall be repaid in such manner and in such amounts as the trustees shall determine. The income of such portion of the fund as is not out on loan, and the interest on any loans, will be paid each year to the Treasurer of the London District Unitarian Society, for the general purposes of that society.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdeen.—A reunion of the members of the Christian Unitarian Church and their friends was held on Monday evening in the Trades’ Hall, over 400 being present. Mr. David Grant presided, and was supported by the Rev. Alexander Webster, the Rev. A. Doak, M.A., of the Free Church, Dr. Mitchell, Mr. John Keir, member of the School Board, and others. The Chairman referred to the great congregations which had gathered to the Sunday services held by Mr. Webster in that hall, and to the necessity for the reconstruction of their present church building. There were other financial liabilities, but he was not afraid, when he thought of the number of those who gathered to their services. Subsequent speakers referred to the great value of Mr. Webster’s services as Chairman of the School Board and in other ways in the town. Mr. Webster also spoke, and telegrams of congratulation were exchanged with the meeting celebrating the opening of the new church at Kirkcaldy at the same time.

Ashton-under-Lyne.—The second anniversary services of the Unitarian congregation were held in the Mechanics’ Institute last Sunday afternoon and evening. The devotional parts were taken by the resident minister, and the sermons were preached by the Rev. Joseph Freeston, formerly minister of the neighbouring congregation of Stalybridge. The name of the preacher is affectionately remembered in this district, and many of his old friends took the opportunity of seeing and hearing him once more. The attendances were—afternoon, 220; evening, 300. Collections at the services realised £16. In the evening the minister announced that at the annual business meeting next Sunday a scheme for building on the recently-acquired site would be put before the congregation.

Belfast: Mountpottinger.—This church has been re-opened after extensive alterations, by which the accommodation has been doubled, and a side entrance added. Three memorial windows, adding greatly to the beauty of the church, have been given—two by Captain W. B. Ritchie, and a third by Mrs. T. Hay Ritchie, of London. The windows commemorate the late Dr. and Mrs. Ritchie and Mr. T. Hay Ritchie. An American organ has also been given by Mr. S. C. Davidson. The opening services, which commenced on March 12, have been conducted by the Revs. G. Hamilton Vance, B.D., S. H. Mellone, M.A., D.Sc., and Dr. Griffiths. A further service is to be conducted on Sunday next by the Rev. W. Napier.

Bradford.—The new schools in connection with Chapel-lane Chapel, which have been built on the site of the old schools behind the chapel, were formally opened by Miss Brown, of Leeds, on March 23. The schools have been built from the plans of Messrs. Empsall and Clarkson, whose designs were accepted in limited competition. The new building is in three floors. In the basement are a boiler, providing steam for the heating on a new system of both the chapel and the school, and a well-equipped kitchen and larder, which will serve all the requirements of the school upon social occasions. The ground floor is divided into a general schoolroom and three class-rooms, and above these is a large assembly-hall, called the Channing Hall. The assembly-hall is a lofty room, with sitting accommodation for a large number of persons, and a very convenient platform at one end. The building is excellently lighted throughout, and is well supplied with all the necessary services and conveniences. At half-past five in the afternoon the Rev. E. C. Jones presented to Miss Brown a key, with which she formally unlocked the door of the new building. A large company who witnessed the opening ceremony then gathered in the assembly-hall previously referred to, and a short service was held there. The Rev. E. Ceredig Jones, who presided, said he considered it to be one of the greatest privileges of his life to be allowed to say the first words in that beautiful hall, to welcome Miss Brown, and to express his appreciation of the fine building which had been erected for them during the past ten months. Miss Brown said that she had great pleasure in declaring the school to be opened and in naming that hall Channing Hall, in memory of Dr. Channing, whose rich moral and spiritual teaching had been a source of comfort and strength and inspiration to countless multitudes, and whose influence would extend to unborn generations. She congratulated them all upon the possession of that beautiful hall. A dedication prayer was offered by the Rev. E. C. Jones,

and with the singing of the Lord’s Prayer the service ended. In the evening, after a large number of the members of the congregation had had tea together, a public meeting was held in Channing Hall, and there was a very crowded attendance. The chair was taken by Mr. C. H. Ellis, who was supported by Miss Brown, Mrs. Boothroyd, Mrs. Empsall, Mrs. Ellis, the Revs. E. C. Jones, A. Chalmers, C. Hargrove, W. H. Eastlake, J. McDowell, A. W. Fox, J. G. Slater, and J. Ellis, and Messrs. B. Boothroyd and J. G. Slater, chapel wardens. The Chairman said it was only two years ago that he had stood in the old school, and urged them to take up the work of building new schools; and already the work was actually accomplished. It had, of course, not been done without great sacrifice, but nothing was of real value unless it involved sacrifice. He spoke in highly appreciative terms of the work of the pastor and Mr. Byron Boothroyd, and the architects and others who had taken a prominent part in the work. Mr. Byron Boothroyd, the treasurer, made a statement which was to the effect that the building fund now stood at £1,440, whilst a total expenditure of about £1,700 had been sanctioned. The project had received very admirable support from the pastor and the congregation and distant friends. Still there was something yet to be done, and it was to be hoped that their friends would do their utmost to help in future efforts. He had every hope that by the end of the year the building would be free from debt. Never in his experience had things been so bright and hopeful at Chapel-lane as they were to-day. In conclusion, he announced that Miss Brown had given a donation of £50, in memory of her father’s long connection with Bradford. Miss Collins moved a vote of thanks to Miss Brown, which was seconded by the Rev. John Ellis, and carried. Miss Brown, in responding, said she hoped the building would do work which would do honour to the name of Unitarian Christianity, and that they would find an even more enduring memorial than the structure in the characters that were being built up within its walls. The Rev. E. Ceredig Jones then moved a resolution of cordial welcome to the ministers of the district and other friends who had come to rejoice with them. The Revs. C. Hargrove, A. Chalmers and other of the visitors responded in encouraging speeches. A bazaar is announced for Oct. 19, 20 and 21 to complete the payment for the new schools, and other purposes.

Chelmsford.—On Wednesday evening, March 22, an interesting lecture was given at Unity Chapel by the Rev. E. J. Harry on “A Visit to Italy,” illustrated by lantern views. The chair was taken by Mr. J. H. Wray.

Chichester.—On Monday last the Rev. C. A. Hodinott was re-elected third amongst the successful candidates at the triennial election of the Board of Guardians.

Derby.—The Rev. J. Birks, F.G.S., minister of the Friar-gate Chapel, has been again elected a member of the Board of Guardians for King’s Mead Ward, after a contest in which there were ten candidates for the five seats.

Devonport: Christ Church.—Monday last March 27, the half-yearly conference of Devonshire ministers was held at Devonport. Regret was expressed at the pending removal of the Rev. Priestley Prime from the district, and good wishes for him in his new sphere of work. Kind words of welcome were also spoken to the Rev. Wm. Agar, who has recently become minister at Sidmouth; and to the Rev. H. Bodell Smith, on his temporary settlement as minister-in-charge at Devonport. These gentlemen responded. In connection with this conference, the congregation at Devonport organised a public meeting, held in their own beautiful church. There was a gratifying gathering of friends at tea provided in the schoolroom at 5.30, and a much larger assembly at the meeting which followed. The Rev. J. Barron (Tavistock) spoke upon “Unitarianism the Faith of the Early Christian Church.” The Rev. F. Teasdale Read (Moreton Hampstead) addressed the meeting upon “The Deity of Christ”; the Rev. J. S. Mathers, M.A. (Plymouth), on “The Freedom of Unitarianism”; the Rev. Priestley Prime (Torquay), on “The Real Evangelical Faith”; the Rev. H. Bodell Smith, on “Unitarianism and the Problems of Life”; the Rev. T. B. Broadrick (District minister), on “Unitarianism and the Unity of the Spirit.” The speeches were short and pointed—only about ten minutes each—anthems and solos by the choir, and other friends being interspersed.

Downpatrick.—The annual *soirée* of the First Presbyterian Non-subscribing Congregation was held in the Assembly Hall last week. The chair was taken by the Rev. M. S. Dunbar, minister of the congregation, who, in the course of an earnest address, spoke of the breaking down of the spirit of exclusiveness,

and expressed the hope that liberty and toleration would be still further extended among the churches. He was followed by the Rev. W. Napier, who gave some interesting reminiscences of earlier days at Downpatrick, where he had been at school, and of former ministers. The Rev. J. H. Bibby also spoke, and in the course of the evening, Mrs. Dunbar presented prizes of books to the Sunday-school children. Music and social intercourse added to the pleasure of a very successful evening, which concluded with the singing of the "National Anthem."

Edinburgh.—The *Weekly Scotsman* says:—"A pretty wedding was solemnised in St. Mark's Chapel, Edinburgh, on Wednesday, March 22, when the Rev. Sydney H. Mellone, M.A., D.Sc., Holywood, Belfast, was married to Miss Catherine Isabella Drummond, M.A., daughter of the Rev. R. B. Drummond, of St. Mark's. The church was beautifully decorated around the pulpit with palms and white lilies, and the service was choral. The bride's father performed the ceremony, assisted by the Rev. James Drummond, M.A., LL.D., Litt.D., Principal of Manchester College, Oxford, uncle of the bride. It was a unique wedding, inasmuch as all the parties connected with it—the two ministers, the bride and bridegroom, the bridesmaid and best man—are all University graduates. Miss Margaret Drummond, M.A., sister of the bride, was bridesmaid; the groomsmen were Dr. W. B. Drummond. The bridal gifts were very numerous. In addition to many private gifts from members of St. Mark's congregation (and other friends), the bride received a beautiful presentation silver tea service and a case of fruit knives and forks. The members of St. Mark's Sunday-school gave the bride a silver-mounted oak tray."

Glasgow: St. Vincent-st.—The annual congregational meeting was held last Sunday after the morning service. The Committee presented their report for the year, from which it appeared that the membership of the church had increased from 285 to 307—an evidence, the report says, of the appreciation of Mr. Lazenby's services. The treasurer submitted the balance sheet, showing that the ordinary income and expenditure of the church had been £585 17s. 0½d. This, together with contributions for other purposes, make a total income of £630.

Guildford (Appointment).—Mr. E. S. Lang Buckland, who during the present session is studying as a special student at Manchester College, Oxford, has accepted an invitation to the ministry of the Guildford congregation, and enters on his duties at once.

Hastings.—The Rev. S. Gardner Preston, minister of the Free Christian Church, is giving a course of lectures in a class-room in the Board-school at Clive Vale, a suburb of Hastings. The course deals with such subjects as "What is the Bible," "Does Death fix Fate," "Is Punishment Eternal." The aim of these lectures, which have been well attended, mostly by residents in the neighbourhood, is educational rather than controversial; they are designed to stimulate thought and inquiry on religious subjects. Discussion is invited at the close, and the lectures, a correspondent tells us, are evidently much appreciated. Mr. Preston, who is a ready and fluent speaker, has made himself very well known in the town, being a member of the School Board, and taking a prominent part in public affairs.

Huddersfield.—A very successful bazaar was held in the schoolroom of the Fitzwilliam-street Church on Wednesday, March 22, and the two following days. The object of the bazaar, as we have already stated, was to raise not less than £200 to clear off the church debt and to meet the cost of alterations and necessary repairs. On the opening day Mr. J. Woodhead, J.P., presided, and, in the regretted absence of Lady O'Hagan, the bazaar was opened by Mr. Grosvenor Talbot, of Leeds. There were also present the Revs. W. Mellor (minister of the church), C. Hargrove, J. McDowell, and Iden Payne, Mr. J. S. Mathers, J.P., Councillor Owen Balmforth, and others. The opening ceremony on the second day was performed by Alderman Denham, in the absence of the Mayor, and on the third day by Miss Dixon, of Edgerton. On each occasion encouraging speeches were made, and the proceeds amounted altogether to £230.

Liverpool: Hamilton-road Domestic Mission.—The annual congregational meeting was held on Wednesday last, March 22, the president, Mr. Charles W. Jones, in the chair. The Revs. H. W. Hawkes and J. L. Haigh (minister of the church), Mr. W. Wortley, and Captain Denton, C.C., also addressed the meeting, which was interspersed with songs by the Walton Breck Musical Society. The Sunday-school anniversary services were held on Sunday last, 26th ult. Mr. W. L. Schroeder, B.A., conducted the morning and afternoon services, which were well attended. The evening service was

conducted by the Rev. H. W. Hawkes, who delivered a most inspiring address to a large congregation.

Liverpool: Mill-street Domestic Mission.—The Rev. T. Lloyd Jones has been elected a member of the Tenth Board of Guardians, being second on the list of seven candidates for three seats.

Liverpool Sunday-school Society.—The annual meeting was held on Thursday, March 23, at the Unitarian Institute, Mr. James Burton, M.A. (vice-president), in the chair. The report of the Council, read by the hon. sec., showed that good and useful work had been done during the year. Comparing the statistics of the schools with those of the previous year, there were only nine more children on the books, but the average afternoon attendance had increased by forty. At the close of the report the Council expressed their sympathy with their President, the Rev. R. A. Armstrong, and their regret at the loss of his assistance and advice during the past winter, earnestly hoping for his speedy restoration to health. The treasurer reported that the financial position of the Society was satisfactory; instead of having a debt of £12 with which they began the year, there was now a small balance in hand. After the business the Rev. Neander Anderton, B.A., of Bolton, gave a specimen lesson for young children on "Character." The teachers present, who numbered about thirty, much appreciated the very helpful lesson. A vote of thanks was passed to Mr. Anderton, and also to the retiring officers for the year.

London: Brixton.—The last soirée of the present season was held in the schoolroom on Wednesday, the 22nd ult. A most attractive Shakespearean programme was provided by Miss Blake, Miss Burridge, Miss Busher, Miss Crane, Miss Jessie Epps, Miss L. Walmsley Little, Mrs. Mayne, Mrs. Nettlefold, Mrs. Veillard, Messrs. Busher, A. R. Keating, Mayne, Reeves, T. H. Terry and Veillard. The scenes selected were admirably given, and with Shakespearean music and songs rendered by Miss Keating and Messrs. Harrison and Veillard, were greatly enjoyed by a crowded audience.

London: Welsh Services.—The company of friends united in this movement has been strengthened by the settlement in London of Mr. D. J. Davies, B.A., who conducted the service at Essex Hall last Sunday.

Manchester: Longsight.—The bazaar, which had for its object the raising of funds to beautify the Free Christian Church and Schools, and to repair the organ, took place on March 16, 17 and 18, and was also open on the following Monday evening. A sum of £250 was required and towards this £240 was raised. The opening day was most unfavourable as regards weather, a dense fog hanging over Manchester the whole of the day, which no doubt prevented many friends from being present. The effort has, nevertheless, been very successful, and the hearty thanks of the congregation are tendered to all those who have assisted in any way to bring about such a satisfactory result.

Manchester Unitarian Sunday-school Union.—The fifth United Teachers' meeting of the session was held in the Upper Brook-street schoolroom on Sunday, March 19, the president, Mr. H. Woodhead, in the chair. The Rev. C. Roper, B.A., Moss Side, read a paper on "Esprit de Corps of the Sunday-school," which, he said, was not the same thing as discipline, and yet was closely connected with it. A school should be alive, every limb of it strong through continuous use, and all concerned should be actuated by a healthy pride. A discussion followed, in which the Rev. S. H. Street, B.A., and Messrs. Higson, Pinley, Woodhead, White and Charlton took part.

Scotland: Springburn.—On Friday evening, March 17, the Rev. E. T. Russell, of Glasgow, lectured in the Argyle Hall at Springburn, under the auspices of the McQuaker Trust, his subject being, "Did Jesus believe himself to be God?" On March 24 Mr. Russell gave a further lecture on "False claims for the Bible."

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co. Ltd., Homoeopathic Chemists, London."

OUR CALENDAR.

SUNDAY, APRIL 2.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. STOPFORD BROOKE, M.A., and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. ALEX. GORDON.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Our Easter Hope." Evening, "Resurrection."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Mansford-street Church and Mission, Bethnal Green, 8 P.M. and 7 P.M., Miss MARIAN PRITCHARD.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A., and 7 P.M., Mr. TANNER, Readings from "In His Steps."
Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. DAVID DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. J. BOUGHEY.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "What the Bible says concerning the Resurrection of the Body."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. J. FERGUSON.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. J. FERGUSON.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. J. L. MACBETH BAIN.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

GOOD FRIDAY.

BRIXTON, Effra-road, 11 A.M., Rev. J. HARWOOD, B.A.

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTERNOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. "The Witness of Early Christian Art to Early Christian Doctrine." Subject introduced by Mr. LUCKING TAVENER. Tea at Six o'clock. All welcome.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

LOCUM TENENS.—CARLISLE.—24 April to 12 June.—Apply, Rev. CHAS. TRAVERS, 3, Berlin-terrace, Carlisle.

WANTED, after Easter, re-engagement as Superior NURSERY-GOVERNESS in good family. Experienced, musical. Good reference.—A. F., INQUIRER Office.

WANTED, immediately, experienced PARLOUR-MAID for country house. Good references required.—Apply, Mrs. ELLIS, Summersbury, Shalford, Guildford.

BIRTHS.

GEORGE—On the 24th ult., at 37, Farfield-street, Kidderminster, the wife of James George, of a daughter.

MARRIAGES.

MELLONE—DRUMMOND—At St. Mark's Chapel, Edinburgh, on the 22nd ult., by the Rev. R. B. Drummond, B.A., assisted by the Rev. James Drummond, M.A., LL.D., Litt.D. (father and uncle of the bride), the Rev. Sydney H. Mellone, M.A., D.Sc., to Catherine Isabella Drummond, M.A.

WOODALL—NETTLEFOLD—On the 23rd ult., at the Church of the Messiah, Birmingham, by the Rev. L. P. Jacks, Henry, son of Corbet Woodall, Esq., 69, Fitzjohn's-avenue, Hampstead, to Bertha, daughter of the late C. J. Nettlefold, Esq., The Grove, Highgate, and of Mrs. Nettlefold, Hallfield, Edgbaston, Birmingham.

DEATHS.

NICHOLLS—On March 22nd, at Roslyn Grange, Park Hill Rise, Craydon, Alfred Nicholls, formerly of Bridgwater, in his 79th year. No flowers by special request.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

FELIXSTOWE.—Pleasant APARTMENTS at this healthy sunny seaside resort. Close to new station and near the sea.—For terms, apply to Mrs. H. ROBINSON, Kimberley House, Ranelagh-road.

MRS. ROBERT TURNER (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105.

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

DUNOON, ARGYLESHIRE.—TO LET, for April, May, June, or September, FURNISHED VILLA, semi-detached; 10 apartments, bathroom, hot and cold water. On shore, rent moderate.—Apply to Miss CADDEN, c/o John W. Crompton, Esq., Rivington Hall, near Chorley.

WANTED, situation as USEFUL or COMPANION HELP, or other position of trust suitable. Good references given. Neighbourhoods of Reading or Hampstead preferred.—Address, E. HOWELL, 5, Addington-road, Reading.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY. HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

19th CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.

and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—Geo. McLEOD & Sons, Hawick N.B.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

3, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

IT IS NOT
Reckitt's
PARIS Blue
UNLESS RECKITT'S NAME IS ON THE WRAPPER.

DEPTFORD CHAPEL, Church Street.

AN URGENT APPEAL.

The condition of the roof of the above Chapel has long been a source of grave anxiety to the congregation, and the damage done by recent gales reveals the need of its entire and immediate reconstruction. The Vestries adjoining the Chapel are also beyond repair, and must be removed.

It is proposed to reconstruct the Chapel roof, and to replace the Vestries by an Iron room, which would afford increased and much needed accommodation for Sunday School and other purposes.

A good work is being done in the neighbourhood which is densely populated by the very poor, and the congregation is wholly composed of poor but earnest persons who are unable to do more than meet the incidental expenses of public worship.

An urgent appeal for funds is made by the congregation that the work, which will involve an outlay of about £230, may be undertaken at once, as arrangements must be made to meet for worship elsewhere.

The Provincial Assembly of London and South Eastern Counties have, with the full sanction and approval of the London District Unitarian Society, promised the sum of £25 from the St. Alban's Fund, when the amount raised reaches £150.

Donations or promises will be thankfully received by the Treasurer of the Fund, G. W. CHITTY, Esq. (President of the Provincial Assembly of London and S. E. Counties), Mildura, Park Avenue, Dover; or by the Minister, the Rev. A. J. MARCHANT, 37, Clifton-road, Peckham, London, S.E., by whom they will be acknowledged.

Contributions Received or Promised.

	£	s.	d.
Amount previously acknowledged	41	6	0
Sir J. T. Brunner, Bart., Liverpool	5	0	0
Mrs. H. Rutt	1	1	0
"A. F."	0	10	0
"S." London	1	0	0
J. Harrison, Esq., London	2	2	0
A Friend (per Rev. A. J. Marchant)	3	3	0
Miss Preston, London	5	0	0
Misses M. C. and C. A. Martineau, London	5	0	0
Stanton W. Preston, Esq., London (conditional promise)	5	0	0
Mrs. Suffield, Reading	0	10	0
"W."	1	1	0

UNITY CHURCH, DEWSBURY.

A BAZAAR, SATURDAY, MONDAY, and TUESDAY.

Lady O'HAGAN will open the BAZAAR on Saturday, April 29th, and on Monday, May 1st, the Mayor of Dewsbury, Alderman JOSE HALEY, Esq., J.P.

The Appeal now made is supported by the following Resolution:—

"The Committee of the Yorkshire Unitarian Union congratulate the Dewsbury congregation on their endeavour to secure the independence of the church, and commend their forthcoming Bazaar to the generous support of the Unitarian public."

The following have kindly responded to our appeal:—

	£	s.	d.
Miss C. A. Lawrence	5	5	0
Mrs. Luccock	5	0	0
Mrs. Geo. and Miss E. G. Holt	5	0	0
Mrs. Kitson	2	2	0
Mrs. F. J. Kitson	2	2	0
Mrs. Joseph Lupton	2	0	0
Mrs. Schunck	2	0	0
Walter Cliffe, Esq.	2	0	0
J. H. Schwann, Esq.	2	0	0
J. T. Preston, Esq.	1	1	0
Alfred Holt, Esq.	1	0	0
E. Clephan, Esq.	1	1	0
Miss Kitson	1	0	0
H. J. Morton, Esq.	1	0	0
Herbert Kitson, Esq.	1	0	0
Miss Shakespeare	0	10	0
J. Every, Esq.	0	5	0
Mrs. Cathrine Briggs	2	0	0
Mrs. Brindley	0	10	0

Contributions in money or goods will be gratefully received by

H. DEARDEN, Treasurer, Alexandria-crescent, Dewsbury.
THOMAS SYKES, Hon. Sec., 36, Ashworth-road, Dewsbury.

Schools, etc.

EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM.
ESTABLISHED 1876.

HEAD MISTRESS:—MISS G. TARLETON YOUNG (Girton College, Cambridge; Mediæval and Modern Languages Tripos. For three years student of languages and Continental methods of teaching in Germany and France).

BOARDING HOUSE,

Thorne Hill, Augustus-road, Edgbaston.
Pleasant situation, electric light, large garden. Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.
Resident—Miss S. E. WELLS, B.A.
Assistant House Mistress—Miss K. CHAMBERS, M.A.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT, (Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.
Miss MACRAE MOIR (Cambridge Higher Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly well-built modern house, with southern aspect. Great attention is paid to healthful conditions of life. References allowed to parents of present and past pupils.

Terms for Board and Education on application to the Principals.

The SUMMER TERM begins on MAY 4th.

MISS HAIR'S SCHOOL RE-OPENS on TUESDAY, the 2nd of May. Vacancies for two children, ages six to ten years.—Westwood, Lance-lane, Wavertree, Liverpool.

UNIVERSITY COLLEGE SCHOOL, GOWER-STREET, W.C.

HEADMASTER, J. LEWIS PATON, M.A., late Fellow of St. John's College, Cambridge.

SUMMER TERM commences MONDAY, April 17th.

The School is carried on in strict accordance with the principles laid down by the founders of University College, and is organised as a first grade modern and classical school.

Examinations for four Entrance Scholarships will be held on June 20.

For Prospectus, apply at the Office, Gower-street, W.C.

J. M. HORSBURGH, M.A., Secretary.

JOHN PAGE HOPPS' MONTHLY.
THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for APRIL:

The Uplifted Christ.
Page Roberts' "Conformity and Conscience."
The Alleged Prophecies concerning Jesus Christ.
A Present-day Preacher on Hades.
Feminine Rowdies.
Robert Buchanan's "New Rome."
The Black Man's Burden.

London, Edinburgh, and Oxford:
WILLIAMS and NORGATE, and all Booksellers.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT.

Articles on Important Social Questions, Education, &c., from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

Now Ready.

HYMNS and CHORAL SONGS. Third Series.
No. 9. 14 Hymns, with Tunes in both notations. Price 1d., post free, 1½d. each; 25 copies, 1s. 10d.; 100, 6s. 10½d.

Manchester: H. RAWSON and Co. London: SUNDAY SCHOOL ASSOCIATION.

UNITARIAN CHURCH, WEST-HILL-ROAD, BOURNEMOUTH.

SALE OF WORK, April 6th, 1899, commencing at 3 P.M.

Contributions and Donations gratefully received by Mrs. COX, Whinsbridge, Grosvenor-road, Bournemouth; or Miss SEDGFIELD, Hartmoor, Alumdale-road, Bournemouth.

SWINTON UNITARIAN FREE CHURCH.

A GRAND BAZAAR will be held APRIL 20th, 21st, and 22nd, 1899.

Parcels of Goods will be thankfully received by the Rev. W. E. GEORGE, M.A., 3, Bury Stile, Swinton, or Miss LANSDALE, West View, Swinton; and Contributions in Money by the Minister, the Rev. W. E. GEORGE, M.A.

WIDOWS' FUND.

SOCIETY FOR THE RELIEF OF NECESSITIOUS WIDOWS OF PROTESTANT DISSENTING MINISTERS.

A GENERAL MEETING of the Subscribers will be held at the Offices of the Sunday School Union, No. 56, Old Bailey, Ludgate Hill, E.C., on THURSDAY NEXT, the 6th of April, 1899.

The Chair will be taken at TWO o'clock precisely.

ROBERT GRACE, Secretary.

160, Camberwell Grove, S.E.

Schools, etc.

SURREY HOUSE SCHOOL, NORWICH.

PRINCIPALS, Miss CLARK & Miss C. CLARK, LL.A.

This establishment provides a liberal education for Girls on modern lines. House large and commodious. Pleasantly situated.

References kindly permitted to the Rev. P. H. Wicksteed, M.A., Sydenham Farm, near Tetsworth, Oxon, and the Rev. E. Daplyn, Norwich.

Prospectus and further references on application.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, April 1, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 2963.
NEW SERIES, No. 67.]

LONDON, SATURDAY, APRIL 8, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	209
ARTICLES :—	
The Old Warrington Academy	210
Stand Chapel	219
Emerson	220
LITERATURE :—	
Principal Caird's Sermons	211
Articles in the Reviews	212
CORRESPONDENCE :—	
The Unitarian Name	212
Helpful Services	213
Moral Freedom and Fore-Knowledge	213
A Friendly Hint	214
POETRY :—	
Light in the Valley of the Shadow	214
Mercies Renewed	220
OBITUARY :—	
Mr. William Scrivener	214
Mrs. George Miller	214
THE CHILDREN'S COLUMN	215
LEADER :—	
The Unity of Religion	217
MEETINGS :—	
Manchester District Sunday School Association	200
NEWS FROM THE CHURCHES	221
ADVERTISEMENTS	222

NOTES OF THE WEEK.

EASTER came to us for the most part with pleasant weather, and the first beautiful touches of spring. Wild daffodils and primroses come pouring in, and it has been delightful to think of many friends rejoicing in the open country. But the gladness was overshadowed by news of the terrible catastrophe on the Casket rocks, off the Channel Islands. On Thursday afternoon, in a thick fog, the *Stella*, a passenger steamer from Southampton, ran upon the rocks, and in hardly more than ten minutes, went to pieces. Not less than eighty of the crew and passengers seem to have perished, and those who escaped in the boats suffered much before they were rescued. Yet even this sudden tragedy brings with it something more than horror. With wonderful calmness and resolution everything was done that was possible to save the people. "Lower away the boats; women and children first," was the captain's instant order; and there was no panic. One of the stewardesses, who had put on a life-belt, gave it up to a girl who pleaded for one, and remained to go down with the ship, and many another act of self-sacrifice is recorded. The captain, of course, stood upon the bridge to the last, seeing that everything possible was done. Death takes on a new aspect when it is so nobly faced.

THE April number of the *Mill Hill Pulpit* contains the sermon preached by the Rev. C. Hargrove on Easter Sunday, "Buried or Risen?"—a vindication of the true spiritual rising of Jesus, and of the new birth of faith in the disciples, as

undoubted facts, whatever opinion be held of the fate of the crucified body. There is little comfort to be got from belief in the resurrection of the bodies of all mankind. It is the personal, spiritual life which is beyond the power of death. "He is not here," our Lord and Master. "He is risen," and has shown us how to live and die, so that we may rise too. Oh, to follow him upwards, living even here and now of the higher life! life of the man within us, the beast from day to day subdued: and so meeting death as no dying but rising to new life, life of love and knowledge, life of the true man, who is Son of God!

THE Bishop of Winchester is zealous against "lawlessness" in the Church, and by his order the Athanasian Creed was again read on Easter Sunday at St. Thomas's Church, Portsmouth, after an interval of many years. The vicar, the Rev. Canon Grant, afterwards preached an earnest sermon on Immortality, and in vindication of the universal Fatherhood of God. By order of the same authority the creed was also read at St. Jude's Church, Southsea.

IN a further letter to the *Liverpool Daily Post*, arising out of the recent meeting of the National Council of Evangelical Free Churches in Liverpool, the Rev. R. A. Armstrong dealt with two questions raised by the constitution of the Council. First, though without hope of any practical result, he referred to the use of the term 'Evangelical.' "If the word," he said, "has any meaning at all, it should surely apply to those whose religious sentiment mainly rests on the teaching of the 'Evangelium' or Gospel, as distinguished from those who lay more stress on the supposed theology of the Epistles and the Church of the early centuries. We Unitarians accept fully and without qualification the marvellous teaching of Jesus Christ concerning the tender Fatherhood of God and the spiritual communion with the Father, which is open to every one of his children. We believe, with Jesus, that it is this supreme faith which is able above all else to bless and hallow human life. And we are zealous against any teachings which qualify or infringe this faith which Jesus has so wonderfully proclaimed, appealing to the authority of the clear conscience and the pure heart and the experience of life for the confirmation of its truth. Now, our friends of the Federated Churches so far qualify this Gospel teaching as to say that the sacrifice of the Son was necessary before the Father's love could become an effective force in our spiritual lives. Of course they may be

right and we wrong. The teaching of Jesus may have been, as they would appear to think, defective and inadequate. But at least we, who with a whole heart accept the faith of Jesus as poured forth in the glory of parable and Sermon on the Mount are the Evangelicals—the Gospel Christians. Our friends would describe themselves more accurately as 'Epistolarians,' founding mainly on St. Paul, or rather the later interpreters of St. Paul. Still, I know very well that we can no more hope for restitution in this matter than the peasant whose grandfather's little plot of ground was grabbed by the big landlord fifty years ago."

THE second question with which Mr. Armstrong dealt he regarded as far more serious, as involving a "broken and degraded ideal," and a sadly retrograde policy, fraught with immeasurable mischief. Of this he wrote as follows :—

"Within the last ten or twenty years the English people have begun to find out as they never found out before, that one spirit animates many forms of faith, and that men of widely variant creed can work together for the promotion of the Kingdom of God on earth, each with perfect faithfulness to his own convictions. And all over England organisations of a purely unsectarian nature have sprung up for the promotion of temperance, social purity, peace education, and so forth. The development of this kind of union during the last twenty years, with the discovery of how much in tune men's hearts may beat, how closely kindred may be their purposes and enthusiasms, though they pronounce different creeds, has probably been the most hopeful and blessed element in the evolution of the English world during that fruitful period. And this might have gone on and grown, to the unspeakable good of mankind, but for the intervention of the Evangelical Federation. It is true that only in comparatively few cases have they directly broken up prior associations for social work, but they have everywhere called on their men and women to unite for social work on doctrinal lines and with ecclesiastical tickets of admission. Their pretext is that they are also combined for the propagation of their theological views. But everyone who looks at the mass of social subjects treated in Liverpool last week must see that this is at least the moiety of the Federation's work. And it is a great and grave, perhaps an irreparable, injury to England that the Federation has done in throwing the whole weight of its influence into the scale for sectarian delimitation in the organisation of social and moral improvements, and against that high and hallowed co-operation for these purposes among



people of various creeds which was beginning to spread in so auspicious a manner among our countrymen. It is false, and every member of the Federation knows in his heart that it is false, that only the so-called Evangelical theology can supply the true Christ-motive in the hearts and souls of men."

THE news of the death of Mr. T. E. Ellis, M.P., the Chief Liberal Whip, who died of brain fever at Cannes, where he was staying with Sir John Brunner, has been received with the deepest regret throughout Wales and in this country. Mr. Ellis was the son of a Merioneth tenant farmer, born in 1859, and was at first intended for the ministry of the Calvinistic Methodist Church. After studying at Bala Theological College, he went to Oxford with a scholarship and graduated with honours in classics and modern history. He then devoted himself to a political career. Having become private secretary to Sir John Brunner, in 1886 he entered Parliament as member for Merioneth, and quickly made his power felt as leader of the popular party in Wales. To his own people he rendered distinguished services, especially in the matter of higher education, and in the ranks of Liberals the loss of his services as Whip will be keenly felt.

THE death of Mr. Richard Chamberlain, brother of the Right Hon. Joseph Chamberlain, after a successful operation, from which he had not strength to rally, came as a release from distressing sufferings. Born in 1840 in London, Mr. Chamberlain was educated at University College School, and in 1863 entered on a successful business career in Birmingham. In 1874 he entered the Town Council, and subsequently for two years filled the office of Mayor with great distinction. From 1885 to 1892 he represented West Islington in Parliament.

LONDON BAZAAR.—When Unitarians become enthusiastic, we may be sure there is some intelligent motive behind it, and that the result will be something substantial. Although most of our friends do not really like bazaars, yet they are putting on one side their own personal feelings, and throwing themselves earnestly into this effort of the London Churches to raise at least £10,000 by May, 1900. Nearly every church has organised its working party, and manifesting a commendable devotion and zeal in providing articles with which to furnish the various stalls. Outside the Metropolitan area, the churches of the Provincial Assembly of London and the South-Eastern Counties have graciously come forward to help in this work, and have undertaken to provide a Provincial Assembly stall. Several ladies have already promised to act as centres for the different districts, by whom contributions will be gladly received:—Mrs. Cobb, Lewes; Mrs. G. Chitty, Dover; Mrs. A. Hood, Brighton; Mrs. Felix Taylor, Ten-terden; Mrs. Hallatt, Newbury; Miss E. Kensett, Horsham; Miss Brothers, Canterbury.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE OLD WARRINGTON ACADEMY.

(From a Correspondent.)

MARK where its simple front yon mansion rears,

The nursery of men for future years!
Here callow chiefs and embryo statesmen vie,
And unfledg'd poets short excursions try:
While Mersey's gentle current, which too long
By fame neglected, and unknown to song,
Between his rushy banks (no poet's theme)
Had crept inglorious, like a vulgar stream,
Reflects th' ascending seats with conscious pride,
And dares to emulate a classic tide.

These lines by Mrs. Barbauld refer to the Warrington Academy, and they help to recall to the modern dweller in the busy manufacturing town the days when the waters of the Mersey were stocked with fish, and students and lovers wandered along its rushy banks. All is changed. Even to try to picture the scenes of those far-distant days is too great an effort for the imagination, clogged with smoke and noise. But the mansion with the "simple front" still stands, and has just undergone a beautiful restoration at the hands of a few enthusiastic lovers of the past. For many years it was hidden by a hideous structure of red brick and plate glass, but town improvements have exposed it once more, and it may now be seen, an attractive, old-fashioned house, standing on the Lancashire side of Warrington Bridge, by all who use the great highway between the two counties, for there is no other bridge nearer than Stockport on the one hand, and Runcorn on the other.

When the old Academy House passed into the hands of the Warrington Corporation, its ultimate fate seemed, for a time, to hang in the balance. Then Mr. William Long, with commendable public spirit, came forward with a scheme for using it in the interests of the intellectual and artistic life of the town. A small committee of guarantors was organised, and the house is now held on lease for the purposes of "the Warrington Society"—a name wide enough for whatever developments Time may bring. New paint, clean windows, fresh and dainty curtains, have quickly worked a transformation in its outward appearance. It has a distinctly comfortable, old-world look about it; and rumour says that the colossal statue of Oliver Cromwell, just presented to the town by Mr. Monks, is to mount guard in close proximity to the ancient home of Nonconformist learning. But it is time that we stepped inside. Not long ago dust and cobwebs and mouldering paint held undisputed sway. Our hearts misgave us a little as we wondered whether anything could banish its ancient mustiness and restore it to beautiful human uses once more. Now all is changed. As we enter, we see all the appointments, on a small scale, of an attractive club. The rooms are bright and cheerful. The old panelling shines with mellow light, and the colouring of the fresco work above one of the mantelpieces is rich and soft with the touch of Time. The furniture, too, specially chosen for its age and appropriate style, helps to strengthen the illusion of ancient peace. Though let me hasten to add, as one who hopes to spend some quiet hours in these quaint chairs, that the comfort of the modern man has not been forgotten! On the left of the entrance hall is the

reading-room, where there is already a nucleus of portraits and other historical memorials; opposite to it a small coffee-room; and beyond, the smoking-room; while upstairs there is a large panelled room which can be used for meetings of various literary and other societies, which in time may find in the Old Academy a fitting home.

On the evening of Wednesday, April 5th, Mr. and Mrs. Long held a reception of intending members and their lady friends. Great pleasure was expressed on all sides that this interesting relic of the past has been reserved from the hand of the destroyer, and made habitable and attractive once more. At 8.30 a truce was called to conversation while a short inaugural meeting was held. Mr. Long welcomed his guests in a few genial words, and expressed the hope that the Old Academy might be in the future the centre from which waves of influence should radiate, to remind us in the midst of our commercial activity that there are higher things for which men ought to live. The Rev. W. H. Drummond, as representing the old Dissenting interest in the town, followed with a short historical sketch of the Academy, and its place in the history of English education at a time when Nonconformists were excluded from the old Universities. He mentioned the names of its noted tutors, Taylor, Aikin, Priestley, Enfield; and pointed out the connecting link between the Academy of 1757 and Manchester College, Oxford, of to-day. The next speaker was our Warrington idealist, Mr. Arthur Bennett, the indefatigable secretary of the movement. He was jubilant over the fulfilment of a cherished dream, and pointed out how the new society, free from all bonds of sect and party, and pledged to the fellowship of culture may help to shape the Warrington of the future. It must again be our boast that—

"Souls are rip'ned in our northern sky."

The Rev. E. C. E. Carleton, vicar of Holy Trinity Church, Mr. Alderman Henry Roberts, and Mr. F. Monks each added a few words of congratulation and of hopefulness for the future; and we then broke up to view the rooms and to partake of good cheer of a more material kind. As we leave its hospitable walls to pen these few lines for the Press, a fragrant odour is beginning to diffuse itself from the open door of one of the rooms. The Old Academy has passed within the sacred precincts of clubland! Under these new conditions may it once more help to further the interests of literature and art, and the broad human culture which springs from the fellowship of differing minds.

WE have been interested to receive the following note from Milan:—"Sir,—On Thursday last, the commemoration day of the institution of the Eucharist, my friend Don Miraglia, Bishop-elect of Piacenza, restored the communion cup to the laity in his church, denominated the 'Oratorio di San Paolo,' enforcing thereby the scriptural doctrine, I heard him preach more than once, that 'Christ has made us all kings and priests before God.' God bless the good Bishop and his people.—FERDINANDO BRACCIFORTI."

PRINCIPAL CAIRD'S SERMONS.*

THIS is a remarkable volume of sermons, full of suggestive thoughts eloquently and lucidly expressed. The first question usually asked about sermons emanating from an orthodox source is, What is the theological position? That is a comparatively unimportant question: sermons must be judged by their power of appeal to the spiritual life, not by the colour of their theology. At the same time these sermons are interesting and noteworthy from the theological point of view. Preached in the Glasgow University pulpit by the Principal of that University, they are an important sign of the times. They might all have been preached in our pulpits without rousing any serious objections, much less any opposition. This is not said in their praise: the quality of sermon is not to be gauged by deciding whether or not they could be preached to Unitarians without exciting doctrinal controversy. Nevertheless, the theological position evidenced in these sermons is significant. There is nothing in which orthodoxy is more clearly at issue with us than in the doctrine of the forgiveness of sin. They think we are shallow in saying that we believe God naturally forgives sin when a man repents, just as a father forgives his son. Hermann, whose book on "Communion with God" is probably the best exponent of modern orthodoxy, has some striking remarks on the subject. "If the work of Jesus be seriously considered it will rather make the impression that the Divine forgiveness of sins is not a matter of course, but is something utterly marvellous." "It is a foolish fancy that the mere doctrine of the father-like love of God can help the troubled sinner." "It is impossible that God can forgive as a mere matter of course." Principal Caird's belief on this point is identical with our own. "Can repentance and forgiveness or restoration to God's favour ever be dissociated? Is there any other condition of forgiveness than repentance? . . . When you examine carefully what you mean by the words you will see that the idea of repentance is only another aspect of the idea of forgiveness, that repentance is just forgiveness with a different name; so that to say of any soul that is filled with sorrow for its sins that it can remain unforgiven, or that its forgiveness may be delayed for some other reason, is to utter what is really a contradiction in terms—a contradiction as great as to speak of the vanishing of darkness without the approach of light, or of the earth becoming nearer to the sun without the sun becoming nearer to the earth." Nothing could be clearer than this. There is no need for any mediator in such a faith.

Principal Caird's catholicity is seen in such sentences as the following:—"There is springing up in many devout minds the conviction that the principle of Christian fellowship cannot be an intellectual one, that that which makes Christians one must be something deeper and more comprehensive than agreement in a long-drawn system of doctrines. Whatever that be which makes a man a Christian, it should unite him to all Christians, to all good and religious men." "The irresistible conviction is winning its way into all candid

and tolerant minds that the essential spirit of religion may exist under wide theological divergencies, and that though good men may differ, and differ greatly in doctrinal forms of belief, there is something deeper which unites them. The essence of religion is something more catholic than its creeds."

But these sermons are most remarkable, not for their theological liberality, but for their suggestiveness and originality of thought.

Here, for instance, in a sermon on "Evil Working through Good," is a striking and unusual treatment of evil as perverted good. "There is another and subtler way in which the moral law, or the moral element in man's nature to which it appeals, may be so perverted as to work ruin and death instead of life to the soul, and that is by infusing a new intensity into our vices and our sins. Sensuality and selfishness, the love of the world and the things of the world, is in man, so to speak, the love of God and of goodness run wild. Evil inclinations and desires would never be so intense, would never have in them the ruinous passionate ardour and force which characterises them, if it were not that we are ever trying to create a fictitious heaven out of them. Finite and transient though they be, they owe their persistent attraction to this, that our imagination tricks them out with a false capacity of delight which often no experience of failure serves to dissipate. It is the very infinitude of our nature that makes it possible for us to paint the idols of time and sense with an imaginary glory, and to waste on them a spurious and disproportionate devotion. Our lowest vices catch a false glow and fascination from the virtues they mimic. The passionate self-surrender with which so many give themselves to the pursuit of riches, is the morbid action of a nature formed for devotion to an infinite object of which money is to its unconscious votary the base and miserable, but in many respects deceptive, imitation."

That is not only a wise but a deeply religious interpretation of sin. It sees in evil-doing not mere bestiality, not the depravity of human nature, but it finds even in selfishness and lust a witness to the divine origin of man and the greatness of the soul.

It is usually possible to find in a volume of sermons, however varied the subjects, some dominant idea, some key-note to which everything is related. The dominant idea, for instance, in Mr. Stopford Brooke's recent volume, "The Gospel of Joy," seems to us an appeal to a prosperous comfort-loving world to "remember the things that belong unto their peace." The world of convention, artificiality, and selfishness is too much with us, hiding real life with its joy and its love from our sight. In these sermons of Principal Caird's, the dominant idea is the responsibility of men to one another, the impossibility of any man entering heaven or hell alone. This thought is expressed most clearly in two sermons—one on "Corporate Immortality," the other on "The Law of Competition." "All existences," he says, "rise in the scale of nobleness just in proportion as they are incapable of individual perfection." "Individual happiness, individual perfection, are never attained; but it is the very greatness and glory of man's nature to be incapable of it." The

most depraved of men might use the words of the writer of Hebrews, and say of the greatest saints: "They without us shall not be made perfect." The way to salvation is by saving others. No saint wishes it on any other terms. He would desire to see everyone in heaven before himself, like a captain being the last to leave the sinking ship, the last to set foot upon the promised land. A competitive scramble, whether for things of heaven or things of earth, is utterly opposed to the law of spiritual life. "It is of the very essence of a world of moral and spiritual intelligences to be absolutely exclusive of any such laws as that of natural selection and survival of the fittest and strongest—to be, on the contrary, a world in which the strong shall find scope for their strength, the fittest shall manifest their fitness, in the preservation, the restoration, the salvation of the weak." "To care for our own souls without caring for the souls of others, still more to do so at the expense of the souls of others, is an absolute impossibility." "In the spiritual world the paradox holds true that what you have is not only not lost by giving it to others, but cannot truly become yours until you have given it away."

One last quotation must be permitted, representing the preacher's thoughts of human nature, for a man's conception of human nature is quite as significant of his religion as his thought of God. "We are compassed about with a great cloud of witnesses to the suppressed splendour that lurks in this poor nature of ours. There are latent resources in the least and lowest specimens of humanity which make it brother, and might make it peer and equal of the brightest spirit that ever breathed mortal breath. Yea, with reverence be it said, the very greatness of him who was emphatically son of man was a greatness in which all men may participate. And if you would form some faint conception of what human society may one day become, think of a world in which the common life of all shall rise to the level of what the noblest and best of the sons of men at their highest moments of intellectual and moral exaltation have ever reached. Can imagination in its highest soarings surpass that which I believe to be a hope based on most sober and solid grounds of fact—the hope of a future in which every human being shall be wise with the wisdom of the wisest, and holy with the goodness of the best?"

But no mere extracts can do any justice to the thought, and still less to the power of appeal in these sermons. This volume is worthy to be placed as a classic in the same category with the sermons of Newman, Robertson, and Martineau. They are sermons, not only to be read, but to be studied. They can hardly fail to strengthen the moral and spiritual life of any reader. For a minister they suggest many thoughts, many new ways of dealing with old truths. They do something even more valuable. They inspire a preacher, jaded and discouraged by his own ineffectiveness, and inclined from his own experiences to think little of the power of preaching. They make him realise how great and noble a power true preaching has, and stir him to renewed efforts to win some small portion of that power himself. H. Gow.

* "University Sermons, by Principal Caird." Edited by Edward Caird. Maclehose and Sons. 6s.

ARTICLES IN THE REVIEWS.

THE *Contemporary* of this month opens with an article by Canon Gore on "The English Church Union Declaration," showing this to be in keeping with the position from the first taken up by the Union, and urging that if "the Niagara" of Disestablishment is to be avoided, the Church, by the re-establishment of reformed Church Courts, must be allowed her legitimate liberties. Dr. Salmon, Provost of Trinity College, Dublin, deals with the Irish University Question, strongly criticising Mr. Balfour's proposal, and maintaining the unsectarian efficiency of his own college. The waste of public money on the endowment of new Universities which are not needed is deprecated, especially while so much is now required for the proper maintenance of the teaching of science. A pathetic interest attaches to the clever and timely article on "Servants and Served," by the late Mrs. Haweis, which was dictated to her husband only two days before her death. Writing on "The Old Age Pension Movement," which has made such progress in the last few months, Mr. Vaughan Nash pleads for Mr. Charles Booth's scheme as containing the best hope of a practical issue.

In the *Nineteenth Century* Sir Spencer Walpole also writes on "Old Age Pensions," making a suggestion that as the saving capacity of the poor through the Post Office is shown to be so great, and as a man of sixty-five can now purchase an immediate annuity of 2s. 6d. a week for £62 16s. 8d., Government might undertake in such cases to double the amount of the annuity when purchased. Hundreds of thousands of working people have this amount at their command, and in other cases employers might help their old servants to it. The difficulties involved are discussed in the light of the New Zealand Act of last year.

Dr. Arabella Kenealy, in an article on "Woman as an Athlete," utters a warning which ought not to be neglected. The development of muscle is shown to be not an unmixed gain. The "bicycle face," the face of muscular tension, is not the most beautiful, and that is but a sign of a great deal more that goes with it, in the health and the true functions of womanhood.

"Nature can but be disgusted with our modern rendering of baby. So sorry a poor creature the baby of this nineteenth century is, indeed, that he cannot assimilate milk. All the resources of the dietist and chemist are taxed to appease the abnormal requirements of his capricious, incompetent stomach. His mother cannot feed him. Those artificial puffings and pads of the modiste (required by the new muscular development of the enthusiastic cyclist) are but pitiful insult to his natural needs."

An article on "The Natural Decline of Warfare," by Mr. Alexander Sutherland, traces step by step the progress made from the frightful barbarities of our forefathers to the present day, and estimates that if in 400 years war is abolished, that will be what might be expected from the rate of progress hitherto observed. But the growth of human sympathies may be accelerated, and there seems good hope that we may not have to wait so long for the reign of peace.

Sir George Arthur writes on "The 'lawless' Clergy," from the point of view

of a strong believer in the Church, pointing to the contradictions and incompetence of the Judicial Committee of the Privy Council, and affirming the spiritual right of the Church in matters of doctrine and ritual, with which the Royal supremacy, even under Elizabeth, did not presume to interfere. Mr. H. W. Hoare continues his very interesting account of the English Bible, from the Great Bible of 1539 to the Authorised Version of 1611.

In the *Fortnightly Review* Mr. V. Tchertkoff writes with strong disapproval of the present Peace Demonstration, holding with Tolstoy and the Doukhoborts that the only remedy for the evils of war is total abstinence from any participation in it, or in the support of armies. Considering the retrograde character of the Russian Government, as shown in the cruel treatment of the Doukhoborts and others, including the people of Finland, he resents the praise that is lavished on the Tsar, and holds that it is only mischievous, concealing and drawing away attention from the real evils that ought to be faced. "Romanism in Fiction," by W. Sichel, is an interesting study of Newman's "Loss and Gain," "Lothair," "John Inglesant," "Helbeck of Bannisdale," and other well-known novels, drawing the conclusion that Rome is "obstinate, the same worldly, the same spiritual Rome," and that as she has ceased to be Catholic, having no hope of conquering England, being disestablished in Italy and disendowed in France, her fate is to become a sect. An anonymous article on "Lawlessness in the Church" makes a strong plea for the proper regulation of confession, but indignantly protests against the hearing of children's confessions by the priest. To the article by Mr. O. J. Simon, on "The Unity of the Religious Idea," we have referred in another column.

In the *National Review* will be found the Address on King Alfred recently delivered at the Royal Institution by Sir Frederick Pollock, and an article on the Established Church by Lord Hugh Cecil, dealing with the inconsistency between the present authority of the Privy Council and the inherent right of the Church to decide matters of doctrine, and also with the Royal Supremacy, which is quite a different thing since the Tudors and Stuarts ceased to rule personally by "divine right." His plea is for Courts which will command the allegiance of all Churchmen.

The *Westminster* also deals with the crisis in the Church in an article by Mr. Arthur Oldham on "The Primate, the Press, and the People"; while Mr. Dudley S. A. Cosby writes on "The Christianity of the Church of England," as shown in the crisis. His ideal is of a social, humane and scientific Church, in which men will do Christ's will and not teach it alone. The new reformation must free the Church from State patronage, and dogma, and gold; then there will be a ring of truth in the word Christianity.

I COULD not live, couldst thou? to hear a truth

Cry loudly in the heart, and strangle it. Were this the end, no other life beyond, Better to perish thus, our dust unurned (So it might nourish still a living flower), Rather than breathe such breath as hourly kills

The truth that blooms within.

—Vivia Perpetua.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE UNITARIAN NAME.

SIR,—The letter of Mr. Vickery seems to impel me to carry out the impulse I first felt upon reading Mr. Charlesworth's remarks—namely, to write and assure him that the climate of London is not so wintry as he assumed, but there are many who sympathise in his belief that religious truth can best be cultivated in perfect freedom of the spirit, and that, therefore, a dogmatic name to our churches and institutions is a mistake.

You may be weary of the discussion upon names, but the fact that it is continually renewed proves that there is more in it than some imagine.

Say what we will, Unitarianism stands for dogma, and will always do so in the popular mind. The association of the name with open trusts is an anomaly, but the principle of freedom we derive not from Unitarianism, but from the old Presbyterians, who adopted it not knowing whither it might lead them and their children. To argue, as Mr. Vickery does, that the word Unitarian does not bind congregations any more than the word Presbyterian, is certainly unsound, for the former stands for dogma or nothing, while the latter simply implies a form of church government.

Let me say a word for the ministers that come under Mr. Vickery's condemnation, and who are guilty of "subtleties which the average man or woman neither understands nor appreciates." The fact is that any one whose thoughts are continually occupied on religious problems soon sees that the sharp lines which divide systems cannot be maintained. There are truths in all or they would not exist. God hides Himself in inscrutable mystery, and the best and most devout of us can but touch the hem of His garment; and while freedom to face the problems of life, unfettered by pledges, is a charter to be most precious prized, the demand that they should label themselves anew, and that by a name which seems to imply that they have penetrated a mystery which is in its nature insoluble, comes to many who have released themselves from old fetters with a shock of surprise.

The word Unitarian originated in a time when the Bible was considered the sole source of revelation to which both sides appealed. Now that the basis of faith is shifting its ground, the name is misleading. It implies to the outside world that we believe in salvation through dogma, and that ours is the only true one, and that we do not wish anybody to worship with us who will not accept our teaching; thus it not only conceals, but misrepresents what I conceive to be our real bond of union—namely, the love of truth in the spirit of freedom and sympathy of spiritual aspiration.

The word, too, has its inconveniences. It lays all the stress upon one aspect of religious thought. I have a Unitarian friend who contends that the doctrine of immortality is no essential part of the faith, and he grows restless when the topic is broached. Now, for my part, this doctrine is fundamental and of far more

importance to the race than the question whether God is one or three in one. Now I do not wish to be labelled with his unbelief, nor he with my belief, and yet to this danger we are exposed so long as we use the same dogmatic name; but if we worship together in a Free Church, then our position is made clear to all.

I must not make this letter too long, but I have indicated some reasons, I trust, why one who has felt very loyal to the name for a quarter of a century now feels that there is a better thing than Unitarianism; and that is, trying to live with all men in charity and seeking to find a common basis of agreement in all the faiths.

Sir, there is a danger lest we isolate ourselves unnecessarily and fail to take note of the great movement in all the Churches. The old dogmas are disappearing, say what we will. During this Lent I have heard universal redemption preached from Westminster Abbey pulpit, and Socialism under the dome of St. Pauls, while the religious press is full of the new spirit, and, as I read the sign of the times, the Church of the twentieth century will be neither Unitarian nor Trinitarian, as we understand the words.

The great want of the age is Free Churches, and we might have the glory of establishing them if we used our opportunities aright. The bazaar proposed for next year might be the starting-point, and the dream of our venerated leader who is yet with us be realised.

Only two or three weeks ago the resignation of two influential ministers was announced because their teachings were too free for their congregations. Where are these men to go? They would join with us probably in freeing religion from the bondage of creeds, but they might not accept the name Unitarian; that would be to bind themselves anew, and possibly misrepresent them.

No; we want a broader platform—Churches founded on love to God and love to man, and let definitions take care of themselves. E. CAPLETON.

SIR,—In my humble judgment, you do well to reopen your columns to this vexed question. It is by no means settled yet, nor is it likely to be whilst thousands amongst us hold the opinions and convictions so well and temperately stated by your correspondent, Mr. W. Vickery, and stand stunned and perplexed at the quotation you give as coming from the revered source it does. So many of us have for years been taught to hold this simply descriptive name as embodying truths for which they have personally suffered, and for which martyrs have died. All at once comes something like a mandate, couched in strong, but somewhat conflicting language, that the name must be abandoned without another in any way so admirably descriptive being indicated as likely to take its place. It is presumed that we are primarily a body of Christians meeting together for the worship of God, and mutually to encourage each other in 'good works,' but so are scores of other congregations beside us and around us, and they all have some descriptive name simply to prevent confusion to inquiring strangers. When it comes, however, to the one chapel, perhaps, in a town which stands for its distinguishing principles, marking it out as holding a different

phase of faith from the rest, down must come its notice board, and strangers be left to wander in unawares to a nondescript, and probably, in their opinion, a very heretical meeting-house.

But the point I should be so glad to have solved is this, and I do not think I stand alone in this matter by many thousands: Why, if I, as an individual Unitarian, am a "sneak and a coward," if I do not confess it, are 20, 50 or 100 individuals holding the like convictions to ignore the name when they meet for worship collectively? Does denial by numbers make them less "sneaks and cowards"? If so, Unity is no longer strength but weakness.

Doubtless it is my fault, but how, with only limited common-sense am I to follow the philosophy of the next sentence you quote: that I, with others, continuing to hold substantially the same name and principles as our forefathers who may have worshipped in the same building for a century or more, am "a traitor to my spiritual ancestry, and a deserter to the camp of its persecutors," because I seek by simple announcement to notify to all whom it may concern that here a congregation of Unitarian Christians meet for worship and freely invite all who wish to attend that service, to do so. Does this deserve to be anathematized? Kindly enlighten my darkness and lift me from the clouds of obscurity. I. M. WADE.

[The forefathers who built many of our old chapels were Trinitarians, not Unitarians. But they handed down the chapels to succeeding generations unbound to their special form of theology, so that the congregations worshipping in them have been and still are free to follow truth alone. The chapels, therefore, may not be bound to a Unitarian any more than they were before bound to a Trinitarian theology, but are held simply as dedicated to the worship of God. What Dr. Martineau urges is that, while as Unitarians we are bound to confess our Unitarianism, whether we do it singly or in fifties or hundreds, as Unitarians united in a worshipping society we ought scrupulously to abstain from applying the name, which denotes our special form of doctrine, to the chapel which is held on an open trust, or to the congregation, which also accepts the principle of open religious fellowship, what Dr. Martineau speaks of as "Our Catholic Communion."—ED. INQ.]

HELPFUL SERVICES.

SIR,—The letter on "Helpful Services" in this week's *INQUIRER* appears, as you say in your editorial note, to be greatly exaggerated. My experience is that in point of brightness the services compare favourably with any other. The sermons I have had the pleasure to listen to were, in my humble opinion, better than any I have heard elsewhere. I have heard preachers of all denominations wax eloquent and develope a Welsh "hwyl" while dwelling on future rewards to be looked forward to in another world, as a sort of compensation for leading a religious life in this; and I have also heard them thunder forth the threats of punishment, from an outraged God, for disobedience to His will. This caught on in the past, and still catches on, but less than formerly. However, shorn of "future

gain," and "present fear," their sermons would be poor indeed. The Fatherhood of God, brotherhood of man, with the essentials "Love" and "Duty" form a nobler theme by far, and cannot fail in the end to appeal to all classes of hearers.

Doubtless there are "Unitarians in belief" in all the various sects. I well remember an elderly deacon in a Baptist Chapel in Wales, who never alluded to, or spoke of Jesus but as "his elder brother," meaning thereby "wiser brother." He was an Unitarian. But Unitarians in other folds may be left where they are.

Not so the Unitarians who form the vast bulk of our population, but who do not themselves know that they are Unitarians, and that there does exist even for them a kindred society in which they could feel at home, and unite with others in worshipping the Father, whom they trust implicitly without at present making any outward profession. Is sufficient being done to get hold of these?

Can you expect a thoroughly hearty service from either minister or congregation when the house is half empty, as many Unitarians chapels are?

Too much is expected of, and left to the minister to perform. Casual visitors are not taken in hand by members of the congregation, and asked to come again. A visitor drops in to hear your service, he is gone before the minister descends from the pulpit, and yet he has been allowed to go without a further invitation. They manage these things better elsewhere, hence their success. It is true that a leaflet may have been placed in his hands to say that he was perfectly welcome—but what of it, it is not the human voice divine; if printed matter were as efficacious as the spoken word, what necessity for a sermon?

Then, again, I am afraid that very little effort is made to bring in outsiders. If each Unitarian took it upon himself as a duty to bring in more hearers, then the cause for complaint would disappear, and the ministers who now struggle bravely would be endowed with fresh life and vigour. T. J. PITT.

March 21.

MORAL FREEDOM AND FOREKNOWLEDGE.

SIR,—In his review of the current philosophical magazines Mr. Upton touches a problem of the deepest interest—that of the relation of sin and human moral responsibility to the order and perfection of God. The difficulty is so great and solemn that I have hesitated before asking you to insert a reference to it in your correspondence columns; but it is one, nevertheless, for which every Theist is called upon to find some solution satisfactory to himself, whether he is able to phrase his answer in technical terms of philosophy or not.

Mr. Upton criticises the Hegelian idealist view, which sacrifices the independence of our moral decisions to the perfection of the divine order. He quotes Professor Ritchie:—"If we picture God as making man with freewill and then looking on to see what happens, ignorant of the result, there is conceivably a more powerful and more prescient being who knows what will happen as the result of the first God's action. This latter being is therefore God." In order to avoid the inference that our moral responsibility is an illusion, Mr. Upton suggests that God "has voluntarily

limited in some degree His own prescience," and asks, "which is the more desirable and perfect universe—that in which the flaw is the absence of moral responsibility, or that in which sin is a real discord, thwarting God's will?"

The answer to this question, it seems to me, must be that the word "desirable" raises an impertinent issue, and that *neither* conception is that of a *perfect* universe. We must seek for some solution which will enable us to dispense with fiction. Either we must reconcile God's absolute perfection with the reality of free moral choice, or else admit their incompatibility. I cannot perceive that Mr. Upton's comment removes the difficulty which Professor Ritchie so clearly states, while it certainly creates new difficulties. If God is not all-prescient—it matters not how His prescience has become impaired—there is a conceivably more prescient being. The conception, again, of self-limited omnipotence seems to contravene the second law of thought; and, if it could be established, what would be the relation of God's second state to His former state? Has perfect omnipotence disappeared from existence? If so, for ever? If not, whence is omnipotence to re-emerge? Or are there now two Gods, the one a limited emanation from the other?

All these distresses appear to arise from the discussion of the problem in terms of time. Mr. Upton says (I italicise), "*so far as we are able to see it was . . . impossible that God should give to man freedom, and yet at the same time should foresee how in every instance he would use this freedom.*" Yes, so far as we are able to see; but I submit that human freedom and divine prescience do not combine into a self-evident absurdity, as do divine omniscience and divine ignorance. In the latter case we are able to perceive that there is no possible reconciliation of the two ideas; in the former we are simply unable to conceive the nature or process of the reconciliation. We cannot allow the former combination of attributes without denying the validity of our mental processes; we cannot deny the second without assuming that our mental processes are adequate to All Being. It simply does not follow, because certain phenomena, known collectively as "the future," are beyond the range of our sense-perception and memory, that therefore they are beyond the range of God's knowledge. When we speak of God's "prescience" we are reading our own mental condition, our category of time-extension, into that of which we speak. Surely, then, the idea of time with which we have been familiar since Kant's "Kritik" reached this country, together with an equally familiar interpretation of the divine epithet "eternal," will afford us a solution of Professor Ritchie's problem which is at once more modest and more logical—more satisfying, in Mr. Upton's words, both to our intellectual and moral faculties—than that which Mr. Upton himself propounds.

March 28.

E. W. LUMMIS.

A FRIENDLY HINT.

SIR,—I am a constant reader, and, to a very great extent, an admirer of *our* journal. I, however, having—in the course of a long career of a varied kind—been proprietor and editor of a publication, know something of the cares and

troubles of those positions. When I turn from the intellectual section of *THE INQUIRER*, it is always with a sense of feeling better for having perused it. When, however, I reach its advertisement columns I feel annoyed by the scarcity of what may be termed its bone and muscle,—advertisements. Surely, Sir, there ought always to be at least two pages more of these than are usually to be found in the paper. It must be from lack of thought on the part of our co-religionists that more support of this kind is not accorded. It is my belief that very many readers of *THE INQUIRER* would find it advantageous to themselves to advertise therein, and I know it would be far more encouraging to the proprietary and editorial departments were they to do so.

JOSEPH NEWTON, C.E.

201, Norwood-road, March 28.

[We ought not, perhaps, to be too modest, and therefore print our correspondent's letter, for which we are much obliged. It is undoubtedly true that only on a full tide of advertisements can a paper like *THE INQUIRER* be borne into the haven of such financial prosperity as is to be desired.—ED. INQ.]

THE Preachers' Plan of the Northumberland and Durham Unitarian Christian Association for the present quarter contains the following note on "Brotherhood among the Churches":—

"In addition to their rationalistic theology and freedom from creeds and tests, the above-named churches have one other feature in common—they all have to struggle hard in order to maintain their own existence.

"Isolated and not generally popular, they have for the most part to be content with days of small things, to feel themselves to be as those born into an age not ready to receive them, to endeavour to flourish on the reward usually bestowed upon prophets, and to extract what comfort they can from the thought of the coming day whose dawn they herald.

"There is not denied them the precious privilege of companionship amongst themselves, and it most surely behoves those, who by the nature of the case are cut off from much communion with the larger religious world, to draw very close to each other in bonds of fellowship and love. Every one of the above eleven churches should be in actual contact; sympathy should exist between them all and manifest itself in every practical form; no difficulty, no new enterprise, no cause of rejoicing which affects one of the communities should be considered a matter of no concern to any of the others: we are bound together by everything that separates us from the other ecclesiastic organisations, and so it becomes our duty, as well as a prime necessity of our case, to share a common life and 'build each other up.'"

EPPS'S COCAINE.—Cocoa-Nib Extract (Tea-like).—The choicest roasted nibs (broken up beans) of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—"Cocaine," a product which, when prepared with boiling water, has the consistence of tea, of which it is now, with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epps and Co., Ltd., Homoeopathic Chemists, London.

LIGHT IN THE VALLEY OF THE SHADOW.

THE days are gone when I can look to earth—

My fleshly part is falling to decay;
But if I feel some pain at my new birth,
It shall not take my cheerful faith away.

There is a vale of sorrow for us all;
The holy ones of God in every age
Rejoice to suffer at their Father's call,
And finish thus their earthly pilgrimage.

I've sometimes feared, dear Lord, this vale
for me,

And wondered how my heart itself
would bear;

I knew not, Lord, how tender Thou
would'st be,

Or what fresh springs of comfort would
be there.

O 'tis a glorious thing on God to lean—

Almost, methinks, it is the only joy;

It is a vision bright of things unseen,

The rest of love is peace without alloy.

THOMAS SADLER.

OBITUARY.

MR. WILLIAM SCRIVENER.

THE congregation of the Free Christian Church, Clarence-road, N.W., have lost in Mr. Scrivener a faithful friend. It was one of his chief pleasures regularly to attend the Sunday morning service, and in the sanctuary which he loved so well he will be sadly missed. Coming to London over fifty years ago, by energy and intelligence Mr. Scrivener rapidly made his way in business, and for many years has been head of the firm of W. Scrivener and Co., contractors and builders. A man of unusually fine presence and physique, a few months ago symptoms of a painful internal malady appeared, from which his recovery was known to be hopeless. He died at his residence, Hildrop-road, N., at midnight on Sunday, March 26, in his 74th year. On the following Thursday, in the presence of a sympathetic gathering of relatives, friends and employés, an impressive service was conducted in the Free Christian Church by the Rev. Alexander Farquharson, after which the interment took place at Highgate Cemetery. By his death a good and honourable life has closed.

MRS. GEORGE MILLER.

ON Good Friday, our Bedford congregation lost one of its most ardent supporters by the death of Mrs. George Miller, wife of the esteemed secretary of the congregation. From the day of the first service in the town, held in 1872, Mrs. Miller never missed attending service when able to do so; she was most constant and devoted, and considered it a keen disappointment ever to miss being present. For some years she had not been strong, but was able to be present as late as March 12, since which date influenza seized her, and on Friday morning she passed away. The funeral took place on Tuesday, in Bedford Cemetery, the touching and simple service being conducted by Mr. Rowland Hill. The large number of friends present testified to the wide esteem felt for the deceased lady and the sorrowing family.

THE CHILDREN'S COLUMN.

"If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple."
—Luke xiv. 26.

THAT sounds a very hard saying, but we must bear in mind that Eastern people use strong words to express their meaning; and I think you will soon understand what Jesus meant.

His meaning was, that where a thing is right to do we must do it, whatever it costs us, and whoever tries to hold us back from doing it. Not one of those dearest to us is to weigh with us against the highest and best that we see to do.

Do you know the story of the rich young man who came to Jesus? (You can read it in Matt. xix. 16.) Perhaps he had heard Jesus speaking to the people, and seen him blessing the children, and had had his eyes opened to see the possibilities of a wonderfully high and holy life before him, to which he longed to attain. But he was very rich, and Jesus saw that he loved his wealth, and was selfish in it. Jesus first tells him to keep the Commandments (amongst which is "Honour thy father and thy mother," and "Thou shalt love thy neighbour as thyself"); and when the young man says, "All these have I kept from my youth up," Jesus loved him, but said, "One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." "And he was sad at that saying, and went away grieved, for he had great possessions." He had not thought of this. Give up his wealth? He was not prepared for that. It was too much for him, so he turned sorrowfully away.

But those who desire to be God's true children, to come to Jesus and go with him as his disciples, must yield themselves altogether, and hold back nothing. Very often we long to be *quite* good, to do right always; and we *mean* to be so: but just when we think we are going to succeed, we find, like the rich young man, that there is a great sacrifice that we ought to make, and we feel that it is just too much, we *can't* make it, and we hope that God will not mind, and we refuse it. But we have seen it and known it, and we know in our hearts that we have done less than the best we knew. "His own life also"—even that we must be ready to give up; and yet we could not make the sacrifice that we ought to have made. Then we have not really as much love as we believed for what is right: we love something else even better. Then we cannot be disciples of Jesus.

A little story that I have read remains in my memory, though I forget where I read it. A very little boy had been hearing from his mother stories about the martyrs, and how they gave up all that they loved best for love of truth and right. He thought it beautiful, and that he would like to be like the martyrs, and would try to be so. He had one treasure that he loved above all the rest—and this was an accordion, on which he could play music. A little friend came to play with him, and he thought he would give all his favourite toys for his friend to play with, and to choose from; but when he remembered

his accordion he felt that he could not part with that; he knew that the martyrs gave up *all* that they loved best; but, perhaps, nothing was quite so dear as his accordion; so he thrust it away out of sight, to the back of the cupboard behind the other toys, and hoped the little boy would not see it. But when all had been turned out and admired, the accordion was found, and the little boy wanted it most of all. Teddy snatched it from him and burst out crying, and they both cried till Teddy's mother came; and when he sobbed out all his story, and how he had wanted to be like the martyrs, she managed to comfort them both, and I think she helped him to give it to his friend.

A very different story is one that is told of the French Revolution, when, in the terrible time that was called the Reign of Terror, people were hurried to prison, and then to death on mere suspicion, and died without a hope of rescue. An elderly man was thus thrown one night into a dark foul prison, and found himself amongst a number of other prisoners whom he could scarcely see by the light of a wretched lamp. After he had been there some time, and his eyes grew used to the dimness, he could see his companions better; and he watched them, and his eyes passed from one to another, till at last they were stopped at the sight of a young man asleep on a rough bed. It was his own son. He had been put into the prison before his father, and would therefore probably be called out to execution before him. Loizerolles was horrified. He did not wake him, for he thought it might be his last sleep on earth: he sat by him and watched, and hoped he would not wake to see his father there. Then he found a relief to his agony in a thought that gave him just a *hope* of life for his son. Was not his son named after him? Would not the names of those to go to execution be called in the morning? Who would know the difference between the two men with the same name, if only the son slept on? How he longed for the morning! How he longed for that dreadful list to be called, that he might go first, and leave his son a chance to live! At last it came. What a noise the man made, as he called the names: Loizerolles' heart beat with fear—but not for himself—only lest his son should wake. When the name was called the father promptly answered and came forward, and the son slept on. The doors closed. The band of prisoners called were taken away and executed, and the father had his wish: the son was saved, for the Reign of Terror was over, and he was set free.

The steersman who sticks to the burning ship till he has run it into port, or perished in the attempt; the captain who sees every person under his care put into the boats before he leaves the sinking ship; the boy who jumps into the water to save a drowning child—each of these is urged forward by something that calls him more strongly even than father or mother, or wife, or child: he forsakes all to obey the call, and flings even his own life into God's hands: he withholds nothing, but rushes forward to the call. This is what Jesus means by those words about "hating" all else compared with the highest duty that we can see. When we have once seen anything good or great that we can do, we are bound to do it, and not to flinch, even though it wrings from us great sacrifices. One of the commands

given to the Israelites was, that when they made a sacrifice it was to be "without blemish." That is what our sacrifices must be: we must not make a partial or damaged sacrifice, but a complete one.

We are often told that if we do right we shall be happy; but you can easily see that though it may bring us a certain peace to feel that we have not been unfaithful, yet there must often be terrible pain in doing what is right; but that makes no difference in our duty: we must do the right, and not count the cost, but leave the consequences to God. He will not ask of us more than we can bear; and His love will hold us up and guide us, however sad and dark the way may seem.

GERTRUDE MARTINEAU.

THE report of the Children's Flower Fund, from which we quoted last week, included the following interesting list of flowers sent by a lady from Abergavenny. It will be noticed that by sending leaves and berries when the flowers were over she was able to continue the supply of boxes to her schools until the middle of October. Leaves of trees are most acceptable and useful to the schools, many of the children having no knowledge at all of the different kinds of trees:—

- Mar. 14.—Palm, catkins, dog mercury celandines.
- " 21.—Daffodils and ferns.
- April 4.—Anemones, coltsfoot, primroses.
- " 25.—Marsh marigolds.
- May 3.—Primroses, ladies' smock, sprays of oak in blossom.
- " 9.—Cowslips, bluebells, buttercups.
- " 16.—Cowslips, orchises, bluebells, bird cherry.
- " 23.—Solomon's seal, angels and arch-angels, wayfaring tree, campion, blue bugle.
- " 31.—Bird's nest and tway blade orchises, woodruffe, sanicle, forget-me-not, adder's tongue fern, oak apples, clover.
- June 13.—Moon daisies, yellow iris, ragged robin, bird's foot trefoil, elder blossom, roots of ferns, &c.
- " 20.—Dogwood, wild roses, wild guelder rose.
- " 27.—Wild roses, moon daisies, quaker and other grasses.
- July 4.—Foxgloves, baby beech trees
- " 11.—Vicia Cracca (meadow vetch), yarrow, St. John's wort, yellow vetch, yellow rattle, heal-all, knapweed, meadow-sweet, meadow cranes' bill, Scotch fir and larch with this and last year's cones on.
- Sept. 5.—Nuts and a castor oil plant.
- " 12.—Oak sprays with acorns, ragwort, wild guelder rose berries.
- " 19.—Sprays of hazel nuts, beech nuts, elder berries.
- " 26.—Blackberry sprays, nuts, hips and haws.
- Oct. 3.—Horse chestnuts, bryony, wild clematis.
- " 10.—Walnuts, Scotch firs with cones, spray of apples, larch with cones.
- " 16.—English sweet chestnut, hornbeam, holly.

Miss M. S. Beard, 20, Christchurch-road, Hampstead, London, N.W., will be glad to receive subscriptions, and also the names of any who are willing to undertake to send flowers.

TO CORRESPONDENTS.—Letters, &c., received from the following:—St. C. C.; R. B. D.; E. H.; W. H.; W. H. H.; E. C. J.; W. A. L.; W. M.; J. H. W.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	4	0 0
HALF-PAGE...	...	2	10 0
PER COLUMN ...	...	1	10 0
INCH IN COLUMN ...	...	0	3 8
BACK PAGE ...	...	5	0 0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, APRIL 8, 1899.

THE UNITY OF RELIGION.

THE breaking down of religious antipathies, and the drawing together in genuine sympathy of members of different religious communities, is one of the most striking and the most hopeful signs of the progress of humanity in the present generation. Underlying all differences of belief we feel more and more deeply that there is a unity of spiritual life, a recognition of the one eternal God, and that to live in the strength of that acknowledgment of God, in obedience to His holy will, is the very essence of religion, common to all alike. Our endeavour is no longer to prove the falseness of the religion found in other communities than our own, but to enter with sympathy into the inward life of others, to see what elements of spiritual truth they may have grasped, and, in the light of such fuller knowledge as our broadening sympathies may bring, to gain for ourselves and for the world, if it may be, a larger measure of the truth of God.

With this feeling we can have only the most cordial welcome for the promise contained in an article in this month's *Fortnightly Review*, by Mr. OSWALD JOHN SIMON, on "The Unity of the Religious Idea." This article contains a further exposition of Mr. SIMON's ideal of a modern "Jewish Theistic Church" and its mission to the world, of which he wrote in a previous number of the same review in October, 1896, and subsequently in the *Jewish Quarterly Review*.

Christendom, Mr. SIMON holds, has been unable to think of God without a mediator in human form, and he quotes, as fairly representing the Christian attitude, a sentence from the

Spectator, in an article criticising his first paper, to the effect that "God without the human life, which most perfectly represents Him, is something like a vast abstraction, a Being to be described by negatives." Against this conception Mr. SIMON sets the religious experience for many generations, both before and after the time of CHRIST, of the Jewish people, whose witness to the world is that it is possible to conceive God without representation in human form. Deeply convinced of this spiritual truth, and of its significance for all mankind, he urges that the people of Israel, through a long hereditary realisation of the Divine Spirit, are best fitted to unite all races in the worship of the Supreme, and to disseminate enthusiasm for righteousness.

The centuries of Jewish history which have intervened from the time that the New Testament was edited and published have produced a new history of religious faith in the secluded sanctuary of the Synagogue itself. The immanence of the Divine Spirit, the measure of the Divine love, and the durability of spiritual life and of self-containment, have borne in this later Jewish history tests more remarkable and more convincing than any narrative of miracle working. Can it be possible that the long ages of Jewish history, through those dreary centuries which followed the decline of the Roman Empire until the French Revolution, have borne no fruit of fresh testimony to the eternal truths which have been implanted upon the heart of Israel? Can Israel not speak with the authority of a matured experience about the deepest truths which human faith has to tell of the Divine Constancy? That distinguished spokesman of the Jewish Faith—the second Isaiah—had related long since the story of his people's growth and tribulation. There is not a sentence in the memorable fifty-third chapter of Isaiah which does not bear the reality of a life-like picture—a true key to a mysterious tragedy. The history of the Jews during the nineteen centuries which have ensued since their dispersion is nothing less than a tragedy, mysterious, however, only to those who do not know its spiritual secret.

What form the active missionary effort of the Jewish Theistic Church would take we cannot say, but we should earnestly welcome any further knowledge of the inward religious life of the Synagogue, and any demonstration of its spiritual power. "Everything which was narrow and local," Mr. SIMON says, "has gone from Israel, leaving only what is universal"; and when it comes to be more fully expounded we should expect that the message of the Jewish Church would prove to be practically identical with that of the religion of Jesus.

This being so, we are somewhat puzzled by one passage in Mr. SIMON's article, where he speaks of the sentence from the *Spectator* quoted above, as to the universal demand for a mediator, as "absolutely true of the whole world of Christendom," and adds that "the growth of Unitarianism which is derived

from Christianity does not dispel the impression"—which leads to the conclusion that the Synagogue is the "one human witness of the possibility of conceiving God without representation in human form." This seems to us inconsistent with Mr. SIMON's subsequent acknowledgment of "a kind of spiritual partnership between the Jews and the Unitarians," and with the following passage:—

The name of Christian is still claimed by that thoughtful and highly-spiritual body known as the Unitarians. The religious influence of Dr. James Martineau is one which has enormously increased within the last ten years, and which is likely still further to grow. I purposely use the expression *religious influence*, because I mean much more than his moral influence. The spiritual help which the volumes of that great writer are giving to multitudes of persons who are not avowedly Unitarians is a striking proof that men may cling to God and to all the ethical ideals of the Gospels and the Epistles of St. Paul and of other apostles, when they no longer accept the doctrines of the Trinity and of the Incarnation upon which they are based. The followers of Dr. Martineau do not experience that God is "inconceivable," and only to be described in negatives. The immanence of the Divine Spirit is nowhere more intelligible than in the teaching of this eminent Unitarian.

From this we should conclude that there are others besides Jews who are teachers of this profounder spiritual truth, and indeed Mr. SIMON says in so many words: "We (the people of Israel) rejoice to see our work taken up by others; but the fact that it is taken up by others cannot absolve us from doing it ourselves."

And for our own part we must say that Mr. SIMON does not seem at all to do justice to the spiritual character of Christian teaching. The doctrine of the Incarnation implied in the *Spectator* sentence does not mean that God can only be "represented in human form," and the doctrine of the Divine Immanence is certainly held by a large number of devout Christians who are not Unitarians. Another criticism we ought not to omit in passing, is of a sentence of Mr. SIMON's, quoted above, in which he seems to say that the Gospels and Epistles are "based" on the doctrines of the Trinity and of the Incarnation. This surely is a complete inversion of the history of those doctrines.

At the same time, as we have already said, we can have only the most cordial welcome for any religious message that may come to us from the Synagogue. We do not think that the Christian world will be led back into the fold of Israel, nor that there is any need for such a return. But the spiritual teaching of the Synagogue may well blend with the spiritual teaching of the Christian Church, for the perfecting of that ideal of the Kingdom of God which is inseparable from the religion of Jesus.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING AT MOSSLEY.

THE fifty-fourth annual meeting was held at Mossley on Good Friday, unfortunately in unpropitious weather. There was a continuous drizzle during the greater part of the day, which deterred a considerable number of friends from joining in the proceedings. As it was, the chapel was well filled for the morning service, conducted by the Rev. C. J. Street, M.A., LL.B., of Bolton.

Taking for his text "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap" (Ecclesiastes xi. 4), Mr. Street spoke of "Religious Timorousness," especially with reference to the training of children. Childhood, he said, was the great seed-time of human life, and the solemn duty of sowing the good seed of honour and integrity, of gentleness and love, of purity and truthfulness, rested on all who were entrusted with the care of the children. Much of the responsibility rested on Sunday-school teachers, but far more on the parents in the home. Often it was no more than an unworthy timidity that sealed the lips of father or mother. They feared to speak, because it was difficult, or they dreaded the consequences. But the consequences of a cowardly silence were much more to be feared than those of timely and necessary speech. Both in morals and religion much weary wandering into a far country might be saved the inexperienced wayfarer if those who were responsible for setting him on his journey would only furnish him with information, marking out the trustworthy roads and warning him against the pitfalls and dangers they themselves had long since learnt to know and avoid. A little more courage and conviction on the parents' part, and a little more of the sense of responsibility for the moral and spiritual welfare of the children, would save them from an unprofitable excursion into the realm of superstition or of sin, and from being crippled in mind and soul during the richest and most promising years of life. No parent had a right to cast his child adrift on the sea of thought without at least giving him the benefit of compass and rudder, oars and sails, and imparting all such knowledge as he himself had found helpful in the voyage of life. If parents did not give the right direction to their children's lives, others would be sure to give them some direction, and very likely a direction they could not approve. Many people admitted the duty to give a moral bias to their children, who yet would not give them a religious bias, as though religion were a thing that grew up of itself and needed no training. But if their free faith was worth anything to themselves, they must teach it to their children and not suffer them to drift into apathy or be drawn into superstition. The religious education of children was a duty of the most sacred importance, laid first on the parents, and then on the Sunday School teacher. The dawning faculties of the soul must be assisted by such aids to faith as the mature experience of parent or teacher supplied. The central truths of religion, very few, but supremely important, must be unfolded and explained; and at the same time every indication of growing independence of thought and

character should be hailed with joy and heartily encouraged.

A child's spiritual life might be permanently stunted by unwise and unrighteous training. There were many people who never learnt to walk alone in religion, but clung to dogmas which crippled rather than helped their true inward life. The task of the Sunday-school in their Free Churches was to educate rather than to instruct, to draw out the inborn faculties implanted by God, so that they might respond to the appeal which the facts of life made to them, to cultivate the sentiments and affections so as to make them harmonise with the eternal truths represented by the thought of God and man, to set free the well-spring of the soul's inner life. But the Sunday-school teacher and the minister would succeed but slenderly, unless the first principles were established at home, and the parent by word and example led the way.

THE BUSINESS MEETING.

The afternoon business meeting was presided over by Mr. CUTHBERT C. GRUNDY. After the singing of a hymn, the CHAIRMAN moved the following resolution:—

That the Manchester District Sunday School Association, representing seventy-eight Sunday schools in Annual Meeting assembled—being deeply convinced that the time has fully come when the Governments of the Nations should seriously endeavour to seek, by international discussion, the most effectual means of securing to all peoples the benefits of a real and durable peace, and of putting an end to the progressive development of the present armaments—desires to strengthen Her Majesty's Ministers in their expressed intention of giving energetic and hearty support to the Peace Proposals of His Imperial Majesty the Tsar of Russia, and hereby authorises a copy of this resolution to be sent to Lord Salisbury.

In support of it he said the pecuniary aspect of the question was not the most important aspect, but nevertheless it ought to engage their very serious attention. The expenditure on naval and military matters had been growing at an enormous rate during the last thirty years. If the same rate of increase prevailed one shuddered to think of the burden that would be laid upon the country thirty years hence. The time had surely come when, instead of resorting to war, arbitration should be made use of. If it were impossible altogether to do away with combat between nations, it should, at any rate, be the case that war is the last resort. It was said that this Conference would probably be a failure. With that they had nothing to do. Whether the Conference accomplished what was desired or not, it was their bounden duty to support the Conference.

The Rev. J. J. WRIGHT seconded the resolution, was which carried unanimously.

THE REPORT.

The report of the Committee recorded a continuation of varied work on behalf of the associated schools. The hearty appreciation of the advantages offered by the seaside home, and its usefulness in many cases of weakness, especially during the summer months, had led to the suggestion that a holiday home might be established in the country, primarily for teachers and scholars connected with the affiliated schools and unions. The question was first considered by the Seaside Home Sub-Committee in August last, and sprang from a suggestion made by the Rev. W. R. Shanks at a meeting of the ex-General Purposes Committee in March, 1898, which ran as

follows:—"That it is desirable to form camping-out parties in the summer amongst the scholars in our schools." At the General Committee meeting in September last a discussion arose on the question of camping parties and boys' brigades, the outcome of which was that the secretaries were requested to invite suggestions from anyone interested in such movements, and to summon a special meeting of the General Committee to deliberate on these suggestions. On Oct. 18 last a Conference of organisers of holiday parties from their schools and others interested was held, and the following recommendation was passed:—"That it is desirable the Association should urge upon the schools the advisability of arranging for joint holidays for the scholars and teachers, and that the Association should consider the practicability of assisting the schools by providing a suitable holiday house or by making some other arrangements of a similar character, and that a sub-committee be appointed to consider the matter and to report." A special meeting of the General Committee was held on Oct. 25 to consider the recommendation of the Conference. The recommendation was adopted, and a sub-committee was appointed to the scheme. The first meeting of the Holiday Home Sub-Committee was held on Nov. 25, at which the Rev. C. Peach expressed the opinion, gained by practical acquaintance with the locality, that the village of Great Hucklow, about five miles from Hope Station (Midland Railway) or Miller's Dale Station (Midland Railway), would be a most desirable village in which to establish a holiday home. The Sub-committee were pleased to receive from the Rev. Lawrence Scott the offer of a plot of land in that village, on which more or less dilapidated buildings now stand, for the purpose of erecting thereon such a home as is contemplated by the Association. The Sub-committee had been empowered to draw up a full and detailed scheme, special attention being directed to the cost of building and furnishing the proposed home. Meanwhile the Association desired to thank the Rev. Lawrence Scott for his handsome offer, and would be glad to hear from the School Committees how far they would be prepared to support this movement. It was interesting to remember that so early as 1856-7 the desirability of founding a home for destitute orphans received the consideration of the Committee (of which only three members remained—namely, the Revs. John Wright, B.A., Jeffrey Worthington, B.A., and Mr. R. D. Darbishire, B.A.). Circulars were issued to all the affiliated schools "suggesting the formation in each school of a fund for the benefit of the destitute orphans connected therewith." This showed the broad basis of the work of the Association, which had developed, after a lapse of forty years, in the establishment of the seaside home. The suggestion was made that the managers of schools should now adopt the plan of forming joint parties of teachers and scholars, and should be the means of helping their young people to the enjoyment of a summer holiday amongst country sights and sounds, and away from the excitements and bustle of crowded holiday resorts.

The year's work embraced the following schemes—namely:—

- (a) The publication of another Number of Hymns and Choral Songs (Third Series, No. 9).
- (b) The arrangement of musical settings to the Children's Services, already published.
- (c) The continuation of the Examination Scheme.
- (d) The Temperance Branch of Work.
- (e) The Visits of encouragement to Schools.
- (f) The imparting of knowledge of natural objects in connection with Rambles.
- (g) The giving of Lectures during the Winter season.
- (h) The selection of Lesson Sheets for Infant Classes.
- (i) The maintenance and management of the Seaside Home.
- (k) The holding of a Teachers' Soirée.
- (l) The compiling of Annual Statistics.

Amongst the publications promised was "Subjects for a Systematic Course of Moral Lessons in Sunday-schools," compiled by the Rev. J. Freeston, and originally published by the Manchester Unitarian Sunday School Union. The Seaside Home had been a great success. During the year 65 children have spent an aggregate of 159 weeks there. All the beds were occupied during June, July, August, September, October (two weeks) and November. The total cost for the year had been £94 14s. 9½d.; the average weekly cost per child being nearly 7s. 2d. Towards the income of £108 14s. 0d. the Sunday-schools themselves contributed £63 11s. 6d. As regards the general fund of the Association, the accounts showed an adverse balance of £12; and to continue necessary work the income of the Association must be materially increased by means of additional private and school subscriptions. The Visitors' Report showed that in the matter of discipline not one of the 45 schools visited had its "order" reported as bad. The statistics showed an increase of 51 teachers, 291 scholars (an increase of 180 over sixteen years of age); altogether there were 13,843 scholars on the books.

The PRESIDENT, in moving the adoption of the Report, said he hoped some practical result would follow the consideration of a Holiday Home; for the fact of teachers and scholars going away together and sharing common interests would generate unique influences. The Examinations had been satisfactory; in no previous year had there been so few failures. There was an improvement in the Temperance work; but the summer and winter lectures were not so popular as they ought to be. Regarding the Seaside Home, he could say that Blackpool was quite a favourable place for convalescent children in the winter months. Other denominations were intent upon signalling the coming year in various ways, why should not they? If every superintendent, teacher, and scholar gave a farthing a week for one year, the total sum would amount to £700, which in the hands of the Committee could be used to good purpose. In every town and village within the district where twelve Unitarian boys and girls could be gathered together, there they ought to establish a Sunday school.

Mr. J. WIGLEY seconded the resolution, which was passed.

The officers were then re-elected as follows:—President, Mr. C. C. Grundy; treasurer, Mr. G. H. Leigh; secretaries, Mr. D. A. Little, Rev. John Moore, and Mr. Peter Higson. A large and representative Committee was also appointed.

The CHAIRMAN made some interesting remarks concerning some statistics, which were being compiled for the purpose of showing the length of years which their veteran teachers have served in Sunday-school work. A number of the present workers had been in harness over fifty consecutive years.

The Assembly welcomed representatives from kindred Associations—namely, the Rev. W. G. Cadman (Sunday School Association), Mr. J. H. Brook (Yorkshire Unitarian Sunday School Union), and Mr. Kimberley (North Midland Association).

The Rev. W. H. DRUMMOND, in supporting the vote, drew attention to the project of having a summer holiday school for teachers at Manchester College, Oxford. It was proposed that such teachers as wished to do so should spend eight or ten days in the College. The first meeting would be held in July. The holiday would not be quite of the kind teachers were accustomed to, but he was sure it would

be highly enjoyable, combining study and recreation. To many teachers it would be an event in their lives to pass ten days in that beautiful college and chapel, to go on the river, and to enter into the atmosphere of that great University city.

The Rev. W. G. CADMAN, in responding to the welcome, gave a short outline of the holiday scheme, a scheme which, he thought, would prove highly advantageous to teachers, and at the same time yielding them the utmost enjoyment. The cost to a teacher for the ten days' stay would be about thirty shillings. There would be morning lectures by the professors, a common dinner at midday, and the afternoon might be occupied in looking over famous colleges, or in some other enjoyable way.

Mr. J. H. BROOK and Mr. KIMBERLEY also responded. Mr. Kimberley mentioned the interesting fact that Mr. Chamberlain was many years ago his Sunday-school teacher.

THE EVENING MEETING.

The evening meeting was presided over by Mr. John GLEDHILL, of Mossley, who, in his opening remarks, said that each of the four superintendents in the Mossley Sunday School had a record of forty years' service in Sunday-school work.

After a hearty vote of thanks had been accorded to the Mossley friends for their admirable arrangements, Miss HARRIET M. JOHNSON, of Liverpool, delivered an address on "Our Future Citizens," dealing with Temperance Reform mainly in its bearing upon the young.

In the course of her address Miss Johnson said:—

At the end of the nineteenth century in a civilised Christian land it may seem superfluous to quote the ancient prophet's words, "My people are destroyed for lack of knowledge," and to make this statement before an intelligent audience of teachers may even seem an impertinence, yet it is sadly true that year after year tens of thousands of British citizens are destroyed directly by strong drink, and hundreds of thousands more perish indirectly through the same cause. This is a difficult subject to speak of to the cultured class of moderate drinkers, who always have a feeling that because they know a little about a great many things their opinion is, therefore, valuable on all questions, even on those they have never yet studied. Add to this the fact that most Unitarians have a horror of temperance tracts (as savouring of blood and fire), and the result is that as a body we lag behind all other denominations in temperance work. As an example of the ignorance on the subject of alcohol which may exist, even in doctors who have had a scientific training, I may mention a leading Liverpool doctor, who in taking his degree had passed a brilliant examination, who yet said that neither in his studies nor in his examinations had he ever a text-book or question on the subject of alcohol. He found, on questioning some forty of his brother medical men, that their experience had been the same. Doctors, like other people, are divided on this great question into those who have studied the effects of alcohol on body, mind, and soul, and those who have not yet begun to do so. But the proportion of medical men who do study it is increasing year by year. Let me give you a few facts in the words of Dr. Carter, one of our leading physicians in Liverpool. He had just

been studying the last Blue Book issued by the Registrar-General which states (page xxiv):—"The mortality directly referred to intemperance in 1896 was 91 per million among males, and 52 per million among females, these rates being considerably in excess of the mean rates in the ten years immediately preceding."

Dr. Carter remarks that we have "no exaggeration or elaboration of facts here, all is businesslike and unimpassioned, the nation's account of its profit and loss of health and life being put down with all the clearness and accuracy of the profit and loss account of a responsible mercantile business. Other facts show that year by year, almost without a single break in its cruel and pitiless progression, the mortality from drunkenness has been and is increasing, and they show what is worse, and what should rouse the national conscience, or, if conscience is dead or asleep, should rouse the nation to a sense of its imminent danger, namely, that the deaths are increasing among women far more rapidly and in a far greater ratio than among men."

Dr. Carter tells us further that in the Registrar-General's returns from 1877 to 1881 the average death-rate from typhus fever was 28·4 out of every million in England and Wales. These terrible figures roused sanitarians to speak out and say such a death rate was a disgrace to the nation. They demanded a more stringent Public Health Act, got it, and as a result the deaths from typhus fell to 2 per million. In those same years (1877 to 1881) deaths directly due to alcohol were 43·3 per million, yet no legislation was demanded, and that rate has steadily risen to 91 per million in 1896. It seems impossible to think that any of the boys and girls in our Sunday classes should be among those hosts who are destroyed for lack of knowledge of this common "Enemy of the Race," but prison statistics, which have lately been looked up, reveal the following facts. Of 10,000 prisoners in England and Wales, whose antecedents could be traced, 6,500 had averaged 2½ years each at some Sunday school. Of 15,000 who had passed through Glasgow gaol in a year, more than three-fourths had been Sunday scholars, and drink was the chief cause of their downfall. Holloway had 21,000 prisoners one year, of whom more than half had been in Sunday schools, and nine out of ten of these had gone wrong through drink.

The worst of it is that the victims of drink are not the wastrels, but the frank, pleasant, sociable, good fellows. Surely it is a blunder for Sunday schools and churches to neglect temperance teaching. Sunday-school teachers often stand in the position of parents to the members of their class; it is their earnest wish that, with God's blessing, they may train the young people into devout, intelligent, helpful Christian citizens. If only Sunday-school teachers fully realized the fearful temptations to which their children are exposed through the drinking habits of the country, they would put aside habit and prejudice, and make any sacrifice to preserve them from ruin. The children have faith in their teachers' love and wisdom, and look to us for guidance as to which path they shall take, and we teachers are giving them an answer either by word or conduct. Surely, then, it is our duty to study the Temperance question,

and let every child go out into life knowing there is a danger, and protected against it. To this end, every Sunday-school should have its Band of Hope, not as a mere appendage, but as an integral part of its work. This would also be a help to our Sunday-schools in many ways, of which I will suggest the following:—

1st.—It would do much to develop the moral courage of the scholars, for it takes a great amount of moral courage to say "No" to the first glass, in the face of example and custom and ridicule. Having learnt the practice of saying "No" in this, they will be more able to say "No" when other temptations present themselves.

2nd.—It will tend to shield them from many loose companions and bad habits.

3rd.—It will strengthen the Sunday school by providing a natural field where the elder scholars can find employment and learn the great lesson of doing some work for others. Temperance work is really a fundamental part of religious teaching, for in training our future citizens we must not neglect their need for a sound mind in a sound body. These will help to develop a healthy will-power and teach him to let his higher self be master of his lower self that he may be a free-will citizen of the Kingdom of Heaven.

Miss JOHNSON then referred to the further duty of seeing to the environment in which the children have to grow up, and spoke on the lines of her recently published pamphlet, "Our Future Citizens,"* describing what has been done to protect children from the contaminating influences of the public-house, and quoting the opinion of doctors, various public authorities, women workers and licensed victuallers themselves. The pamphlet concludes as follows:—"If ever it should be necessary for some future Gibbon to write the 'Decline and Fall' of the British Empire, which God forbid, it will be the record of barbarian ravagers within rather than without the Empire, for a nation may breed its own over-running barbarians. Not vast territories nor weight of ironclads will save our country, but the honour of its men and the courage of its women. To this end a race of well-born children must be reared with sane minds in sound bodies.

"Investigation into the terrible moral and physical evils caused by allowing young people at the most excitable and reckless age to frequent public-houses, reveals the immediate need in England for protection by law of at least all under the age of eighteen.

"Eighteen is the best defined age marking the distinction between a 'child' and an 'adult,' and we notice that in the Bill for Child Protection, now before the Legislative Council at Adelaide, the word 'child' is defined to mean 'a boy or girl under the age or apparent age of eighteen years.'

"Eighteen is the age in Russia, Norway, and Sweden, under which young people are prohibited from entering public-houses. In Canada and the United States the age is twenty-one.

"Is it nothing to you all ye that pass by?" Such was the pathetic lament of the Hebrew poet of old when his fellow-

countrymen passed the ruins of their Temple without concern. That was only a temple of stone, but each of these young souls is a living temple of God, to be kept pure and holy. Can there be a sadder sight than that presented by the yearly ruin of thousands of these temples of God? Is it nothing to you all ye that pass by—you, Christian men and women of civilised England, who have learnt of Christ that One is our Father in Heaven, and that all we are brethren? Let us no longer "pass by on the other side," but rather hold out a helping hand to those who are in need, denying ourselves for them in the spirit of the Christ."

Concluding her address, Miss JOHNSON moved:—

That this meeting of the Manchester District Sunday School Association, realising the grave evils both physical and moral arising from the practice of young people frequenting public-houses, would respectfully urge the Home Secretary to promote such legislation as shall prohibit all sale of alcoholic beverages to young people under eighteen years of age, thus giving the same protection to young people in England as is given in Russia, Norway and Sweden. This meeting also reminds the Home Secretary that in Canada and the United States such protection is extended up to the age of twenty-one years.

Mr. WIGLEY, of Pendleton, seconded the resolution. He said that the Temperance question was one which could not and ought not to be excluded from the Sunday school. He was glad to hear that Liverpool had roused up, for it was only a few years ago when it dealt in free licences—gave them to anyone who applied for them. He thought that the advertised subject had only been indirectly dealt with—namely, "Our Future Citizens." The two prevailing characteristics of men and women of the working-class were Ignorance and Indifference. Often the voter did not know the difference between red and blue, and a glass of beer would fetch him one way or the other. God has laid down a law as to the well-being of life, and boys and girls should be taught it. Our great and chief work is to arouse their thought and conscience. Much has already resulted from public education. Juvenile crime and other crime—even intemperance—has been reduced. The working-class is too unreflective and indifferent. Their thought and conscience must be stimulated. There are some very burning questions right in the front of us in the present time, concerning Wealth, Poverty, Crime, and Premature Death, and we must direct attention to them. Our scholars must be taught something of the privileges and political duties of citizens. The future interests of this country will be committed to their charge, and they must be adequately equipped. Sunday-school history has already a bright record. Co-operation had its rise in it, also mechanics' institutes, penny banks, &c. Let the teachers realise that they are trustees under God, and determine to hand on their trust improved.

Messrs. S. Taylor, Herford Lawton, Fogg, Roecroft, and Newby, and the Revs. B. C. Constable, W. C. Hall, W. H. Drummond, and J. J. Wright joined in the discussion.

After a vote of thanks to Miss Johnson for her paper, a hymn was sung, and the meeting was brought to a close.

Notwithstanding the inclement weather, the attendances were very good; while the friends at Mossley are to be congratulated

upon their prompt and efficient catering. The work of the Association is in a healthy and vigorous condition, and, from the remarks made by President and Secretaries, it is clear that it will be still further developed in the near future.

STAND CHAPEL.

THE history of the older congregations in our religious community is often rich in varied interest, going back as many of them do to the earliest days of Nonconformity, and having numbered among their ministers many notable men. There are separate histories of a considerable number of these congregations, and it is much to be wished that as far as possible the records of everyone of them should be preserved in an available published form. Among the most valuable of such histories, published some time ago, are Mr. John Taylor's account of the Octagon Chapel, Norwich, continued by his son Mr. Edward Taylor in 1848; the Rev. Benjamin Carpenter's account of Presbyterianism in Nottingham and the neighbourhood, and of the High Pavement Chapel, originally contributed to the *Christian Reformer*, and after the author's death, re-published by the Rev. J. J. Tayler; and the Rev. Charles Wicksteed's account of Mill Hill Chapel, Leeds, in his lectures on "The Memory of the Just," in 1847, when the old chapel was giving place to the present building. Of more recent histories the most notable is the Rev. Alexander Gordon's masterly account of Dukinfield Chapel, and we have also histories of the Ancient Chapel of Toxteth, Renshaw-street Chapel, Liverpool, Cross-street Chapel, Manchester, and several others. A Bicentenary naturally prompts to the telling of the story, if it has not already been told, and such was the origin of the "Memorials of Stand Chapel,"* first published in 1893, to which our attention has recently been called—a little book which should be added to the collection of everyone interested in our congregations.

The early history of Stand Chapel is somewhat obscure, but the formation of a congregation at that particular place seems to have been due to the fact that, six miles from Manchester and Bolton alike, it was beyond the range of the Five Mile Act, and though Stand was "a lonely spot," being not even a village, there were several influential Puritan families in the immediate neighbourhood. The first gatherings for worship, before the passing of the Toleration Act, were held in private houses, or in a barn, and it was during the ministry of the Rev. Robert Eaton, that in 1693 the chapel was first built, on land leased from the trustees of the Stand Grammar School. Of Robert Eaton Mr. Herford gives an interesting account. Born in 1630, he was educated at Cambridge but took his Master's degree at Oxford in the Commonwealth time. He was among the ejected of 1662, giving up a perpetual curacy he held near Warrington, and for some years was chaplain to Lord Delamere, at Dunham Park. He then settled in Manchester, and in 1772 took out a licence for the holding of religious services in his own house in Deansgate. There, in October of that year, the first ordination among Nonconformists was held, since the passing

* "Memorials of Stand Chapel," by R. Travers Herford, 1893. To be had from the author, at the Parsonage, Stand, Whitefield, Manchester. Price 1s. net.

* "Our Future Citizens," by Harriet M. Johnson, 11, Bertram-road, Liverpool, author of "Children and Public Houses," March 1899. Copies to be had from Mrs. Shilston, Seacombe, Cheshire, post free, 1s. 2d. per doz., or 6s. 6d. per 100.

of the Act of 1662, Oliver Heywood, John Angier, of Denton, Henry Newcome, and Henry Finch taking part with him in the service. Eaton continued to live in Manchester during his ministry at Stand, and until his death in 1701, when he was succeeded at Stand by his son Samuel.

The history of the congregation was uneventful, and followed the lines of many other of the older congregations, unbound by doctrinal trusts. During the eighteenth century the movement of thought proceeded, the Calvinism of the founders being gradually abandoned, and distinctive Unitarian teaching at last prevailing.

At Stand it was the Rev. Richard Aubrey, who was minister from 1788 to 1793, who first preached definite Unitarianism; so that, in 1791, a large minority of the congregation, of more orthodox sentiment, seceded, and founded a Congregational Church.

In the present century the ministers have been:—

Thomas Smith...	1793-1811
Arthur Dean ...	1811-1831
Thomas May ...	1831-1841
Philip Pearsall Carpenter	1841-1846
John Cropper ...	1846-1866
William Croke Squier ...	1867-1885
Robert Travers Herford...	1885

During Philip Carpenter's ministry the Sunday-school was revived, and among the teachers, both morning and afternoon, was Travers Madge. The account of the school, which follows that of the chapel, is of special interest. It was among the earliest Sunday-schools established in this country, dating back at least as early as 1783, when Mr. Nathaniel Philips opened a school in his warehouse at Whitefield, subsequently transferred to Stand Chapel. The school was, therefore, contemporaneous, if not prior to the work of Robert Raikes at Gloucester.

Among the trustees of the chapel, of whom Mr. Herford also gives an interesting account, we meet repeatedly with the names of Gaskell, Crompton, Philips, Walker, Kay, Hibbert, Robinson, Taylor, Wood, and Grundy. Of these, Mark Philips and George William Wood, both appointed to the Trust in 1815, were leaders of the movement in support of the Dissenters' Chapels Bill of 1844. Mr. Wood had been Chairman of the Dissenters' Committee, and on his sudden death in 1843, Mr. Philips succeeded to the post. Such men have been the strength of liberal Nonconformity for generations, and those who have inherited from them liberties gained in hard-fought battles, do well to hold their memory in honour, while in their own day they strive to be faithful to the same high trusts. As a stimulus to such faithfulness, the records contained in Mr. Herford's little book, and others of the kind, are of great service.

So we should live, that every hour
May die as dies the natural flower—
A self-reviving thing of power;
That every thought and every deed
May hold within itself the seed
Of future good and future meed:
Esteeming sorrow, whose employ
Is to develop, not destroy,
Far better than a barren joy.

Lord Houghton.

MERCIES RENEWED.

I SORROWED that the golden day was dead,

Its light no more the country-side
adorning;

But whilst I grieved, behold! the East
grew red

With morning.

I sighed that merry Spring was forced to go,

And drop the wreaths that did so well
become her;

But whilst I murmured at her absence—
lo,

'Twas Summer.

I mourned because the daffodils were killed,

By burning skies that scorched my early
posies;

But while for these I pined, my hands
were filled

With roses.

Half broken-hearted I bewailed the end

Of friendship, than which none had
once seemed nearer;

But whilst I wept, I found a closer
Friend,

And dearer.

Thus I learned old pleasures are
estranged

Only that something better may be
given,

Until, at last, we find this earth
exchanged

For Heaven.

AUTHOR UNKNOWN.

EMERSON.

BY THE REV. WILLIAM BINNS.

WE recently reported briefly a lecture by the Rev. William Binns on "Emerson," of whom he spoke as "the finest genius produced by the American people, in freshness, freedom, and the straightforward course in which he walked in communion with the Universal Soul."

We are glad now to be able to give a further report of the greater part of the lecture, for which we are indebted to the *Blackpool Times*.

Emerson's originality, said Mr. Binns, consists in his getting nearer the fountain-head and the springs of thought than ordinary men. He is the richest-souled American in his knowledge of world literature. All religious philosophies and nations are abiding guests at his intellectual fireside. With many people the literature and history of the past are simply an inheritance. When we use it we draw cheques on the bank of unconscious memory, and contribute little more of our own than our signatures to the cheques, and the amount we draw. But Emerson does more than simply draw cheques. It is with him, though in a less degree, as it was with Shakespeare. He adds a special personal value of his own; he makes pence into shillings, shillings into sovereigns, and mints new money such as never saw daylight before. Shakespeare had a philosopher's stone, and transmutes the baser metals into gold. Emerson also had this philosopher's stone, but he does not use it with the spontaneousness or the easy omnipotence of Shakespeare. He labours more with it, and keeps polishing it up. Still he is

the most original of Americans, always remembering that the best human originality consists in getting nearer the inspiration of the Almighty.

We see Emerson most fully in his books, and reading a series of extracts would reveal him better than telling what I think about him. But his books everybody can see. Nowadays there is a hunger and thirst for biographical details. It is quite legitimate, and I shall try to satisfy it; leaving you to read his marvellous writings at your own homes. A long and honourable genealogy belongs to him, going back to one of the English barons of Bulkeley, in Chester, who helped to secure Magna Charta. Another ancestor was a co-worker with Cromwell; a son of his, Peter Bulkeley, was a Church clergyman silenced by Archbishop Laud. This Peter, and some of his congregation, emigrated to America in 1634. They called the place where they settled "Concord," a significant name, and the origin of the present famous town of Concord. Peter preached there, and his son Edward after him. A daughter of Edward married the Rev. Joseph Emerson, who came from the English York, or Durham. Ralph Waldo Emerson was born of this ancestry on May 25, 1803. In his later years, he asks, "How can a man escape from his ancestry?" He did not escape. Who would wish for a finer ancestry than Magna Charta barons, Cromwellian patriots, and exiled Puritans? From the Peter Bulkeley silenced by Archbishop Laud, down to Ralph Waldo Emerson, they were a family of preachers. His own father was a co-worker with Dr. Channing. He himself was educated for the ministry at Harvard. Outside his theological studies his favourite authors were Shakespeare and Montaigne, and he used to read Sir Walter Scott's novels far on into the night.

When he was twenty-six, he became co-pastor with the Rev. Henry Ware, a Boston Unitarian minister; but he soon left the regular ministry. He had then no heresies such as are now common to all Unitarian ministers, but he disliked the bread and wine used at the Communion service. He thought the true communion should be purely spiritual, and should be shown outwardly, not by eating and drinking, ourselves, but by satisfying the needs of others. Henceforth he devoted himself to writing and lecturing, although he preached occasionally for Unitarian friends as long as he was able to appear in public. In 1838 he gave his famous lecture on "The Christian Teacher," at Harvard. It is an interpretation of Christianity which commends itself more and more to the religious soul of mankind, and said what Carlyle was saying at the same time in *Fraser's Magazine*, and was received with universal condemnation, except, as Carlyle says, "by an Irish Catholic priest, and a Mr. Emerson of Concord." When he visited England, he spent a delightful day with the inspired Scotch Dyspeptic at Craigen Puttock, and paid a pilgrim's devotional visit to Wordsworth at Rydal Mount.

His life flowed on uneventfully. He never grew rich; such men as he never do grow rich; but he always earned enough to live on in comfort. When the war between the North and South broke out he was a tongue of fire, and kindled into flame the laggard sympathies of over-care-

ful politicians. Both by speech and pen, he worked for the emancipation of the negroes. He never talked much on religious subjects in private, but when he did his remarks were weighty. Almost his last pulpit utterance was a sermon on the death of Theodore Parker, a spirit kindred to his own, but more volcanic in his nature. In his old age he suffered from a curious infirmity: he was unable to recall the names of things, and had to describe them by their uses. Thus he would call a chair "that which supports the human frame," and a plough "the implement that cultivates the soil." He used to laugh and joke about what he styled his "naughty memory," but he could not remember the words "chair" and "plough" when he wanted them. In his eightieth year he died. Some people said that he did not possess saving faith, and were afraid that his lot in the next life would be disagreeable. Of course, he was outside the self-designated Evangelical Free Churches, but he was a genuine saint of the Church of God. Father Taylor, an honest Boston missionary, said:—"If Emerson goes to hell, he will change the climate, and emigration will set that way."

In 1873, Professor Tyndall said:—"The first time I knew Waldo Emerson was when, years ago, I picked up at a stall a copy of his 'Nature.' I read it with delight, and I have never ceased to read it; and if anyone can be said to have given the impulse to my mind, it is Emerson; whatever I have done, the world owes to him." On the fly-leaf of the little volume he wrote, "Purchased by inspiration;" and he might have added, "Written by inspiration." It indicates the doctrine of Evolution in these suggestive lines:—

Striving to be the man, the worm
Mounts through all the spires of form.

In theology, Emerson was a Theist with very Pantheistic leanings; indeed, in the essay on "The Oversoul" there are many sayings almost as Pantheistic as Spinoza, and some of the outbursts of St. Paul. He often appeared to be inconsistent, but such apparent inconsistency is unavoidable with glowing minds. The real consistency which we require is the development of the whole life in the diversified manifestations of one idea. In philosophy it may be that Emerson often lost man in God, the Finite in the Infinite, and free will in necessity, but in practice he found again what he had lost in philosophy, as we all do in our turn. He is a stimulant to thought. People come like new creatures from the essays on "History," "Self Reliance," "Compensation," and "Nature." His "Representative Men" makes them free of the world's foremost society. His whole personality creates a deeper reverence for mankind and for God, the Eternal Divine fact, towards whom we struggle our way. I have preferred to describe the man rather than to describe his writings. He was a lover of God, and loved by God, and such a man as Christ would have taken to his heart. He fulfilled what he tells us is part of a man's business in life—

To hold fast the simple sense,
And speak the speech of innocence;
And with heart, and body, and blood,
To make his bosom counsel good.
He that feeds men serveth few,
He serves all that dare be true.

NEWS FROM THE CHURCHES.

Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdare.—The annual tea party and concert in connection with the Highland-place Church, held on Thursday week, was a decided success. At the concert Mr. Rees Llewellyn, the present High Constable of Aberdare, presided, supported by the Rev. Jenkyn Thomas, Col. Thos. Phillips (treasurer) and L. N. Williams (secretary). A varied programme of music was rendered by a number of friends.

Bournemouth.—Sunday, March 26, will long be remembered by members of the Bournemouth Church, as quite a record was created in point of numbers, about 350 members and visitors being present to hear the Rev. Stopford A. Brooke. Many of those present stood through the whole service, others being accommodated with seats in the vestry and on the platform; quite 100 went away, as they could not find even standing room. About fifty friends came over from Poole and Ringwood. Mr. Brooke preached a very eloquent and impressive sermon on "Love and Trust." At the close of the service a large number of Mr. Brooke's tracts were distributed.

Chatham.—The Rev. G. S. Hitchcock has been elected at the head of the poll a member of the Medway Board of Guardians, under whom, while in the Church of England, he acted as Workhouse Chaplain.

Choppington.—On Good Friday a special memorial service was held in this church, when the minister in charge, the Rev. Arthur Harvie, preached on "Rev. Robert Spears, a Unitarian Apostle." The sermon concluded as follows:—"His exact place will never be filled, because there is no need it should, but we may hope that his spirit of zeal for the fundamental truths of Unitarianism—the Unity and Fatherhood of God, and the brotherhood and sonship of Man—will never be lacking in our midst. Unitarians can boast many names famous in the world's records, and count amongst their company leaders in science, literature, and politics who have reflected glory upon the denomination; but when we come to recount the inner history of this movement which has done and yet will do so much for mankind, when the details of its propagation through the latter part of this century come to be told, a very high place, perchance the highest, will be allotted to its devout apostle Robert Spears."

Cirencester.—Eastertide was kept here by a commemoration service on March 30. On Good Friday the annual tea and social meeting was held, which many helpers, rendering willing service at the tables, and song and music, made a great success. On Easter Sunday the Rev. Henry Austin preached in the morning on "Nature's Indications of Human Immortality"; and in the evening on "Is Man worthy of Immortality?" the text being "I am the resurrection and the life."

Darlington (Appointment).—The Rev. H. Bodell Smith, who is at present officiating at Devonport, has accepted a cordial invitation to become the minister of the Unitarian Church in this town.

Dean Row.—A congregational soirée, the last of a series of social evenings and lectures which have been taking place during the winter, was held in the schools on Saturday evening, March 25. Mr. J. Holme Nicholson took the chair; and amongst other guests were the Rev. J. C. Odgers, former pastor, and Mrs. Odgers. Music, instrumental and vocal, was contributed by various friends, and was much appreciated; as was also the opportunity afforded for meeting old and scattered friends. Speeches were made by the Rev. J. C. Odgers, the Rev. J. Felstead and the Chairman; and these, with conversation, and tea, and photographs, helped to pass a successful evening, in spite of inauspicious weather.

Devonport.—Christ Church was on Wednesday, the 29th ult., very prettily decorated by Miss Oram (of London) in honour of the wedding of Harold Ashton, only son of the Rev. T. B. Broadrick (District minister), of Bridgewater, to Kate Elizabeth, eldest daughter of Mr. F. J. Jeffery, of Devonport. The ceremony was performed by the father of the bridegroom, assisted by the Rev. Wm. Agar, of Sidmouth, Miss Merivale kindly presiding at the organ. A large number of the members of the congregation and other friends were present.

Glasgow: South St. Mungo-street.—The Literary Society held its closing social meeting on Thursday, March 23, when Mr. W. G. McLeod presided over a company of between eighty and ninety persons. After tea a varied programme of songs,

readings and violin selections was gone through, and two hours were then devoted to dancing. The annual business meeting of the society was held on Thursday, March 30, Mr. W. G. McLeod, the president, again in the chair. The secretary read a satisfactory report. The attendance at the meetings had averaged twenty-one, a number far in advance of the attendance of recent years. The treasurer reported a balance on hand, and the officers and committee for the ensuing year were appointed. A committee was also appointed to organise Saturday afternoon rambles during the spring and summer months.

Kidderminster.—During the past "Lenten Season" the Rev. E. D. Priestley Evans conducted a Confirmation class on Monday evenings, at which the book entitled "Our Unitarian Faith," by J. T. Marriott, was read and discussed. The same book was also read and discussed at our Young Men's Adult Class on Sunday afternoons. As a result of this, on Thursday, the eve of Good Friday, March 30, a Confirmation service was held, which was conducted entirely by the Rev. J. Estlin Carpenter, of Oxford, who gave a very impressive address, in which he drew attention to the anniversary they were celebrating that evening of the Lord's last supper with his disciples, emphasising the lesson of the occasion in the words "I have overcome the world." Professor Carpenter dwelt upon the necessity of the feeling of close communion and filial relationship with God in order to be able to resist temptation, overcome disappointments and discouragements, and find in every tribulation the Divine Light of Love. At the close of the service the Lord's Supper was administered, in which the Rev. A. W. Timmis (of Stourbridge) and Mr. Evans assisted. The service throughout was of a most helpful and inspiring character. There was a good congregation, and thirty young men and women were confirmed and welcomed into the Church.

Leeds: Mill Hill.—On the Thursday evening before Good Friday the communion service was held, continuing the unbroken custom of forty years, in observing the anniversary of the Last Supper. In the *Record* of March, 1859, the Rev. Thomas Hincks announced that the service would be held on that evening at Mill Hill, adding, "Though new to us, this is a cherished custom in some of our Unitarian churches." The Basinghall-street Day Schools are to be given up at Midsummer, the character of the neighbourhood having changed, and the School Board now supplying more effectively the need which forty years ago this undenominational school was established to meet. The Education Committee of the Leeds Industrial Co-operative Society have ordered 2,000 copies of Mr. Hargrove's sermon on "Industrial Peace," in last month's *Mill Hill Pulpit*.

Liscard.—On Sunday evening, March 26, the Rev. J. M. Lloyd Thomas concluded a well-attended course of four lectures on the Ritualist controversy. His subjects were: "The Origin and Growth of the Tractarian Movement," "The Use and Abuse of Ritual," "Sacredotalism: The Root Evil," "The New Reformation: The Way Out of the Controversy." In dealing with the last subject he began by setting forth the principles of the Old or Lutheran Reformation. Luther had at first asserted the rights of reason, but then set up the Bible in the place of authority formerly held by the Pope. Those who cried to-day "Back to the Old Reformation" must be either ignorant or panic-stricken. The true cry was not "back" but "forward—forward to the New Reformation." Four hundred years of moral, intellectual, spiritual development could not be made to count for nothing. The growth of the critical spirit could not be kicked away as a poisonous fungus. It was impossible to retreat, cowardly to halt, dishonest to temporise, imperative to advance. The New Reformation would recognise the simple but revolutionary truth that the ideal of Christ was not "the Church," but the Kingdom of God. It would come not to destroy, but to fulfil. Church and Bible would be brought to the bar of Religion, not Religion to the bar of Church and Bible. The Catholicism of the Church would be swallowed up in the Higher Catholicism of the Kingdom of God. Life and all its vast mysterious issues lay within that Kingdom. Our politics, local, social, imperial; our private and public callings; commerce and industry, no less than charity and philanthropy—all these must be directed towards making real the kingdom. In so far as there was an external authority at all—it was the authority of the constituents of the kingdom—the authority of God in the corporate reason and conscience of mankind. Thus we had a way out for political action which was not secular nor yet ecclesiastical, but simply religious. The New Reformation must first take place in the intellect and soul of individuals and society before it could be externally and politically

realised. The Old Reformation was partial and incomplete. We could no longer find an Infallible Pope rolled up in the sacred pages of the Scriptures nor yet in the history of organised Church Catholicism. Both authorities had hopelessly broken down under the strain put upon them. We must abandon the search for absolute Infallibility. There was no such thing; for Revelation was not sealed and knowledge grew "from more to more." Dr. Fairbairn had nobly said, "True Catholicism must be as comprehensive as the action of God; whatever is less but expresses the particularism of man." The average attendance at the four lectures was 185.

London: Brixton.—Efrat-road Chapel was completely filled on Easter Sunday morning, when the Rev. Stopford A. Brooke preached. The service was conducted by the Rev. James Harwood. Taking for his text Ezekiel's Vision of the Valley of dead bones, Mr. Brooke said that it was the vision of a people's resurrection, seen by the prophet even in the hour of the desolation of Jerusalem, because of his faith in goodness and righteousness as indestructible. It was the same vision Christ had on the Cross when his cause seemed to be destroyed. The prophet knows that spiritual life is indestructible, and when that faith takes hold upon the people they are saved. In the present age covetousness was destroying the people, but there were still those who believed in higher life. They could be true to the spiritual ideal of Jesus, and through them would come a resurrection of the whole people, and, finally, of all mankind.

Loughborough.—The services in the workhouse have for some time past been voluntarily conducted by the Nonconformist ministers of the town, the guardians declining to appoint a chaplain, and the clergy of the Church of England declining to co-operate with Nonconformists. The plan of services was arranged by the Ministers' "Fraternal," but the Rev. H. E. Haycock, the Unitarian minister, was excluded. This exclusion having been objected to, Mr. Haycock's name has now been added to the list of those who are to conduct the services.

Portsmouth: St. Thomas's-street.—The annual congregational tea meeting was held on Good Friday. There was a good attendance, one table being solely occupied by members of the Portsmouth P.S.A. The chapel was decorated with spring flowers. After tea a selection of vocal and instrumental music was given by the choir and friends, the whole being well rendered. Mr. T. Bond, who presided, thanked all who had so well provided for the enjoyment of the evening; it was a pleasure to them to find several new friends also interesting themselves in making the work in which they were engaged more effective for good by their constancy and mutual help—so much depending upon the spirit in which good work is done, as well as having faith in the ultimate triumph of truth and righteousness.

Saffron Walden.—On Good Friday the 62nd annual tea and public meeting were held at the General Baptist Chapel. The Rev. J. A. Brinkworth presided over the meeting, when a varied programme of 25 sections was rendered with good effect. A friend of Mr. Brinkworth's, Mr. Marshall, from the State of Michigan, America, gave an address. The chapel was full, and a pleasant evening was enjoyed by all.

South Shields.—The anniversary services were conducted in Unity Church on Sunday last by Mr. L. Worstenholme, of Middlesbrough, who delivered two excellent discourses to fairly large congregations. On Easter Tuesday the annual tea took place in the schoolroom, after which a public meeting was held, when addresses were delivered by the Revs. A. H. Harvie and Shadforth, Messrs. Slater, Coysh and others. Music was rendered by the choir. The gatherings were very successful and encouraging.

Stockport.—On Sunday week the Rev. B. C. Constable completed a series of five Sunday evening discourses on "Rational Religion, in the Light of the New Evangelical Free Church Catechism," embracing the Bible, the Trinity and the Deity of Jesus, Salvation, Miracles, and the Hereafter. The evening attendance was thereby considerably increased, and a report in the local press of the discourse on the Bible called forth letters which, as usual, contained not a single argument, but merely assertions and abuse, to which Mr. Constable wrote letters in reply. On Thursday, 23rd ult., Lieut. Colonel H. Turner gave an interesting lantern exhibition in the schoolroom on "A Visit to Norway," together with slides illustrating a visit to Llangollen, and also a series illustrating some of Dickens's leading characters. The lantern was kindly lent by Mr. Oliver Coppock, and worked by Mr. H. N. Cooper. There was, unfortunately, only a small audience, but the exhibition was much enjoyed.

OUR CALENDAR.

SUNDAY, APRIL 9.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Efrat-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. C. E. OLIVER.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAVES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Waste that makes rich." Evening, "The Thrift of Religion."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. F. H. JONES, B.A.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAYNER, and 7 P.M., Mr. EDWARD BURTON.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A., and 7 P.M., Mr. F. W. TURNER.
Readings from "In His Steps."
Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. DAVID DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High st., 11 A.M. and 6.30 P.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. J. C. HIRST.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Mr. W. L. SCHROEDER, B.A.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Have we lived before?"

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall (Side Entrance) Union-crescent, 11 A.M., Mr. G. R. BURDEN.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. G. R. BURDEN.
READING, Unitarian Free Church London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. E. CAPLETON.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—April 9th, at 11.15, JOHN M. ROBERTSON, "The Twofold Basis of Morals."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, S.W.—April 9th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Comparative Morality of Men and Women."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.
F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
MISS ORME, 118, Upper Tulse-hill, S.W.
STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.
and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

MARRIAGES.

PRITCHARD — BAYLY — On the 5th April, at Emmanuel Church, West End, Hampstead, by the Rev. E. N. Sharpe, assisted by the Rev. A. G. Clarke and the Rev. E. Garth Ireland, Harry Goring, son of Andrew Goring Pritchard, of 3, Pond-street, Hampstead, to Amy, only daughter of the late Charles William Webb Bayly and of Mrs. Bayly, of 44, Hillfield-road, Hampstead, and granddaughter of the late Captain Wentworth Bayly, of the Indian Army.

DEATHS.

CHAMBERLAIN—On the 2nd inst., at 39, Cadogan-square, London, Richard Chamberlain, in his 59th year.

COBB—On April 4th, at Lewes, Edward Cobb, formerly of Banbury, in his 93rd year.

MILLER—On March 31st, at 4, Bank Buildings, Bedford, Mary Ann, the dearly loved wife of George Miller, aged 74 years.

LONDON DISTRICT UNITARIAN SOCIETY.

The 49TH ANNUAL MEETING of the Subscribers and Friends of the London District Unitarian Society will be held at ESSEX HALL on WEDNESDAY, April 19, at 8 P.M., the President, STEPHEN S. TAYLER, Esq., in the Chair, supported by Rev. H. Woods Ferris, Rev. J. E. Stronge, Rev. R. H. U. Bloor (of Hackney), David Martineau, Esq., W. B. Odgers, Esq., and others.

The Business of the Meeting will include the reception of the Reports of the Committee and Treasurer, and the election of the Committee and Officers for 1899-1900, and other important business.

All subscribers and friends of the Society are cordially invited.

Tea and Coffee at 7 P.M.

BARTON-STREET CHAPEL, GLOUCESTER.

BICENTENARY, TUESDAY, APRIL 18TH, 1899.

WESTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES. ANNUAL ASSEMBLY. BUSINESS MEETING at 10.30 in Barton-street Chapel.

COMMEMORATION SERVICE at 3.30. Sermon by the Rev. ALEXANDER GORDON, M.A.

PUBLIC MEETING at 7.30. Chair to be taken by ALFRED WORTHINGTON, Esq., J.P., F.S.S., supported by the Revs. A. N. Blatchford, B.A., F. W. Stanley, Jeffery Worthington, B.A., Walter Lloyd; Geoffrey New, Esq. (Mayor of Evesham), Dr. F. T. Bond, J. A. Colfox, Esq., C. W. Washbourne, Esq., and others. Collections.

Luncheon at 1.30. Tea at 5.

CHORLTON - CUM - HARDY UNITARIAN CHURCH, MANCHESTER.

SALE OF WORK, in aid of Building Fund, on April 28th and 29th.

Contributions will be gratefully acknowledged by Mrs. HILLER, Hastings-avenue, C.-c.-H.; ARTHUR E. PIGGOTT, Esq., 37, High-lane, C.-c.-H.; or Rev. J. RUDDLE, Albemarle-terrace, C.-c.-H.

SWINTON UNITARIAN FREE CHURCH.

A GRAND BAZAAR will be held APRIL 20th, 21st, and 22nd, 1899.

Parcels of Goods will be thankfully received by the Rev. W. E. GEORGE, M.A., 3, Bury Stile, Swinton, or Miss LANSDALE, West View, Swinton; and Contributions in Money by the Minister, the Rev. W. E. GEORGE, M.A.

OAT-STREET CHAPEL, EVESHAM.

A SALE OF WORK will be held on June 7th, to raise a Fund for much-needed alterations in the Chapel.

Chairman of the Bazaar Committee, Rev. RUDOLF DAVIS.

Contributions will be gratefully received by Mrs. MARTIN, Winwick House, Evesham; Mrs. GEOFFREY NEW, Green Hill Park, Evesham; Miss WATSON, The Gables, Green Hill Park; or by the Secretary, Miss PIPER, Millstone Cottage, Green Hill, Evesham.

A LADY (aged 36), thoroughly domesticated, is wishful to obtain a situation as HOUSEKEEPER, or other position of trust, where she can have her daughter (aged 11) with her. Only moderate salary wanted. London preferred. Unitarian.—Apply Councillor H. B. HOLDING, 17, Park-avenue, Wood-green, London, N.

WANTED, a NURSE for an invalid gentleman, aged 85. Salary, £25 to £30 per annum.—Apply to Mrs. P. H. WICKSTEED, 10, Well-road, Hampstead, N.W.

NURSE (young) or UNDER NURSE wanted to take one-year old baby. Good references necessary. Write, stating wages, to Mrs. RUSSELL SCOTT, Junior, 40, Graham Mansions, Graham-road, Hackney, London.

A LADY (experienced teacher), with pleasant country cottage, will be glad to undertake the care and tuition of two girls for the Summer months.—Miss HEAVISIDE, Berkswell, near Coventry.

Schools, etc.

BEDFORD COLLEGE, LONDON (FOR WOMEN), YORK-PLACE, BAKER-STREET W.

PRINCIPAL.—MISS ETHEL HURLBATT.

The EASTER TERM begins on THURSDAY, April 20th.

A Course of Lectures on the History of Ancient Literature (Roman), and a Course (Lectures and Practical Work) on Bacteriology, will be held during this Term.

Two Entrance Scholarships will be offered for Competition in June.

MABEL F. ROBINSON, Secretary.

EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM. ESTABLISHED 1876.

HEAD MISTRESS:—MISS G. TARLETON YOUNG (Girton College, Cambridge; Mediæval and Modern Languages Tripos. For three years student of languages and Continental methods of teaching in Germany and France).

BOARDING HOUSE,

Thorne Hill, Augustus-road, Edgbaston.

Pleasant situation, electric light, large garden. Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.
Resident—Miss S. E. WELLS, B.A.
Assistant House Mistress—Miss K. CHAMBERS, M.A.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT, (Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

MISS HAIR'S SCHOOL RE-OPENS on TUESDAY, the 2nd of May. Vacancies for two children, ages six to ten years.—Westwood, Lance-lane, Wavertree, Liverpool.

SURREY HOUSE SCHOOL, NORWICH.

PRINCIPALS, Miss CLARK & Miss C. CLARK, L.L.A.

This establishment provides a liberal education for Girls on modern lines. House large and commodious. Pleasantly situated.

References kindly permitted to the Rev. P. H. Wicksteed, M.A., Sydenham Farm, near Tetsworth, Oxon, and the Rev. E. Daplyn, Norwich.

Prospectus and further references on application.

GOVERNESS, experienced, desires RE-ENGAGEMENT in good family. Music (cert.), Elementary Latin. Good References.—C. D., INQUIRER Office, Essex-street, Strand.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—Geo. McLEOD & SONS, Hawick N.B.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS 4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassoos (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDESCOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

DORKING.—BOARD and RESIDENCE for one or two ladies. Home comforts. Good cooking. Terms moderate.—Address, 3, High-street.

FELIXSTOWE.—Pleasant APARTMENTS at this healthy sunny seaside resort. Close to new station and near the sea.—For terms, apply to Mrs. H. ROBINSON, Kimberley House, Ranelagh-road.

MRS. ROBERT TURNER (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aled, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Stroot, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wexham; Rev. A. B. Grosart, L.L.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105, SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY, HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

Refreshing, Nourishing, Sustaining.

Entirely free from
all admixtures such
as Kola, Malt, Hops,
&c.

No Alkali used to
darken the colour.



ABSOLUTELY PURE, therefore BEST.

CADBURY'S COCOA is an ideal beverage for Children, promoting healthy Growth and Development in a remarkable degree.

The *Medical Magazine* says: "For Strength, for Purity, and for Nourishment, there is nothing superior to be found."

The *Lancet* says: "Cadbury's Cocoa represents the standard of highest purity."

CADBURY'S is a perfectly safe and reliable Cocoa, containing all the full nourishing properties of the Cocoa bean. It is "a Perfect Food."

When asking for Cocoa, insist on having CADBURY'S—sold only in Packets and Tins—as other Cocoas are often substituted for the sake of extra profit.

DEPTFORD CHAPEL, Church Street.

AN URGENT APPEAL.

The condition of the roof of the above Chapel has long been a source of grave anxiety to the congregation, and the damage done by recent gales reveals the need of its entire and immediate reconstruction. The Vestries adjoining the Chapel are also beyond repair, and must be removed.

It is proposed to reconstruct the Chapel roof, and to replace the Vestries by an Iron room, which would afford increased and much needed accommodation for Sunday School and other purposes.

A good work is being done in the neighbourhood, which is densely populated by the very poor, and the congregation is wholly composed of poor but earnest persons who are unable to do more than meet the incidental expenses of public worship.

An urgent appeal for funds is made by the congregation that the work, which will involve an outlay of about £230, may be undertaken at once, as arrangements must be made to meet for worship elsewhere.

The Provincial Assembly of London and South Eastern Counties have, with the full sanction and approval of the London District Unitarian Society, promised the sum of £25 from the St. Alban's Fund, when the amount raised reaches £150.

Donations or promises will be thankfully received by the Treasurer of the Fund, G. W. CHITTY, Esq. (President of the Provincial Assembly of London and S. E. Counties), Mildura, Park Avenue, Dover; or by the Minister, the Rev. A. J. MARCHANT, 37, Clifton-road, Peckham, London, S.E., by whom they will be acknowledged.

Contributions Received or Promised.

	£	s.	d.
Amount previously acknowledged	...	70	13 0
Miss Shakespeare	...	0	10 0
Rev. W. J. Pond, Long Sutton	...	0	0 5 0
F. J. Orwin, Esq., Horsham	...	1	1 0 0
J. Troup, Esq., London	...	2	2 0 0
Miss A. Swanwick, London	...	3	3 0 0
W. Slatter, Esq., Brighton	...	1	1 0 0
Mrs. L. M. Aspland, London	...	3	3 0 0
Mrs. Holland, Hampstead	...	2	2 0 0
E. Clephan, Esq., Leicester	...	2	2 0 0
Mrs. Miall, Canterbury	...	5	0 0 0

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

Now Ready.

HYMNS and CHORAL SONGS. Third Series.
No. 9. 14 Hymns, with Tunes in both notations. Price 1d., post free, 1½d. each; 25 copies, 1s. 10d.; 100, 6s. 10½d.

Manchester: H. RAWSON and Co. London: SUNDAY SCHOOL ASSOCIATION.

UNITY CHURCH, DEWSBURY.

A BAZAAR, SATURDAY, MONDAY, and TUESDAY.

Lady O'HAGAN will open the BAZAAR on Saturday, April 29th, and on Monday, May 1st, the Mayor of Dewsbury, Alderman JOE HALEY, Esq., J.P.

The Appeal now made is supported by the following Resolution:—

"The Committee of the Yorkshire Unitarian Union congratulate the Dewsbury congregation on their endeavour to secure the independence of the church, and commend their forthcoming Bazaar to the generous support of the Unitarian public."

The following have kindly responded to our appeal:—

	£	s.	d.
Amount previously acknowledged	...	38	18 0
Lieut.-Col. W. R. Trevelyan	...	1	0 0
Contributions in money or goods will be gratefully received by			

H. DEARDEN, Treasurer, Alexandria-crescent, Dewsbury.

THOMAS SYKES, Hon. Sec., 36, Ashworth-road, Dewsbury.

DUNOON, ARGYLESHERE. — TO

LET, for April, May, June, or September, FURNISHED VILLA, semi-detached; 10 apartments, bathroom, hot and cold water. On shore, rent moderate.—Apply to Miss CADDEN, c/o John W. Crompton, Esq., Rivington Hall, near Chorley.

JUST PUBLISHED.

THE NEW WORLD.

Vol. 8. No. 29. MARCH, 1899.

Price 3s. net; by post, 3s. 3d.

CONTENTS.—The Study of Early Church History, by A. C. McGiffert; Archaeology and the Higher Criticism, by John P. Peters; The Reorganisation of the Faith, by William De Witt Hyde; The Reconstituted Church, by Charles F. Dole; Prometheus, by Henrietta M. Selby; How Gods are Made in India, by E. Washburn Hopkins; Religion and Modern Culture, by Auguste Sabatier; The Spiritual Development of Paul, by George A. Barton; The Growth of the Prophetic Literature, by G. Buchanan Gray; Book Reviews, &c.

CHRISTIANITY and SACERDOTALISM. A Message for the Times. By JAMES HARWOOD, B.A. 1d., by post 1½d.

THE NEW CATECHISM. A Letter to Evangelical Free Churchmen. By a Unitarian Christian. 1d., by post 1½d.

CHRISTIANITY and SOCIAL PROBLEMS. By STOPFORD A. BROOKE, M.A. 1d., by post 1½d.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

THE ETHICAL WORLD.

EDITED BY DR STANTON COIT.

Articles on Important Social Questions, Education, &c., from a purely ethical standpoint. Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

WANTED, the post of LADY-COMPANION; nine years' experience and good references.—J., c/o INQUIRER Office, Essex Hall, Essex-street, Strand, London.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, April 8, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER,

No. 2964.
NEW SERIES, No. 68.]

LONDON, SATURDAY, APRIL 15, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	225
POETRY :—	
Grand Old Men of 1899	226
A Hymn of Adoration	230
ARTICLES :—	
Arthur Hugh Clough.—I.	227
Hungarian Letter	229
The Inward Life	231
Christ and Common Prayer.—IV.	232
The Gloucester Bicentenary	233
An Old Chapel and its Work	235
Suburb and Slum	237
LITERATURE :—	
Absolute Worth in Morals	228
Short Notices	228
CORRESPONDENCE :—	
Moral Freedom and Fore-Knowledge	229
Summer Excursions	230
"Evangelical"	230
OBITUARY :—	
Mr. Edward Cobb	230
Mrs. Edward Talbot	230
THE CHILDREN'S COLUMN	231
LEADER :—	
Domestic Missions	232
MEETINGS :—	
North Midland Sunday School Association	234
The Ministers' Institute	235
South-East Wales Unitarian Society	236
PROVINCIAL LETTER :—	
Scotland	236
NEWS FROM THE CHURCHES	237
ADVERTISEMENTS	238

NOTES OF THE WEEK.

NEXT Friday will complete another year of Dr. Martineau's wonderful life. Friends throughout the country and in many lands will be glad to know how well he is. At ninety-four the strength of eighty, when he was still publishing his great works, is not to be expected, but seldom has a beautiful old age been so little burdened as it is for him. He is able to drive out nearly every day and to enjoy the growing beauty and brightness of this spring-time. But we will venture to repeat our warning of last year, and earnestly plead with friends not to overwhelm the household with flowers and letters of congratulation. For our beloved Teacher it should be a day of quietness, in the most intimate circle of his home. Neither he nor they need to be assured of the overflowing gratitude and veneration and affection which silently encompass him.

MANY of our readers will have heard, with the utmost satisfaction, that the Aberdeen University has recognised the literary labours of Miss A. Swanwick by conferring upon her the honorary degree of LL.D. The following extract is from the *Aberdeen Daily Free Press*, giving an account of the ceremony on April 7. Professor Pirie, introducing Miss Swanwick, said :—"The honorary degree will be conferred, in absence, on Miss Anna Swanwick, a distinguished authoress in

two departments of literature. She was one of the workers—of whom Thomas Carlyle is the most famous—who, about the middle of the century, set about familiarising the people of this country with the masterpieces of German literature. Her chief work in this department was a translation of *Faust*, published 1850. She is not less distinguished as a Greek scholar, having translated in 1865 the 'Æschylean Trilogy.' In 1873 appeared her great work, a verse translation of the whole of 'Æschylus'—a rendering which has not yet been surpassed in its kind. She has also done much, by her example and influence, to establish ladies' colleges in England, and generally to raise the standard of female education. In recognition of these valuable services, the Senate has resolved to confer on Miss A. Swanwick the title of Doctor of Laws."

A FAREWELL reception was given recently in Edinburgh to Dr. Sophia Jex Blake, on her retirement from medical practice. The reception was given by the Marchioness of Bute and others interested in the Edinburgh Hospital and Dispensary for Women and Children; a resolution of congratulation on a great work accomplished, and of regretful farewell, was proposed by Emeritus Professor Masson, and seconded by Dr. Peel Ritchie. It was Dr. Jex Blake who led the fight in this country for the admission of women to training and University degrees in medicine. Admitted in 1869 as an undergraduate in medicine to the University of Edinburgh, opposition prevented her and fellow-students who had joined her from completing their course. In 1874 Miss Jex Blake, with her companions, founded the London School of Medicine for Women, and three years later, after successful examination, received the diploma of the Irish College of Physicians, which thus led the way in the recognition of women. In 1878 Dr. Jex Blake returned to Edinburgh, and opened a dispensary for women and children. Since 1886 she has been Dean of the Edinburgh School of Medicine for Women, which is now recognised by the University.

The April number of *Concord* contains an interesting collection of opinions on the results of the Peace Crusade, from leaders in the movement. Mr. W. T. Stead, who published the last number of his *War against War* on March 31, writes :—"I have come out of the campaign with very little hope that anything practical will be done at once in the way of an arrest of armaments. My chief hope lies in the recognition by all nations that the time has come when something must be done to establish an international

centre, whatever that centre may be. At first it might be a board of peacemakers, developing by steady stages into a board of conciliation, then into a court of arbitration, and ultimately into an international tribunal, whose authority would be enforced by the armies and navies of all Powers who took part in its deliberations."

THE Centenary of the Church Missionary Society has been celebrated this week by services in St. Paul's and Westminster Abbey, and great meeting in the Albert Hall and Exeter Hall. On April 12, 1799, a meeting of twenty-five persons was held in a tavern in Aldersgate-street, when it was resolved : "That it is a duty highly incumbent upon every Christian to propagate the knowledge of the Gospel among the heathen." The bishops at first looked coldly on the movement, but now the Society has thousands of agents in many lands, and its income last year was £322,972.

THE Manchester Labour Church has issued an appeal on behalf of workers in the Potteries, which is endorsed by the Dean of Manchester, Archdeacon Wilson, Father Bernard Vaughan, Lady Dilke, Miss Gertrude Tuckwell, Mr. Harry Rawson, Canon Hicks, Dr. Emrys Jones, the Revs. Dr. Mackennal, Dr. Maclaren, S. A. Steinthal, C. Peach, and others. The terrible evils resulting from the use of raw lead for the glaze of pottery are now clearly demonstrated, and have been acknowledged by the Home Secretary.

"Mr. Tennant, M.P. for Berwickshire, in bringing the matter before the House of Commons July 29, exhibited a sample from Messrs. Minton's works glazed without lead, and which the manager of the works declared was as good for all practical purposes as any glazed with it. In the same debate, Mr. Woodall, M.P. for Hanley, and a pottery manufacturer, said : 'It has been known for some time that fritted lead instead of raw lead for glazing was, if not quite, at least comparatively innocuous.' Dr. Prendergast, of Hanley, says 'That he has been informed by the manager of a Continental pottery that they fritt together all the ingredients of the glaze and that in his works lead poisoning was unknown.' Sir Sir Henry Taylor, chairman of the Possil Park White Lead Co., Glasgow, says : 'There is a complete remedy for the evil of lead-poisoning. The reason why lead-poisoning continues is that prejudice, ignorance, and apathy, and the influence and ramifications of an old-fashioned trade are hard matters to fight, while purchasers in general attach very little importance to non-poisonous properties or the health of the workers.'"



MANY proposals have been made to counteract the evils named—better sanitary arrangements; strong Parliamentary legislation; effective inspection of Potteries—all of which would no doubt do much to alleviate the present evils. But it is feared no measure will meet with complete success unless it has the sincere co-operation of all who buy the earthenware so needful in our daily life. Let the purchaser demand only goods glazed with non-poisonous materials, and the manufacturer will soon find it to his interest to produce them. The appeal concludes by urging upon the Government that the following reforms should be effected:—Extend the Workmen's Compensation Act to Injury from Lead-Poisoning. Let the State, and not the employer, pay the examining doctor. Appoint a woman factory inspector for the Potteries. Prohibit the employment of young workers under eighteen—as is the case of the White Lead Works. Insist upon the use of glazes in which raw lead is not introduced.

THE discovery last August of the new planet "Eros" is described in the current number of the *Nineteenth Century*. This little planet, with a diameter of probably less than twenty miles, is our nearest neighbour in the solar system, except the moon, and was discovered unexpectedly by Herr Witt, at the Urania Observatory at Berlin, while making some other observation by means of a photographic plate. "Nearest neighbour" towards the end of next year will mean a distance of about thirty-one millions of miles between the earth and Eros, and that is the nearest it will come for the next twenty-four years. The great value of this discovery is that it gives us a new point for measurements in space, and will enable the distance between our earth and the sun to be determined with far greater accuracy than before. Following on this discovery comes news from America of a ninth satellite to Saturn, discovered by Professor W. H. Pickering, who states that it is shown on four photographs; is of the fifteenth magnitude; has a period of about seventeen months; and is the most distant satellite from its primary at present known in the solar system, circulating at $7\frac{1}{2}$ millions of miles from Saturn.

THE success of the experiment in telegraphing across the Channel without a wire gives rise to many curious speculations. It seems that a message sent out from a point of wire on the English coast was received at a similar point on the French coast near Boulogne, and was read with as much exactness and as easily as if a wire had extended right across the intervening thirty-two miles. It has also been found that fog does not interfere with the transmission, so that the new discovery may be of service on the coast when other signals fail. If, however, a stationary point of attachment is not necessary for the receipt of a message, it would be awkward, since caves-dropping ships might be able to pick up confidential messages that were passing across the sea. It will be interesting to learn whether such a message makes for itself one invisible line through the ether, or is simply diffused through space to be picked up by any capable wire on the other side or anywhere within its circle, for in the latter case there could be no privacy, except by code; and if such a means of communication became general,

what a Babel there might be at any critical moment! One can imagine a confusion of French and English arriving at some wire, and at last a shout of indignation (if you can shout by telegraph), "Will you be quiet, I want to get my message through?" From another point of view, the new telegraphy may prove, like thought-reading, a strong incentive to people to keep their minds at least respectable, since there are so many sharp-sighted daws about.

WRITING from Rome to the *Athenæum*, Mrs. Humphry Ward tells of the proposal to erect a statue to Henri Frédéric Amiel, the author of the "Journal Intime," in one of the public squares of Geneva. "There are," says Mrs. Ward, "certainly many readers on both sides of the Atlantic who owe much to the 'Journal Intime'—to its sad courage, its delicacy of thought and feeling." The book has had a wide diffusion, and has found its way to the sympathy of many differing minds, so that substantial help towards this commemoration should be forthcoming. Subscriptions may be sent to Professor F. F. Roget, Président de la Commission Amiel, the University, Geneva, Switzerland.

It is announced that the Liberation Society's annual meetings will be held on Wednesday, May 3. Lord Battersea is to preside at the City Temple meeting, and Mr. Henry J. Wilson, M.P., at the Council Meeting. It is suggested by the Committee that as last year many ministers of Free Churches preached on a given Sunday on "The Spirituality of Christ's Kingdom," so this year one of the services on either April 30 or May 7 should be devoted to the religious aspects of the Disestablishment Movement.

THE Rev. C. J. SNEATH, late curate of St. Paul's, Balsall-heath, near Birmingham, whose secession from the Church of England was recently announced, is a man of great determination, who made his way into the Church through the greatest difficulties. Although nearly blind, he learned to read, and was for many years lay-reader in the church before taking orders, and was held in high esteem throughout the district. Last Sunday Mr. Sneath began to hold services at the Moseley and Balsall-heath Institute. Adopting the name "Our Father's Church," he announces as the principles of the church the Fatherhood of God, the brotherhood of man, and the leadership of Jesus.

MR. ARTHUR BACHE MATTHEWS, of 556, Stratford-road, Spark-hill, Birmingham, asks us to say that he has been appointed secretary of the Associated Members' Branch of the "Christian Church Society." The basis of the Branch is stated to be:—

To promote the recognition of our Lord and Saviour Jesus Christ as an absolutely unique and spiritually all-sufficient revelation of the nature of God. Associate-Members are all those who, while not living near a local Branch, still wish to deepen their own devotional life in union with other Liberal Christians; and who send their names to the Secretaries. The Associate-Members receive the badge and manual, and subscribe one shilling or more annually. The object of the Society is: "To promote in all its members holiness of life and work for God."

THE watchfulness of the *Literary Guide* has noted two expressions in articles recently contributed to THE INQUIRER, which it regards as neither reasonable nor just to other modes of thought. We are glad of any warning that may guard us against even the suspicion of unfairness, into which, in referring to views which we do not share, it is only too easy to slip. The most serious objection is taken to the expression "blatant, helpless infidelity" connected with the name of Richard Carlile. The *Literary Guide* says that in Carlile's days "a man who advocated Rationalism in religious matters might be excused if he was somewhat blatant," but adds that to speak of such a man or of his principles as "helpless" is a gross misuse of language, since sturdy self-reliance was a prominent feature in his character. The term might be applied to a man's views without any slight upon his character, but our contributor admits that the whole expression was used with too little consideration.

SIR MONIER MONIER-WILLIAMS, Professor of Sanscrit in the University of Oxford, died at Cannes on Monday in his eightieth year—a victim of influenza. Born at Bombay, Monier-Williams was educated at Kings' College and Haileybury. In 1860 he was appointed to his Professorship, and was founder of the Indian Institute at Oxford, which was begun in 1883. Twenty years he spent over his great Sanscrit dictionary.

GRAND OLD MEN OF 1899.

Sidney Cooper. Born 1803.

A LAND of pastures where the lazy kine
Lie couch'd at ease and sun their glossy coats,
Or linger where the water-lily floats—
Is dear to English hearts and dear to thine!

James Martineau. Born 1805.

Staunch champion of the freedom that is won
Thro' courage closely link'd with thought profound,
And deepest reverence too for holy ground,
We hail the noble work which thou hast done!

Henry Russell. Born 1812.

The Voice that cheer'd true hearts sailing the seas,
Some three score years ago, for southern skies,
(Which ever breathed encouragement, not sighs),
Thro' these dull days blows like a wholesome breeze.

R. BRUCE BOSWELL.

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. J. B.; J. B.; M. L. B. (thanks); S. C.; A. H.; E. J. H.; H. V. H.; W. J.; W. L.; F. T. M.; J. M. N.; H. J. R.; G. F. S.; H. B. S.; O. A. S.; J. R. W. (Bozen). There is at present great pressure on our columns, and a number of letters are crowded out.

ARTHUR HUGH CLOUGH.—I.

ALTHOUGH it is doubtless true that a poet is born—not made, yet even poets are not exempt from the changing and moulding power of circumstances. If the poet's talent—if I may adopt the well-known saying of Goethe—is best nurtured in quietness, his character, like that of any other man, is wrought in the throng of the world. And on some these formative influences from without are more powerful than on others. Their souls are sensitive and sure to be quickly affected by the experiences through which they pass, even though they may be strong enough to master them. Perhaps in no poet of equal power do we see so clearly as in Clough the traces which the intellectual conflicts of his youth had left upon his mind and character. If, on the one hand, we are inclined to wish that he had oftener been able to escape into a larger and serener world where not even the echoes of theological controversy should be heard; yet, on the other hand, none who have been perplexed as he was will fail to feel grateful to one who not only has often given lovely poetic form to what is apt to be so unlovely, but also has shown again and again how the tumult of the intellect may be but the stormy surface of the soul in whose depth is the calm of a child-like simplicity and a faithful and loving heart.

Arthur Hugh Clough was born at Liverpool on Jan. 1, 1819; but from the time he was four till the time he was nine years old, his home was in America at Charlestown. Perhaps we may attribute to the ocean voyages and the seaside life of these early years the beginning of that love for the sea which is manifested in some of his best poems, and supplied some of his most striking images. How full of the sensations of a sea voyage is that early poem, "Qua cursum ventus," which describes so pathetically the estrangement which, without any fault of their own, may come upon two brother-souls!

But O blithe breeze! and O great seas,
Though ne'er, that earliest parting past,
On your wide plain they join again,
Together lead them home at last.
One port, methought, alike they sought,
One purpose hold where'er they fare,—
O bounding breeze, O rushing seas!
At last, at last, unite them there!

And in later years, when other journeys *mari magno* had been added to those of his childhood, he is always well inspired, I think, when he speaks of the sea:

The contemplation of the mighty main,
The vaulted heavens above, and under these,
The black ship working through the dusky seas.

In 1828 the little boy of nine returned to England and was sent to school at Chester, and a few months later became a pupil of Dr. Arnold at Rugby. To spend eight years at Rugby, under the great headmaster, must have exerted a great influence upon the character of any boy. But upon such a nature as Clough's the influence was probably exceptionally great. We see from his school-boy letters how thoroughly the noble Christian ideal of school-life which Arnold was constantly setting before his boys had taken possession of this favourite pupil. Already in his sixteenth year he wishes to make "the improvement of the school" his first object, and three months later he writes: "I verily believe my whole being is soaked through with the wishing, and hoping,

and striving to do the school good, or rather to keep it up and hinder it from falling in this, I do think, very critical time." Perhaps Arnold's severe standard of duty and aspiration, which, for most boys, was an unmixed good, may have produced in Clough a habit of introspection and self-examination not altogether wholesome at his age. There may be a grain of truth in the language which Clough puts into the mouth of the old-fashioned uncle in the humorous epilogue to "Dipsychus":—"As for my own nephews, they seem to me a sort of hob-badehoy cherub, too big to be innocent, and too simple for anything else. They're full of the notion of the world being so wicked, and of their taking a higher line, as they call it. I only fear they'll never take any line at all."

In October, 1837, after "having gained," as Dr. Arnold told him in public, "every honour which Rugby could bestow, and done the highest credit to his school at the University," he commenced his residence at Oxford as scholar of Balliol. If his boyhood had been passed under the spell of Dr. Arnold's noble character, he was now plunged into a society which was swayed by a not less mighty personality. Many pens have described the strange power which Dr. Newman was wielding in Oxford at the time. Matthew Arnold, for instance, has told us of the charm exercised by his eloquence and earnestness in the pulpit of St. Mary's. But it was not in the pulpit only that Newman made his influence felt. "In pamphlets, reviews, and verses," we are told, "he was continually pouring forth eloquent appeals to every kind of motive that could influence men's minds." It was impossible that Clough should not have been affected by this turmoil. For a time at least he was inclined to become a follower of the great leader, all the more that Ward, one of Newman's ablest and most ardent disciples, was his intimate friend. But it was only for a time. The movement which Newman led was itself a strong reaction from the liberalism in religion which had begun to set in from Germany, and when Clough and others who had begun by yielding to the attraction of the doctrines of Catholic authority which Newman preached were at length unable to assent, they in their turn were subject to a violent reaction towards those liberal ideas which had been the prime cause of all the tumult. There can be no doubt that it was a misfortune for many young men at Oxford, and especially for such a sensitive and conscientious mind as Clough's, to have been forced to take part in the bewildering theological controversy, when he ought to have been peacefully devoting himself to reading. He himself felt the strain. Writing to a Cambridge friend, he says: "I truly hope to escape the vortex of philosophism and discussion (whereof Ward is the centre), as it is the most exhausting exercise in the world; and I assure you I quite makarize you at Cambridge for your liberty from it." But it is a mistake to suppose that what is called "the Oxford Movement" dominated the University. Much of the best life at Oxford at the time had little knowledge of it and less interest in it. And, even in the case of those whom it influenced greatly, it was but a small part of what Oxford had to give.

It is probable that the "philosophism and discussion"—which, after all, he could not escape—had much to do with his losing his first class to the disappointment of many friends, especially of Dr. Arnold. However, in 1842, less than a year after taking his degree, Clough was elected fellow of Oriel, and in the following year was appointed tutor. It seemed as if a quiet and happy career was opening before him. For he had a great gift of teaching and a wonderful power of making himself beloved by his pupils. Many of his pupils have testified to this. One says: "When I recall those days, the one thing that comes back upon me most, even more than the wisdom and loftiness and suggestiveness of his conversation, is his unselfishness and tender kindness. Many must have told you what a gift he had for making people personally fond of him: I can use no other word. For myself, I owe him more than I can ever tell, for the seed of just and noble thoughts sown, for the pure and lofty type of character set before me; but the feeling of personal attachment is the strongest of all."

It was while he was fellow of Oriel that he spent three long vacations among the mountains as tutor to a reading party—the first at Grasmere and the others in Scotland, experiences which were to provide him material for his first long poem, "The Bothie of Tober-na-vuolich." But before that poem was written, in 1848, he had resigned his tutorship, and before it was published his fellowship also. For a long time he had felt his position at Oxford more and more of a bondage. He was precluded from giving expression to some of his deepest thoughts, and he began to long for freedom. How he had thus repressed himself through respect for the convictions of those around him may be seen from the following quotation from a letter written in April, 1848: "Up here at Oxford, I keep in general company very quiet, inasmuch that I heard yesterday that people not unfrequently take me for some time after introduction to be no less than a Puseyite; but, at the same time, I could sometimes be provoked to send out a flood of lava boiling hot amidst their flowery ecclesiastical fields and parterres. Very likely living in this state of suppressed volcanic action makes one more exasperated than one should be when any sort of a crater presents itself. Nevertheless, there is wisdom in withholding." And, in a letter written a few weeks earlier, after speaking of the revolutionary movements with which many parts of Europe were being agitated, he says: "Well, and when shall I see you again? . . . Will you hire yourself out as a common labourer? I hope not; but one may do worse, undoubtedly; 'tis, at any rate, honest than being a teacher of the Thirty-nine Articles. I rejoice to see before me the end of my servitude; yea, even as the weary foot-traveller rejoices at the sight of his evening hostelry, though there still lies a length of dusty road between." So "he went forth not knowing whither he went," rejoicing in his freedom, but with many regrets for the ties of friendship which must be strained or broken by his departure. In the volume of poems called "Ambarvalia," which appeared in 1849, the joint production of himself and an old schoolfellow, there are three touching poems by Clough which speak of the partings of friends. I have already quoted from "Qua cursum

ventus." I may here give the shortest of the three, called "Sic itur."

As, at a railway junction, men
Who came together, taking then
One the train up, one down, again

Meet never! Ah, much more as they
Who take one street's two sides, and say
Hard parting words, but walk one way:

Though moving other mates between,
While carts and coaches intervene,
Each to the other goes unseen;

Yet seldom, surely, shall there lack
Knowledge they walk not back to back,
But with an unity of track,

Where common dangers each attend,
And common hopes their guidance lend
To light them to the self-same end.

Whether he then shall cross to thee,
Or thou go thither, or it be
Some midway point, ye yet shall see

Each other, yet again shall meet.
Ah, joy! when with the closing street,
Forgivingly at last ye greet!

J. R. WILSON.

LITERATURE.

ABSOLUTE WORTH IN MORALS.*

THIS book professes to supplement the defects of Kant's system of morals. Kant's ethical philosophy appears, in a sense, to leave morals hanging in the air. It deduces moral obligation from the mere conception of a moral law. "First in the whole history of philosophy," says Krueger, "he excludes on principle, and with painful exactness, all questions of happiness from the fundamental problem of morals." The first of his great ethical works begins with the declaration—"There is nothing in the world, there is even nothing conceivable outside of it, which can be reckoned good without limitation, but a good will. Moral good is to be distinguished from all other good by this alone, that it must be reckoned unconditionally good, and has its worth in every possible experience." This is the great merit of Kant's doctrine. It denies that ought can be resolved into or find a substitute in the phrase; it will be better for you, or it will produce more happiness in the long run. It repudiates every attempt to create morality out of elements which are themselves unmoral. But, in his repugnance to what he calls heteronomy in morals, he, perhaps, went too far in the opposite direction, and leaves out of account the emotional nature of man. The morality of the metaphysic of ethics appears to be adapted to beings who are actuated solely by reverence for law, which commands our respect by its innate authority, and the universality of its sway.

His successors who reject the eudæmonistic doctrines, which it seems are rife in modern Germany, think that his neglect of psychology is accountable for the faults that can be found with his doctrine, and this writer among others professes to found morals on a psychological study of worth. This is evidently a hopeful undertaking, for the notion of worth introduces a hierarchy of motives, and it is the perception of the different values of motives that makes us moral agents. It is not

merely as rational beings that we are moral, but as beings endowed with a faculty of distinguishing between the worth and worthlessness of different motives that actuate us.

But this work of Krueger's does not seem to us to fulfil the promise it makes. His definition of worth is rather vague: "Worth is distinguished from momentary desire by its relative constancy." Constancy does not here mean duration of the desire, but the permanent connection between desire and a certain state of mind. It means something like association of ideas; on the recurrence of certain mental states the dormant desire will start into life. Or it may be defined, he says again, as a disposition to certain desires. Every striving, or effort of the will, has the tendency to grow into a feeling of worth or a value which we put on the thing striven for; it leaves behind it, not merely an image in the memory, but also a disposition of desire, on the ground of which, on the return of the state of things previously existing in consciousness, the will directs itself anew to the original object of its striving. By means of this tendency of human nature, we desire not merely what we reckon pleasant, but what has for us become worthy. Through this fact the life of the will wins, so to speak, a third dimension, if we reckon the intensity and duration of the pleasure expected from time to time as its two original dimensions. "It is an erroneous assumption," he proceeds, "of logical eudæmonism that feelings are distinguished only by their intensity and duration; they are also further distinguished, as I believe, in a quite peculiar way, by the breadth and depth of their origin in the Personality—that is, by the multiplicity and permanence of the relations in which their object stands to the system of our estimates or feelings of worth. But, he adds, there are no innate estimates." The sense of worth arises from an experience of satisfaction of desire. But if there is no immediate perception of a different value of desires, surely satisfaction would follow every successful striving, and dissatisfaction every failure.

He rejects Kant's Categorical Imperative, partly on the ground of the ambiguity of the German word *Soll*, which does not exist in our English word *ought*, and partly because, as he affirms, it has never been proved that we can, as Kant thinks, decide for what is demanded by conscience in opposition to momentary desire. But surely this can be proved, as far as anything which is the object of the individual consciousness can be proved. A man may feel a temptation to obey a sudden impulse, and yet reject the temptation. Of course the fact that it is a temptation, implies that the man has previously reflected on similar impulses and stamped them as wrong. Wrong at first means—this motive is less worthy than another; and this implies, in spite of Krueger's elaborate psychology, that there is a natural hierarchy of motives, and man has the power of perceiving a higher and a lower among them.

We do not learn from this little treatise, after all, how we come to have these estimates of motives; whether we perceive the worth of emotions directly and immediately, in which case Kant's Categorical Imperative arises not from the notion of law, but from the moral constitution of our nature, or, as it rather seems we must infer from certain statements of the author,

from associations which, if they had been different, would have given us totally different standards of judging. He denies that moral judgments are concerned with single actions. Why not say they are not concerned with actions at all, except so far as they reveal the motive behind them? On the other hand, he affirms that it is the whole of the character, or what he calls the willing personality, that is to be judged; and as that is unknowable, we have a better authority than any system of psychology for saying that it is just this, that we must not judge lest we only pronounce judgment on ourselves in attempting to do so. The highest good, he says, is the development of the function of worth, which seems very like a circumlocution for Kant's good will or a mutilated conception of it. There is no absolute morality and, he adds, no conceivably perfect man, which last statement is true or false according as you understand it; false, if it means that a man can never live in perfect obedience to the highest and noblest impulses and aims; true, if it means that for such a man there would still be endless growth in perfection.

On the whole we must look elsewhere for what Krueger promises. A psychology that would supplement Kant, as we understand it, would investigate our emotions, and on the ground of their relative worth and dignity arrange them in an ascending scale of authority. This is what Dr. Martineau has done, and to him especially among modern philosophers belongs the merit and the honour of founding morals on this impregnable foundation.

THOS. W. SCOTT.

SHORT NOTICES.

The Ruling Elder: His Place, and Work, and Hope, and his Relation to the Synagogue, by R. King, A.B., author of a "Primer of the Church History of Ireland," is a strange book. Its purpose is to prove that the laity have no authority in the Church, but are bound to submit themselves to the clergy providentially put at their head, the supreme authority of the clergy being deduced from the New Testament, and especially from St. Paul's method of putting the ruling power over newly-formed groups of churches into the hands of Timothy and others. Mr. King suggests a "Prayer for Penitent Select Vestrymen, &c.," which it is impossible to suppose was written otherwise than seriously, but which is certainly the most astonishing composition of its kind we have ever met with. The penitent is to ask Christ, as "head over all things in the Church," to "receive mercifully, with Thy tender pity and compassion, this acknowledgment of the deplorable and senseless folly, the stupidity and perverseness, the intolerable arrogance and unjustifiable presumption of Thy poor, ignorant, unworthy servant, in daring to meddle with matters too high for me," and so on. We learn, from an earlier page, that the person who is to offer this sort of petition may be "an honest country bloke" (!). . . highly intelligent on pigs and oats, but, according to Mr. King with no right to any opinion at all about religious matters. Some of the weaknesses of Non-conforming communities are skilfully brought out, but Mr. King's tone does not commend him as a counsellor. It never occurs to him that, even granting

* "Der Begriff des Absolut Wertvollen als Grundbegriff der Moral Philosophie" (The Notion of Absolute Worth as the Fundamental Notion of Moral Philosophy), von Dr. Julius Krueger. Leipzig: B. G. Teubner, 1898. pp. 93. Price 2.80 marks.

the correctness of his Scriptural hypothesis, different methods may be appropriate for the appointment of ministers in settled Christian communities from those which were necessary when the new religion was first winning converts in heathen lands. And we should be more reconciled to his occasional outbursts of fervent piety, if his magazine of vituperation were less richly stored. Were it worth while, much might be quoted in illustrations. One specimen may suffice: "the most utterly shameless and hardened effrontery" of those who "speak of 'the Catholics' as forming an entirely distinct and separate community." There is comparative mildness in describing Harnack as "impudent"; and it is with a glow of pleasure that we read that Dean Stanley was "a writer of some eminence." Perhaps this is enough of Mr. King. (D. Nutt, 2s. 6d.)

The New Leviathan; or, the World at Peace, by J. A. Farrer, is an essay in praise of cosmopolitanism. The evils of race antipathy and national selfishness are emphasised, but too little, in our view, is made of a natural and honourable patriotism. The author looks for the growth of international societies pledged to the refusal of military service to hasten the abolition of war, and his conclusion is, that "when cosmopolitanism has become a living faith, professed by all men, militarism, deprived of its sustenance, will cease to be a scourge to mankind. In the polity of the New Leviathan the soldier will only exist for services beneficial to the community, and that community will be co-extensive with the area of the civilised world. (Elliot Stock. 2s. 6d.)

Dr. Alfred Russell Wallace on Sanitation and Small-pox—A reply by Walter Lloyd, is a reprint of the article contributed by Mr. Lloyd to the *Westminster Review* last November. (The Jenner Society, Gloucester. 2d.)

Christianity and Sacerdotalism: a Message for the Times, by James Harwood, B.A., states very clearly the distinction between the sacerdotal and the prophetic conceptions of religion, and shows how little ground there is in the early history of the Church for the present claims of the priest. It is a healthy message. (Philip Green, 5, Essex-street. 1d.)

Mr. A. W. Matthews has issued a collection of etchings of *Unitarian Churches of Middlesex*, made from his own sketches. They are not uniformly successful, but are all interesting. The plates can be had separately, and perhaps some enthusiast will buy them up in the interest of the forth-coming bazaar. (To be had at the Unitarian Book Shop, 63, City-road, 2s. 6d., or single plates 3d.)

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co. Ltd., Homœopathic Chemists, London."

HUNGARIAN LETTER.

YOUR correspondent was never in such great trouble and anxiety about how to fulfil his duty as within the last five months. You are aware of those great political troubles and difficulties which almost tore to pieces the western part of the Austro-Hungarian Empire. You will also have heard of the *ex-lex* state of the Hungarian Parliament, where during this time the minority dominated with the sharp weapon of obstruction. It was very hard to do justice to such a furious attempt looked upon from outside, considering that it went so far as to prevent Parliament from settling the Budget for the year.

Thank God, now there is an end to all this. The 1st of March brought us peace, hope, and also love. Now, we may see that the Opposition was in an utter fury, above all, against the person of Baron Bánffy, the Prime Minister. This curious case is to be explained by the result of the last Parliamentary election, when Baron Bánffy almost wiped out the whole Opposition by using such instruments as are indeed very objectionable. The best men, mostly the leaders of the Opposition, were beaten in their surest places. One of their most fiery speakers, M. Ugrou, who was formerly elected in two or three places, could nowhere get in at this time. All this was morally degrading to the people and disheartening to the leaders. Another serious thing must be added to this. It was thought, and perhaps not without reason, that the Premier favoured too much Austrian interest, and would lose the present good opportunity of shaking off Austrian supremacy, which was a great obstacle in the way of the progress of Hungary's commercial and industrial progress. To this may be added that the clerical party, which is becoming very strong over here, got its support mostly from Vienna.

Now, fortunately, there is an end to all this. One of the cleverest of Hungarian statesmen, the pupil and heir of Terencz Deák, Kálmán Széll, succeeded in gaining the King's favour and bringing together almost all the different parties. He created peace in a month's time, and on March 1 re-entered Parliament as Prime Minister with a new Ministry. Everybody is full of hope that a new era will begin in the life and work of Hungary.

As for us Unitarians, the change is a kind of success, because one of our men, Gabriel Daniel, son of our Chief Curator, was elected vice-president to the House of Commons. He is the first Unitarian who has succeeded in taking such a high position in Parliament. In our Church a very busy work is going on. The last Chief Consistory decided that the Church shall be reorganised on modern principles, so that each body of directors shall be constructed, in so far as possible, of elected members. This principle was carried out in 1873 for the congregations. Now the districts or deaneries, the Representative and the Chief or Synodical Consistories, are under consideration. The members of the Consistory are to be about thirty, those of the Chief Consistory about 200, and, beside the bishop, there will be a secretary, whose duty will be to refer subjects to the Consistory. It is very likely that in the month of June an extra meeting of the Chief Consistory will be held. In August we shall have our quadrennial

Synod, which is held in the country. We shall hold it in the same district, and very likely in the same town, where twenty years ago the Revs. Alexander Gordon and Andrew Chalmers favoured us with their visit. We should be very glad if this time even more of our friends from England would come. A bond of union is very precious if it is felt, but it is more so if it sometimes manifests itself in facts to be seen and touched. Pray make up your mind to take your summer excursions to the mountains of picturesque Transylvania. G. BOROS.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

MORAL FREEDOM AND FOREKNOWLEDGE.

SIR,—I gather from Mr. Lummis's letter that he believes in the real freedom of the human will, and that, therefore, he entirely differs from Professor Ritchie. Professor Ritchie, as a Hegelian, holds that it is neither conceivable nor possible that a man in seasons of temptation should decide otherwise than he actually does decide. Hence Professor Ritchie has no problem to solve; for if man's soul has no moral freedom there is not the slightest difficulty in understanding how God foresees all the issues of human conduct. But Mr. Lummis, as a professed Libertarian, has the same problem to solve that I have, but he dissents from my mode of solving it. He appears to agree with me that in moments of temptation man possesses a power of free choice between equally possible self-determinations, but he holds at the same time that God, who gives this power of free choice, possesses some faculty, which we neither possess nor can conceive of, by which He is able to foresee in every instance how this power of free choice will be exercised. Mr. Lummis writes:—

"It simply does not follow, because certain phenomena, known collectively as 'the future,' are beyond the range of our sense-perception and memory, that therefore they are beyond the range of God's knowledge. When we speak of God's 'prescience,' we are reading our own mental condition, our category of time-extension, into that of which we speak." On this I would remark that the giving of real freedom of moral choice, while retaining at the same time ability to foresee how that power will be exercised, is not only beyond the range "of our sense-perception and memory," but appears in the light of human reason to be intrinsically inconceivable and impossible. If, however, Mr. Lummis asserts that a mode of foresight which seems to us to be essentially impossible is actually possessed by God, I certainly cannot prove its non-existence; but at the same time I must say that at present I see no sufficient ground for taking up so extreme an agnostic position as is implied in assuming that God's inner life is so entirely different from ours that what seems to us essentially impossible and irrational, is for Him both possible and rational. Nor can I see that the introduction of the wholly unintel-

ligible and inconceivable dogma that God's thought and life exist *out of relation to Time*—a dogma which is repudiated not only by such thinkers as Lotze, Dr. Martineau, and Professor W. James, but also by some eminent Hegelians as well—throws the slightest light upon the question at issue between Mr. Lummis and me. The effect of this dogma, so far as I know, has always been to undermine and destroy the belief in man's true moral freedom, and in the possibility of real inter-personal relations between God and the human soul. The interesting feature in Mr. Lummis's letter is that it shows that he is evidently at present trying to hold this conception of the merely relative character of Time along with a belief in genuine moral freedom. I venture to think, however, that he will increasingly find that these two conceptions lodge very uncomfortably together in his inner life, and that one of them is continually tending to extrude the other. One of his ears is drinking in the witcheries of Absolute Idealism, while through his other ear his moral consciousness is urging claims of free-will and genuine moral responsibility.

But it is, after all, a comparatively unimportant question whether God foresees, or whether He waits to see, the issue of the moral crises in our lives. The really important question is, Is Free-will, or the power of choice between alternative possibilities, an ultimate reality, or is it, as both the Hegelians and the Spencerians hold, a mere psychological illusion? I rejoice to think that, at present at all events, the Libertarians may fairly claim the support of Mr. Lummis's clear thinking for their side of the question.

CHARLES B. UPTON.

SUMMER EXCURSIONS.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS UNION.

SIR,—I have now the pleasure of informing your readers that the arrangements with Pension Alpina, Grindelwald, are complete.

There will be three excursions leaving London and Manchester by the Great Eastern Railway Company's service on Friday evenings, July 21, Aug. 4, and Aug. 18. The route will be *viâ* Harwich, Antwerp, Brussels, and Bâle. The excursions will be conducted respectively by Mr. Shrubsole, F.G.S., the Rev. W. H. Drummond, of Warrington, and the Rev. J. E. Stronge, of Kilburn.

A great many names have already been given in. Applications should be made directed to the Hon. Secretary, "Summer Excursions," 13, Christchurch-road, Hampstead, N.W.

The house at Grindelwald is delightfully situated, with a grand view of the snow mountains, the Eiger, the Mettenberg, and the glaciers. There are cool verandahs where tired workers can sit and refresh eyes and brain, a pretty garden with a fountain.

Indoors, a kind landlady and man cook will be found anxious to please various tastes; and when the tourists have recovered from their fatigue, Mr. Shrubsole and others will be found ready to conduct them far afield—to places of geological and botanical interest, to lovely points of view, and on to the glaciers.

M. L. TAGART.

April 10.

"EVANGELICAL."

SIR,—It is, I suppose, rather a poor business disputing about names, but the complaint of Mr. Armstrong, that our orthodox "friends," in assuming the name of "Evangelicals," usurp a title to which we have a better right, has been so often repeated, that it seems to deserve a moment's consideration. Mr. Armstrong thinks they should be called "Epistolarians" rather than "Evangelicals," but he seems to have overlooked the fact that gospel is a thoroughly Pauline word, and that it occurs far more frequently in the epistles than in the gospels, where, indeed, it is comparatively rare. When, or by whom, the biographies of Jesus were first called gospels, we do not know, but at any rate it is certain that Paul used the word of his message of salvation long before any of them came into existence; nor, as employed by the Evangelists, has it any different meaning. But, no doubt, Mr. Armstrong's point is that the original gospel, or message, of Jesus was very different from that of Paul, or of Paul's later interpreters. Is this, however, so very clear? Of course, I quite think, as Mr. Armstrong evidently does, that a great many things have been attributed to Jesus which he never really spoke; but, then, our orthodox friends do not think so; and taking the gospels as they stand (I would add, even after carrying the process of elimination as far as is critically legitimate), the message of Jesus would seem to be much the same as Paul's—namely, deliverance from the wrath of God, for all who should repent and follow Christ: I do not say deliverance through Christ's blood, only because I think it is fairly open to question whether Jesus really spoke the words ascribed to him at the Supper. For my part, then, I must think that the name evangelical—the true antithesis to which I take to be Popish—is, in its usual application, historically, and on every ground, perfectly justifiable.

ROBERT B. DRUMMOND.

Edinburgh, April 10.

A HYMN OF ADORATION.

O LORD most High, Creator, wonderful
Thy glorious might is shown in great and small;

Adoring worlds obey Thy blessed rule,
And laud Thy holy name, supreme o'er all.

We, too, our lowly tribute here would bring,
And join with all who to Thy glory sing.

To Thee, O Lord, doth mercy great belong;
All other goodness hath its source in Thine;

O heavenly Brightness, would that our poor song
Could less unfitly tell of love divine.

Yet must we sing, though all in vain we try,
To lift our hearts and voices up so high.

A name Thou hast which doth our hearts express,
And Christ has taught us we may say that name.

O heavenly Father—our unworthiness,
Our sins, our weakness, ignorance and shame,

Which else might make us feel Thee far away,
Claim now a Father's pity when we pray.

THOMAS SADLER.

OBITUARY.

MRS. EDWARD TALBOT.

ON Saturday last there were laid to rest in the little graveyard of the Tenterden Chapel the remains of one of the oldest and most respected members of the Unitarian faith in that town. Ellin Peach Talbot was a daughter of Lieutenant Linthorne, R.N., and granddaughter of Captain Linthorne, R.N., who married into the ancient family of Dayly, of Poole, Dorset. Her mother, Maria Buchler, was descended from Edward Buchler, one of Cromwell's chaplains, ejected from Calbourne, Hants, in 1662. All her early connections were with the west of England, and among her most valued friends was the Rev. Samuel Martin, of Trowbridge. She was married to the Rev. Edward Talbot, of Tenterden, on April 2, 1851, at Effra-road Chapel, Brixton, by Dr. Joseph Hutton. Soon after her husband's death she removed to Manchester, leaving the town she loved so well for her children's sake, and in order to secure for them greater advantages than it could afford. It was a great comfort to her that when they were grown up she was able to return to her old friends, and to resume her place as a faithful member of the Tenterden congregation. She passed away, suddenly and painlessly, on April 5, and her great wish was realised that she might be buried in the same grave with her husband. The funeral service was conducted by the Rev. Felix Taylor in the presence of numerous friends and relatives.

MR. EDWARD COBB.

WE regret to have to announce the death of Mr. Edward Cobb, of Lewes, and formerly of Banbury, which took place on April 4 in his ninety-third year. Fifty years ago Mr. Cobb was one of the most prominent residents of Banbury. He filled the office of Mayor in 1846 and again in 1850. He was one of the founders of the Mechanics' Institute, and in its early days acted as secretary and treasurer. During his long life he took much interest in the institute, and as late as last October, Mr. T. W. Boss, the librarian, received a letter from him stating that it was with the greatest pleasure and delight he read the report of the annual meeting in the *Guardian*. He was the means of having the powers of the Public Health Act applied in the borough—a task which was by no means easy of accomplishment. He was the first chairman of the Banbury Local Board of Health. Mr. Samuelson (now Sir Bernhard) was a member of the Board at the time, and he is now the only survivor of those who comprised the first Board. Mr. Cobb was one of the originators of the British School, and in every social movement in the town he took a leading part. He was formerly Acting Trustee of Christ Church Chapel, Horse Fair, and took a deep interest in it until his death. Every Christmas he and Mrs. Cobb sent gifts for the Sunday-school children, and while in Banbury his life was characterised by many beneficent acts. He was, we believe, a partner in the Bucks and Oxon Bank up to the time he left Banbury, about forty years ago. Since leaving Banbury he has resided at Bath and Lewes. He married a daughter of the Rev. H. H. Piper, who was then minister at Christ Church Chapel.

THE INWARD LIFE.

From "Hebrew Theism," by F. W. Newman.
Call to God's Service.

CONSECRATE yourselves to God, all ye youths and maidens !
Ere the world benumb your fresh feeling or sin harden your conscience.
Know that others have found God, as ye have not yet found Him ;
But seek ye after Him, and ye shall find Him also :
Delight yourselves in Him, and He shall give you the desire of your hearts.
Seek Him in the open fields or in the shrouded wood,
Under the evening sky or in the solitary chamber.
Take with you words, and turn to Him and say :
"Oh, Author of our spirits, Perfecter of souls,
With Thee strength dwelleth in repose, and no passions are in discord ;
But the passions of youth are untamed, and we do but move toward perfection,
And Desire often seduces from Goodness, or Ease deters from Duty.
Yet wisely were we made by Thee, and Thy Will must be best for us ;
Early to submit were our prudence, and sweetly to obey our happiness ;
And when we know that we seek Thy will, we know that we become Thy servants.
Lo ! here we resign all baser desire, we consecrate ourselves to be Thine.
We will struggle to be as Thou approvest ; to be pure, as Thou art pure,
Unwarped by perverse passion, unspoiled by selfishness,
Active for every good work, sympathising with every good cause,
Haters and scornors of the wrong, lovers of good and of good men.
So will we aspire to Thee, that we may be Thine now and alway,
To live before Thy open eye, and to die into Thy secret bosom."
Speak to Him thus, or to this effect, knowing that He reads all your heart ;
Knowing that His light searches your dark corners, and sees your unknown faults.
Fear not to meet His piercing gaze, shrink not from His eyes of flame,
But stand before them true-heartedly, to let them burn up your sin.
Oh, how it will cleanse your conscience and strengthen your best purposes !
How it will put to shame all unkindness, all impurity, all worldliness and pride !
Ye who admire heroism shall grow heroic, and the compassionate more tender,
And the generous more self-sacrificing, and the prudent more self-possessed.
Every virtue shall be strengthened, and every vice shall be crippled,
From the day that ye solemnly consecrate your all to the Ever-Present God.
For every impulse shall fall into its own place, and learn its due subordination,
And become the meek minister of the soul, or the pleasant amuser of its weariness,
The strong combatant for the right, or the sharp hunter after the true.
And your natures shall become enlarged, as they expand towards God :
Your insight shall be deeper and your survey broader,
Your selfishness shall become prudence, and your prudence unselfish,

Loving your neighbours, loving your country, and mankind, and the Right.
When the faithless trembles at truth, your faith shall but grow stronger,
And where the hypocrite is feeble, your sound heart shall be mighty.
Or aspire after perfection, and tell this out to God,
And ere long ye shall find Him and know His exceeding great joy.
He shall fill you of His own fulness, and visit you with His Spirit,
And He shall be your trusted Lord, and ye shall be His conscious servants,
Equipped for life and careless of death, aspiring after eternity,
Sighing over your own unworthiness, yet certain of Almighty Love.

THE CHILDREN'S COLUMN.

She did what she could.

You all know the story of the poor widow whom Jesus saw as he was watching the people in the outer court of the Temple at Jerusalem. As they went in they "cast money into the treasury," which was something like putting into the collection at church. The rich people gave a great deal, and some of them thought a great deal of themselves for doing it, though no doubt in those days, as in these, there were good and humble people among the rich also, who were simply glad to be able to help so much. But while Jesus was watching them, there came a poor widow, who had only two mites to give—just a farthing—and Jesus saw how much it cost her even to give that, and said to his disciples how her very humble gift was really worth more in the sight of God, because of the self-denial and the love she gave with it, than the large sums of money which cost the rich people very little.

And now I want to tell you the story of another widow, which comes to us from long ago, though not from the time of Jesus, a kind of Church fairy-tale, but with the same good and true lesson in it.

Many hundreds of years ago, while Constantinople was still a Christian city, the Emperor Justinian was ruling there. And as he looked from his palace over the city he saw many churches and other buildings among the crowded houses, but there was no church which seemed to him great and noble enough to be worthy of the worship of God. And so he determined to build one, and said that over the entrance they should put in letters of gold, "*Built to God by the great Emperor Justinian.*"

Hundreds of workmen were set to work, great blocks of marble were brought from over the sea for the building of the church, and as the walls rose up, many beautiful things, gold and precious stones, were used to adorn it, till people said there could not be a nobler or more beautiful church ; and over the porch was carved in golden letters the inscription the Emperor had ordered.

At last everything was finished, and a great festival was arranged, when the Emperor should go in state from his palace to the opening and dedication of the church. There were crowds of people all along the streets, and the priests in their splendid robes stood upon the marble steps of the church waiting for Justinian to come to lead him in.

When the Emperor arrived with the splendid company of his officers and attendants he stopped for a moment, and

with a glow of pride looked up at the great church which he had built. But as he looked he grew pale, and the people seeing the astonishment and anger in his face looked were he was looking, and there over the porch, where his inscription had been carved, were still indeed letters of gold, but what he and all the people now read was "*This Church to God Euphrasia, widow, gave.*" What could it mean ? Who had dared to alter the inscription ? How was it possible ? The letters were cut in marble—and yesterday everyone had read, "*Built to God by the great Emperor Justinian.*" No one could tell what it meant, nor who Euphrasia was. But as they all stood dumb with amazement an old man from among the priests drew near to the Emperor and said : "It may hap that this is not of men, but of God. Then some one in the crowd was found, who knew a woman called Euphrasia, and when she was brought before the Emperor she was more astonished than them all. A poor old grey-headed woman, living alone in her widowhood in a humble cottage down by the harbour, she had lately recovered from a grievous illness, and there were still marks of suffering from it to be seen in her face. When they questioned her, she said of course that she knew nothing of the inscription, but she told her story. During her illness linnets had come and sung at her window, cheering her solitude ; and when she was well again, in her gratitude she had been eager to do some act of kindness, but did not know what to do. Then while they were building the church, she had watched the oxen dragging the great blocks of marble up from the harbour, and in pity, as she saw how the sharp stones cut their feet, she had taken the straw from her poor mattress and scattered it on the stones to make it a little easier for them. . . . That was all. She had nothing else to give ; but she did what she could. And that was her part in building the great church to God."

As he listened to her story the Emperor was cut to the heart. His own pride, and his desire for fame, had spoilt his gift of the church to God, and had made the gift worth less than that simple-hearted gratitude and love and pity in the poor widow's heart. He bowed down in shame, humbled in his pride, and went in to the service of dedication in the church.

The story is, of course, a parable, and not history, but it may help to teach us what makes the real worth of what we give.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

The Christ Question Settled. By J. M. Peebles, M.D. (Banner of Light Publishing Co., 9, Bosworth-street, Boston, U.S.A.)

Elements of the Science of Religion. Part 2. By C. P. Tiele. 7s. 6d. (Blackwood.)

Christian Science. By R. H. Newton. (Putman.)

Roman Society in the Last Century of the Western Empire. By S. Dell, M.A. 12s. (Macmillan.)

Good Words, Sunday Magazine, Contemporary, Abstinence, Expositor, Nineteenth Century, Bookman, New World, Mind, Educational Review.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, APRIL 15, 1899.

DOMESTIC MISSIONS.

THE Conference of Domestic Mission Workers, to be held in Liverpool during the coming week, will call fresh attention to a work of Christian faithfulness, inconspicuous indeed in the world's eyes, and yet of the very noblest. Mr. RICHARD ROBINSON recently described in these columns something of the character and significance of this work, and we may perhaps be allowed to repeat here words that were written in connection with the opening of the new buildings of the Liverpool Domestic Mission seven years ago.

It was in Boston, Mass., in the year 1826, that Dr. JOSEPH TUCKERMAN, the class-mate and life-long friend of Dr. CHANNING, began a new kind of ministry among the neglected poor, such as the churches of our fellowship had not before attempted. He was then already forty-eight years of age, and had been compelled by a failure of voice to end a long ministry in the country, and give up regular preaching. He came to Boston eager to find some other way of devoting himself to the service of his fellow-men. And in the poorest quarters of the city he found his field of work. He saw that the churches, by their established methods, did not reach the very poor, who were left entirely to evil and depressing influences, without light or hope, in the midst of a rich and enlightened Christian community. It came to him as a Divine call that he must go to these most hapless ones, that he must seek them out in their homes and take to them as a faithful minister, in the simplicity of earnest brotherly love, the message of Christian hope and encouragement, and whatever help one honest friend might give. He went at first single-

handed, simply following that generous and ardent impulse, and in actual contact with the poor, amid scenes of the utmost squalor and degradation, found his zeal redoubled to be their friend. "It seemed as if a new fountain of love had been opened within him." He went strong in the faith that in every human soul some Divine capacity is hidden, and he appealed directly to that. He found with ever-growing happiness that his faith and love did meet with a response even amid the worst and apparently most hopeless conditions, and it was his continual delight to tell of the goodness, the great patience, the unselfishness, the cheerfulness, the generosity, at times the truly heroic courage, which he met with among the very poor. He not only went to the people in their homes, but, after a time, gathered them together in a humble meeting-place for religious services, constrained in spite of feeble health by his own overmastering zeal and their gladness to come and listen to his words of sympathy and hope and good cheer. His was a ministry of spiritual awakening, the more so, because it was at the same time a ministry of practical helpfulness, with constant patient ingenuity and sympathy for even the humblest daily needs.

It soon became clear to Dr. TUCKERMAN, that almost unawares he had been led into a kind of service by which incalculable good might be done for the neglected poor, and at the same time a grave reproach removed from the churches, and the message of Christian brotherhood entrusted to them be no longer a dead letter in the places where it was most needed. He saw that the churches must take up this work, must definitely institute and widely extend such a ministry of faithful men, entirely devoted to the service of the friendless and neglected; that so with the efficient power of wisdom and love they might repress the worst social evils, and redeem that moral waste, which too long had been festering upon the borders of their pleasant homes and happier lot. His example and earnest pleading did not remain unheeded. From the first he was supported by Dr. CHANNING's complete sympathy and encouragement, on the ground that "society needs new ministers and agencies for its redemption; and men inspired with self-sacrificing zeal for its redemption are God's best gifts to the world." Reports of his work reached this country, and in 1833 TUCKERMAN himself was here, in broken health, but with the zeal of this Divine mission glowing in his heart. He found our churches already stirred to a new sense of duty towards the poor in great cities, and by his presence did much to confirm them in their consecration to the work.

In March, 1832, the first Domestic Mission in this country was established in London by the British and Foreign Unitarian Association, to pass three

years later into the charge of an independent society. In 1833 the Manchester Domestic Mission Society was founded, and in 1836 the Liverpool Society. Bristol, Leeds, and Birmingham were also among the earliest to take up this work. Growing experience of the needs of the neglected poor has led to many fresh developments and constantly improving methods of work, but the foundation remains unaltered and unalterable in the ministry of personal friendship, in unaffected daily intercourse, and the simple offices of brotherly love.

To hold a conference of mission workers at one of the centres of their beneficent activity was a happy thought, which we trust may lead to much helpful counsel for the further development of efficient methods of work, and to a renewal of faith and consecration to this high service.

CHRIST AND COMMON PEOPLE.

IV.—THE MOTIVE OF LOVE.

THERE seems to prevail among many Unitarians a certain strange delusion: they falsely suppose that Unitarianism is a form of faith which only the educated can appreciate, and which does not readily appeal to the masses. This is a delusion, and a very strange delusion. As a matter of fact, there is no other form of faith which has ever appealed to the great masses of men so much, or aroused the uneducated so quickly and seized hold on their imagination so strongly. The greatest stirring of the common people that has ever yet been brought about, was brought about by our own greatest preacher Jesus Christ. Neither can it be doubted that it was his Unitarianism, and his declaration of faith in one God and Father of all men, which supplied him with his most powerful ground of appeal. He won men's hearts by his wonderful presentation of the Unitarian faith. He inspired men's lives, he filled their souls with joy, he brought overflowing happiness and peace to common people by showing them the goodness of the Heavenly Father, and teaching them one and all so to live that they might be like Him, so to act that they might honour and please Him, so to think as never to think anything that would offend Him, so to seek reward as to seek none other than His reward, to work for Him and for Him only, and even in their secret thoughts not even to desire anything save only that His will be done; to live for Him, to die for Him, and in Him alone and at all times to place absolute trust.

There was in Christ's teaching just this one thing—the God and Father of all to believe in, and to live accordingly. The simplicity of Christ was his Unitarianism; and no other form of faith has ever proved so capable of arousing the whole religious nature of man. In the history of the world, Unitarianism stands far and away the most powerful theology, and the one that has stirred more deeply than any other ever has done the hearts of common people. Had Jesus Christ preached the Athanasian Creed, he would not have converted the world. Even Jesus, mightiest of teachers as he was, owes something to what he taught. The truth

of his teaching helped him to teach it; and the clearness of his explanations was partly the result of his explaining only what was clearly true and having nothing false to explain away. If in theology we follow Jesus, we have the natural sympathies of mankind, the ordinary intelligence of the masses of the people, and all the common-sense of humanity already on our side. Let us cease to blame our theology, and blame rather ourselves. God is as good to-day as He was in Jesus' time, but perhaps we do not make this fact as clear as he did? As children of God we are as much bound as Jesus was to love our neighbour as ourselves, but perhaps this also is not so clearly seen in our actions as it was in his? As weak and erring, as sorrowful and troubled, we are in no less need of watchfulness and prayer than Jesus was; but does our conduct always make this point of our doctrine as clear to the men of our day as his conduct made it in his day?

As religious teachers, it is not our doctrine of God that the world distrusts us for. Unitarianism, one God, one prayer, one thought, one deed, one aim in life, is never deemed heretical, and is not evil thought of by common people. Jesus' sharpest tool is ours; we have the theology he had; if it does not cut men to the quick in our hands as it did in his, let the blame rest in the right quarter. We may be faulty and feeble exponents of Unitarianism, but since the time of Jesus, it stand out in history as the most rousing form of faith which the world has ever yet known. Two thousand years of Christian enthusiasm and missionary zeal in the salvation of mankind, though half-losing and half-retaining its original fervour when pressed and cooled into the later Unitarian mould, owes all its vitality and the whole of its fire to that one spark and flame of clear Unitarian faith and fervour by which Jesus first kindled it. Let us, then, blame ourselves, not our doctrine, if we do not the like. Let us remember to our own shame the stupendous changes in the history of the world which Jesus wrought by appealing to just those simple truths which we, "going back to Christ," now preach again. Let us remember, when we make this boast, what men will expect of us, that we should "live Christ" over again, that more than all others we should touch the human heart, reveal the Divine goodness, and make manifest the Kingdom of God and His love in ourselves. Let us remember that it is to be expected that Unitarianism will have the same effect on the world now that it had when Jesus preached it, if so be there be no change in the character of the preachers. If we would go back to Christ we must take the consequence and the criticism.

We have gone back to Christ in many things. Perhaps in many somewhat unessential things. We think of God as he did, and think of Him as One; do we think of our fellow-men as he did, and think of our one duty to them? Have we gone back to Christ in the whole spirit of our lives? Have we gone back to him in the one essential, Love? We shall not do much good to those whom we do not love much. We shall not manifest God's love if we cannot manifest our own. We shall not do what we have no desire to do; we shall not save the world if we would rather save ourselves the trouble. Our pulpits will vainly preach the first commandment if our pews

proclaim their objection to the second. We shall not break down the barriers of class, culture, creed, and character in religious associations, if we desire those barriers to remain and to preserve for us a dignified isolation. We certainly shall never reach the common people if our main anxiety is to get away from them; nor shall we attach them to our faith, if it is our faith that common people with their common language, common ways, and common thoughts are inferior, before God, to ourselves and must have access to Him by some less pretentious entrance to the Father's House. Neither shall we convince human beings that we love them, if we do not. Humanity responds to the love of man. Even the love of principles, of culture, refinement, righteousness and spirituality, is not love so much as merely a kind of liking and admiration. Such abstractions have no self-subsistence, and he who loves them only loves absolutely nothing. But a living soul is a self-subsisting reality, a fact not to be gainsaid, and able to respond. Love for abstractions is very helpful to oneself, but the love which wins a man is the love which loves him for his own sake. Judas Iscariot had little liking for moral principles and little understanding of those who had, and he did not hang himself because Christ loved God or loved morals, but because Christ loved Judas: he was, perhaps, the worst of all the common people that had gathered round Jesus; a traitor to his own friend; yet he was so marvellously worked on and changed by Jesus' influence, that he, the last, became the first. None can take from Judas Iscariot the place that his repentance gave him; he remains for ever the first in the line of the Christian martyrs, the first who died for that the love of Christ constrained him. It was thus that Christ taught men what love was and what its redeeming power. He showed them his own love first, and God's love after. The lesser explained the greater. "I love you myself," and, "Believe me, God loves you also" is the true order of Christian preaching. Once make manifest to all men that their lives are exceedingly precious to us, and they will listen when we speak of their being precious in God's sight also. If we would go back to Christ, we must let men see that our pride, our profit, our worldly advantage, our time, our thought, and our daily life are freely sacrificed for them and to further their interests. When even our bitterest enemies and our most treacherous friends are thus convinced that we bear them no malice, but are continually contriving their welfare and labouring in their interest, we shall have made clear our credentials, and that we have some personal knowledge of that spirit of Infinite Love whom we speak of as our God. Thus, knowing that we know God, men will listen to our message. To be loved by a good man is a very sacred thing. Christ so loved men that he inspired them with new reverence for themselves. The temple, however unclean, is the temple of God; only so does a man's impurity become a sin, polluting a shrine which to God is always sacred: Jesus showed this reverence for every living soul and taught men so. The Presence of God, which causes evil to be sin, more hallows the soul of a man than ever his own sin can pollute it. If we

forget this we shall never convert men, and those who cannot reverence their fellows are outside God's will for saving them. Love, such as God's, and love such as Christ's, will teach us this reverence, will give us this motive. Thus only can we go back to Christ and become at last somewhat nearer to him than the rich young ruler who stood so close beside him and was so far away, and of whom we yet read that Jesus looking even on him "loved him."

WILFRED HARRIS.

THE GLOUCESTER BICENTENARY.

A brief account of the foundation and history of the Protestant Dissenting Meeting House in Barton-street, Gloucester, 1699, with a sketch of the life of its first minister, James Forbes, M.A., and his last letter to his congregation. To which are added an account of the state of religion in Gloucester under the Long Parliament, and some particulars concerning the life of John Biddle, M.A., the Father of English Unitarianism, sometime Master of the Crypt School in Gloucester. With extracts from documents never before published. By Walter Lloyd, minister of Barton-street Chapel. Printed for the author. Gloucester, 1899. Price one shilling.

SUCH is the comprehensive description on the title-page of a most interesting pamphlet of fifty pages, published by the Rev. Walter Lloyd in connection with the Bicentenary to be celebrated at Gloucester on Tuesday next. The record of the Barton-street congregation is of the utmost value for the right understanding of the history of Nonconformity in this country, and we are much indebted to Mr. Lloyd for this contribution to a fitting commemoration of the Bicentenary, and of the first minister of the congregation. The old meeting-house, although the interior has been modernised, stands as originally erected, with the date 1699 still engraven over the door, and the history of the congregation goes back nearly another fifty years.

The first minister was James Forbes, M.A., who was educated at Aberdeen, and came as a young man of twenty-four to Gloucester in 1654, appointed by the Common Council to a lectureship recently instituted at the Cathedral. He was to preach twice in the week, and threw himself with great zeal into his duties, so that, after one year's preaching, he says, in the farewell letter, "I had some valuable seals to my ministry." While holding this office, and some time between 1654 and 1660, at the earnest desire of some of his hearers, a separate church was organised, on the Congregational plan, with Forbes as pastor, though apparently he still retained his lectureship, and this was the origin of the Barton-street congregation. Forbes was a "preacher of Oliver's," of whom Calamy says that he was "in his judgment a strict Calvinist and Congregational, but of a catholic temper." At the Restoration he was forbidden to preach, and going up to London, narrowly escaped the dangers of the Plague and the Fire. On the Indulgence of 1672 he returned to Gloucester, but was soon silenced again, and retired to the country.

"Yet did I not stir," he says in the farewell letter, "but with the consent of the congregation; and then Providence led me to the most

comfortable place I was ever in. I had a convenient house, in a serene air, and a friendly Christian neighbourhood, and a more liberal maintenance than elsewhere. Here I had five years quiet exercise of my ministry, wonderfully hid, where others, in most places around us, were in great troubles."

In 1687 he again returned to Gloucester, and soon the Toleration Act gave liberty to his congregation. Where they met during the next few years is not known, before the building of the chapel in 1699, but there is no question that Forbes was exercising a regular Congregational ministry. In the Baptismal Register of St. Michael's Church there are three entries of baptisms by him in 1696 and 1698, in which he is described respectively as "Mr. Forbes Phanatic Teacher," "an independent Holder forth," and "an independent Teacher." He died in 1712, and was succeeded by Mr. Denham, an Arminian. Before his death Forbes had lamented "a visible decay of the power of godliness; a going into factions and parties" in the congregation, and it is clear that the majority had departed from the strict Calvinism of their first minister. The consequence was a secession in 1715 of those who still held to the old doctrines, and the formation of another Congregational church, which happily to-day, in the person of its present minister and some members of the congregation, will take a friendly part in the bicentenary celebration.

The trust on which the Barton-street Meeting-house was held contained no limitations in respect of doctrine, and thus the movement of thought continued, so that before the end of the century the congregation had become Unitarian. It is interesting to note that this old congregation was distinctly "Congregational," and not "Presbyterian," in its origin, although it followed the same line of free doctrinal development.

In looking back to the old days of the Civil War and the Commonwealth at Gloucester, it is natural that Unitarians should remember John Biddle; and Mr. Lloyd has included in his pamphlet a chapter on that brave and earnest heretic, who, while master of the Free Grammar School of St. Mary de Crypt, first declared his rejection of the orthodox doctrine of the Trinity. There was, however, no direct connection between Biddle and the Barton-street congregation. When Forbes came to Gloucester, Biddle had been already dismissed from his mastership; he had been in prison in London, and on his release had gathered a small congregation there. In 1654, on the publication of his "Two-fold Catechism," which was burnt by order of Parliament, followed his banishment to Scilly by the Protector (to save him from his persecutors), and in 1662 his last imprisonment and death. Forbes mentions, in his farewell letter, that when he came to Gloucester in 1654, there were a few "Socinians" who "kept themselves distinct," but the congregation which he subsequently gathered was not tainted by that heresy.

We trust that Mr. Lloyd's pamphlet will be widely read. It is a valuable addition to our collection of the histories of old chapels.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING.

THE fifty-second annual meeting of this Association was held on Easter Monday, April 3, at the High Pavement Chapel, Nottingham. Amongst the ministers and delegates present were Revs. W. E. Addis, A. Bennett, John Birks, Professor J. E. Carpenter, J. Freeston, H. Gow, H. E. Haycock, E. R. Hodges, W. Lindsay, W. H. Rose, J. Kertain Smith, W. Whitaker; Miss Edith Gittins, Miss Guilford, Miss Paget, Miss Bamforth, Miss Wright; Messrs. Harrop White, S. D. Hall, C. A. Belfield, H. Freeston, Franklin Winsor, J. C. Warren, F. Price, W. Clark, F. Smyth, W. Godfrey, T. Ridge, J. W. Smith, R. Briggs, and H. Fisher Short.

At 11 A.M. the annual business meeting was held and was better attended than usual. The President, Mr. S. D. HALL, having taken the chair, the meeting opened with hymn and prayer, and after the minutes of the last annual meeting had been confirmed, the President, in the course of an interesting address bearing on the work of the Association during the year, welcomed the delegates and friends assembled, and expressed the hope that their deliberations would give an impetus to the Sunday-school work of the district.

The report of the Committee and the balance-sheet of the Treasurer were then read, and on the motion of Mr. WILLIAM CLARK (Nottingham), seconded by the Rev. A. BENNETT, they were adopted.

The report stated that the Committee, while convinced that a great deal of good work was being done, as evidenced by the increase in the number of scholars in the schools and the satisfactory tone of the reports received from the visitors and the schools, desired to call the attention of the members of the associated congregations to the fact that with the increase in the number of scholars on the books during the last five years, the number of teachers had decreased during the last three years, and appealed to them for help in the important work of Sunday-school teaching, the value of which could not be over-estimated at the present time.

There was evidence in the schools of the value of the study of the Old and New Testaments, and they were assured that the handbooks, a list of which was inserted in the annual report, were being used with advantage along with the Bible. It was noted with satisfaction that the schools at Chesterfield, Derby, Ilkeston, Leicester (Great Meeting), Nottingham (Christ Church), and Sheffield (Upper Chapel), had very materially increased in numbers, and that most of the schools had maintained their usefulness, and were full of vigour. A few schools, however, were in an unsatisfactory or languishing condition.

Appreciation was expressed of the services of the district visitors, and a welcome was offered to the Rev. W. Lindsay, recently settled at Nottingham, and the hope was expressed that under his guidance and care the school at Christ Church would make material progress. The balance-sheet showed a small balance in the treasurer's hands.

The following officers were then elected on the motion of Mr. HARROP WHITE, seconded by Miss EDITH GITTINS—namely, President, the Rev. J. K. Smith; vice-president, Mr. E. J. Chapman; treasurer, Mr. S. A. Gittins; secretary, the Rev. H. E. Haycock; auditor, Mr. W. R. Hamilton; visitors, Miss Deverill, Mr. S. D. Hall, Mr. G. Whitfield, and Mr. R. Briggs. Representative on the Committee of the Sunday School Association, Rev. H. E. Haycock.

The Rev. J. BIRKS invited the Associa-

tion to hold its next meeting at Derby, and, in the name of the Association, the President accepted the invitation.

Mr. W. F. PRICE (Leicester) complained that the meetings were not sufficiently attractive to the young people, and suggested that if the Derby friends would arrange a picnic next Easter Monday it would draw a greater number of young people to the meeting.

A resolution submitted by the Rev. J. BIRKS to the effect that "the Committee of the Association be requested to take such steps as may be thought practical and desirable for the establishment of Young People's Religious Unions in the Sunday-schools of the district," led to a somewhat animated discussion. Mr. BIRKS pointed out that while we made ample provision for the social side of our young people's lives, and had our literary societies, and social unions, and sewing classes, and so forth, we had hitherto done little to cultivate the religious side of their nature, had not found them anything religious to do, and he described something of the attempts which had been made in some of our American churches to foster the religious life of young men and women by banding them together in a religious union.

Mr. J. W. SMITH seconded the resolution.

Mr. HARROP WHITE objected to the resolution on the ground that it was an interference with the liberty of the individual schools, and that it was altogether outside the province of the Association to attempt to establish such institutions in the schools; it was the work of the schools, not of the Association.

The Rev. H. Gow suggested that the Committee be requested to glean what information it could obtain about these Religious Unions and disseminate it among the Sunday-schools of the district. Eventually the resolution was withdrawn, and a resolution on the lines of the Rev. H. Gow's suggestion was adopted.

After luncheon a religious service was conducted in the chapel by the Rev. W. Lindsay, of Nottingham, and the annual sermon was preached by the Rev. Professor J. E. Carpenter, M.A., from 1 Cor. xiii. 11, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

At the close of the service a collection was taken, and amounted to £4 1s. 9d.

Following the service in the chapel came a Conference in the schoolroom.

On the motion of the Rev. W. E. ADDIS, a hearty vote of thanks was given to the Rev. W. Lindsay, and to Professor Carpenter for their services in the pulpit; both acknowledged the vote.

Mr. H. FISHER SHORT (Sheffield) then read an extremely interesting and able paper on "How to Retain Our Elder Scholars," in the course of which he sketched the aims of a "Young People's Religious Union," and showed how it might be made a means of keeping our elder scholars and young people in close touch with the life of the church.

The discussion was opened by the Rev. J. BIRKS, who expressed his entire approval of all that Mr. Short had said, and his thanks to him for having brought the subject forward.

The Rev. J. K. SMITH expressed his sympathy with the aims set forth in the paper.

Professor CARPENTER saw difficulties in the way of the adoption of such a plan as was set forth; there was a difference in local customs which would tell against it. In some parts of the country the scholars were retained in the Sunday-school till they were of quite mature age; in others it was usual for them to withdraw from it early. He expressed approval of some form of dedication or confirmation service, such as he had recently conducted at Kidderminster, as providing a needful link between the school and church.

The discussion was continued by the Revs. W. LINDSAY, J. FREESTON, and H. GOW.

Mr. HARROP WHITE said he would like to learn how the difficulty was to be overcome of getting young people to attend a religious meeting week by week, read papers, and deliver prayers. His own experience was that it was the most difficult thing in the world to get them to anything of the kind.

On the motion of the Rev. J. K. SMITH, seconded by the Rev. H. E. HAYCOCK, Mr. Short was heartily thanked for his paper.

A vote of thanks was given to the retiring officers, and the Secretary, in reply, spoke in warmly appreciative terms of the work done for the Association, and the help rendered to himself personally by the President.

The Nottingham friends were thanked for their hospitality during the day, and a very enjoyable series of meetings were brought to a close.

Tea was afterwards served to the delegates and friends.

THE MINISTERS' INSTITUTE.

THE meetings of this Society were held at Manchester College, Oxford, on Monday, Tuesday, and Wednesday last, and were attended by about forty ministers from various parts of the country. The business meeting was held on Monday evening, the Rev. J. E. Odgers in the chair, when the minutes of the last meeting, in April, 1898, were read by the Rev. C. T. Poynting, the secretary, and confirmed. A Communion service was afterwards held in the College Chapel, conducted by the Rev. Joseph Wood.

On Tuesday morning a devotional service was conducted by the Revs. John Byles and Dr. Brooke Herford, followed by a conference in the lecture-room, under the presidency of the Rev. A. N. Blatchford, when the Rev. Ambrose Bennett read a paper on "The Seasons of the Christian Year in their Relation to the Christian Life." In the evening a social meeting was held, at which the Rev. J. E. Odgers gave a Lantern Lecture, showing a large number of views of the Catacombs at Rome, and of the ancient ecclesiastical architecture of Ravenna.

The opening service on Wednesday morning was conducted by the Revs. J. Collins Odgers and H. M. Livens, and was followed by a conference, at which the Rev. G. D. Hicks read a paper on "Mr. Bradley's Metaphysics and recent Theology." In the afternoon the meetings were brought to a close with a short valedictory service, conducted by the Rev. Dr. Drummond.

LEARN not to importune Providence like a teasing child. Selfishness towards God is as unlovely as any other kind of selfishness.—G. S. Merriam.

AN OLD CHAPEL AND ITS WORK.

HAND-LOOM weavers in 1800 did not earn wages which most trade-unions to-day would call "fair," and in the little Lancashire town of Padiham the rates provided them with neither good water nor free schooling. But Nature provided them with a fine stock of physical robustness, and with good capacity both for thought and action. As yet the mills had not darkened the air nor clouded the water, and the green-wooded hills, the pleasant streams, the birds and beasts of the field, as well as men, rejoiced in a pure, bracing atmosphere.

Their poverty did not depress them, except in times of special stress; but the peace was disturbed in the village by a more persistent enemy—and contention waxed hot and bitter over the question, Could a man be saved by Faith only, or were good works an essential element in the process of salvation? Not only the present life, but Eternity, depended upon the answer; and our modern excitement over a political election would have seemed mere childishness, while this matter, so infinitely graver, remained unsettled. Fortunately the final decision rested in an authority that was easy to consult. The "Book" was a court of appeal, beyond which no one dreamt of the possibility of going. Being practically the only literature which penetrated to so remote a region, it represented not only the highest wisdom, but all the wider enlightenment of the great perennial, outside world. But though the appeal was easy, the interpretation was difficult, and rivalled in mystery that of the Delphic oracle itself. So that in the end men's native hearts and consciences had something to do with the decision.

From such soil and circumstances as this there arose the "Unitarian-Methodist" movement, which leaves its characteristic stamp upon some half-dozen of our churches in East Lancashire. Those who began to study the Bible for proofs of justification by works found in it, like Theophilus Lindsey, the proof of one God as the Father of the Universe.

It is hardly necessary to say that they were promptly ejected from the Methodist body—indeed, even before they became Unitarian, they had been excluded for their doctrines on salvation. But, though ejected, they continued the same methods and organisation, and preachers went on circuit among the various villages where a few of the faith were gathered.

Padiham was fortunate in having two young men of exceptional zeal who undertook to preach on alternate Sundays to their fellow-believers. An upper chamber in the back of an old stone house was their chapel and schoolroom for fourteen years. The school began with seven scholars, but rapidly increased, until it was necessary to consider how to find larger premises. Some talked of building a chapel; but this was a very serious matter for men whose whole income, we are told, amounted to seven shillings a week, with a family to keep. On one occasion the quarterly collection to pay the rent only realised 7½d. One of the unpaid ministers ran home to bring the stocking with the savings towards his own rent—for the "chapel" must be paid for whether the home could be or not.

But, in spite of poverty, the scheme to build a new chapel was daringly embarked upon, and a committee was appointed to

erect one at the estimated cost of £350. Slowly, but steadily, subscriptions came in out of the hard earnings of Padiham Unitarians and the neighbouring towns where the movement had spread. As soon as they had enough to begin upon, the land was bought, the foundations were dug, and the walls began to rise. But for some mysterious reason the work did not appear to progress very rapidly. At last it was discovered that, although the building went on steadily in the day, "an enemy came by night" and pulled down the newly-built walls. In fact, every imaginable form of opposition was rife, and it was only the indomitable determination of these early Unitarians that at last overcame all obstacles, and in the course of four years opened a commodious chapel and paid off a debt of £419 16s. 6d.

For over forty years the two original "ministers"—James Pollard and John Robinson—continued to preach to their fellow-worshippers, until they both died within a month of each other, in 1848. John Robinson, the younger of the two, was of a fiery temperament and preached with true Methodist fervour, on one occasion astonishing the congregation by accidentally knocking down the great pulpit Bible in his gesticulation. Evidently he produced the greater impression at the time; but it is the few characteristic sayings of old James Pollard which are remembered to this day. "My Christian friends," he used to say, "it will cost you something to be religious, but it will cost you a great deal more not to be." And when he was robbed of his watch, he remarked—in anticipation of Tolstoi—that they were welcome to it, if they thought they had a better right to it than he had.

Now, the old chapel is forsaken. The handsome new one on the top of the hill, with its graceful spire, its coloured windows, and vaulted roof, is a strange contrast to the barn-like chapel of Pollard and Robinson. But there is still work to be done in the old place, and still workers ready to do it. The resources of the working-class congregation worshipping in the new chapel are pretty well absorbed by the expenses connected with its maintenance and services; and when, some months ago, the roof of the old chapel fell in, there was much searching of heart to decide whether the expense of putting the time-honoured place into repair would be justified. It was almost decided to abandon it and sell the site, when the suggestion was made that its position was the best possible for a mission-hall. The neighbourhood has declined, and many of the saddest homes in Padiham are those surrounding the old graveyard. The neglected aspect of the whole premises has added to the dismal appearance of the neighbourhood. A Band of Hope for the children running wild, an afternoon Sunday-school, perhaps a week-night service and a few bright evenings of one sort or another during the winter would contribute an element of healthful interest to the neighbourhood, the results of which are incalculable. There is no lack of ready workers, and only £80 or £100 will be required to make capital mission premises out of the old building.

If any readers of THE INQUIRER are sufficiently interested in the past and present of the old place to be willing to help, the minister, the Rev. J. H. Wicksteed (Blackburn-road, Padiham) will be

glad to receive subscriptions towards its rehabilitation, and to supply any further information in his power.

SOUTH EAST WALES UNITARIAN SOCIETY.

THE annual meeting of this Society was held on Monday at Swansea. Service was held in the High-street Church in the afternoon, conducted by the Rev. J. H. Weatherall, and the annual sermon was preached by the Rev. J. E. Manning, of Sheffield, from the text "And all the people said Amen." The sermon dealt with the new Evangelical Catechism, and with the Ritualistic movement in the Church, marking the signs of doctrinal progress, and the need for resistance to the encroachments of the priest.

At the conclusion of the service the annual business meeting was held, Mr. J. Moy Evans, president, in the chair. The report, which was presented by Mr. John Lewis, the secretary, recorded a year of "steady progress, if not brilliant success." The statement of the treasurer, Mr. L. N. Williams, showed a small adverse balance. The officers were re-appointed, except that the Rev. D. J. Williams took the place of the Rev. Jenkyn Thomas, who has left the district, as one of the secretaries.

In the evening a public meeting was held in the church to welcome the Rev. W. J. Jones, who had recently seceded from the Calvinistic Methodist body, as minister of the Swansea congregation.

Mr. J. MOY EVANS again presided and offered a cordial welcome to the delegates of the South East Wales Society. Having then dealt with the conditions of religious life in the present time, and especially with the duty laid upon their church in face of the Ritualist danger, Mr. Evans spoke very warmly of their new minister, and of the signs of fresh activity and of hope for the future which had followed his settlement.

The Rev. J. E. Manning, on behalf of his brother ministers; Mr. C. H. Perkins, as secretary, on behalf of the congregation; Mr. W. W. Holmes, on behalf of the younger members; the Rev. R. J. Jones, as one of the oldest ministers in Wales; and Mr. L. N. Williams, on behalf of the South East Wales Society, all joined in the welcome to the Rev. W. T. Jones.

In responding, Mr. JONES acknowledged very gratefully the kind things that had been said. His crossing the channel from Calvinistic Methodism to Unitarianism had not been a passage in fair weather, neither had it been a sudden movement on his part. He had suffered greatly in the struggle to hold to the doctrines of his old church, but had found it impossible to make them fit his life. Yet in spite of what he had suffered, it had not been self-sacrifice, because the peace of mind and of conscience, the peace with God and himself had more than compensated him. With their co-operation he trusted that within those walls they would see days in which many a heart would find solace in its trouble, and many a mind would find the rock upon which it could rest for time and for eternity.

Votes of thanks to the Rev. J. E. Manning and to the Chairman brought the meeting to a close.

PROVINCIAL LETTER.

SCOTLAND.

THE most recent event in the history of our Scottish churches which calls for mention is, of course, the opening of the new church at Kirkcaldy. This has already been reported in your columns, but it may be of interest to note that this is the culmination of efforts reaching back some twenty-five to thirty years. The Revs. H. Williamson and A. Webster were the first pioneers of Unitarianism in the "lang toon o' Fife." Their labours had to be suspended, and for many years the ground lay fallow. On the establishment of the McQuaker Trust—now more than ten years ago—I arranged for a series of week-evening lectures by the Revs. C. J. Street, S. F. Williams (now in India), J. Forrest, myself and others. The results were encouraging. Sunday services were commenced, and from that time to this Kirkcaldy has not been without its Unitarian service. On his appointment as McQuaker Lecturer Mr. Forrest took charge of the services, and carried them on with conspicuous success.

In 1892 the Rev. A. E. Parry, of the H.M.C., was appointed minister, and to him belongs the honour of having erected the first Unitarian Church in Kirkcaldy—and, for that matter, in the historic and "ancient kingdom of Fife." The building is neat and substantial—will hold from 150 to 200 people. It has been supplied with movable chairs, so that it can be used for church, school, or hall purposes. It is well adapted to the present needs of the congregation, and great praise is due to the architect (Mr. Arnold S. Tayler, of London) for having so accurately gauged their wants. The opening services and meetings were marked by great enthusiasm, and were very encouraging. The congregation may well take heart. They can rest assured that at last Unitarianism has found a permanent home in Kirkcaldy, and come to stay.

Aberdeen has not been quite so fortunate. It may be remembered that last year our friends there were contemplating disposing of their present church, and building a new one in a more suitable locality. Various difficulties have prevented them realising their desire; and now the congregation are seriously contemplating re-constructing their present building, and making it more adaptable to their modern requirements. Some change is urgently needed if the congregation are to make any advance. The present building has many drawbacks which hamper the work very seriously. And in the "Granite city," where pride of building (church building) has considerable play, a good cause may easily lose itself by being poorly housed. The church gives many signs of health. Just now Mr. Webster is holding a series of special services in the Trades' Hall, under the auspices of the McQuaker Trust. The attendance is upwards of 500.

I have no report of the recent doings of the Dundee church. From the information last to hand, I gather that the work is taking more and more the character of Domestic Mission work. Mr. Williamson continues his good labours among the mill and factory operatives. He is looked upon as their champion in all matters affecting their interests. And he certainly does not spare himself either time or labour if he can help their cause,

"In Edinburgh," says Mr. Drummond, "things have gone on this winter very much as usual." He himself has been very active, along with some of the broad-minded ministers and citizens of Edinburgh, in establishing a Sunday Society—the existence of which might be taken as a sign that old Sabbatarianism is almost a thing of the past were it not that a Presbytery the other day censured Her Majesty for Sabbath breaking. But possibly this was only a dying kick. In Edinburgh the Sunday Society is an established fact. Two of its concerts have been given in the Old Grey Friars' (Established Church), and two in our St. Mark's. They were all very well attended.

An interesting event (perhaps outside the scope of this letter, but I may be permitted to refer to it) was the marriage, the other day, of Mr. Drummond's second daughter, Catherine Isabella Drummond, M.A., to the Rev. S. H. Mellone, M.A., D.Sc., of Holywood, Belfast. The wedding was in the church, and in Scotland that is a rare occurrence. We have marriages in halls, and marriages in hotels, and marriages in the homes, and marriages at the minister's house, and marriages before the Sheriff, and marriages over the tongs (*à la* "Little Minister"); but we seldom have marriages in the church. It is only the third, I understand, that Mr. Drummond has had in his church during the forty years of his ministry in Edinburgh. But it was fitting that a minister's daughter, on being married to a minister, should be married in the church. We offer our felicitations to the happy couple.

At Paisley Mr. Henderson has laboured assiduously during the winter. "Large numbers of strangers have attended the evening services in the Geo. A. Clarke Hall, all the denominations of the town being represented. Several additional families have joined the church." These are good signs.

Mr. Russell has very wisely directed his efforts, during the first year of his ministry at St. Mungo-street, towards consolidating the forces and work of the church. The result has been beneficial. He has succeeded in winning back many who had lapsed, and has gathered in others not previously connected with us. The attendance, especially at the afternoon service, has been very good. The Sunday-school has also improved; and the Young People's Club and the Women's Guild have proved of great service. These things are very encouraging. And, altogether, there is a better and healthier and more hopeful tone pervading the congregation than I have known for years.

The operations of the McQuaker Trust call for notice. In addition to the generous grants they have given to Aberdeen, Dundee, Kirkcaldy, Paisley, and St. Mungo-street, they have been active in the propagation of "Unitarian Christianity" in Scotland. Lectures have been delivered under their auspices by the Revs. A. Webster, A. E. Parry, A. C. Henderson, and E. T. Russell. The results have been varying. In the places where the lecturers were known, and with subjects of a personal or particular interest, they have had good audiences, and received an appreciative hearing. But in places where they were only partially known, and with subjects of only general interest, the result has not been encouraging. There is a striking lack of

theological interest in the minds of the general public—even in Scotland. I am not sure whether we could not change our methods with advantage. Last year I suggested a preaching-van for the country districts in the summer-time. I would still press that suggestion. But in the winter, and for the more populous places, I would suggest something after the plan of an Evangelistic or Methodist missionary meeting, where three or four short, sharp, crisp, fervent addresses could be given on different aspects of Unitarianism, by as many speakers. This would tell. And for the more thinly-populated places—such as the small towns and large villages—we might try the lantern-lecture, dealing with different phases of the history of Religion. Brooke Herford's "Story of Religion in England" would particularly lend itself to this. Views could easily be secured. These suggestions I would commend to the Trustees. In addition to the lectures that have been given, a very useful postal mission work has been carried on by the Trustees. Under their auspices I inserted a two-days' advertisement in two of the leading Scotch papers at the beginning of the winter, offering certain of the Association's publications to ministers and divinity students on payment of postage. The response was gratifying. Somewhere about 130 applications were received by the secretary and myself from ministers and students of all denominations. Some ministers called upon me, and from conversations I had with them I found a remarkable sympathy with our position. These signs are encouraging. But, on the other hand, there are not wanting evidences that there is a strong swing of the pendulum backwards in the direction of evangelicalism and sacerdotalism. For these things we should be prepared.

ALBERT LAZENBY.

Glasgow, Easter.

SUBURB AND SLUM.

THE motives of philanthropic work are manifold, and have much to do with its success. "Almsgiving," said the Son of Sirach, "will make atonement for sins." But Paul, "Though I bestow all my goods to feed the poor . . . but have not love, it profiteth me nothing." No; and in the end it does not profit the poor we feed. Charity may be a boon or a bane, alike to those who give and to those who receive, according to its source and inspiration. For philanthropy does not always mean love of mankind. Self-approbation, the approbation of others, the cheap pleasure of giving when it costs us nothing to give—these feelings underlie only too much of what is called "charity." "If you give money," said Thoreau, "spend yourself with it." Alms can be given by proxy: love involves intimacy. How many charitable people think it incumbent on them to cultivate any other relation with the poor than that of master with servant or benefactor with beggar?

It is generally assumed that all who go from the suburb to the slum must be engaged in some kind of mission work. And many will say, "We have no aptitude for that: it is not our vocation." True; we cannot all be missionaries; but is it in that capacity alone that we can be useful to the poor? Or may we not with advantage go among them simply as friends,

and with no more sense of merit than we have in visiting people of our own caste, letting them see that we recognise them as fellow men and women, and are genuinely interested in their welfare? It is easy to win a welcome in these cheerless homes, and when once one has done so, opportunities of service will often present themselves. The lady visitor who can turn her hand to a bit of cooking or cleaning for some lone invalid will be more gratefully received than the almsgiver; and none need fear being less respected by the poor for performing lowly tasks. These people can discern the spirit of the deed, and they revere humility. Almsgiving should only follow personal intimacy—not precede it.

Parents rightly forbid their young daughters to go about the slums unguided; but guidance and introduction are not hard to obtain, and in those gloomy streets, and the gloomier courts and alleys hidden away behind them, there are phases of human life with which it were well that the children of the rich should be familiar. Surely all who are destined to be employers of labour, who will wear clothes they did not make, and eat food they did not prepare, upon whose justice or caprice the happiness of so many will depend—surely all, and especially women, should early be taken behind the scenes, and learn to know and love the humanity of those whom they may otherwise treat as, and go far to make, machines! How much of the thoughtlessness and heartlessness of fashionable women towards the working classes may not be due to the social prejudice and ignorance in which they have been brought up! How different might be the feeling between rich and poor if the former were familiar from youth with what is good and noble in slum-life!

We flatter ourselves that we have a great deal to teach the poor; that intercourse with the suburb must be very improving to the slum; and, truly, it ought to be so. But the benefit is not all on one side. If poverty exposes the poor to temptations from which the rich are free, it also fosters in them virtues to the development of which wealth and ease are unfavourable; sincerity, simplicity, patience, fortitude, humility, unselfishness—these are the fairer fruits of adversity, and sometimes put us to shame. And what can be more salutary than to be compelled to admire and emulate the virtues of those we had deemed our inferiors? From such ground of mutual respect what happy social relations might arise?

For the conventionality of fashionable life, its selfishness, vanity, unreality—what can be a more natural antidote than free contact with the simple heroism of the poor? But few not actually engaged in charitable work care to have any personal acquaintance with the working classes. "Don't take us through any slums!" a lady was heard to say to her driver, as she stepped into a cab at the door of a small suburban villa. In that simple utterance, and the tone of it, how much of the speaker's mind and manner of life could one not read! The spirit of those who deliberately refuse to know how their fellow men and women live, and even to see where, whose "charity" provides many a worthless beggar with an extra glass of beer, while it treats the kitchen-maid downstairs as something less human than the cat—the prevalence of

this caste-spirit justifies any extravagance of Socialism.

A round of slum-visits is infinitely more interesting and more profitable than an afternoon spent in elegant suburban drawing-rooms. There the smile that greets you is genuine; the thanks you get for calling are heartfelt, though you may leave no dole behind you. Those who hold themselves aloof know not of how much they deprive themselves. In the slums there are salutary lessons to learn, there is pure happiness, and the best consolation. When our own hearts are heavy there is nothing that so strengthens and soothes us as the effort we make to bring some gleam of brightness into sunless lives. All that we can do for others at such times is measured back to us a hundred-fold. The kindly look of welcome on some worn face, the unfeigned gratitude, the blessings that follow us from our slums—these are balm to the wounded spirit, and lift it above its own pain.

O brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;

To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

W.

NEWS FROM THE CHURCHES.

Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.

Banbury.—At the close of service last Sunday evening, in Christ Church Chapel, a resolution was silently passed by the congregation with reference to the death of the late Edward Cobb, of Lewes, who with his family had been for many years closely associated with the chapel. The resolution, which was read by the Rev. H. Hill, expressed the sorrow with which the minister and congregation and the teachers of the Sunday-school had heard of Mr. Cobb's death, the high regard in which he was held, remembering his many acts of kindness, and concluded with an expression of sympathy with Mrs. Cobb and the members of the family.

Bedfield and Framlingham.—The work is being carried on with much to encourage. The Rev. V. D. Davis and Mr. Elliot have recently preached at both places. The Bedfield Institute closed the winter season with a public tea and entertainment. Last Sunday Mr. W. H. Shrubsole preached at Bedfield (afternoon), and Framlingham (evening), this being Mr. Shrubsole's first appearance in a Unitarian pulpit. On Monday evening, Mr. Shrubsole delivered a lecture on "America's Wonderland." The Rev. J. Holme Pilkington, M.A. (rector of Framlingham), presided, and there were present the Rev. G. Castleden, M.A. (rector of Dennington), and other leading residents in the town and neighbourhood. Nearly one hundred magnificent pictures were shown by the oxy-hydrogen light. The Chairman expressed in warm terms thanks to Mr. Shrubsole for his lecture, and to the Rev. A. Amey for introducing Mr. Shrubsole to the town.

Belfast: Mountpottinger.—During the winter months the various agencies for usefulness belonging to this church have been very active. Owing to the fact that the builders took possession of the schoolroom at the beginning of November last, in order to incorporate it with the church, the winter's work was, for the most part, done elsewhere. The Committee of the first church, Rosemary-street (the Rev. D. Walsley's), kindly lent, free of charge, the Central Hall, Rosemary-street, on three separate occasions, while the Rev. J. Cregan, of the Albert-bridge Congregational Church, with equal readiness lent his hall free of charge. At a meeting on Monday, April 10, a welcome was given to the Rev. W. Copeland Bowie, who was on a visit to Belfast. Addresses were given by the officers of the church and the Rev. W. J. Davies on the work that was being carried on, and Mr. Bowie gave an address on "Unitarianism." The Revs. D. Walsley and W. Weatherall also took part in the proceedings. Dealing with the condition of the building fund, Dr. Munn stated that nearly £800 had been already expended upon the church, of which sum £150 remained to be

raised, while new schools would cost at least £500. The new schools are urgently needed, and contributions towards the £650 will be thankfully received and acknowledged, either by Dr. Munn, hon. treasurer, Building Fund, or the Rev. W. J. Davies (hon. sec.), Mountpottinger, Belfast.

Gateshead.—On Tuesday evening a successful social meeting was held, under the presidency of the Rev. A. Harvie. The Revs. C. Hargrove and F. Walters were present, and gave encouraging addresses.

King's Lynn.—Anniversary sermons were preached last Sunday by the Rev. Geo. Lansdown. Through the inclemency of the weather the attendance was rather small, but those who were present fully appreciated the discourses, which treated in the morning "The Relations of Pulpit and Pew," and in the evening "The Truths and Ideals of Unitarians." The anniversary tea was held on Monday. A large company sat down to tea, and during the evening the schoolroom was well filled. A work stall for the sale of goods left over from the recent bazaar was well patronised. A most interesting programme of vocal and instrumental music was gone through, and a most enjoyable evening was spent.

London: Peckham.—The annual meeting of the Avondale-road Church was held in the schoolroom on Tuesday last, under the presidency of the Rev. G. Carter. Messrs. W. J. Cooley and A. G. Stoessiger, respectively secretary and treasurer, rendered reports, from which it appeared that, though in the membership roll there was a slight decrease, the financial balance for the first time during several years was on the right side, and this after payment of a sum of £40 due to the late treasurer. This had been for the most part achieved by a successful sale of work, but a great deal was due also to the adoption of the weekly offertory. Reports of the Sunday-school, Band of Hope, and Literary Society, showed that these affiliated institutions were in a healthy condition, while a scheme was in contemplation for increasing the popularity of the gymnasium; reference was also made to the quiet but useful work of the mothers' meetings. Among other proceedings of the evening was a resolution expressing the indebtedness of the congregation to the late Rev. Robert Spears (a trustee of the church) for the interest he had always manifested in it, and for his services generally to the cause of Unitarianism.

London: Stratford.—On Sunday last Mr. Lucking Tavenor gave an admirable sermon, on the lessons conveyed by some of the pictures now being exhibited at Canning Town, South West Ham. By special request he will repeat the address at the evening service of the 23rd inst., by which time the paintings will have been removed for exhibition in the Town Hall, Stratford.

Mossley.—The biography of the Rev. T. R. Elliott which appears in this month's *New Kingdom*, has been reprinted in the *Mossley Reporter*.

Newcastle-on-Tyne.—On Sunday, April 9, the anniversary sermons of the Church of the Divine Unity were preached by the Rev. Charles Hargrove, M.A., of Leeds. Large congregations attended both services. Mr. Hargrove's evening discourse explanatory of "A Freethinker's Religion" was listened to with wrapt interest. The annual soirée was held in the Church of the Divine Unity on Monday afternoon. In the evening a public meeting was held, presided over by the Rev. F. Walters, who, having referred in terms of warm appreciation to the Rev. C. Hargrove, spoke of the new catechism. The compilers, he said, either did not know or would not confess the momentous change in human thought during the last fifty years, making it impossible to base faith on biblical authority or ecclesiastical tradition. For many years a radical change had been taking place in religious thought. Yet superficially things looked much the same—churches the same, creeds the same; but beneath all this superficial uniformity the most profound changes were still and latent, only waiting the coming crisis to revolutionise Christendom. He did not know what that crisis would be, but something would happen to reveal to the world that a new reformation had arrived, and an era of spiritual liberty had dawned. The Church of England was a bundle of diverse sects, bound together by a cord of State patronage; and, if that cord was broken, the results would be most momentous. He was sure the deepest tendency on their side was the gradual vindicating of those principles of religion for which they had stood. The heaven of free thought was working slowly but surely in even the most conservative churches. Unitarianism had its historical associations, which were precious and inspiring, and to give it up would seem to imply that they were ashamed of their past. They did not fetter the future; they simply indicated the results of religious evolution. The Rev. Charles Hargrove, M.A., replying to a cordial

vote of thanks, said Unitarians they were, whether they liked the name or not, and Unitarians they would be called by others, no matter what name they placed upon their notice board. Dr. Beard, of Liverpool, a particular friend of his, protested against the name for over twenty years, but never succeeded in altering it. When he died his demise was noted in the Press under the heading of "The death of the well-known Unitarian orator." What did this name they quarrelled about mean, and why were their numbers so few? The answer to the first question was that they denied all the dogmas of modern orthodoxy—the Trinity, the Incarnation, and kindred dogmas; but negation was of no practical avail unless they had a strong formative principle. The answer to his second question was that they could not be called a popular Church. It was a strange fact that men generally went with the majority. Whether they thought for themselves was a different matter. The speaker then added words of encouragement, and said that whether their number was large or small, it did not affect their individual faith, which was placed upon the unalterable and unchanging God.

Stannington.—On Easter Sunday, two impressive sermons were preached in Underbank Chapel by the Rev. J. E. Manning, M.A., of Sheffield. Owing to the unfavourable weather and prevalent sickness the congregations were not as large as usual. The annual tea was held in the school on the following Tuesday evening, after which a public meeting was held in the chapel, under the presidency of the Rev. Iden Payne. Addresses were delivered by the Revs. J. E. Manning and William Stephens. A hearty vote of thanks was accorded to Mr. Manning for his services on Sunday, and also to the friends who had provided the music of the evening. Several hymns were sung at intervals, and a very pleasant and profitable meeting was brought to a close with prayer and the benediction.

OUR CALENDAR.

SUNDAY, APRIL 16.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. C. H. WELLBELOVED.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. W. C. BOWIE.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M., Mr. D. D. EVANS, "Public Worship."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D. Collections for the London District Unitarian Society.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. C. E. OLIVER.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Pegasus." Evening, "Sunday, and the Sunday Papers."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Morning, "Cromwell as a type of Puritanism."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M., Rev. H. RYLETT, and 7 P.M., Mr. F. W. TURNER. Readings from "In His Steps."
Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. DAVID DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. J. M. WHITEMAN, and 6.30 P.M., Rev. J. C. HIRST.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Astrology and Magic."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall (Side Entrance) Union-crescent, 11 A.M., Rev. C. A. GREAVES.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. C. A. GREAVES.
READING, Unitarian Free Church London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. J. HARWOOD, B.A.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. C. D. BADLAND, M.A.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. J. H. BELCHER.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. T. R. SKEMP, of Rhôs, Wales.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—April 16th, at 11.15, JOHN M. ROBERTSON, "Wherein consists Moral Progress," and Free Concert at 7 P.M.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE, S.W.—April 16th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Windows of the Soul."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

SCHOOL OF ETHICS, Essex Hall, Essex-street, Strand, W.C.—Rev. PHILIP WICKSTEED, on "Certain Medieval and Modern Conceptions of Love, April 16. 7 P.M.

DORKING.—BOARD and RESIDENCE for one or two ladies. Home comforts. Good cooking. Terms moderate.—Address, 3, High-street.

UNITY CHURCH, DEWSBURY.

A BAZAAR will be HELD in the SCHOOLROOM on SATURDAY, MONDAY, and TUESDAY.

Lady O'HAGAN will open the BAZAAR on Saturday, April 29th; Monday, May 1st, the Mayor of Dewsbury, Alderman JOE HALEY, Esq., J.P., and on Tuesday, May 2nd, at 3 o'clock, by ROBT. THORNTON, Esq.

Luncheon will be provided on the first day, Tickets, 2s. 6d. each.

The Appeal now made is supported by the following Resolution:—

"The Committee of the Yorkshire Unitarian Union congratulate the Dewsbury congregation on their endeavour to secure the independence of the church, and commend their forthcoming Bazaar to the generous support of the Unitarian public."

The following have kindly responded to our appeal:—

	£	s.	d.
Amount previously acknowledged	...	38	18 0
Lieut.-Col. W. R. Trevelyan	...	1	0 0
Mrs. A. C. Briggs	...	1	0 0
Mrs. A. Greenhow	...	2	2 0
Rev. B. C. Constable	...	0	5 0
Mrs. T. D. Carpenter	...	0	10 0

Contributions in money or goods will be gratefully received by

Miss HOWE, Prospect House, Dewsbury.

H. DEARDEN, Treasurer, Alexandria-crescent, Dewsbury.

THOMAS SYKES, Hon. Sec., 36, Ashworth-road, Dewsbury.

BOOK-KEEPER, experienced, disengaged (age 40); 26 years with Liverpool Commercial firm; exceptional references.—Address, M. S. J., INQUIRER Office, Essex Hall, Essex-street, Strand.

HAMPSTEAD.—HOUSE to LET, furnished, for May and June; two sitting, four bedrooms, bath, pretty garden; near Heath.—Apply to C., c/o THE INQUIRER.

NURSE WANTED, age 22 to 30. Thoroughly competent to take charge of three young children. Under nurse kept.—Write Mrs. GARRATT, 29, Denmark-avenue, Wimbledon.

WANTED, the post of LADY-COMPANION; nine years' experience and good references.—J., c/o INQUIRER Office, Essex Hall, Essex-street, Strand, London.

WANTED, a young lady between 20 and 30, as READER and COMPANION to an elderly lady and gentleman.—Address, Wm. JOLLY, Home Lea, Lansdown, Bath.

WANTED, for the Stannington Underbank School, a thoroughly competent certificated SCHOOLMISTRESS (Unitarian preferred). Salary £20 a year, and Government and Fee Grants averaging about £80 a year. The Mistress will have to pay for any assistance and school books required, leaving net income about £70.—Apply, with testimonials, to EDWARD BRAMLEY, Solicitor, Sheffield.

YOUNG LADY wanted in Unitarian family on the North Welsh Coast, near Llandudno, as ATTENDANT on lady, 70 years of age, who has met with an accident, temporarily disabling her right arm, but who is otherwise in good health. Only two in family—both 70 years of age.—Apply, F. H., Gorphwysfa, near Conway, stating age, remuneration, &c.

BIRTHS.

BLAKE—On the 5th of April, at The Old House, Crewkerne, Somerset, the wife of Edward Jarman Blake, of a daughter.

SINCLAIR—On April 9th, at 70, Eglantine-avenue, Belfast, the wife of Samuel Sinclair, Jun., of a son.

DEATHS.

BALY—On the 1st April, at 40, High-street, Warwick, John Nickson Baly, aged 76.

CADDICK—On the 7th inst., Elizabeth Caddick, of Clifton, eldest daughter of the late Elisha Caddick, of Caradoc Ross, aged 63 years.

TALBOT—On April 5th, at Tenterden, Kent, Ellen Peach Talbot, widow of the late Rev. Edward Talbot, aged 76 years.

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

COAST OF NORMANDY.—HOME with every comfort. Good sands and sea-bathing.—Miss MARSDEN, St. Pair, Manche.

FELIXSTOWE.—Pleasant APARTMENTS at this healthy sunny seaside resort. Close to new station and near the sea.—For terms, apply to Mrs. H. ROBINSON, Kimberley House, Ranelagh-road.

MRS. ROBERT TURNER (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

ST. LEONARDS.—"Crantock" 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. A. K. of Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY, HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE
E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDOCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.

and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick N.B.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

THREE pleasant ROOMS and ANTE-ROOM to LET, furnished, for some months, without attendance, in small country town. Terms, very moderate.—Miss TALBOT, Tenterden, Kent.

ZEBRA
GRATE POLISH.

Schools, etc.

EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM.
ESTABLISHED 1876.

HEAD MISTRESS:—MISS G. TARLETON YOUNG (Girton College, Cambridge; Mediaeval and Modern Languages Tripos. For three years student of languages and Continental methods of teaching in Germany and France).

BOARDING HOUSE,

Thorne Hill, Augustus-road, Edgbaston.

Pleasant situation, electric light, large garden. Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.

Resident—Miss S. E. WELLS, B.A.

Assistant House Mistress—Miss K. CHAMBERS, M.A.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly well-built modern house, with southern aspect. Great attention is paid to healthful conditions of life. References allowed to parents of present and past pupils.

Terms for Board and Education on application to the Principals.

The SUMMER TERM begins on MAY 4th.

MISS HAIR'S SCHOOL RE-OPENS on TUESDAY, the 2nd of May. Vacancies for two children, ages six to ten years.—Westwood, Lance-lane, Wavertree, Liverpool.

SURREY HOUSE SCHOOL,
NORWICH.

PRINCIPALS, Miss CLARK & Miss C. CLARK, LL.A.

This establishment provides a liberal education for Girls on modern lines. House large and commodious. Pleasantly situated.

References kindly permitted to the Rev. P. H. Wicksteed, M.A., Sydenham Farm, near Tetsworth, Oxon, and the Rev. E. Daplyn, Norwich.

Prospectus and further references on application.

UNIVERSITY COLLEGE SCHOOL,
GOWER-STREET, W.C.

HEADMASTER, J. LEWIS PATON, M.A., late Fellow of St. John's College, Cambridge.

SUMMER TERM commences MONDAY, April 17th.

The School is carried on in strict accordance with the principles laid down by the founders of University College, and is organised as a first grade modern and classical school.

Examinations for four Entrance Scholarships will be held on June 20.

For Prospectus, apply at the Office, Gower-street, W.C.

J. M. HORSBURGH, M.A., Secretary.

LONDON DISTRICT UNITARIAN SOCIETY.

The 49TH ANNUAL MEETING of the Subscribers and Friends of the London District Unitarian Society will be held at ESSEX HALL on WEDNESDAY, April 19, at 8 P.M., the President, STEPHEN S. TAYLER, Esq., in the Chair, supported by Rev. H. Woods Perris, Rev. J. E. Stronge, Rev. R. H. U. Bloor (of Hackney), David Martineau, Esq., W. B. Odgers, Esq., and others.

The Business of the Meeting will include the reception of the Reports of the Committee and Treasurer, and the election of the Committee and Officers for 1899-1900, and other important business.

All subscribers and friends of the Society are cordially invited.

Tea and Coffee at 7 P.M.

LONDON SUNDAY SCHOOL SOCIETY.

SEVENTH MUSICAL FESTIVAL, April 29, 1899.

A REHEARSAL for all School Choirs will be held at ESSEX HALL, on THURSDAY, April 20, at 8.15 P.M., attendance at which is particularly requested.

Tenor and Bass voices are required. Gentlemen willing to assist are invited to attend this rehearsal.

F. W. TURNER, Hon. Conductor.

A. BARNES, Hon. Sec.

BARTON-STREET CHAPEL,
GLOUCESTER.

BICENTENARY, TUESDAY, APRIL 18TH, 1899.

WESTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES. ANNUAL ASSEMBLY. BUSINESS MEETING at 10.30 in Barton-street Chapel.

COMMEMORATION SERVICE at 3.30. Sermon by the Rev. ALEXANDER GORDON, M.A.

PUBLIC MEETING at 7.30. Chair to be taken by ALFRED WORTHINGTON, Esq., J.P., F.S.S., supported by the Revs. A. N. Blatchford, B.A., F. W. Stanley, Jeffery Worthington, B.A., Walter Lloyd; Geoffrey New, Esq. (Mayor of Evesham), Dr. F. T. Bond, T. A. Colfox, Esq., C. W. Washbourne, Esq., and others. Collections.

Luncheon at 1.30. Tea at 5.

SWINTON UNITARIAN FREE CHURCH.

A GRAND BAZAAR will be held APRIL 20th, 21st, and 22nd, 1899.

Parcels of Goods will be thankfully received by the Rev. W. E. GEORGE, M.A., 3, Bury Stile, Swinton, or Miss LANSDALE, West View, Swinton; and Contributions in Money by the Minister, the Rev. W. E. GEORGE, M.A.

ILKESTON UNITARIAN CHAPEL.

A BAZAAR will be held on APRIL 19 and 20 towards clearing off the debt of £105 that remains from the Alterations to the Chapel, which were carried out last Summer at a cost of £180.

Any contribution will be thankfully received by the Rev. E. A. MALEY, Little Hallam Hall, Ilkeston.

Gifts of Articles for the Bazaar may be sent to Mrs. F. SMYTH, Sudbury-avenue, Larklands, Ilkeston.

MOUNTPOTTINGER UNITARIAN CHURCH.

Total cost of Enlarging the Church and Building New Schools, about £1,300. £650 wanted.

Contributions thankfully received and acknowledged by Dr. MUNN, Hon. Treasurer Building Fund, or the Rev. W. J. DAVIES, Mountpottinger, Belfast.

Schools, etc.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.

ENGLISH TEACHER ... MISS FOX, B.A. (London).

VIOLIN AND PIANO ... Miss DE WASGINDT,

(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

JUST PUBLISHED.

THE NEW WORLD.

Vol. 8. No. 29. MARCH, 1899.

Price 3s. net; by post, 3s. 3d.

CONTENTS.—The Study of Early Church History, by A. C. McGiffert; Archaeology and the Higher Criticism, by John P. Peters; The Reorganisation of the Faith, by William De Witt Hyde; The Reconstituted Church, by Charles F. Dole; Prometheus, by Henrietta M. Selby; How Gods are Made in India, by E. Washburn Hopkins; Religion and Modern Culture, by Auguste Sabatier; The Spiritual Development of Paul, by George A. Barton; The Growth of the Prophetic Literature, by G. Buchanan Gray; Book Reviews, &c.

CHRISTIANITY and SACERDOTALISM. A Message for the Times. By JAMES HARWOOD, B.A. 1d., by post 1½d.

THE NEW CATECHISM. A Letter to Evangelical Free Churchmen. By a Unitarian Christian. 1d., by post 1½d.

CHRISTIANITY and SOCIAL PROBLEMS. By STOFFORD A. BROOKE, M.A. 1d., by post 1½d.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

THE ETHICAL WORLD.

EDITED BY DR STANTON COIT.

Articles on Important Social Questions, Education, &c., from a purely ethical standpoint. Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

Now Ready.

HYMNS and CHORAL SONGS. Third Series. No. 9. 14 Hymns, with Tunes in both notations. Price 1d., post free, 1½d. each; 25 copies, 1s. 10d.; 100, 6s. 10½d.

Manchester: H. RAWSON and Co. London: SUNDAY SCHOOL ASSOCIATION.

A BRIEF ACCOUNT of the FOUNDATION and HISTORY of the PROTESTANT DISSENTING MEETING-HOUSE, BARTON - STREET, GLOUCESTER. With Sketches of the Lives of JAMES FORBES and JOHN BIDDLE, Religion in Gloucester in the 17th Century, &c. With Extracts from Original Documents. By WALTER LLOYD.

Post free of the Author, Gloucester, 1s.

UNIVERSITY OF LONDON.

NOTICE is HEREBY GIVEN, That the next Half-yearly Examination for MATRICULATION in this University will commence on MONDAY, the 12th of JUNE, 1899.—In addition to the Examination at the University, Provincial Examinations will be held at University College, Aberystwith; University College, Bangor; The Modern School, Bedford; Mason University College, Birmingham; University College, Bristol; College and Technical Buildings, Dumfries Place (for University College), Cardiff; The Ladies' College, Cheltenham (for Ladies only); The Heriot-Watt College, Edinburgh; The Royal Medical College, Epsom; The Yorkshire College, Leeds; St. Edward's College, Liverpool; University College, Liverpool; The Owens College, Manchester; Rutherford College, Newcastle-on-Tyne; University College, Nottingham; The Technical Schools, Plymouth; University College, Sheffield; Hartley College, Southampton.

Every Candidate is required to apply to the Registrar (University of London, Burlington Gardens, London, W.) for a Form of Entry on or before April 25th.

F. VICTOR DICKINS, M.B., B.Sc.,
April 11th, 1899. Registrar.

YOUNG LADY (over 21) wanted to take entire charge of two young children and assist in light household duties. Good servant kept. Unitarian preferred—Mrs. L. Foleshill Lodge, near Coventry.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate,—Saturday, April 15, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2965.
NEW SERIES, No. 69.]

LONDON, SATURDAY, APRIL 22, 1899.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK	241
ARTICLES:—	
Dr. Martineau's Birthday	241
Arthur Hugh Clough.—II.	242
The Inward Life	247
MEETINGS:—	
London District Unitarian Society	242
British and Foreign Unitarian Association— Council Meeting	244
The Liverpool Conference of Domestic Mission Workers	248
OBITUARY:—	
Mr. B. C. Otley	246
THE CHILDREN'S COLUMN	247
NEWS FROM THE CHURCHES	253
ADVERTISEMENTS	254

NOTES OF THE WEEK.

It will be well for the people of this country, if the three-hundredth anniversary of the birth of Oliver Cromwell, which falls on Tuesday next, should vividly recall the memory of that fearless and noble man, and of the services he rendered to his country. No memory has been subject to greater obloquy than his, and yet the impartial judgment of history has now clearly established the single-minded patriotism and the devoted religious enthusiasm of the man. The civil rights of our people are now happily fully established, and the limits of monarchy in this country are clearly defined. Neither will any aggressions of the Sacerdotalists involve us again in civil war. And yet there is need of the Iron-side in politics, and for the maintenance of a personal, spiritual religion, which is the very life of a loyal citizen and demonstrates that God is the only true ruler of the land.

We received with the greatest regret some little while ago the first number of the *Sunday Daily Telegraph*. The week's finance, betting and sporting news, fashions, society and police news, as well as politics and literature, are all served up for our Sunday reading. We need not, of course, buy or look at the paper, and certainly none of our pennies will go to it. But unhappily this and similar papers are likely to pay, and the men who have to produce them will suffer. Mammon is an ugly god, and its votaries are traitors to their country.

THE Liverpool School Board on Tuesday by eight votes to seven (including, we regret to say, the vote of Mr. T. C. Ryley, a member of the Society of Friends, and one of the "unsectarian" members of the Board) agreed to the adoption of the greater part of the Evangelical Free Church Catechism, together with the "two duties" of the Church of England Catechism, to be used in the religious instruction of Board-schools. Some days

ago, when it was rumoured that this step was about to be taken, strong protests were made by the Revs. R. A. Armstrong and J. Hirst Hollowell, the Board of the Congregational Ministers of Liverpool and the Liverpool Wesleyan Methodist Council; but under cover of the specious argument that the Catechism was not denominational and therefore not illegal, because members of so many denominations could agree to its teaching, and in spite of the protest of the Roman Catholic members, the resolution was carried as above stated.

THE Governors of the University College of Wales, at Aberystwith, which is an undenominational foundation, have rightly decided that they cannot accept the legacy of £1,500 from the late Mr. Williams, for the foundation of a scholarship, from the benefit of which Unitarians and Roman Catholics were to be excluded. The College authorities having finally come to this conclusion, the gift was declared in the Court of Chancery last Saturday to have failed, and as part of the residuary estate it will go to a Congregational church at Aberystwith. The College will receive the testator's library, which happily could not be hampered by any sectarian conditions.

THE three letters on the Irish University Question, addressed to THE INQUIRER by the Rev. C. J. Street, M.A., LL.B., being a criticism of Mr. Balfour's proposals for the establishment of a Catholic University, have been reprinted in pamphlet form, and may be had, price two-pence, from the author at Maythorn, Heaton, Bolton.

THE bicentenary of Barton-street Chapel, Gloucester, was celebrated on Tuesday, the annual meeting of the Western Union of Unitarian and Free Christian Churches being held at the same time. At the commemoration service the preacher was the Rev. Alexander Gordon, M.A. A report of these meetings we hope to give next week.

PROVINCIAL ASSEMBLY OF NON-SUBSCRIBING MINISTERS AND CONGREGATIONS OF LONDON AND THE SOUTH-EASTERN COUNTIES.—London, April 19, 1899.—The Rev. Ethelbert Yates, of Hammonton, New Jersey, U.S.A., who desires to enter the ministry in this Province, has satisfied the Advisory Committee of this Assembly as to his character and personal fitness.—(Signed) George W. Chitty, president; James Harwood, secretary. *Note.*—All matters other than character and personal fitness are left for the sole consideration of each individual congregation.

DR. MARTINEAU'S BIRTHDAY.

REMEMBERING that Friday of this week is Dr. Martineau's ninety-fourth birthday, we have recalled the verses in which Mr. Thomas Hornblower Gill so happily commemorated previous birthdays.

Of the verses of 1885, with Dr. Martineau's reply, Mr. Gill has been good enough to make a translation for the benefit of un-Latined readers.

April 21, 1885.

Haud rapuit, mirande, tibi octogesimus annus
Corporeas vires robur et ingenii;
Ter felix! pede difficiles ascendere montes
Qui possis; necnon edita mente simul.

The Reply.

Nec tibi restinxit, vates, matura senectus
Fervorem ingenii Pieridumque faces;
Parnassum superans, facilis tu victor abibis
Alis despiciens tædia longa pedis.

(Translation.)

Thine eightieth year thee, wondrous one,
doth find
Still strong in body, still supreme in mind;
Thrice happy thou, whose feet steep hills
can climb,
Whose genius still can soar to heights
sublime.

The Reply.

Nor, Poet, has thy glowing soul been
quelled,
Nor has the Muse's fire been quenched by
eld.
Parnassus thou victorious dost ascend,
And winged watch how slowly footmen
wend.

1893.

To Plato more than eighty years were
granted,
To Kant the same large measure was not
scanted,
But Martineau to-day at eighty-eight
Transcends herein each fellow potentate.

1895.

What mighty monarch of the realm of
thought
At ninety years hath ever reigned and
wrought?
Time for our wonder doth his rights forego,
And yields the miracle in Martineau.

1896.

Two Birthdays.

April 21 and April 23.

A single day the birthdays doth divide
Of mighty intellects not unallied:
Of him, the height of whose transcendent
powers
Above all genius in all ages towers;
Of him the matchless master-mind of ours.

LONDON DISTRICT UNITARIAN SOCIETY.

THE forty-ninth annual meeting of this Society was held at Essex Hall, on Wednesday evening, the president, Mr. S. S. TAYLER, in the chair. There was a large and most encouraging attendance of members and friends.

The PRESIDENT expressed his pleasure at the large attendance, and welcomed the Revs. H. W. PERRIS and R. H. U. BLOOR, who appeared among them for the first time as ministers of the district. Letters of regret for absence had been received from Mr. J. T. Preston, one of the oldest subscribers and a former secretary, and from Sir John T. Brunner.

The report was read by Mr. G. H. CLENNELL, one of the secretaries.

The report chronicled another year of steady progress in many directions, in the maintenance of work already undertaken, if not in new enterprises, and in the face of financial difficulties; but those difficulties it was confidently hoped would be overcome by the great effort being made worthily to celebrate the fiftieth anniversary of the foundation of the Society. At Lewisham the congregation was steadily growing and promised in a few years to take its place among the self-supporting churches. At Plumstead (formerly Woolwich) a church hall had been opened and a vigorous effort was being made to diminish the heavy debt. The future of Bermondsey caused anxiety, there were great difficulties in maintaining a church in the midst of so fluctuating a population, and the necessary outlay was too heavy a drain on the Society's resources. It was suggested that an independent body should take charge of the work. At the re-organised Stamford-street and Blackfriars Mission splendid work was being done. At Forest Gate the Rev. H. W. PERRIS had settled with prospect of excellent results, while Kentish Town and Kilburn promised soon to be independent of the Society. At Stepney and Stratford a new experiment was being tried under the superintendence of the Rev. T. E. M. EDWARDS, assisted by Mr. LUCKING TAVENER, a lay-worker. At Mansford-street the most admirable work was being done by the Rev. W. G. CADMAN.

The Treasurer reported a falling-off of subscriptions and chapel collections, but a very satisfactory reduction in grants to congregations had been possible. The deficiency was increased to £229 10s. 3d., and would have been nearly £500 but for the response to a special appeal of the President's. The loss through death was recorded of Mr. W. TATE, the Rev. R. SPEARS, the Rev. J. T. WHITEHEAD and Mr. CHARLES HIND, valued supporters of the work of the Society, and concluded with an expression of deep obligation to the President for his services.

The Treasurer's statement was presented by Mr. DAVID MARTINEAU, who appealed for a larger measure of support, and for new subscribers to fill the inevitable gaps made by the passing years. The annual subscriptions only amounted to £257, the special appeal of the President had brought in £244, and the chapel collections £62. The total expenditure, including grants of over £800 to congregations, amounted to £988 19s. 8d., leaving a balance of £229 10s. 3d. due to the Treasurer.

The PRESIDENT, in moving the adoption of the reports, said that he had been at the first meeting at which the Society was formed, and at every annual meeting since. He was deeply impressed with the value of the work of the Society, which was founded on the broad principles of Christian truth, upholding the Fatherhood of God as the governing principle of the Universe, and the consequent truth that all people were His children. They could

not accept the evangelical scheme of salvation, nor the doctrines of Calvinism, nor the sacerdotal claims, and they had a great work to do to maintain truer principles of religion. They had true sympathy with all the people in the other Churches; it was the principles, not the people, they objected to, and thousands were waiting for the teaching of the purer Christianity it was the duty of that Society to maintain. Thirty years ago he had read a paper on the work of the Society, in which he had said that the field was most promising, but the number of subscribers had fallen off. That was exactly their position at the present time; their subscription list was utterly inadequate to the demands of the work. Their friends did not realise how much work the Society had done. Of the 29 churches of the London District, 15 had been promoted at their foundation by that Society.

The Rev. R. H. U. BLOOR seconded. He noted that among the objects of the Society was to rouse in Unitarians a determination to make increased exertions on behalf of the faith they profess; but from the Treasurer's report it seemed that they had only determined on a decrease of exertions. As the end of Christianity was life, those who showed the best in life were the best Christians. Unless there was great effort, a great output in fact, they could not believe there was very much faith. There was no question that others whose beliefs they could not share were in deadly earnest, and they had to ask themselves what they were doing for the faith they professed? The heretics in the olden times had been crushed by the Church, although they were right and the Church was wrong, because they were not united. But now they who were the successors of the heretics had liberty to combine, and now was the time to do a great work. All the best work was done by strong combination. They were a small band, and it was all the more necessary that they should work together.

Dr. HEFFORD said that Society had been formed in a rebound of encouragement and a new sense of responsibility which followed the securing of their churches by the Dissenters' Chapels Act. At the beginning of the century the churches were very few and isolated, and the feeling was that they could not do more than just hold their own and keep together. But when at last they were stirred to work for the great London about them, their first undertaking was the Domestic Mission, about as noble and ecclesiastically unselfish a work as could be undertaken. The anxiety which was caused by the Lady Hewley case, when their people dared not spend anything that was not absolutely necessary on their chapels, fearing that they would be altogether taken away, was relieved by the Chapels Act of 1844, and then followed a period of restoration and church building. In 1853 there were six chapels in London and two missions; now they had thirty places of worship large and small, and of these eight were substantially missions to the poor. In that work of extension their Society had given substantial help. They had not laboured in vain. In spite of a chronic debt the work had grown, and it was still before them. The need was ever greater than what they could do; and they must respond to the call. He trusted that the

special effort being made would meet with a great response, which would greatly strengthen their work.

The motion having been adopted, Mr. EPPS explained the position of things at Bermondsey, and moved:—

That it be an instruction to the new Committee that provided that the B. and F.U.A. and the London District Society find between them £100 a year for three years towards the cost of the services at Bermondsey, they take the necessary steps to form an independent committee with a view to raising sufficient additional funds for carrying on a centre of social and educational work in connection with the church.

This was seconded by the Rev. W. G. TARRANT, and the Rev. H. RYLETT spoke of the prospects of work at Bermondsey. One of the most powerful agencies for the elevation of the people he held to be a Unitarian church, and they ought to hold fast to such a centre of work. They might do there the kind of work that was done at the various settlements in different parts of London.

The resolution was carried *nem. con.*

On the motion of Mr. DAVID MARTINEAU, seconded by Mr. H. CHATFIELD CLARKE, Sir John T. Brunner, Bart., M.P., was elected president, and the vice-presidents were also elected.

On the motion of Mr. I. S. LISTER, seconded by the Rev. J. E. STRONGE, Mr. David Martineau was re-appointed treasurer; Messrs. Harold Baily and G. H. Clennell secretaries, and Messrs. Withall and R. Lawford auditors.

On the motion of Mr. BAKEWELL, seconded by the Rev. H. W. PERRIS, the Committee was elected.

Dr. W. BLAKE ODGERS moved a resolution approving of the formation of a Permanent Building Loan Fund, and of the contemplated appeal and bazaar as the best means of securing the success of the effort. He spoke of the enormous growth of London in the last fifty years, the new county of London covering now 121 square miles, and the growing London being greater even than the county. He felt that the Unitarians of London were not doing their duty by the people of that vast city; but their new effort would greatly strengthen the work they were doing, and enable them to break new ground where there should be need. Of the fund of £12,000 they aimed at, £4,000 might be used to meet present liabilities, and to finish off the work they already had in hand, and £8,000 or more would form the Permanent Loan Fund. He announced that Sir John Brunner had already promised £1,000, Mr. F. Nettlefold £1,000, Sir Edwin D. Lawrence £1,000, and Miss J. D. Smith £500; the promises so far received amounted to £4,200. The London Provincial Assembly, the Postal Mission, and the Manchester District Association had each undertaken to provide a stall at the bazaar. Messrs. F. Nettlefold and Frank Preston had accepted the office of treasurers.

The resolution was seconded by Miss TAGGART, and passed.

On the motion of Sir ROLAND WILSON, seconded by Dr. COURTNEY KENNY, Messrs. G. Callow and J. Sudbery were appointed representatives on the Council of the B. and F.U.A., and Mr. D. Martineau delegate to the anniversary meetings.

A vote of thanks to the President, moved by Mr. CLENNELL, and seconded by the Rev. W. COPELAND BOWIE, brought the meeting to a close.

ARTHUR HUGH CLOUGH.—II.

ALTHOUGH the giving up of his Oriel fellowship was a serious pecuniary loss to Clough and left him without any clear prospect of new work, he seems to have quitted Oxford with a joyful feeling of emancipation. In the preceding year, 1847, he had made the acquaintance of Emerson, and the friendship which soon sprang up between them probably hastened his decision. It was with Emerson also that he spent some weeks in Paris immediately after resigning his tutorship in the spring of 1848, in the midst of the excitement of the Revolution. In the autumn of the same year he wrote his long hexameter poem, "The Bothie of Tober-na-Vuolich: a Long Vacation Pastoral." It exhibits abundant signs of the freedom and happiness of this period of his life. Indeed in no poem of his, before or since, do we find any approach to the high spirits which pervade it. We are exhilarated by the youth and health and strength of the young men of the reading-party as they themselves by the Highland air and beauty. We listen to their debates, half gay, half grave. For with the fun of the "Bothie" there is mingled much serious thought. And the metre seems to suit admirably the delightful medley. Listen to Philip Hewson—"Hewson, a Radical hot, hating lords and scorning ladies." The tutor, "the grave man nicknamed Adam," has been talking much quiet wisdom and ends thus—

"We have all something to do, man, woman alike, I own it;
We have all something to do, and in my judgment should do it
In our station; not thinking about it, but not disregarding;
Holding it, not for enjoyment, but simply because we are in it.
Ah! replied Philip, Alas! the noted phrase of the Prayer-book,
Doing our duty in that state of life to which God has called us,
Seems to me always to mean, when the little rich boys say it,
Standing in velvet frock by mamma's brocaded flounces,
Eyeing her gold-fastened book and the watch and chain at her bosom,
Seems to me always to mean, Eat, drink, and never mind others."

(Philip, it may be noted, like many other people, does not quote the phrase from the catechism accurately.)

Not the least charming part of the poem is the love story of this same Philip Hewson who woos and wins the Highland maiden Elspie. Here is a quaint and beautiful passage in which Elspie talks to her lover (whom she will still insist upon calling Mr. Philip) of the way in which their lives have been drawn together. It is a good specimen of Clough's hexameters.

"Yes—I don't know, Mr. Philip—but only it feels to me strangely,
Like to the high new bridge, they used to build at, below there,
Over the burn and glen on the road. You won't understand me.
But I keep saying in my mind—this long time slowly with trouble
I have been building myself, up, up, and toilsomly raising,
Just like as if the bridge were to do it itself without masons,
Painfully getting myself upraised one stone on another—"

All one side I mean; and now I see on the other
Just such another fabric uprising, better and stronger,
Close to me, coming to join me: and then I sometimes fancy—
Sometimes I find myself dreaming at nights about arches and bridges—
Sometimes I dream of a great invisible hand coming down, and
Dropping the great key-stone in the middle: there in my dreaming,
There I felt the great key-stone coming in, and through it
Feel the other part—all the other stones of the archway.
Joined into mine with a strange happy sense of completeness. But, dear me, This is confusion and nonsense. I mix all the things I can think of—
And you won't understand, Mr. Philip."

It is pleasant to think of Clough in the happy buoyant mood which the "Bothie" reveals. He had just made a great sacrifice for conscience sake, and was before long to find how difficult it would be for him to take up new and uncongenial work, but meanwhile his faithfulness to duty had brought him the reward of a light heart and the joy of a great outburst of song. Soon after the completion of the "Bothie" he accepted the position of head of University Hall, a house of residence for students attending University College, London. Some months intervened before his new duties commenced, and he spent part of this time in a visit to Rome. He was fated to see a good deal of the stirring events of 1848 and 1849. In the former year he had gone, as we have seen, to Paris on purpose to see something of the Revolution in progress there; now, in 1849, he goes to Rome at the time of the short-lived Republic, of which Mazzini was the leading spirit, and, as it chanced, is kept there while the city is besieged and finally taken by the French. His letters give interesting glimpses of the strange life of the city at that time. The inhabitants, both natives and strangers, seem, on the whole, to take things very coolly. At one time he describes a crowd in the Piazza Colonna watching with great interest the bombs which are falling within the city, and crying out from time to time, "Ecco un altro!" A few days later he goes with an Italian general and his wife and daughters to the Villa Ludovisi—"a gay party of pleasure." But he shows his *sang-froid* and good spirits in the midst of these alarms and excitements most delightfully in his second long poem, "Amours de Voyage," which

"... was writ in a Roman chamber
When from Janiculan heights thundered the cannon of France."

This collection of imaginary letters in hexameter verse may also be called a medley like the "Bothie," and a charming medley it is. But the mood is a far less healthy one than that of the "Bothie." One of the mottoes prefixed to the poem gives us warning of what we are to find in the hero of the piece—

"Oh, you are sick of self-love, Malvolio,
And taste with a distempered appetite!"

And the love-story, which ends in nothing but vague regrets, is very different from Philip Hewson's vigorous love-making.

"So it proceeds; *Laissez faire, laissez aller*—such is the watchword.

Well, I know there are thousands as pretty and hundreds as pleasant,
Girls by the dozen as good, and girls in abundance with polish
Higher and manners more perfect than Susan or Mary Trevellyn.

Well, I know, after all, it is only juxtaposition—
Juxtaposition, in short; and what is juxtaposition?"

But the languid love-making is by no means the only interest of the story. We are constantly reminded that we are in Rome at the stormy time of the new Republic, with skirmishing outside the gates and sometimes fighting in the streets. And even the languid Mr. Claude, although his most usual mood is

"—What's the Roman Republic to me, or I to the Roman Republic?"

is sometimes roused to enthusiasm for the Italians.

"Ah, 'tis an excellent race—and even in old degradation,

Under a rule that enforces to flattery, lying, and cheating,

E'en under Pope and Priest, a nice and natural people,

Oh, could they but be allowed this chance of redemption!—but clearly

That is not likely to be. Meantime, notwithstanding all journals,

Honour for once to the tongue and the pen of the eloquent writer!

Honour to speech! and all honour to thee, thou noble Mazzini!"

But the greatest charm of the poem is that it breathes the very atmosphere of Rome. Everyone who has been to Rome knows what a strange fascination she exerts upon her visitors. To read Clough's poem in Rome is to experience the delight of finding the mysterious influence which haunts you expressed in beautiful words; to read it at home is to intensify your longing to see the wonderful city again. Here is one of the bits of elegiac verse which are interspersed between the cantos of the poems:—

"Is it illusion? or does there a spirit from perfecter ages,

Here, even yet, amid loss, change and corruption, abide?

Does there a spirit we know not, though seek, though we find, comprehend not,

Here to entice and confuse, tempt and evade us, abide?

Lives in the exquisite grace of the column disjointed and single,

Haunts the rude masses of brick garlanded gaily with vine,

E'en in the turret fantastic surviving that springs from the ruin,

E'en in the people itself? is it illusion or not?

Is it illusion or not that attracteth the pilgrim transalpine,

Brings him a dullard and duncé hither to pry and to stare?

Is it illusion or not that allures the barbarian stranger,

Brings him with gold to the shrine, brings him in arms to the gate?"

It was no bad poetical output for the twelve months which followed his departure from Oxford—the "Bothie" and the "Amours de Voyage." But there were deeper thoughts and sterner questionings at work in the poet's soul than are revealed in the breezy life of the one, or the gentle melancholy of the other. It was in Naples in the same year, 1849

—the year of the "Amours de Voyage"—that he wrote the poem called "Easter Day," with its sad refrain "Christ is not risen." It is a poem as beautiful as it is sad, and shows how love can live when all faith and hope seem gone.

We are reminded of the words of the apostle Thomas, "Let us also go, that we may die with him." I do not know how long after the first part of "Easter Day" the second part was written which has a more cheerful note.

"Though He be dead, He is not dead,
Nor gone, though fled,
Not lost, though vanished;
Though he return not, though
He lies and moulders low;
In the true creed
He is yet risen indeed;
Christ is yet risen."

But I do not think that the cheerful second part has the poetic power of the first. In October Clough came back to London and began his new work at University Hall. J. R. WILSON.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

The Council of the British and Foreign Unitarian Association met on Tuesday afternoon at Essex Hall, the President, the Rev. Dr. BROOKE HERFORD, being in the chair. There were also present Mr. David Ainsworth, Mr. H. Blessley, Mr. G. Callow, Mr. Edwin Clephan, J.P., Mr. Richard Eve, Mr. John Harrison, Miss Florence Hill, Miss E. M. Lawrence, Mr. I. S. Lister, Mr. J. Ellis Mace, J.P., Sir Philip Manfield, Miss Mary Martineau, Mr. David Martineau, J.P., Mrs. E. L. Morton, Mr. C. F. Pearson, Rev. H. Woods Perris, Mr. Frank Preston, Miss M. Pritchard, Mr. Ion Pritchard, Miss E. Sharpe, Mr. Hugh Stannus, Miss Tagart, the Rev. W. G. Tarrant, B.A., Miss Tayler, Mr. S. S. Tayler, the Rev. C. H. Well-beloved, Sir Roland K. Wilson, Bart., and the Secretary (the Rev. W. Copeland Bowie).

The minutes of the preceding meeting were read and confirmed.

The following report was then read by the Secretary.

REPORT.

Since the last meeting of the Council the Committee have met five times, and there have been twenty-five meetings of the various sub-committees. It has added to the interest of the work of the Association that there are now serving on the Committee leading laymen from the Manchester district, the Midlands, and from Yorkshire. It should also be remembered that two of the ministers who serve on the Committee have lived and worked in the provinces for several years, and are familiar with the life and work of the churches and societies in different parts of the country.

Finance.—The statement of receipts and expenditure of the Association for the year ending Dec. 31, 1898, shows that the Treasurer carried over a cash balance of £42 19s. 1d. from 1897, and that during 1898 the sum of £1,792 14s. 6d. was received in subscriptions, £341 11s. in donations, £869 11s. in dividends, interest, and rent, £603 4s. 2d. in collections, £1,269 5s. 4d. from the Book Department. The expenditure included £2,139 4s. in grants to churches and

missionaries, £314 6s. 3d. in grants of books and tracts, £919 5s. 9d. in printing, binding, and purchasing books and tracts. The office and book-room expenses and salaries remain about the same as the previous year. Several changes have been made in the Investment Account, one of the mortgages has been paid off, and the remainder of the Walkers-Parker Debentures have been sold. A legacy of £35 from the late Mr. Matthew, of Bridport, has been received. The Committee have much pleasure in reporting that 172 congregations contributed in collections the sum of £522 9s. 2d. This is the largest amount received since the Association Sunday collections were started in 1833, and also the largest number of congregations taking part in the collections. The income and expenditure for the first quarter of the current year do not differ much from the previous year.

Publications.—During the year 1898, 1,695 books, 103,408 tracts were granted to congregations, postal missions, ministers, students, and to correspondents in all parts of the world. The Unitarian Pocket Almanac and the "Essex Hall Year Book" for 1899 have been issued, and a copy of the latter was sent to every subscriber to the Association of 10s. and upwards. The following leaflets and tracts have been reprinted:—"The Theology of the Future," by the late Dr. James Freeman Clarke; "Common-sense View of the Bible," by Dr. Brooke Herford; "Where to find God," by the Rev. Frank Walters; "What must I do to be Saved," by the Rev. C. J. Street, M.A.; "Five Points of Christian Faith," by Dr. Martineau; "Salvation: What it is and is not," by the late Dr. Crosskey; "Christianity as Christ preached it," by Dr. Herford; "Jesus Christ the Son of God, not God the Son," by the Rev. J. Page Hopps. The "Sermons for the Times" have had additions in "Faith and Life" by Professor W. H. Hudson, U.S.A., and "Christianity and Social Problems" by the Rev. Stopford A. Brooke. The Committee has also published, for the use of postal missions, a lecture on "Original Sin," by the Rev. H. Enfield Dowson. Arrangements have been made with several Welsh ministers for the publication of a series of tracts in the Welsh language, for distribution in Wales; two are already in the press and will be published shortly. A lecture on "The Authority of the Bible," by the Rev. James Ruddle, has been published, especially with a view to circulation in Scotland. The Rev. V. D. Davis is preparing a small book of Services and Prayers for use in churches. The Rev. Denis Peterfi has translated Mr. Armstrong's "God and the Soul" into Hungarian, and the book has been well received and reviewed by the Press. The Committee made a grant of money to Mr. Theo. Berg, of Copenhagen, to help him in the publication of a small paper in Danish, "Det Glade Budskab," containing translations of Unitarian tracts and leaflets. The Liverpool Booksellers' Company have made an interesting experiment in opening a shop where a special feature is made of the publications of the Sunday-school Association, and the British and Foreign Unitarian Association. Through the generosity of a member of the Committee upwards of 10,000 copies of a tract by the Rev. James Harwood, B.A., entitled "Christianity and Sacerdotalism," were

distributed by post. Every member of the House of Lords, and of the House of Commons received a copy; upwards of 5,000 were sent to ministers and laymen; a copy was also sent to every public library in the country, to a large number of booksellers in London and the provinces, and to the chief newspapers in the country. The tract has proved of great service owing to the controversy in and out of Parliament on Ritualism.

Mission Work.—The Committee have made grants to congregations for the current year as follows:—Ashton-under-Lyne, £100; Bedford, £30; Bermondsey, rate of £60; Bournemouth, £30; Bradford (Manchester), £40; Cardiff, £20; Carlisle, £45; Chelmsford, £15; Chorlton, £40; Colyton, £10; Congleton, £20; Clydach Vale, £12 10s.; Crewkerne, £15; Darlington, rate of £75; Devonport, rate of £35; Elland, £30; Forest Gate, £60; Framlingham, £20; Gateshead, Byker, Choppington, £100; Hastings, £35; Heaton Moor, £45; Huddersfield, £40; Ilkeston, £60; Kentish Town, £20; Kilburn, £25; Leicester F.C.C., £20; Lewisham, £80; Lye, £10; Lynn, £30; Mansford-street, £20; Middlesbrough, £30; Newark, £18; Nottage, £10; Nottingham (Christ Church), £30; Pentre, £12 10s.; Plumstead, £70; Poole, £35; Small Heath, £50; Southampton (a special grant), £100; Stepney, £15; Stockton, £30; Stratford, £15; Torquay, £25; Warwick, £25; Whitechurch, £10; Wick, £5; Yeovil, £15. Grants to district missionaries have been made to the London and South Eastern Counties Provincial Assembly, £100; to the Western Union, £62 10s.; to the South East Wales Society, £85. Grants have been made for foreign mission work to Brussels, £10; Budapest, £50; Hungarian Student, £50.

Special grants have been voted as follows:—Braintree, £20 for new iron building; Chesham, £50 for buildings; Crewkerne, £25 for schoolroom; Croft, £10 for minister; Framlingham, £10 for repairs; Harrogate, £10 for special services; Loughborough, £5 for special services; Newton Abbot, £10 for services; Rhydympark, £5 for supplies; Stalybridge, £25 for buildings; Weymouth, £10 for supplies; £5 was voted to the Rev. James Hocart in aid of Postal Mission work on the Continent; also £5 to Mrs. Dendy, and £2 to the Eastern Union for Postal Mission work. At the request of the Committee the Rev. R. H. Lambley, of Melbourne, visited Auckland, New Zealand, and Hobart Town, Tasmania, to confer with the friends there in respect to the future prospects of the two Unitarian movements. His report came to hand a few days ago, and will be considered by the Committee at their next meeting.

The New Nonconformist Marriage Act.—A circular letter was sent to the ministers of chapels in England, inquiring, on behalf of the Registrar-General, if they purposed taking advantage of the new Act. 142 congregations replied that they intended to adopt the Act; 59 declined; 33 were doubtful; and 45 did not reply. Several congregations have since written that they do not now wish to adopt the Act, owing to the onerous conditions imposed by the regulations.

McQuaker Fund.—Lectures, expository of Unitarian Christianity, have been

delivered in various parts of Scotland, under the direction of the McQuaker Trustees. [Particulars of the lectures by the Revs. A. C. Henderson, A. E. Parry, E. T. Russell, and A. Webster were then given.] The new church at Kirkcaldy was opened on Saturday, March 25, by Dr. James Drummond; the services on the Sunday were taken by the Rev. Frank Walters; on the Monday a Public Meeting was held, when the Rev. W. G. Tarrant and Mr. Ion Pritchard attended on behalf of the McQuaker Trustees. The Trustees have voted the following grants to churches for the current year:—Aberdeen, £90; Dundee, £75; Glasgow (South St. Mungo-street), £100; Kirkcaldy, £100; Paisley, £115. In addition to these grants in aid of the ministers' salaries, £50 was voted in aid of the alterations and improvements to the church at Dundee; and £12 in aid of special services in a public hall at Aberdeen. Arrangements are in progress for lectures in the University towns of Aberdeen, Edinburgh, and Glasgow, by the Rev. Stopford A. Brooke, in November, 1899. Books have been offered to ministers and students in Scotland, free on payment of the carriage; 128 applications were received, and 501 books were forwarded at a cost of £26.

Work in India.—The Committee have much pleasure in reporting that the Rev. S. Fletcher Williams has had a hearty reception in India wherever he has gone, and large audiences have gathered to hear his lectures both at Madras and Calcutta. On his arrival at Madras a welcome meeting was held, organised by the Brahmo Somaj, and presided over by the Editor of the *Standard*. Whilst Mr. Williams was in Madras he preached in the mornings at the Unitarian chapel and elsewhere, and on Sunday evenings at the Brahmo Somaj Mandir. On Wednesday evenings he gave addresses on religious subjects at the Brahmo Somaj, and on Saturday evenings lectures on "Unitarian Leaders." He lectured at different literary societies in connection with the colleges on "Matthew Arnold," "Buddha," and "Carlyle." The Committee have received many letters thanking them for sending out Mr. Williams to India, and numerous newspaper reports have appeared bearing evidence to the good work he is doing. Mr. Williams is now in Calcutta lecturing and preaching, and he will remain there until the hot season, when he goes to visit the Unitarian Mission Stations in the Khasi Hills district. Through the kindness of Professor Chatterjee, of Allahabad, who undertook the work of distribution, 250 copies of Mr. Armstrong's book, "God and the Soul," have been given to University graduates who applied for copies. The Committee are now offering six prizes, consisting of Dr. Martineau's "Study of Religion" and "Types of Ethical Theory," for the best essays by University graduates on this book. The writers of essays will be expected to give their own thoughts on the subjects discussed, and not a mere analysis of the book. Large numbers of books and tracts have been sent to libraries and private individuals in India, and many letters have been received saying how very useful the literature has proved. Mr. Promotho Loll Sen has sailed for India, and carries with him the best wishes and respect of all who knew him. The Committee hope that the knowledge

and experience he has gained in England will be of service to him in his missionary work among his fellow-countrymen. Mr. Bipin Chandra Pal and Mr. Hem Chandra Sarkar, M.A., are both pursuing their studies at Manchester College. Grants have been voted to Mr. Akbar Masih for work at Banda, £40; Khasi Hills Missions, £90; Madras, £23.

Special Services.—Since the last meeting of the Council Rev. Stopford A. Brooke has preached at the following places:—Bermondsey, Birkenhead, Birmingham (Church of Messiah), Bournemouth, Bristol, Brixton, Cardiff, Coventry, Croydon, Dukinfield, Gorton, Hampstead, Huddersfield, Kidderminster, Middlesbrough, Newhall Hill (Birmingham), Northampton, Plymouth, Pontypriid, Portsmouth, Preston, Scarborough, Sheffield, Stalybridge, Stourbridge, Todmorden, and Torquay. Large congregations, in several instances crowded congregations, attended the services in these towns. Excellent reports have appeared in the local newspapers, and great interest was aroused by Mr. Stopford A. Brooke's visits. The Committee have made arrangements for services in London and the provinces from October, 1899, to May, 1900. They have been compelled to decline a large number of requests for a visit by Mr. Stopford Brooke.

Autumnal Meetings.—The autumnal meetings of the Association were held at Bolton on Nov. 23 and 24, 1898. The president, the treasurer, the secretary, Mr. David Martineau, the Rev. W. G. Tarrant, along with Lady O'Hagan, and Sir John Brunner, Bart., M.P., attended as the delegates of the Association. In spite of a heavy snowstorm, the meetings were largely attended and very enthusiastic. The Albert Hall was well filled at the evening meeting, about 1,000 people being present; the meetings were among the most successful autumnal meetings ever held by the Association. The Committee are greatly indebted to the congregations and ministers at Bolton for their hearty reception of the Association. Mr. G. H. Leigh attended the annual meeting of the East Cheshire Union on Nov. 5 as the representative of the Association. At the annual meeting of the North Midland Association, held on Oct. 7, the Rev. V. D. Davis represented the Committee. Mr. Ion Pritchard and Mr. S. S. Tayler attended the National Conference of Non-conformists, held at St. Martin's Town Hall on Nov. 15. The secretary attended the Jubilee meeting of the Mill Hill Chapel, Leeds, on Dec. 27, 1898.

Anniversary Meetings.—The following arrangements have been made for the anniversary meetings in Whit-week:—On Tuesday, May 23, the Rev. P. H. Wicksteed, M.A., will give the Essex Hall lecture on "Mediævalism and Modern Thought." On Wednesday morning, May 24, the annual sermon will be preached at Essex Church, Notting-hill-gate, by the Rev. Dendy Agate, B.A. On the afternoon and evening of the same day the annual meeting will be held at Essex Hall. From 4 to 6 the ordinary business will be transacted; from 7 to 9 there will be a public meeting, at which the Rev. Brooke Herford, D.D., the President, will take the chair, and speak on "Our Word and Our Work;" and two well-known laymen and two ministers will address the meeting. On Thursday morning, May 25, there will be a Conference

at Essex Hall, when two papers will be read—one by the Rev. Charles Hargrove, dealing with the claims of the priesthood, and setting forth the Unitarian position in contrast. On Thursday evening there will be a *Conversazione* at the Royal Institute of Water Colour Painters, Piccadilly. The President and Chairman of the Anniversary Sub-committee will invite the delegates from the District Societies to meet the Committee at luncheon after the sermon on Wednesday, May 24.

Deceased Members.—The Committee regret to report the death of a former president, Mr. Michael Hunter, of Sheffield, one of the upright, strong-hearted and outspoken laymen who have made the name "Unitarian" honoured in the public and municipal life of England; also of several members of the Council, the Rev. Thomas Hincks, Miss Bartram, and Mrs. Weiss, all honoured for their work. The Committee feel that some more special mention is appropriate on the death of the Rev. Robert Spears, whose long and active life in the service of Unitarianism was not only intimately associated with this Association, but with our Unitarian work throughout the country, and was known and honoured among our friends in America and India.

THE LATE REV. R. SPEARS.

Before proceeding to the consideration of the report, the PRESIDENT proposed the following resolution:—

That we record with deep regret the death of the Rev. Robert Spears. In him not only this Association loses one who as a former Secretary did much to enlarge and strengthen its work, but our whole church-life loses an earnest, devoted, and untiring worker. By his publications and by his pen, in the issue of Dr. Channing's Works, and his long editorship of *The Christian Life* and *The Christian Freeman*, he did much to popularise our faith, and was especially the kind helper of its scattered workers throughout the country. And that this resolution be sent to Mrs. Spears and his family, with the expression of the Council's sympathy and respect.

He thought he was one of the few there present who could remember Mr. Spears before he came to London. At that time there was noticeable in their late friend the same heartiness and outspoken manliness, the same vigorous temperament and Methodist fervour as had characterised him in the years during which he was so well known to them all. He very sincerely felt all that the resolution expressed, and he was sure it would be felt by all the Council.

Mr. EDWIN CLEPHAN said it was inevitable that the older men should pass away, and their comfort was to see many young men in different parts of the country coming forward to carry on the work in which their fathers were engaged. He believed his recollections of Mr. Spears went still farther back than the President's, and he had peculiar pleasure in remembering that at a most critical time in Mr. Spears' religious development, he had looked to Mr. James Clephan (the speaker's eldest brother) for counsel and support. He had deeply endeared himself to the congregation at Stockton, where in his younger days he had settled as minister, and where his memory was most warmly cherished. It was with grateful feelings for all that Mr. Spears had done—which was more than they could yet realise—that he seconded the motion.

Miss SHARPE, in adding a few words, said it was Mr. Spears' great modesty that

rendered them unaware of the true loss they had sustained in his death. He had been the standard-bearer of the Unitarian name in days when it was less regarded than now, and she trusted there would be raised up those who would faithfully follow him. She felt that the saying had most fitly been associated with his memory—"Go thou and do likewise."

The resolution was passed in silence by the members rising in their places.

THE NEW MARRIAGE ACT.

The PRESIDENT, in moving the reception of the report, called attention to the new law enabling Nonconformists to dispense with the presence of the Registrar at marriages in their places of worship. He believed that, though the conditions required by the Act were felt by some to be "onerous," they were really not more so than those which were imposed on clergymen; and now that Nonconformists had thus attained so much of equality with the clergy in this respect, he thought it would be a pity if their ministers held back from the adoption of the Act.

Mr. I. S. LISTER seconded the reception of the report.

Mr. H. BLESSLEY having borne grateful testimony to the stimulating effect of the visits of the Rev. Stopford Brooke to Portsmouth and Bournemouth,

Mr. E. CLEPHAN expressed sympathy with the President's views as to the advisability of adopting the new Marriage Act, and Mr. H. STANNUS suggested that a resolution recommending the Act to Unitarians should be passed by the Council.

Sir ROLAND WILSON, as a Nonconformist layman, deprecated such a course. He thought the Act was a radically false step, and while he agreed cordially with the principle of equalising all ministers and clergy before the law, he thought it should be done by insisting on the presence of a civil officer at the celebration of what the State regarded as a civil contract. He strongly dissented from any course which should give the State an excuse for inquiring into the qualifications of their ministers.

The Rev. C. H. WELLBELOVED said the congregation at Southport had been quite willing to adopt the principle of the Act, till they saw the conditions imposed; when they learned these, they emphatically declined. Contrary to the opinions of the President, he thought the Act did not place Nonconformists in an equal position with the clergy in respect to registration; and he would remind the Council that the Act had been rejected by the Congregationalists and Baptists as a rule, absolutely by the Roman Catholics, and to a considerable extent by the Wesleyans. The feeling of the great bulk of the Nonconformists in the country, therefore, was against the Act.

The PRESIDENT, in reply, reminded the Council that already their ministers performed certain civil duties in regard to interments. He thought they would be more likely to get a measure of absolute equality as regards the attendance of the Registrar at all marriages if they accepted in the meanwhile the provisions offered by this Act.

On the suggestion of Miss FLORENCE HILL, seconded by Sir ROLAND WILSON, it was decided to instruct the Committee to consider the introduction of a resolu-

tion on the subject of "Peace" at the next annual meeting of the Association.

The report was then passed.

Statements as to Religious Instruction for Young People and as to the New Evangelical Catechism were then made, which we will give next week.

The following are the nominations for the Executive Committee for 1899-1900:—Mr. G. L. Bristow, Mr. H. Chatfield Clarke, Mr. E. Clephan, the Rev. V. D. Davis, Mr. Charles Fenton, the Rev. James Harwood, Miss E. M. Lawrence, Mr. T. Grosvenor Lee, Mr. George H. Leigh, Mr. David Martineau, Mr. J. S. Mathers, Mr. F. Nettlefold, Mr. W. Blake Odgers, Q.C., Mr. Percy Preston, Mr. Stanton W. Preston, Mr. Ion Pritchard, Mr. J. F. Schwann, Miss Tagart, the Rev. W. G. Tarrant, Mr. S. S. Tayler.

The Rev. T. L. Marshall, who has served continuously on the Committee since 1853, with the exception of one year, has retired owing to his removal to Sidmouth. He will be greatly missed by his colleagues, as his large knowledge and wide experience of our churches and societies were highly prized and proved most valuable. Mr. T. Grosvenor Lee, who served on the Committee as ex-president, has been nominated in Mr. Marshall's place. Dr. Brooke Herford will take Mr. Lee's place on the Committee as ex-president. Mr. Oswald Nettlefold is nominated for re-election as treasurer; and the four trustees (Mr. S. S. Tayler, Mr. David Martineau, J.P., Mr. W. Blake Odgers, Q.C., and Sir Edwin Durning-Lawrence, Bart., M.P.), are also nominated for re-election. It is hoped that at the annual meeting, Mr. Charles W. Jones, of Liverpool, will be elected as president, in succession to Dr. Herford.

The lists of nominations for the Council, Committee, and officers to be submitted at the annual meeting were then considered and revised, and it was moved by Mr. H. BLESSLEY, seconded by Mr. H. STANNUS, and carried unanimously, that a special letter of respect and grateful appreciation of his many services be sent to the Rev. T. L. Marshall, who, after being for very many years a member of the Executive Committee, was resigning that position, but who would be placed upon the Council.

DR. MARTINEAU'S BIRTHDAY.

Sir PHILIP MANFIELD said that as Friday, the 21st, would be Dr. Martineau's birthday he had been asked to move the following resolution:—

That the Council, being assembled within a few days of Dr. Martineau's ninety-fourth birthday, begs respectfully to offer him its most cordial good wishes, and to express to him on behalf of the Association the deepest gratitude for those labours on behalf of Unitarian Christianity which have so greatly aided its thought and enriched its devotion during more than two generations, and which have permanently endowed it with a precious heritage of wisdom and inspiration; and, while we humbly trust that in days to come our religious movement may show itself not unworthy of so rich a bequest, we would tenderly commend him in our prayers to the Giver of every blessing.

He felt that words were not necessary to add to that resolution, but it was interesting to recall that in 1834, sixty-five years ago, Dr. Martineau preached the annual sermon for the Association, and again in 1869. He had been a subscriber for many

years, and only a few months ago called at the Hall to renew his subscription.

Mr. DAVID AINSWORTH said he felt it a great honour to second such a resolution. Dr. Martineau was so well known by his works and personally that they needed no formal expressions of regard and respect for him; but it was really startling that a man of his years should still manifest, as he does, the liveliest interest in politics and the progress of the world. They knew well that so long a life meant the experience of many a sorrow, and recently Dr. Martineau had sustained a heavy bereavement in the loss of his son, Mr. Russell Martineau. With deep sympathy and respect they would join in that resolution, feeling it to be a great honour to have had connected with their movement a man of such singular mental and religious gifts.

The resolution was carried unanimously.

This concluded the business of the Council.

OBITUARY.

MR. B. C. OTLEY.

MANY Upperthorpe friends made another sad pilgrimage to the pretty old chapel at Stanington on Tuesday, the 11th inst., to be present at the interment of an esteemed Sheffield Unitarian—Mr. B. C. Otley. It was within three days of the anniversary of the interment of Mr. Charles Woollen, of ever-beloved memory, and now it was his son-in-law, one of the biggest and seemingly strongest of men, called suddenly, in the very prime of life, to follow him. Mr. Otley came of an old Unitarian family which worshipped at Upper Chapel in the days before Upperthorpe was established. He was a member of the firm of Thomas Otley and Sons, and in recent years was much engaged in business affairs. At one time he took an active part in the affairs of the Upperthorpe congregation; but latterly he had been unable to do so, although he continued to worship with the congregation to the end. He was one of the heartiest and most genial of men; a devoted and affectionate husband and parent, beloved by all who had had opportunities of penetrating through his sometimes brusque manner to the always tender and generous heart underneath. Representatives of both the Sheffield congregations attended the funeral service, which was conducted by the Revs. J. Ellis and Charles Peach, the Rev. Iden Payne also being present.

ERRATA.—In the notice of Mrs. Talbot last week for Dayly read Bayly, and for Buchler read Buckler.

EPPE'S COCOAINE.—Cocoa-Nib Extract (Tea-like).—The choicest roasted nibs (broken up beans) of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—"Cocaine," a product which, when prepared with boiling water, has the consistence of tea, of which it is now, with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—"James Epps and Co., Ltd., Homœopathic Chemists, London."

THE INWARD LIFE.

From Dr. Martineau's "Hours of Thought."

IF, then, the very law of life is a law of change; if every blossom of beauty has its root in fallen leaves; if love, and thought, and hope would faint beneath too constant light, and need for their freshening the darkness and the dews; if it is in losing the transient that we gain the Eternal, then let us shrink no more from sorrow, and sigh no more for rest, but have a genial welcome for vicissitude, and make quiet friends with loss and death. Through storm and calm, fresh be our courage, and quick our eye, for the various service that may await us. Nay, when God Himself turns us not hither and thither, when He sends us no changes for us to receive and consecrate, be it ours to create them for ourselves, by flinging ourselves into generous enterprises and worthy sacrifices by the stirrings of sleepless aspiration, and all the spontaneous vicissitudes of holy and progressive souls; keeping always the moral spaces round us pure and fresh by the constant thought of truth and the frequent deed of love. And then, when, for us too, death closes the great series of mortal changes, the past will lie behind us green and sweet as Eden, and the future before us in the light of eternal peace. Tranquil and fearless we shall resign ourselves to God, to conduct us through that ancient and invisible way which has been sanctified by the feet of all the faithful, and illumined by the passage of the Man of griefs.

It is by looking up beyond the actual, not by looking down into it, by seeking God within, not consulting men without, that you will truly measure the Divine claims upon you, and find your duty clear and calm and sacred. Commune with Him, the All-holy, and it will become a secret understanding between his spirit and your own—a trust from Him, answered by assent and love from you; an escape from the poor twilight of human mediocrity into the precincts of a lustre which can never fade. A soul that goes apart with this divine vision of goodness has that to feed on which others think not of.

On every side the relations of our life to the supernatural which penetrates and enfolds it betrays itself in our consciousness. The intellect, which seeks to transcend the finite in space and time and truth; the conscience, which owns the infinite in duty and stays itself on the infinite in love, indicate the scale of our affinities, and attest a nature that liveth not by bread alone, but by every word of communion with God. Moulded of perishable and imperishable elements, we sink and rise, we sleep and wake, we faint and struggle on; toiling outwardly for transitory wants, pining inwardly with everlasting thirst. Be it not in blind unconsciousness that we carry in us the seal of the Eternal. Shall God's Spirit plead with us every day, and never reduce us to a sweet and holy mind? Because our feet are in the dust, shall our heart never go up into the mountain to pray, and our thought never pace the heights of meditation? Shall the years sweep by and take from us all that is mortal, without waking the immortal life within us from the winter in which it sleeps? Shall we wait to die into the surprise of God, instead of taking

his dear and solemn converse now and for ever? Shall we dream of a future eternity, and be blind to that which surrounds us every instant—which brings its judgments to our conscience, its present God to our trust, its mighty company of saints to our affection? Ah! let the film of the carnal mind fall from our eyes; and yielding ourselves to be led by the Spirit of God, let us claim our divine Sonship and enter on its glorious liberty. There will be no sadness then in the flow of a life of change: time will take nothing but our delusions away; will enfold us in a warmer light of divine affection; and clear the everlasting air, till we see even as we are seen.

THE CHILDREN'S COLUMN.

IN the book of *Ecclesiasticus* in the Apocrypha there is a passage which begins, "Let us now praise famous men," and the writer goes on through seven chapters (44-50) to tell about the chief men in the history of his people. They were, he says, "Such as did bear rule in their kingdoms: men renowned for their power, giving counsel by their understanding, and declaring prophecies: leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions: such as found out musical tunes and recited verses in writing: rich men furnished with ability, living peaceably in their habitations: all these were honoured in their generations, and were the glory of their times." And then he adds, "Their bodies are buried in peace, but their name liveth for evermore. The people will tell of their wisdom, and the congregation will show forth their praise."

It was of the ancient history of the Jews, or the people of Israel, before the time of Christ that he was writing; but we also are happy in our own country, that we can praise famous men, when we look back upon the history of England. It helps us to be brave and true, when we remember that we belong to a people among whom in past times there have been many noble men and women, great and good rulers, wise teachers, fearless sufferers for the truth, patient and unselfish workers for the good of their country. A thousand years ago King Alfred, who is called the Great, and might also be called the Wise and Good, was living in this country. A little more than six hundred years ago John Wiclif, the great reformer of religion was living, and a hundred years later William Tyndale was born, who was the first to translate the Bible into the English that we speak to-day, and who died as a fearless martyr for the sake of his religion. These are some of the noblest of Englishmen, and you will be able to think of many more, of former times and in our own time, who make us ashamed of any meanness or cowardice in ourselves, and make us long to be worthy of our country and of the name we bear.

But to-day I want you specially to remember Oliver Cromwell, and to think of what this country owes to him. Next Tuesday it will be just three hundred years since he was born. I think he was one of the very noblest of our people, but he lived in very stern and troubled times, and a great deal of ill has been spoken of him. He was a plain country gentleman,

who grew up to manhood in James I.'s reign, and when Charles I. was king, became a member of Parliament, and took a deep interest in the welfare of the people. But Charles I. thought a king had the right to rule in his own way, and was angry when Parliament would not do what he wished. For many years he would not summon Parliament at all, and tried to raise money and to rule without the help of the people. He tried to force the people to do what he wished in their religion too. That led to the civil war, and you know from the history books how the Long Parliament, when the king at last called it together, became the ruler of the country, and the king was defeated in battle and taken prisoner, and at last executed as a traitor to his country. Cromwell was the strongest man in that civil war on the side of the people. He had not been trained as a soldier, but when it became a question between the king's tyranny and the freedom of the people, he felt that he must not hold back, and he gathered the troops, which came to be called "Ironsides," and himself led them to victory. He and they were very earnest religious men, who felt that they were fighting for their religion as well as for the freedom of the people, and that is what gave them the strength and courage by which they conquered.

After the king's death there were great difficulties in the Government of the country, and only Cromwell's strong hand could prevent terrible confusion and disaster. He had not chosen to be the chief man in the country; he had simply gone on from year to year trying to do his duty, determined to be true to what he felt to be just and right, and the best for his people; and so, though he would not be king, he was the ruler of England, and was called the Protector up to the time of his death. He used his strength to protect those who were persecuted on account of religion in other countries, and did his best to have justice done, and earnest religion taught throughout this country. His enemies tried to kill him, and there were many bitter disappointments in the latter part of his life, but he was brave and faithful to the end; and although everything he had tried to do for England seemed to have failed when Charles II. was brought back to be king, Cromwell and the men who had fought with him had shown what the strength of a free people and a determined religious earnestness could do. The liberty we now enjoy in religion and the good government under which we live, we owe largely to Cromwell and the brave and true men of his day. There are many lessons in his life good to be remembered. Some day you will, perhaps, read Carlyle's great book, "Cromwell's Letters and Speeches," and there is a little book by Dr. Horton on Cromwell well worth reading. I should like to think that you all are interested in his life, and feel that he is an Englishman to be remembered with honour.

THE remaining members of the "Universal Mercy Band," of which the late Rev. Thomas Timmins was the secretary, do not feel able to continue the operations of the Society, but they desire to erect a memorial on his grave at Portsmouth. For this purpose they invite contributions, which may be sent to the hon. treasurer, Mr. H. Williams, 48, Lancaster-road, Stroud Green, N.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, APRIL 22, 1899.

THE LIVERPOOL CONFERENCE OF DOMESTIC MISSION WORKERS.

THE meetings of this Conference were held on Tuesday and Wednesday, at the Liverpool Domestic Mission in Mill-street. Favoured by pleasant weather and a large attendance of friends, the Conference was eminently successful, and full of encouragement for the future of the work. Sir J. T. Brunner, Bart., M.P., President of the Liverpool Society, was unfortunately prevented by his Parliamentary duties from being present, but among those who were present during the meetings of the Conference were Messrs. Walter Holland (Treasurer of the Liverpool Domestic Mission), W. B. Bowring, H. W. Gair, R. D. Holt, Henry Jevons, T. Chilton, S. B. Worthington, J. H. Rawlins, R. Robinson, Richard D. Holt, Sydney Jones, A. W. Hall, B. P. Burroughs, F. Robinson, Mrs. Enfield, Mrs. Alfred Holt, Mrs. R. D. Holt, Mrs. Bowring, Mrs. R. C. Hall, Mrs. Mulleneux, Mrs. Steele, Mrs. J. P. Brunner, Miss Anna Sharpe, Miss H. M. Johnson, Miss McConnell, Miss Worthington, Miss Coventry, the Revs. Dr. Klein, S. A. Steinthal, E. P. Barrow, A. Gordon, C. Hargrove, D. Agate, J. Harwood, C. H. Wellbeloved, J. C. Odgers, E. Ceredig Jones, H. W. Hawkes, J. Crossley, Lawrence Scott, J. C. Street, C. T. Poynting, C. Roper, Wilfred Harris, W. J. Jupp, H. Gow, W. H. Drummond, J. M. Mills, H. D. Roberts, R. S. Redfern, J. M. Lloyd Thomas, W. L. Tucker, J. H. Wicksteed, H. M. Levens, W. E. Attack, N. Anderton, A. L. Smith, V. D. Davis; and of those specially engaged in Domestic Mission work, the Revs. F. Summers, and F. Allen, of London; Sydney Street, J. W. Bishop, and B. Walker, of Manchester; J. W. Clarke, T. Pipe, and W. J. B. Tranter, of Birmingham; Joseph Wain, of Bristol; G. J. Slipper, of Belfast; E. J. Chapman, of Leicester; and T. Lloyd Jones, J. L. Haigh, J. Anderton, and Miss Wells, of Liverpool.

On Tuesday afternoon, the delegates and visitors were received by the workers of the Mill-street Mission in their splendid new buildings, and at 3 o'clock the chair was taken by Mr. WALTER HOLLAND, in the large hall.

The CHAIRMAN, in opening the proceedings, offered a cordial welcome on behalf of the Mission to the visitors, and said that messages of warm approval of the purpose of the Conference, and of regret for absence, had been received from Dr. Martineau, Dr. Brooke Herford, Dr. Drummond, of Manchester College; the Revs. J. Estlin Carpenter, C. B. Upton, J. E. Odgers, Mr. R. D. Darbishire, Mr. William Rathbone and others. Having traced the progress of that Mission during sixty-three years, from the humblest beginnings up to the present noble equipment for the work, and having emphasised the fact that the primary object of that ministry, in daily personal intercourse with the poor, had been steadily adhered to, he called upon the Rev. WILFRED HARRIS, secretary of the Manchester Domestic Mission, who read a paper on

"THE DEVELOPMENT OF A MISSION CONGREGATION."

The paper was a strong and eloquent plea for the provision, by those who have the religious conviction, the culture and means, of religious ministrations for the masses of the people who have not the means and are largely unawakened to the deeper needs of life. The first day of the week being set apart for the special work of strengthening the spiritual life, provision ought to be made for those who have little education, less culture and no religious habits, that Sunday might not be to them a day of torment, a day on which there was nothing to do and nowhere to go. Their idleness was enforced; but those who did not or could not devote their holy day to holy things were better without such a holiday. Those who were responsible for the enforced cessation of labour were responsible also for seeing that worship took its place, or at least that the conditions of helpful worship, beautiful churches and chapels, services, music, and ministers were abundantly provided. They had no right to drive a thousand men, women, and children away from their workshops into the streets and the public-houses one day out of seven, and to do nothing to make the day profitable to them. Saturday night and Sunday the poor man had his money and himself on his hands at the same time, and was so much at a loss what to do with himself that he was not long at a loss what to do with his money. He spent his money in forgetting himself. The abodes of the poor abounded with public-houses, and they had the one great power of enabling a man to forget himself. They solved the difficulty of getting over Sunday. That glorious day of worship, thanksgiving, meditation and praise broke over a vast seething mass of humanity, stricken half dead already by Saturday night's debauch. There were men, women, dinner, tobacco, drink, and the door-step to get through the day with. The day of cessation from labour unfitted them for the labour of the following day. He did not blame Sunday, but he did say that Sunday was only justified if men were worshipping God upon it. Yet they who compelled work to cease in the slums had not encouraged

worship to begin. They were bound either to see that worship did begin, or to send those thousands of men back to their work again. The latter alternative were a wickedness past all naming, to be content that their fellow men should live at such a low level as to be incapable of religious feeling and divine inspiration and fit for nothing but drudgery year in, year out. They must take the higher course and aim at the harder alternative. Sunday was the grandest institution yet ordained for the uplifting of mankind, and if the people needed education in religion on the first day of the week, it must be given them. They must work on Sunday, at the work specially belonging to it—the spiritual and religious education of mankind. The question of the development of a mission congregation, of one or two such congregations in one or two poor districts was only the beginning of a far greater movement by which at last the gospel of education, instruction, friendship and Christian helpfulness, should be as abundantly provided and as adequately maintained and served out at every street corner as beer and spirits are now. It was a question whether or no the religious and educated sections of the community would set their hands to the work, whether they who insisted on Sunday and enforced its cessation from labour would or would not insist upon the ample provision of the means of religious worship, education, and ministerial and lay visitation. An idle day was a wicked institution. If Sunday was such, it was a damning stain on their souls and their character.

Christianity devoted the whole week to God, and the first day of it to working at the spiritual fitness of men that they might be fitted to work for God all the other days also. The night was for rest. The Christian Sunday was not like the Jewish Sabbath, an idle institution. It was not a pick-me-up or half-way public-house, where the driver of the chariot of Mammon might stop for a refresher or engage a seventh and fresh horse to rest the other six, that he might race after money and gold all the faster on Monday. The Christian Sunday was the day of the most important of all work. It was wrongly used unless it was used to call men to the service of God. And if it was not so used the result was the corruption of society and the deterioration of work.

In the districts in which they were called to work men needed to have the duty of the right observance of Sunday forced upon them, they must be compelled to come in, and be made to feel that rightly to begin the week was a life and death question. Those thousands of suffering, miserable men were asleep—asleep on the day of salvation, the one day on which they had a chance of the time, the opportunity, the privilege, the duty of bettering themselves; and they must be roused and saved. Bad as it might seem to have to give up all hope of maintaining suburban residences, it would be infinitely worse to give up hope of maintaining urban churches and chapels, and the thousands of missions and missionaries needed for the complete education of the people in the very heart of the city. Better to come down to poverty in the houses built to the honour of men than to be too poor to build houses to the honour of God, or be paupers in charity, not having Christianity sufficiently strong

to bear the cost of maintaining the absolutely necessary spiritual work of the world.

Religion was not an accessory, an ornament to be stuck on or struck off. If it was preached as a secondary thing, it was wrongly preached. And in developing a mission congregation it must not be taken as a pleasant relief from the monotony of the week. The mission must take complete hold of men's lives and inner motives; it must reconstruct their lives from top to bottom by turning their hearts to God, and for such building-up public worship was needed. There was a power in it, needed by the poor as by others. It was needed in the slums as elsewhere. The commandments of God were needed, and not only morals but the motive, the inspiration and strength of life; and also the joy of life. All this was the work of their missions. And those who know the poor best knew how brightly the clear divine spirit burnt within them, how near, how ready to be called out, with what astounding gratitude they sometimes spoke of God, with what trust and love. The harvest of souls was ready; they must see that it was gathered in.

The Rev. JOSEPH WAIN, in opening the discussion, dwelt upon the fact that their missions were *Domestic*, not for the propagation of any special views, but working on the broadest lines to take their gospel to the people in the intimate union of personal intercourse. The missionary went from house to house helping in temporal and spiritual things, in close touch with his people. And then naturally he gathered them together on Sundays, and out of the knowledge gained during the week he found the material for his preaching. It was right to build chapels and make them as bright as possible, but they must remember it was the very poor and struggling they had to work for. It was not a question of ability in preaching, or of learning, but of understanding the needs of the people. When they found bright young men in the congregation it was well to get them to take part, to read a lesson or give out a hymn, or to pray; and the young women should be encouraged to sing in the choir. Then the elders would be drawn in through their interest in the young people.

The Rev. F. SUMMEES said the paper was a trumpet-call to the subscribers and friends of their missions. A mission congregation could not be developed unless funds were forthcoming to sustain the work. The list of subscribers inevitably diminished from year to year, and it needed hard work to keep up efficient support. The missionaries were in close touch with the people in their homes, helping and advising in every conceivable way; but it was a difficult question how to gather them in for the highest purpose of all—the worship of God. A small tract putting the case of Sunday worship might be of use. And why should not the fine music of their churches be made available also for their mission chapels?

The Rev. DENDY AGATE urged that in gathering a congregation it was not well that the people should have everything done for them, but they should be welcomed as fellow-labourers, and led to feel responsibility for the work as well as the worship.

The Rev. T. LLOYD JONES said that in proposing that subject he had in mind the

objection that had been from time to time made to the gathering of a mission congregation, when it had been originally intended to induce those who were reached by the missionaries to attach themselves to the religious bodies to which they may have formerly belonged. But if they were all agreed that a mission congregation was an inevitable consequence of their work, they were right in considering how to develop it.

The Rev. SYDNEY STREET suggested that it might be well if in their Mission congregations they had a definite membership, so that whoever joined would express the desire to stand in definite relations to the minister and congregation; and the members could then form a committee from among their number, to keep in touch with the general committee of the Society and with other similar work that was going on.

The Rev. J. W. BISHOP thought the formation of a committee of the congregation undesirable. It was a great help to know personally every child in the school, for through the children their parents were reached.

Mr. G. J. SLIPPER held that the people were best reached in their homes.

Miss H. M. JOHNSON referred to the success of the Wesleyan Missions in Liverpool in forming a roll of their members.

The Rev. T. PIPE said that in Birmingham there was no question as to the value of the Mission congregation, but its success grew out of home visitation. They found a working committee in connection with the congregation of service. They appointed stewards from among their number, and set their members to do practical work about the building. Special musical services they had found very useful in drawing people to the Mission, and also in furnishing an interest to the young people in preparing for them.

The Rev. B. WALKER said that to many poor women harassed to death during the week it was the greatest blessing to be able to do nothing on the Sunday, and to set the husband and the others to do the work of the house. Idleness in the higher sense was to them a means of grace sent by God, for the rest and development of the physical frame. As to the registration of a congregation he had not found it successful. The most lasting work he had done had been when he gathered a few of his people about him after service, and had spoken to them of the spirit of the Master, and had inspired them to a true self-sacrifice. In such close personal intercourse the best work was done.

The CHAIRMAN and Mr. HARRIS having each briefly spoken, the meeting was concluded.

EVENING MEETING.

After tea, the Conference was resumed, the chair being taken by Mr. CHARLES W. JONES, J.P., who, in opening the proceedings, said that old methods were no better and no worse for being old, and new methods were no worse and no better for being new, but they must each stand on their own merits. He was annoyed by the great respect shown for precedents, and thought that they ought to judge of any work whether it was good in itself. In regard to their Mission he thought that the constant reference to what Dr. Tuckerman did as

the standard by which their present action was to be judged was a great injustice to Dr. Tuckerman. The work had grown with changing conditions, and he was convinced that if Dr. Tuckerman could be with them that evening and could see those buildings he would cordially approve, and say that was the kind of work of which he had dreamed. The beginning was to put a God-fearing man to go among the people as their friend, and the work was bound to grow as it had done. If anyone thought that the original idea of personal intercourse with the people was in the least set aside in their present work, they should go through the streets about the Mission with Mr. Lloyd Jones or Mr. Anderton, and see how familiarly they were known to all the people. He then called upon the Rev. W. J. CLARKE, of the Hurst-street Mission, Birmingham, who read the following paper on

"OLD AND NEW METHODS OF WORK."

With the view of preventing any possible misunderstanding, it may be well for me to say at the beginning that in accepting the invitation given to me to address a few remarks to this Conference on the subject of "Old and New Methods of Work" in connection with our Domestic Missions, it is not implied for a moment that the old, the original methods adopted by Dr. Tuckerman and the early workers in the Domestic Mission field of labour have been, or are ever likely to become, entirely superseded or played out in their efforts to befriend and elevate the poor. They relied for the most part on the visitation of them at their own homes, on the supply of the most urgent of their bodily necessities, on helping services and the Sunday-school. And I venture to say that so long as the wail of poverty, the cry of distress, continue to be borne upward to the Throne of the Highest on every breeze that blows; so long as the greatest, although the unseen realities of life—the belief in God, the sense of duty, the hope of immortality—remain in the soul of man, so long will the methods of work devised by our predecessors remain just as needful, and of just the same incalculable value as they ever were. It is not, therefore, as I understand it, so much a question of abandoning the old methods, as of considering to what extent the altered social and other conditions under which we labour make it desirable that we should, with the view of more surely and completely realising the objects at which we aim, employ, in addition to them, other and newer modes of work.

Looking back to the time when most of our Domestic Missions were founded, we may say, as Mr. Disraeli once remarked with regard to a very different subject: "A good deal has happened since then." The ways in which God may be served, immortal hopes made to dwell in the hearts, and religious aims to control the lives, of the poorest, the humblest of His children, are seen to be far more numerous, and much closer at hand, than they were once supposed to be. The distinction between things sacred and things secular is by no means as sharply defined as it once was. And men and women everywhere, in all churches and outside all churches, are awaking to a perception of the truth that there is no pursuit whatever in which it is justifiable for man to engage at all, no single thing which it is right, under any circumstances, for man to

do, for which he may not ask the blessing and the consecration of religion.

As evidence of this, permit me to quote a brief, but suggestive, passage from the fifty-ninth annual report of the Executive Committee of the Benevolent Fraternity of Churches of Boston. Dr. Joseph Tuckerman began his labours as a minister at large, or Domestic Missionary, in Boston in 1826. In 1827 the work was taken in charge by the American Unitarian Association, and transferred by the Association in 1834 to what was then, and is now, known as "The Benevolent Fraternity of Churches." The following are the opening sentences of the fifty-ninth annual report of the Executive Committee of this body:—

"The originators of this work must have felt, we are sure, a deep sense of responsibility in those early days when the sermon and the Sunday-school alone were thought to be all the attractions needed. Latterly a variety of inducements have been employed to attract and hold the young, who are too likely to be entrapped by the greater attractions of the street and the saloon. People are not apt to become deeply interested in religious matters unless there is something cheerful and entertaining provided. It has been found that a successful way to make an impression on the young is by turning their attention to profitable reading, attractive games, gymnastics, social clubs, drill clubs, music, and even dancing. All these, if properly managed, may be made important helps to a useful, a respectable, and a religious life."

After this we need not be much surprised to find that among the agencies mentioned in the same report as being actively employed in connection with the Mission work are:—Girls' club; boys' club; gymnasium for boys, for young men, and for young women; dancing school for children and adults; calisthenics; illustrated lectures and entertainments; dramatic club; fife and drum corps; cadet corps; kitchen garden, or practical house-keeping lessons; outdoor sports and excursions; classes for drawing, sewing, mending, dressmaking, embroidery, cooking, &c. And the report concludes with the following statement:—"A summary of the different methods employed in carrying out our plans would embrace nearly all modern helps to good citizenship, and nearly everything that comes within the scope of modern Christian civilisation."

Now I am not going to suggest that all our Domestic Missions should be Americanised to the extent here indicated; although I may as well be frank and say that if some daring innovator should venture to make such a suggestion, it would not upset or disturb me to any alarming extent. Indeed, I am not at all sure that the very audacity of such a proposal would not have a sort of fascination for me. It is, I believe, understood that some of our English Domestic Missions have, rightly or wrongly, travelled a pretty considerable distance in this direction already. To how many of them this suspicion attaches I am not sure; but if any severe condemnation should ever be passed upon those to whom it *does* apply, then I can readily understand that somebody or other connected with this very Mill-street Mission, with one or two of our London Missions, and with the Hurst-street Mission at Birmingham, might begin to feel slightly uncomfortable.

And now if I refer for just a moment to

some of the methods of work we have employed, and are still employing, in connection with the Mission it is my privilege and my joy to represent, it is not a shadow's shade of unworthy and unbecoming self-satisfaction of any kind which prompts me to do it; for heaven knows I am far too conscious of my own shortcomings, too keenly sensitive of the better use to which many of my opportunities might have been put, to yield to the temptation of laying to my soul any flattering unction of that sort. I do so only because I can in that respect, at any rate, speak of the results which have followed a certain line of policy from actual personal knowledge, and because I believe that in Domestic Mission work, as in most other things, facts are of infinitely greater value than arguments, and experience a far safer guide than any mere foreshadowing of probabilities and logical inference-drawing, however clever it may be, or may seem to be.

Apart from the religious services, the Sunday-schools, the home visitations, &c., and the various philanthropic agencies, we have the following in greater or lesser activity:—Classes for Biblical study, English literature, vocal and instrumental music, chemistry, physiography, basket-making, artificial flower-making, sewing, dressmaking, sick, saving, dividend, and prudent clubs, recreation room, cricket clubs, band of hope, mothers' meetings, children's Cinderellas, guild of play, entertainments club, social gatherings, outdoor excursions, &c.

Now before venturing on the extensive alterations of the Mission premises, which the proposal to include many of these agencies in our work necessitated, we submitted our extended scheme of work to Dr. Martineau, and asked his opinion upon it, who wrote to us as follows:—"Most heartily do I wish well to *all* the objects embraced in your larger scheme, and testify my goodwill and my partnership in your effort by such small contribution to your fund as it is in my power to send. The new influences which you propose to create are all of them approved instruments of social well-being, which every good citizen, without distinction, must naturally desire to set in action."

We wrote also to Mr. Geo. R. Sims, who, I happen to know, is deeply interested in the welfare of the poor, and has a very wide and exact personal knowledge of the conditions under which they live, who in reply wrote thus:—"I am delighted with your proposals; for I know from long experience how sorely the poor suffer from the absence of those opportunities of innocent recreation which are always within the reach of the wealthier classes. The fault of many well-meant plans for their elevation has been the utter lack of the attractive element in the popular sense of the word. In making this element one of the great features of your Domestic Mission, you have, I believe, taken a long stride on the royal road to success in dealing with one of the most difficult questions of the day."

Now, without going into minute details, it will, perhaps, suffice if I say generally that, as far as we are concerned, the results of what was then regarded as a new and somewhat hazardous venture have far surpassed our most sanguine anticipations. Never before have we been surrounded by so earnest, so willing, so

devoted a band of workers; never have so large a number of young people been gathered about us, and, best of all, never before have our Sunday religious services been so largely and so regularly attended; never more characterised by true devoutness and sincerity; never more a source of real help and blessing to the worshippers than they have been since these changes were introduced. And this I attribute in some measure to the circumstance that we have thus striven to bring the Mission into touch with nearly every aspect of the lives of the people we desired to reach and attract. Judging by the lines on which many of our Missions have in the past been conducted, and on which most religious institutions are conducted now, one would imagine that colour, brightness, cheerfulness, are regarded as among the craftiest of the devil's devices. My own feeling is that he finds in gloom, dinginess, monotony, and coldness instruments infinitely better suited to his purpose. We have too long allowed the gin palace, the dancing saloon, the low concert hall to monopolise, for vicious and debasing ends, the music, the light, the beauty which we might employ as the gifts of God for high and ennobling purposes.

I think we have too long allowed these people to have it too much their own way; and that for the policy of mere denunciation, which, as a rule, has precious little effect on those it is intended for, it would in many cases be far wiser to substitute that of bold and open competition. I have not the least hesitation in expressing the belief that in our Missions we should do well to act on the assumption that for the poor as well as for other classes, and particularly for young people, amusement of some sort is a necessity, and that if pure, wholesome, and enjoyable entertainments and modes of recreation be not provided, resort will probably be had to those which are impure and unwholesome. I have no faith in the policy which simply calls upon those it is sought to influence for their good to abandon all pernicious forms of enjoyment, while offering no substitutes at all, or only such as are so insipid and colourless as to have no attraction for them. I believe in providing substitutes which, while bright and satisfying, shall yet be innocent, and connected with religious rather than with irreligious associations and aims. And here let me say, with all the earnestness of which I am capable, that in doing this and similar work I would never be content to base it on other than the highest ground. I would engage in it in no other or lower spirit than that which pervades those inspiring lines of old George Herbert's:

"Teach me my God and King,
Thy will in *all* to see;
And what I do in *anything*,
To do it as for Thee."

I say we are entitled to claim this high sanction for the methods of work to which I am referring, when it is remembered that many of those who attend our Missions are, during the week immersed in the toils and engaged in the conflicts inseparable from lives of wearying and monotonous labour, beset by temptations and harassed with anxieties which are peculiarly their own, and whom we could not therefore hope to attract or to retain without bringing them into contact with light and cheerful surroundings, but

whose souls, once having got them under our influence, we can gradually fire with religious hopes and aims, until at last we bring them to realise that in the music of the hymn, the plaint of the prayer, the memory of the Sabbath, there is strength and comfort, there is protection in the hour of trial and temptation.

The secretary of our Mission Cricket Club told me on one occasion that he was sure the recollection of the Sunday service, and the associations of the Mission generally, had a restraining influence upon the members, causing them in the cricket-field to abstain from a kind of behaviour, and the use of a sort of language, in which others were often all too ready to indulge. And from my own personal observation, I am convinced that our recreation room, which is open nightly, and which is provided with draughts, dominoes, bagatelle boards, and refreshments, has kept scores of young men away from other and less reputable amusements and places. While, as showing the sort of value they themselves place upon the opportunities of innocent recreation there provided for them, I may, perhaps, be excused for mentioning that some few months since when the room needed re-furnishing and decorating, those who use it, poor as most of them are, set to work and did all that was needed themselves at a cost of about £30, without asking for a shilling from the Mission Committee, or from anybody else.

I hold, then, that not only with respect to its uplifting and purifying influences, its high aims and sacred associations, but with respect also to the beauty and the brightness of the Mission buildings, and the cheerful and helpful character of the life always going on within them, every Domestic Mission should be in a social as well as a religious sense the home of all associated with it; who should be able to find there, not only on the Sunday, but on week-day as well, a degree of real happiness, a measure of satisfaction and innocent pleasure, second only to that which may be extracted from the sanctities of the family life and the hallowed delights of the fireside and home.

In all I have said it has, of course, been taken for granted, as something about which all of us are certain to be in perfect agreement, that if it is to be true to the main purpose for which it was founded, then, come what may, a Domestic Mission must always be, first and above all, a religious institution. And while I am prepared to maintain that the agencies to which I have referred are, when properly managed, good in themselves, without regard to any ulterior purpose whatever, I plead for a place for them in connection with our Domestic Mission work, on the ground that they can be used as stepping-stones to higher and better things; that we may find in them material which may help us in building the golden bridge connecting earth with heaven.

One other word only in conclusion. I desire to express my solemn conviction that these Domestic Missions of ours are among the truest, the noblest, embodiments of Christ's own conception of what a Church of his should be I have ever heard of or met with.

God forbid that we should magnify our office; and God forbid, on the other hand, that we should fail to realise how sacred is the nature of the trust committed to our

charge, how solemn are the responsibilities it involves, how priceless, beyond measure, are the opportunities it brings. For my own part, the longer I live the more firmly do I become possessed with the belief that of all forms of organised effort yet devised for the higher service of man, none bear a closer likeness to the religion taught and practised by Christ himself than do our Domestic Missions, and none, therefore, are more surely on the side of these forces, visible and invisible, which are for ever making for the reign of truth and righteousness, of justice and love, the whole world over. And with all my soul do I believe that their work belongs to that sphere of human effort of which Shakespeare has declared, "It blesseth him that gives and him that takes"; and of which a still higher authority once said, "It is more blessed to give than to receive."

The Rev. SYDNEY H. STREET opened the discussion. He expressed the most cordial approval of the paper, and found nothing to add to it. It was a word that wanted badly to be said. At almost every annual meeting of his Mission someone was found who regretted the old days and the old ways of work, and caused some discouragement to the workers by suggesting that they were not carrying out the original intention of the Mission. But the new work was essential to present-day needs, and had grown out of the experience of the missionaries. For himself he found that after all in home visitation he could not come into close touch with all the members of a family. To reach the fathers and the young people it was necessary to reach them in the hours of their leisure and enjoyment, when they were not at home; and to keep them from the public-house and unhealthy places of amusement, they had to provide what was better. It was not enough to go to the homes of the people and urge them to keep out of temptation and live the higher and better life; they must keep in touch with them through the week, and know how they play their games, and do their work. It was the greatest service their helpers rendered when they thus came into friendly touch with the young people, and urged them to self-improvement, and gave the right tone to their recreations. The public-house was the problem of every poor neighbourhood, and as a place of social resort was necessary they must provide a healthy substitute for the drink shop.

Mr. Street then gave a most interesting account of the experiment he and his friends had made in providing a public-house and club rooms, without intoxicants; an experiment recently described by Mr. Roper in these columns. The few months of work had so far been very encouraging, but of course they could not yet say how it would turn out. But he should not be satisfied unless it proved a commercial success, so that others in other parts of the city might be encouraged to follow their example. Such an effort he felt to be distinctly in the line of Domestic Mission work.

The Rev. J. WAIN said that in Bristol also they had the vexed question of new or old, but he trusted that the paper of the evening would settle the question once for all. Social and religious work must be blended together as one. Organised work such as that of the

penny bank gave them a natural entrance to the homes of the people, and the opportunity for more intimate relations and religious ministrations.

The Rev. F. SUMMERS thought that what were called their new methods had always been contemplated, though in earlier years the work had perhaps been more educational than recreative. But now Government through evening classes and continuation schools was doing the educational work more efficiently than they could do it, and they had to reconsider their methods and see what new help they could give in brightening and uplifting the lives of the people. Efforts in the encouragement of thrift were most valuable, and when undertaken in connection with classes of young men and women greatly improved the attendance.

The Rev. LAWRENCE SCOTT referred to a danger in connection with their football clubs and musical societies. He had found that often the young people found they could make profit out of their football and their musical skill and were tempted into less desirable associations and drawn away from the Missions. For the sake of the young people themselves means ought to be found to strengthen their loyalty and hold them to the Missions. It depended largely on their helpers, and he was thankful to know how rich in good workers some of their Missions were. But the difficulty ought not to be overlooked.

The Rev. W. L. TUCKER had found that he could get large numbers of people to a tea-party, but to bring them to the service of the church was more difficult. He thought if their elder and more prominent men would take a more direct part in the work of the schools and in their services, the example would be very helpful.

The Rev. J. C. STREET said that it was a matter of sorrow and regret that Domestic Missions had to exist, and that special provision had to be made for special classes. The ideal was a church in which all classes were united together, yet the present conditions of society rendered the provision of special agencies inevitable. He referred to the splendid work being done by the Birmingham Missions, which in their manifold activities were really like a department of the State providing for the welfare of the people. The Missions were religious in their action, and their methods were in the spirit of Christ making for the well-being of the world.

Mr. CLARKE acknowledged the great kindness with which his paper had been received, and the meeting terminated with a vote of thanks to the Chairman.

WEDNESDAY'S MEETINGS.

On Wednesday morning a devotional service was held in the chapel, conducted by the Rev. H. W. Hawkes, an address on "Love" being given by the Rev. Charles Hargrove, and at 11 o'clock the Conference was resumed. The chair was taken by Mr. ROBERT D. HOLT, J.P., and a paper was read by Mr. RICHARD ROBINSON on

"THE RELATIONS OF DOMESTIC MISSIONS TO CHARITY ORGANISATION AND OTHER KINDRED AGENCIES."

The paper dealt especially with the conditions of work in Liverpool, with which Mr. Robinson had direct personal acquaintance, describing the operations of

the Charity Organisation Society of that city, known by the preferable name of the Central Relief Society. Workers in the Liverpool Domestic Missions knew what invaluable help was received from that Society, especially since some twelve years ago important districts of the city were apportioned to committees of voluntary visitors, who thus gained an intimate knowledge of the conditions of poverty to be relieved, and that insight into character, without which charitable efforts could be of very little avail. At the same time it must be admitted that the work of the Central Relief Society was merely palliative and was quite insufficient to deal with the problem as a whole. That Society could only give relief for a few weeks in cases of acute distress, but when trade was slack there were always large numbers of the older, less vigorous, less intelligent artisans, who were the first to be thrown out, and the last to be taken on again, whose helplessness was aggravated by the unhealthy conditions of city life, for whom help ought to be found. There ought to be some means of providing work for these. The majority were not habitual drunkards or habitual livers on charity, but were eager for work. With the problem of labour the Central Relief Society did not undertake directly to deal, and those who were engaged in mission work and were face to face with the problem saw that some other agency was required to meet the need. By two methods the relief of this chronic distress had been attempted—by providing special workshops in the city itself, and by taking land on which the people might be set to work. The Central Relief Society in special reports had suggested that either the Guardians or some voluntary association might with advantage pursue this latter course. It might be objected that the question was too large to be dealt with by their Domestic Mission Societies, that the vast extent of the evil, and the causes at its root, must be dealt with by the whole nation; but they might at least do something in their own immediate neighbourhood. The most successful effort of the kind had been the Farm colony of the Salvation Army at Hadleigh, Essex. This and other experiments had proved what might be done to put new life and energy into those who had sunk into the despair of abject poverty. A certain percentage of failures there were, of course, sure to be, but the large majority of those received into the colonies were set upon their feet again, and found employment in this country or abroad. The labour colonies of Germany and similar experiments in America, at New York, Chicago, and Detroit, showed the same good results. The Liverpool Lord Mayor's Commission on the Unemployed in 1894 had strongly urged the adoption of this method. It might be difficult for the Municipality or the Guardians to work such a scheme, although the Guardians do assist some of the labour homes already established by contributing to the extent of 5s. a head towards the maintenance of the labourers, and such support of voluntary efforts might be extended. If the Central Relief Society would undertake such an effort, they would receive the cordial support of all Domestic Mission workers, but failing them, why should not the Missions themselves make the attempt? No very large scheme or great expenditure need at first be

contemplated, and if the right man for the management of such a farm, at no great distance from the city, could be found, there would be little fear of failure. It would be only carrying out the great tradition of their Mission for the last sixty years and completing the circle of their efforts to minister to the needs of the neglected poor.

[Mr. Robinson's paper we hope to print more fully next week.]

Mr. W. GRISEWOOD, secretary of the Liverpool Central Relief Society, opened the discussion. He said that Society only dealt with cases of temporary distress and of deserving character, not the drunkard or reprobate. The Poor Law dealt with the latter. The Society did its work through district committees—ladies and gentlemen who had leisure to interest themselves in the details of the daily life of those needing help. Domestic missionaries could seek out deserving cases, going from door to door; they could also send representatives to serve on the district committees. Sometimes the aid rendered by the Society went on three or four months; and afterwards the families needed to be watched and persuaded to become thrifty. Without some test such as their workshop, it would be impossible to find out whether all the cases were deserving or not, and he did not think it caused the men to lose caste. They were seldom asked to relieve superior artisans who, as a rule, found no need to apply for aid. Whenever groceries were given they were in addition to money; the average man could earn over 3s. per day in the workshop cutting firewood. At present there was an abundance of work to be had in Liverpool; but hard times would come again, and it would always be less demoralising to give money as wages than as a dole. The national workshop in Paris was disastrous. It was good often to teach necessitous men a trade. The farm work suggested might be desirable; but it should not be made sensational. Let it be simply a general labour farm.

The Rev. F. SUMMERS thought that no case should be relieved unless it could be effectually and thoroughly dealt with. Men who objected to the labour test were, on the whole, the least deserving. He did not believe in farm colonies; they took men too far away from their accustomed employments. Besides, efforts of that sort brought down wages. He would test men by making them cart loads of stones from one corner to another, and then back again; and not let them produce goods that would compete with the markets and tend to reduce profits. Productive labour tests were a mistake, injuring trade and industry. In his own district the so-called deserving poor were so unscrupulous that some of them got on five separate lists for Christmas dinners.

The Rev. W. J. CLARKE was in hearty accord with the paper, but not with the previous speaker. He was sure it was better to deal with a case of need partially than not at all. Men who objected to labour tests were not necessarily undeserving. Great care should be exercised; but it was easily possible to be too hard. In twelve months' careful test in his own district he had not discovered six cases of duplication. The police aided in finding children deserving of clothing, which was marked so that it could not be

sold. Ungenerous treatment was sometimes meted out to the deserving poor by those from whom might be expected different things. They might be more sinned against than sinning. If they had special vices, had they not also special virtues? Every day he saw amongst the poorest of the poor a measure of self-sacrifice, by the side of which the benefactions of the rich were not to be named. He did not believe in the doctrine that if we could at once make the poor virtuous, we should abolish poverty.

The Rev. CHARLES HARGROVE thought that in a certain sense missionary effort could be too scrupulously unsectarian. People who were helped ought to be expected to attach themselves to the Mission and send their children to the school. Every missionary ought to look upon the Charity Organisation as his servant, and yet he himself should be its agent.

The Revs. L. SCOTT and V. HERFORD also joined in the discussion, after which Mr. ROBINSON briefly replied.

The Conference was resumed after lunch, when the chair was taken by Alderman W. B. BOWRING, J.P., and a paper was read by the Rev. JAMES C. STREET, of Shrewsbury, on

"THE DRINK CURSE; AND HOW TO DEAL WITH IT."

Speaking to a body of experts, familiar with aspects of suffering, sin, and ruin hidden from the gaze of the world, Mr. Street felt that he was set free from the awful but easy task of demonstrating the existence and potency of what was rightly called "The Drink Curse." They were only too familiar with the revolting features of drunkenness and its attendant vices. Much of their work was hindered, much of it spoilt, by the recurring flow of viciousness from that exhaustless fountain of evil. The question was, how to deal with that curse. The drunkard was constantly in their path, and those who were involved in the misery he caused. Sometimes they seemed to give permanent help, but for the most part it was only a temporary palliation of the evil. They never gave up a case, or ceased from their efforts, and used every means to elevate and to provide counter-attractions and awaken higher interests, and yet the tide of evil still flowed on, and was too strong and continuous for them. They were giving medicine to the sick and food to the starving, but the foul drains from the dram shop were ever poisoning fresh victims, and poverty was always being newly created. All around, at every corner, in every street, the public-house flaunted its seductions before the eyes of the people. The contrast between these places and their own homes and workshops was too marked, and the temptation too overmastering. Once under their influence the victims were alcoholised to their ruin. The wealthier classes could escape from such surroundings, but the poor had no real freedom of choice, and the publican naturally wished to push his trade. It was not the public-house which was the evil; there must be places of entertainment, of refreshment and public resort. It was the special article sold in those houses in which the mischief lay.

Undoubtedly the working men of Preston, seventy years ago, were right when they taught that personal abstinence from

drink was the perfect cure for drunkenness, and the remedy for all the evils which alcohol brought into the world. In the region of moral suasion multitudes of good men and women had worked and were working now as arduously as ever. But the path of total abstinence was not easy to enter, and the temptations to leave it were numerous and powerful. Those who urged a moderate use of alcohol upon the people set them an impossible task; they had not strength enough, and their conditions were too hard. And even to the educated moderate drinker, experience in every rank of life showed how great the danger was. They must, therefore, work for total abstinence. Much progress had been made: there were said to be between five and six millions of personal abstainers in the United Kingdom. And yet the organised drink traffic was a tremendous force in the national life; no words could be too strong for the insidious evil it wrought. To oppose this they must use every effort—preach total abstinence, and use every agency they could discover to ameliorate the condition of the victims. But further than that, new power must be put into the hands of the people, to free themselves from the presence of the public-house. The responsibility of regulating the drink traffic in their midst should be laid upon the people themselves, and new hope and energy would be roused in them to fight against that great evil and overcome it.

[Mr. Street's paper we hope to print in full next week, or in the following week.]

The Rev. J. W. BISHOP opened the discussion. He said the time for speaking was past, and the time for action had come. A great mistake was made in not conceding the principle of compensation, for by this time much of the evil might have been removed. The coffee tavern keeper had yet to learn his business. He had spoken to at least 120 people about vetoing the sale of intoxicating liquor to young people under eighteen, and not one opposed the scheme. He believed in Local Option.

The Rev. J. WAIN said that for some time he was opposed to legislation in this connection, thinking it was a personal matter; but he now thought otherwise.

Miss H. M. JOHNSON thought that if power were given to the people they would use it rightly. In Norway it was Local Option and not the Gothenburg system that had brought about such good results.

The Rev. S. A. STEINTHAL asked why temperate drinkers did not in public state why they held aloof from total abstinence work. It was not so much a question of personal conduct as of civic policy. Advocates of Local Veto are not now called fanatics. He believed public-houses would be closed if Local Option were granted. Statistics showed that the population in the lowest parts of the towns were more in favour of it than the parts socially higher. The curse was not confined to the working-classes and the poor.

The Rev. F. ALLEN thought that every Christian minister ought to be a teetotaler. He was surprised that so few Unitarian Sunday-schools had Bands of Hope.

Mr. JAMES SMITH spoke as one engaged in the trade and believed it was as honourable as any other, and was catering for a real want. Men had a right to eat and drink as they liked. It

did no good to denounce the publicans in hard terms. The trade should be put on a just basis. A monopoly had been created and the rate of profit had been unnaturally increased. Those who advocated "no more licences" were the best friends of the publicans.

The Rev. CHARLES HARGROVE said he was not a total abstainer, and claimed to be free to drink as long as he did not go to excess. He had been a total abstainer for prolonged periods. Alcohol was not a poison to him, but was good for his health, in moderation. Again and again he had asked himself whether he could do good by being teetotal, and he did not think he could. Much depended upon a man's environment. Had he been born a cobbler destined to work long hours in vitiated atmosphere he might have had a craving for drink. The cure was the improvement in the conditions of life.

The CHAIRMAN said that as one who had gone into the slums to see for himself he came to the conclusion that the only bright comfortable spot on Sundays was the public-house. Rational amusements and better houses must be provided. He was in favour of Local Veto. Licences were granted wickedly. No one could measure the harm done by intemperate drinking. The present system was as bad as it could be.

The Rev. J. C. STREET summarised the discussion very ably, and replied to the various points raised.

The meetings of the Conference closed with an evening reception at the Mission, for which Sir John and Lady Brunner had issued invitations. In the absence of the President, the guests were received by Mr. Walter Holland and Miss Holland, and there was a very large gathering, about 300 being present. An organ recital and choral music from "Miriam" were given in the chapel, Mr. F. Robinson presiding at the organ, and at a subsequent meeting in the lecture hall some short speeches were made by visitors and other friends, and an address to Dr. Martineau, one of the original founders of the Liverpool Mission, on the completion of his ninety-fourth year was adopted.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Blackpool.—The Rev. William Binns has announced to the congregation of Bank-street Unitarian Free Church his intention of retiring from active service, and will conclude his ministry in October next. The reason for this decision is the ill-health of Mrs. Binns and his own far from robust health. After forty-one years' service in the ministry, the last six spent in Blackpool, Mr. Binns will enter on a well-earned rest. He intends to continue, at any rate for the present, his residence in Blackpool.

Ciliau-Aeron, Cardiganshire.—On Wednesday, April 12, there was a large gathering on the occasion of the laying of memorial stones in connection with the new chapel which is being built from designs prepared by Mr. A. S. Tayler, of the Sanctuary, Westminster. In the afternoon a short service was held in the open air under the presidency of the Rev. Lewis Williams, resident minister. After the singing of Gwilym Marles's fine dedication hymn to the "Old Hundredth," the Rev. John Davies, of Altyplacae, read an appropriate portion of Scripture and offered prayer. Then stones inscribed with their names were laid by the Rev. Lewis Williams, the Rev. E. Ceredig Jones, M.A. (Bradford), Mr. Thomas Jonathan (Foelallt), Miss M. A. Evans (Tynant, in place of

her mother who was unable to attend through illness), Captain Davies (Rhydowen), and Miss Jenkins (Trecefel). Each of these friends repeated the words "In the name of the most High God, our heavenly Father, I declare this stone well and truly laid, and may He bless the edifice." The service concluded with a short prayer by the pastor. After tea, which had been generously provided by members of the congregation, a public meeting was held in the new school-room, which was crowded in every part. An opening hymn having been sung the Rev. L. Williams, who presided, stated that towards the £1,250 required to complete their scheme, which included the erection of the schoolroom in which they were assembled, the chapel house, stables, and the chapel, they had already received about £1,000. Towards that amount the Rev. E. Ceredig Jones had found about £400, and had helped them in other ways. Their gratitude was specially due to their English friends, who had responded most generously to their appeal. He hoped that when the chapel was ready for occupation, in the autumn, it would be possible to open it free of debt. The Rev. E. E. Jenkins, of Capelygroes, congratulated the congregation upon the progress which they had made towards securing a home that was worthy of their great cause. The new chapel was erected, as it should be—on a rock. It would remain as a monument of their zeal and earnestness, but the spiritual building which would be done within its walls would have a still more enduring influence. The Rev. J. H. Davies, the rector of the parish, said he was glad to come and rejoice with them that day. Cordial relations had existed for two centuries or more between the church and the chapel. When they required any good music in connection with their church functions they looked to the chapel choir for help, and always got it. He referred in feeling terms to the affection which had sprung up between him and their late minister, the Rev. William Rees, and said he was glad to find that their young pastor was following in his steps. The rector was quite overcome with emotion, and was unable to continue his address. The Rev. Thomas Pugh, curate of the parish, as a representative of the mother church, said he was present to accentuate as far as he could the feeling of Christian unity which had been dwelt upon by the rector. He had watched the progress of their new scheme with interest, and felt that the mother was in danger of being out-distanced by her more vigorous daughter. Captain Davies said he considered it a great honour and privilege to have his name inscribed on one of the memorial stones. That place was to him holy ground. He loved the spot. It was there that fifty years previously he had laid the foundation of his faith, which consisted of two great principles—"one God the Father of all; and love to God and man." On this foundation he had tried to build his character in this life and his hopes for the life to come. In his many travels in India, China, and elsewhere, the great principles which he had learnt on that spot had been a source of strength and un-failing comfort to him. The Rev. E. Ceredig Jones said that on that day was fulfilled one of the dreams of his childhood and youth. When he attended the old meeting-house in his early days it had always struck him that they deserved a more comfortable, religious home. He then made a vow that if it were ever in his power to build for them a new chapel he would do so. For the last few years he had done his best to give a practical expression to this long-cherished desire to help their cause. Their congregation had a most interesting history, and dated from the visit of Walter Craddock, the apostle of Nonconformity, to the district about the year 1649. Ever since then there had been a Nonconformist congregation at Ciliau-Aeron. Until the year 1672 the worshippers had to meet secretly in the woods and glens in the neighbourhood, and occasionally in each other's dwellings. For a long time after this they continued to assemble in private houses until the squire of the parish, Mr. Davies, of Foelallt, built for them the old chapel which had just been pulled down. It had been licensed as a place of worship on Oct. 8, 1755, but it was most probable that it had been erected some years previously. At that time the minister was the Rev. Philip Pugh. In 1773 the celebrated scholar and poet, David Davies, of Castle Howell, became minister of the chapel, and attracted large congregations by his eloquence. He made an appeal to the young people present to be true to the noble traditions of their church, and to take an active personal interest in religious work. Let them build their character on the rock of truth according to the plan which Jesus had supplied them with, and then in their new religious home they would worship the Lord in the beauty of holiness. Mr. David Davies, of Llanarth, the Rev. John Davies, and Mr. Daniel Jenkins, of Glanwern, were also among the speakers, and a most delightful meeting was

brought to a close by the singing of a hymn and a benediction.

Coventry.—On Sunday week the Rev. Stopford A. Brooke preached, at the Great Meeting, a sermon on the renewal of life and hope. The text was Mark xvi. 5 and 6.

Elland.—On March 25 the ladies of the church, and the Guild of Goodfellowship, gave an entertainment of a rather novel character. They wore the national costumes of England, Scotland, Ireland, and Wales, Mrs. Fred Lee representing "Britannia." National songs were sung by the chorus, and there were solos, recitations, and readings. During the interval the performers were very busy selling refreshments to the audience, and presented a pretty appearance. Mrs. H. Dyson, of Halifax, presided, and made an encouraging little speech.

Hastings.—On Tuesday week the Rev. S. Gardner Preston lectured at the Girls' Board School, Githa-road, Clive Vale, his subject being "Can we reconcile the Goodness of God with Pain and Evil?" General Luard presided. The lecture, which dealt with the great question of moral responsibility in a practical and helpful manner, was one of a course Mr. Preston is delivering.

London : Hackney.—A conversazione was held in the schoolroom on Tuesday evening, and most of the members of the congregation were present in order to meet the recently-appointed minister, the Rev. R. H. U. Bloor. After some songs, &c., under the superintendence of Mr. L. Taylor, the organist, a resolution offering a hearty welcome to Mr. and Mrs. Bloor was proposed by the hon. treasurer, Mr. Collier, seconded by Mr. Cornish, the hon. sec., and supported by the Rev. H. W. Perris, of Forest-gate, as representing the London ministers.

London : Wandsworth.—Will secretaries and persons otherwise interested kindly note that the present secretary of this church is Mr. H. B. Lawford, 28, Nightingale-lane, Balham, S.W., Mr. A. Banton having resigned after eleven years of office.

Long Sutton, Lincolnshire.—The 199th anniversary of this place of worship was commemorated on Sunday and Monday last. The services were conducted by the Rev. A. J. Marchant, of Deptford (Messenger of the General Baptist Assembly). On Monday evening the proceedings consisted of a lecture on Dr. Brooke Herford's "Story of Religion in England," illustrated by magic lantern views, illuminated by the new acetylene gas. The connective readings were given by Rev. A. J. Marchant. The lecture was followed by short addresses, in which the Revs. A. J. Marchant, A. Julian (Congregationalist), W. J. Pond (pastor), and Mr. F. C. Boltz (treasurer) took part. The attendances were good throughout, the collections satisfactory, and the whole proceedings thoroughly interesting and successful.

Manchester : Upper Brook-street.—The "Monthly Popular Service" on Sunday last was addressed by Mr. L. T. Dodd, of Merton College, Oxford, who gave a very interesting account of "Ruskin Hall." The annual reports of the congregation, school, and other institutions have just been published in book form. In the course of their report the Committee "congratulate the congregation on a year marked by zealous activity and steady progress. New institutions have been formed and old ones built up; weak places have been strengthened and new opportunities embraced. The church has fully and fearlessly upheld its mission and traditions both on its negative and positive side, and it is without the slightest reservation that the Committee record their deep satisfaction with its past progress and its future prospects." During the year fourteen new members were admitted—a net gain of nine. Financially the year was most satisfactory. The total income of the church and its several institutions amounts to £680 7s. 1d., and the expenditure to £668 8s. 10½d. There is therefore a balance in hand of £11 18s. 2½d. after paying off the accumulated deficits of several past years. The Committee also refer to the establishment of a "Monthly Popular Service" for the consideration of questions of public interest. So far these services have been well attended, and addresses have been delivered by representatives of five different nationalities. Collections for various public objects have been taken, including one of £17 11s. 6d. for the Irish Distress Fund. Very encouraging reports were also given by all the various societies. "The efficiency of the Sunday-school remains unimpaired." It has 156 scholars and thirteen teachers. The Congregational Union has 114 subscribing members; the Literary and Musical Union has sixty members; the Scholars' Summer Camp was again a great success; fifty-six scholars and teachers spent a week in camp together, and other visitors, for shorter periods, brought the number up to nearly 100. The Ladies' Sewing Society, the Cricket Club, Cycling Club, Dramatic Society, Recreation Committee, &c., all

report in much the same healthy and satisfactory tone.

North Cheshire Unitarian Sunday School Union.—The annual conversazione was held at Stockport on Saturday last. About 200 friends sat down to tea. After the committee meeting, at which it was decided to hold the picnic at Stalybridge on July 1, and the annual meeting at Glossop on Oct. 21, the chair was taken by Mr. John Barrow, the vice-president, in the absence of the president (Rev. W. Harrison) abroad on account of ill-health. The Rev. J. Morley Mills attended as delegate from the South Cheshire and District Sunday School Union, and delivered an excellent short address during the evening. An interesting programme was given by the Stockport friends, consisting of glees, action songs, and a large number of tableaux by the children, the whole passing off very well. The vote of thanks at the close was moved by the Rev. H. E. Dowson, B.A., and seconded by the Rev. T. R. Elliott. The Rev. B. C. Constable and the Chairman, respectively, replied.

Nottingham : Christ Church.—A service for the induction of the Rev. W. Lindsay, the newly-appointed minister, was held on Monday evening, the Revs. Joseph Freeston, A. Bennett, H. Gow, H. S. Perris, and Mr. Jesse Hind, J.P., taking part. The charge was given by the Rev. J. K. Smith, of Belper.

Pendleton.—A meeting was held in the schoolroom last Saturday evening to welcome the Rev. and Mrs. Jenkin Thomas on their settlement in the district. Mr. Robertson presided, and amongst those present were the Revs. D. Agate, A. Dolphin, G. Evans, W. George, W. Holmshaw, G. Knight, C. Roper, W. R. Shanks, F. Wood, and Messrs. G. H. Leigh, C. Agate, J. Wigley, T. Robinson, J. Milner, Revs. — Clark (Bible Christian), — Pope (Congregationalist), — Glynn (Calvanistic Methodist). The Chairman said it was a rare thing at Pendleton to welcome a new minister, Mr. Thomas being only the third they had had. He thought their congregations could be increased if people and minister combinedly put more warmth into the services. Empty pews did not bring the best out of a minister. Filling the church might be mainly a minister's question, but the laymen had serious duties in connection with it. On behalf of the congregation he extended both Mr. and Mrs. Thomas a hearty welcome. Mr. Wigley offered a welcome on behalf of the Sunday-school, and hoped they would all have a prosperous and happy time together. He presented some interesting statistics concerning the district. It seemed that the church tapped two parishes having a population of 24,000, in which were two Episcopal churches and ten Nonconformist chapels. Pendleton itself had a population of 50,000 living in 11,000 houses, so that there was plenty of material to work upon; and a Sunday-school was one of the most important and influential agencies that could be put down in any population. It aimed, through its teachers, at getting possession of the mind and heart of the young. The Rev. Dendy Agate spoke on behalf of neighbouring ministers. He trusted that in trying to do the work of that church Mr. Thomas would find a kind and hearty response from the congregation; and he was sure he would find his brother ministers sympathetic and willing to help and encourage him in every possible way. The Rev. A. H. Dolphin, the late minister, spoke as one well acquainted with the district, and said that the population would test to the utmost all the powers of any minister; it did not for the most part seem

inclined to enter any church or chapel, being interested almost entirely in materialism and materialistic affairs. However, there was good work in abundance possible to be done, and he wished both congregation and minister every success. The Rev. Charles Roper spoke as a near neighbour; the Rev. Francis Wood as having been *locum tenens* for three months; and the Rev. Geo. Knight extended a welcome as President of the Manchester District Association. Mr. G. H. Leigh represented the Manchester District Sunday School Association; and the Rev. Mr. Glynn spoke on behalf of neighbouring churches of other denominations. In reply, the Rev. Jenkin Thomas said it had not been easy to part with old friends and to leave his native country, but their kind welcome had been most helpful and encouraging to him. He trusted they would look upon the Sunday services with the eyes of worshippers, coming together for the sake of spiritual edification. He hoped always to have their sympathy and encouragement and that their work might be carried on harmoniously, towards the building-up of the inward man and the fitting of themselves for a higher sphere. The proceedings were varied with recitations, songs and glees, and there was an earnestness about the meeting which augured well for the new ministry just commenced.

Sheffield : Upper Chapel.—The annual parents' tea, and distribution of funds of the Sick and Savings Society in connection with the Sunday-school, held in the Channing Hall on Wednesday, 5th inst., was the occasion of a large and successful gathering, more being present at both tea and meeting than for many years past. £131 17s. 9d. was distributed in dividends amongst the members of the Society, the total original contributions having been £140 17s. 5d. The tea was followed by a concert and entertainment, to which the children of the Guild of Good Endeavour contributed. During the evening presentations were made to Miss Smith, and Mr. Whitfield, who have recently resigned their positions in the school, where for very many years they have acted as teachers and superintendents, and further to Mr. Hy. Townsend, until lately treasurer of the above Society; the testimonials to the last-named and to Mr. Whitfield consisting of books, and that to Miss Smith of a handsome dressing-case. The whole meeting was very encouraging.

Torquay.—In his farewell sermon at Unity Hall, on "Five Years in Torquay," the Rev. Priestley Prime made a strong protest against the policy of exclusion which the clergy and other ministers had practised towards him, and urged the great need of sincerity on the part of the people in their religious profession and practice. On Friday, April 7, the members of the Free Christian Church, at a farewell meeting, presented a set of Ruskin's "Fors Clavigera" to Mr. Prime, as a token of the high esteem in which he was held.

Trowbridge.—The annual congregational meeting of Congre Chapel was held on the evening of Wednesday week, Mr. W. Walker presiding. Reports were given by Mr. E. Taylor, hon. secretary; Mr. J. Hawkins, treasurer, and Mr. J. Harper, secretary of the Benevolent Society. These gentlemen and the retiring members of the Committee were re-elected. It was mentioned that the net profit from the recent bazaar was nearly £50. A special report was given, for the trustees, by Mr. W. Walker, which was most satisfactory, and the meeting concluded by votes of thanks to the honorary officials and to the chairman.

THE SCIENTIFIC TORTURE OF LIVING ANIMALS.

A GREAT ANTI-TORTURE DEMONSTRATION

AT THE

ST. JAMES'S GREAT HALL, Piccadilly, W., WEDNESDAY, APRIL 26, at 8 p.m.

SPEAKERS :

Professor LAWSON TAIT, M.D., F.R.C.S., LL.D.
(The Eminent Surgeon whose reputation is international).

JOHN NORRIS, Esq., Q.C.

(Ex-Judge of the High Court, Calcutta).

The Right Rev. the BISHOP OF NOTTINGHAM.

STEPHEN TOWNSEND, Esq., F.R.C.S.

GEORGE CANDY, Esq., Q.C.

AND

Mrs. HENRY LEE

(Widow of the Eminent London Specialist, Henry Lee, Esq., F.R.C.S.).

A native member of the Indian Bar is also expected to protest against the introduction of Vivisection into India. Doors open at 7. Organ Recital from 7 to 8 p.m.

ADMISSION FREE.

LONDON ANTI-VIVISECTION SOCIETY,

32, Sackville Street, Piccadilly,
London, W.

S. G. TRIST, Secretary
(Editor of "The Animals' Friend").

OUR CALENDAR.

SUNDAY, APRIL 23.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RILETT.
 Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. G. CARTER, and 7 P.M., Rev. FREDERIC ALLEN, Boys' Brigade Service, "Courtesy."
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. C. J. STREET.
 Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
 Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. DAVID DAVIS.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. W. STODDART, B.A.
 Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
 Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. C. E. OLIVER.
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
 Peckham, Avondale-road, 11 A.M., Rev. FREDERIC ALLEN, and 6.30 P.M., Rev. G. CARTER.
 Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
 Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
 Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Mr. J. FERGUSON.
 Stoke Newington, The Green, 11.15 A.M., Mr. BIPIN C. PAL, and 7 P.M., Mr. F. W. TURNER, Readings from "In His Steps."
 Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
 BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
 BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
 BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
 BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
 CANTERBURY, Blackfriars, 11 A.M.
 DEAL and WALMER, Free Christian Church, High st., 11 A.M. and 6.30 P.M.
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. A. J. CLARKE.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
 HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
 LEEDS Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
 LIVERPOOL, Ancient Chapel of Toxteth. Closed until May 7th.
 LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. DR. KLEIN. Evening, "Omar Khayyam, the Astronomer-Poet of Persia."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
 MARGATE, Forester's Hall (Side Entrance) Union-crescent, 11 A.M., Mr. W. H. HOWE.
 OXFORD, Manchester College, 11.30 A.M., Rev. DR. DRUMMOND.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. W. H. HOWE.
 READING, Unitarian Free Church London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOXSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. G. G. DESMOND.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. F. WOOD.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
 SOUTH-PLACE, FINSBURY.—April 23rd, at 11.15, JOHN M. ROBERTSON, "The Problem of Moralising the State."

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE, S.W.—April 23rd, at 11.15, DR. WASHINGTON SULLIVAN, "The Trouble of Thinking."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

LOCUM TENENS or SUPPLY.—Rev. WM. BIRKS, F.R.A.S., Fairview, Clarendon-road, Southsea.

HAMPSTEAD.—HOUSE to LET, furnished, for May and June; two sitting, four bedrooms, bath, pretty garden; near Heath.—Apply to C, c/o THE INQUIRER.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—Geo. McLeod & Sons, Hawick N.B.

FREDK. LONG & SON,
 AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
 4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

MARRIAGES.

GLENNELL—SHARPLES—On the 12th inst., at the Cathedral, Shanghai, Walter J. Glennell, B.A. (H.B.M.'s Consul, Wuhu), second son of the late Walter C. Glennell, B.A. Lond., to Edith Sara, elder daughter of John Sharples, Esq., of Birkenhead and Shanghai.

THOMAS—MONKS.—On the 18th inst., at Cairo-street Chapel, Warrington, by the Rev. W. H. Drummond, B.A., assisted by the Rev. Hy. Gow, B.A., of Leicester, Francis Treherne Thomas, of Norton Lodge, Swansea, to Margaret E., second daughter of Frederick Monks, J.P., of Walton Old Hall, Warrington.

WINDER—BEARD.—On the 13th inst., at Platt Chapel, by the Rev. Dendy Agate, B.A., Mark, fifth son of the late John Green Winder, to Hester, younger daughter of James R. Beard, J.P., Manchester.

DEATHS.

COCHRANE.—On the 9th inst., at Holywood, co. Down, Robert Cochrane, late of Nottingham, in his 78th year.

WORSLEY.—On the 16th inst., at Broxmead, Cuckfield, Frances Rosamond, daughter of Richard and Frances Pendlebury Worsley, aged 4½ years.

UNITY CHURCH, DEWSBURY.

A BAZAAR will be HELD in the SCHOOLROOM on SATURDAY, MONDAY, and TUESDAY.

Lady O'HAGAN will open the BAZAAR on Saturday, April 29th; Monday, May 1st, the Mayor of Dewsbury, Alderman JOE HALEY, Esq., J.P., and on Tuesday, May 2nd, at 3 o'clock, by ROBT. THORNTON, Esq.

Luncheon will be provided on the first day, Tickets, 2s. 6d. each.

The Appeal now made is supported by the following Resolution:—

"The Committee of the Yorkshire Unitarian Union congratulate the Dewsbury congregation on their endeavour to secure the independence of the church, and commend their forthcoming Bazaar to the generous support of the Unitarian public."

The following have kindly responded to our appeal:—

	£	s.	d.
Amount previously acknowledged	...	38	18 0
Lieut.-Col. W. R. Trevelyan	...	1	0 0
Mrs. A. C. Briggs	...	1	0 0
Mrs. A. Greenhow	...	2	2 0
Rev. B. C. Constable	...	0	5 0
Mrs. T. D. Carpenter	...	0	10 0
F. Nettlefold, Esq.	...	5	0 0
Miss Todd	...	5	5 0

Contributions in money or goods will be gratefully received by

Miss HOWE, Prospect House, Dewsbury.
 H. DEARDEN, Treasurer, Alexandria-crescent, Dewsbury.
 THOMAS SYKES, Hon. Sec., 36, Ashworth-road, Dewsbury.

MOUNTPOTTINGER UNITARIAN CHURCH.

Total cost of Enlarging the Church and Building New Schools, about £1,300. £650 wanted.

Contributions thankfully received and acknowledged by Dr. MUNN, Hon. Treasurer Building Fund, or the Rev. W. J. DAVIES, Mountpottinger, Belfast.

PENTRE UNITARIAN CHURCH, S. WALES.

SALE OF QUILT.

A Quilt of exquisite design and workmanship ("the outcome of a Quilt scheme, formulated to reduce the building debt"), is now for sale.

The Quilt measures 2½ by 2½ yards, and comprises 280 small squares of alternate blue and pink linen, embroidered with B. and P. silk, bearing the names, initials, designs, &c., of, and worked by, as many Unitarian and other Friends.

The material alone cost £2 11s. The Sale will take place May 18th, at the Annual Tea Entertainment, when the Quilt will be on view. Tenders are earnestly invited, and will be received until the day of sale, by

LEWIS LEWIS,
 80, Ystrad-road, Pentre, Glam., S. Wales.

19TH CENTURY BUILDING SOCIETY
 ADELAIDE-PLACE, LONDON BRIDGE
 E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.
 F. H. A. HARDOCASTLE, F.S.I., 5, Old Queen-st., S.W.
 Miss ORME, 118, Upper Tulse-hill, S.W.
 STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.
 and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent, withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

Schools, etc.

BEDFORD COLLEGE, LONDON
(FOR WOMEN),
YORK-PLACE, BAKER-STREET W.

PRINCIPAL.—MISS ETHEL HURLBATT.

The EASTER TERM begins on THURSDAY, April 20th.

A Course of Lectures on the History of Ancient Literature (Roman), and a Course (Lectures and Practical Work) on Bacteriology, will be held during this Term.

Two Entrance Scholarships will be offered for Competition in June.

MABEL F. ROBINSON, Secretary.

CHANNING HOUSE, HIGHGATE,
HIGH SCHOOL FOR GIRLS,
AND BOARDING SCHOOL.

For the daughters of Unitarian Ministers and others.

London Matriculation, English, Latin, French, German, Mathematics, Science, Elocution, Greek, Drawing, Class Singing, Dressmaking, Cookery, Calisthenics, Playground, Swings, Cricket, Garden, Outside Sanatorium, Laundry at home. Outside Examiner.

Fees per term:

Boarders, £10 13s. 6d. with Music, £12 5s.

Extras: Violin, Solo Singing, Painting, £2 2s.

Shorthand, D.ancing, 10s. 6d.

Day scholars, 3 to 5 guineas, with Music extra.

Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

NEXT TERM begins WEDNESDAY, May 3rd.

EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM.

ESTABLISHED 1876.

HEAD MISTRESS:—MISS G. TARLETON YOUNG (Girton College, Cambridge; Medieval and Modern Languages Tripos. For three years student of languages and Continental methods of teaching in Germany and France).

BOARDING HOUSE,

Thorne Hill, Augustus-road, Edgbaston.

Pleasant situation, electric light, large garden. Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.

Resident—Miss S. E. WELLS, B.A.

Assistant House Mistress—Miss K. CHAMBERS, M.A.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... Miss FOX, B.A. (London).
VIOLIN AND PIANO ... Miss DE WASGINDT, (Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

SURREY HOUSE SCHOOL,
NORWICH.

PRINCIPALS, Miss CLARK & Miss C. CLARK, LL.A.

This establishment provides a liberal education for Girls on modern lines. House large and commodious. Pleasantly situated.

References kindly permitted to the Rev. P. H. Wicksteed, M.A., Sydenham Farm, near Tetworth, Oxon, and the Rev. E. Daplyn, Norwich.

Prospectus and further references on application.

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.**BOARD, RESIDENCE, and COACHING** (if desired). J. ARTHUR, Esq., St. Ives, Casewick-road, West Norwood, S.E. Refined and cultured home for lady or gentleman. Easy distance from London and Crystal Palace.**BOURNEMOUTH.**—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. Pocock.**BOURNEMOUTH.**—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.**BRIGHTON.**—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.**COAST OF NORMANDY.**—HOME with every comfort. Good sands and sea-bathing.—Miss MARSDEN, St. Pair, Manche.**FELIXSTOWE.**—Pleasant APARTMENTS at this healthy sunny seaside resort. Close to new station and near the sea.—For terms, apply to Mrs. H. ROBINSON, Kimberley House, Ranelagh-road.**ST. LEONARDS.**—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.**WEST CENTRAL HOTEL**

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

MISS H. M. ARTHUR, Certificated and Experienced Visiting Teacher. Fluent French, English, Latin, Elocution, Natural Science.—6, Victoria-gardens, Notting-hill-gate, W.**WANTED**, the post of LADY-COMPANION; nine years' experience and good references.—J., c/o INQUIRER Office, Essex Hall, Essex-street, Strand, London.**WANTED**, a young lady between 20 and 30, as READER and COMPANION to an elderly lady and gentleman.—Address, Mrs. JOLLY, Home Lea, Lansdown, Bath.**BOOK-KEEPER (D.E.)**. Middle-aged man residing in Liverpool desires situation or temporary employment. Remuneration very moderate.—Address, T. M., c/o INQUIRER Office, Essex Hall, Essex-street, London.**WANTED**, experienced working HELP to take duties of a small house.—Apply, "Lancashire," INQUIRER Office.

Sunday Thoughts at Rosslyn-Hill

Chapel. Twenty-five Sermons by the late Dr. SADLER. Cheap edition, 2/6.

THE GREAT AFFIRMATIONS of RELIGION.

A Book not for Beginners, but Beginners Again.

By THOMAS R. SLICER, Minister of the Church of All Souls, New York. 6/- net, by post 6/4.

A book of great significance on the cardinal subjects of all true religious thinking and faith. The strong conviction of the writer cannot fail to impress the reader, and to uplift his thoughts and deepen his sense of the greatest and simplest religious facts.

OUR UNITARIAN GOSPEL. A Volume of Sermons. By MINOT J. SAVAGE, D.D. 4/- net, by post 4/4.**HYMNS.** By MINOT J. SAVAGE, D.D. 4/- net, by post 4/3.**CHRISTIANITY and SACERDOTALISM.** A Message for the Times. By JAMES HARWOOD, B.A. 1d., by post 1½d.**THE NEW CATECHISM.** A Letter to Evangelical Free Churchmen. By a Unitarian Christian. 1d., by post 1½d.**CHRISTIANITY and SOCIAL PROBLEMS.** By STOPFORD A. BROOKE, M.A. 1d., by post 1½d.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and J. A. HOBSON, M.A.

Articles on Important Social Questions, Education, &c., from a purely ethical standpoint. Children's Page.

TWO PENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

Now Ready.

HYMNS and CHORAL SONGS. Third Series. No. 9. 14 Hymns, with Tunes in both notations. Price 1d., post free, 1½d. each; 25 copies, 1s. 10d.; 100, 6s. 10½d.

Manchester: H. RAWSON and Co. London: SUNDAY SCHOOL ASSOCIATION.

A BRIEF ACCOUNT of the FOUNDATION and HISTORY of the PROTESTANT DISSENTING MEETING-HOUSE, BARTON - STREET, GLOUCESTER. With Sketches of the Lives of JAMES FORBES and JOHN BIDDLE, Religion in Gloucester in the 17th Century, &c. With Extracts from Original Documents. By WALTER LLOYD.

Post free of the Author, Gloucester, 1s.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.**BIRKBECK FREEHOLD LAND SOCIETY,** HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application

FRANCIS RAVENSCROFT, Manager.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, April 22, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 2966.
NEW SERIES, No. 70]

LONDON, SATURDAY, APRIL 29, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	257
ARTICLES :—	
British and Foreign Unitarian Association...	258
Arthur Hugh Clough.—III.	259
Dr. Martineau's Birthday	262
The Inward Life	263
The Relations of Domestic Missions to Charity Organisation and other Kindred Agencies	264
CORRESPONDENCE :—	
Moral Freedom and Fore-Knowledge ...	260
The Despair of Judas	260
Emerson and Theism	260
Country Air for Weak and Ailing Children	261
OBITUARY :—	
Miss Milne	262
THE CHILDREN'S COLUMN	263
LEADER :—	
Ministry to the Poor	264
MEETINGS :—	
Gloucester Bi-centenary and Western Union Annual Meeting	267
NEWS FROM THE CHURCHES	269
ADVERTISEMENTS	270

NOTES OF THE WEEK.

THE Cromwell Tercentenary, which has been celebrated this week, has called forth no finer utterance than that of Mr. Frederic Harrison, in an article contributed to the *Daily Chronicle* of April 25. What we owe to the Protector in addition to the memory of one of the noblest of Englishmen, Mr. Harrison states in the following passage :—

"What permanent results did Cromwell stamp upon the history of England? In the broadest sense he gave us modern England. Not, of course, alone, but as chief leader in the English Revolution, much as Frederick made modern Prussia, as Nelson won Trafalgar, or as Wellington won Waterloo. Cromwell made modern England with the blood and sweat and heart of the flower of the English people. It is far from clear that without him the finer part of the English people would not have succumbed to the baser part, that the Stuarts would not have founded at last some such monarchy as that of the Louis in France. Those who understand the inner history of the Civil War know that, down to the battle of Marston, if not down to the New Model, the issue was far from clear—and Marston and Naseby were essentially Cromwell's triumphs. And those who understand English history know that the struggle was a long one, that it lasted for at least sixty years from the Long Parliament to the Act of Settlement, that what old Whigs call the 'Revolution' was a mere episode and after-glow of the Commonwealth. Modern England begins with the Act of Settlement: this was the direct fruit of the Civil War: and the Civil War might have ended in a Malignant Monarchy—but for

Oliver Cromwell and his genius as soldier and statesman."

At a meeting of Nonconformists in the City Temple, in celebration of the Cromwell Centenary, Dr. Clifford spoke of Cromwell as a typical Free Churchman. "His main effort was to suppress 'corruption' in the individual heart, and in the life and action of society and of the State. His religion was inward and spiritual. He stood for the principles of justice and freedom. He held that the rights of the people were more important than the rights of kings and priests." In this sense, also, Dr. Horton's "Oliver Cromwell" is written, of which Messrs. James Clarke and Co. have published a shilling Tercentenary edition.

THE national memorial to the Tsar on the subject of disarmament, to which no fewer than 150,000 names were attached, was on Tuesday handed by an influential deputation to M. de Staal at the Russian Embassy, prior to his departure to attend the Conference at The Hague.

WE published to-day the greater part of Mr. Richard Robinson's paper at the Liverpool Conference of Domestic Mission Workers. It will be found complete in a reprint which is to be shortly issued. Mr. Street's paper we hope to publish next week. All the echoes of the Conference that reach us are pleasant and encouraging. The meetings were an unqualified success, and point to great usefulness for similar meetings at other centres in coming years. The President of the Liverpool Domestic Mission Society was much missed, and greatly regretted his enforced absence, but Sir John Brunner wrote to say that he had been appointed Chairman of a Private Bill Committee of the House of Commons, and was obliged to remain in town throughout the week. Another friend, whose absence was keenly felt, was the Rev. R. A. Armstrong, who wrote to Mr. Lloyd Jones: "No man can honour more than I the men who are giving their lives to the great ideas and ideals of Tuckerman. May light and leading be in your Conference, and the blessing of God on all our Domestic Missions." Mr. Armstrong has been staying at Blackpool, and we are glad to have a better account of his health.

In his sermon at Renshaw-street Chapel last Sunday morning, the Rev. Dr. Klein dealt with the action of the Liverpool School Board in accepting the Evangelical Free Church Catechism as a basis for religious instruction in the schools under the Board, and strongly urged that the resolution should be rescinded. What seemed most inexplicable to him, he said,

was how the members of the Board who voted for the measure could have persuaded themselves that they were introducing a truly unsectarian instrument for religious teaching. How could a catechism be called unsectarian which was satisfactory neither to Anglican Churchmen, nor to Catholics, nor to Unitarians, and which, however satisfactory to the majority of Nonconformists, was not desired by them in the Board schools, out of respect for the principle—or should he say, the compromise—upon which they ought to rest? Perhaps no unsectarian catechism is possible in practice, however conceivable in the abstract. This catechism, at any rate, was entirely inadmissible.

WHILE exclusion of Unitarians from religious fellowship is so much the order of the day, it is pleasant to note that the Todmorden Sunday School Union, comprising twenty-one schools, have this year elected a Unitarian, Mr. Thomas Graham, as their president, who at a recent quarterly meeting at the Eastwood Congregational School gave an admirable address on "Some Difficulties and Rewards of Sunday-school Workers."

THE *Christian World's* "May Meeting List," which extends from April 10 to July 18, includes over 300 meetings of various religious and philanthropical societies. A good many of these will be over with the present month, but most of them do fall in May. The centenary of the Church Missionary Society has already been celebrated, and on Friday of next week the centenary meeting of the Religious Tract Society is to be held. Of the £50,000 for which the Committee appealed as a commemoration fund, it is announced that £43,500 is already contributed. The Society is supported by all Evangelical denominations, in the Church and out of it, and distributes an enormous amount of literature. Since 1832 it has spent £218,000 in the distribution, free or at reduced cost, of more than 54,000 libraries of books, varying from 25 to 500 volumes, and that is only a section of its work.

THE annual meeting of the Liberation Society is to be held on Wednesday next. At the council meeting in the Memorial Hall, at 4 o'clock, Mr. H. J. Wilson, M.P., will preside. At the annual public meeting in the City Temple, at 7 o'clock, the chair is to be taken by Lord Battersea, and among the speakers announced are Dr. Guinness Rogers, Dr. Spence Watson and Messrs. Thomas Shaw, M.P., John Wilson, M.P., and Silas K. Hocking.

At the annual assembly of the Baptist Union in Bloomsbury Chapel, on Monday,

the presidential address of the late Rev. James Spurgeon, who was to have occupied the chair, was read, and Dr. Clifford was subsequently elected president. It was finally decided to raise a Baptist Twentieth Century Fund of a quarter of a million.

THE *Abolitionist*, the first number of which was issued on the 15th of this month, is a new monthly organ of the British Union for the Abolition of Vivisection. (Office of the British Union: 20, Triangle, Bristol. 2d. monthly.) In an opening article Miss Frances Power Cobbe states clearly and incisively the position of those who advocate the absolute suppression of vivisection, and have, therefore, felt obliged with her to separate from the National (Victoria-street) Society, which now aims at "lesser measures," by way of mitigating the evil. Mr. William Watson ranges himself among the abolitionists in a poem written expressly for this first number, and contributions are promised also from Mr. R. D. Blackmore and Mr. Thomas Hardy.

THE first number of the *Abolitionist* also contains an article by Mr. R. E. Dudgeon, M.D., on "Vivisection up to date," which has rightly received widespread attention. In this article, Dr. Dudgeon, who shares with Mr. Lawson Tait the conviction of the barren and misleading results of vivisection as a method of research, gives an account, derived from German medical journals, of a number of shameful and disgusting experiments made upon hospital patients in that country. On this has ensued a vigorous correspondence in the *Liverpool Daily Post*, in the course of which one anonymous correspondent, either seriously or ironically, defended such experiments as justifiable and needed for the progress of medical knowledge, and Dr. Rentoul brought out a distinction which ought not to be lost sight of. Medical knowledge and surgery are, of course, the result of a long course of experiment on patients from the earliest times, one method after another having been tried, in the hope of benefiting the sufferers, until knowledge and skill have reached their present pitch. But it is one thing to build up knowledge through the treatment of patients, always doing the best for them that is possible, and quite another to make experiments and even to induce fresh diseases for the sake of making observations and thus gaining knowledge, without any reference to the well-being of the subject of the experiment. It is against this latter course that we protest, especially when it involves the torture of sensitive and helpless animals. We would fain hope that in this country protest against such use of hospital patients is not needed.

ST. JAMES'S HALL was well filled on Wednesday evening at the demonstration of the London Anti-Vivisection Society. The chair was taken by Mr. Walter McLaren, and the two chief resolutions were moved by Mr. Lawson Tait and the Bishop of Nottingham.

TO CORRESPONDENTS.—Letters, &c., received from the following:—W. A.; R. B. D.; C. F. (thanks); T. H. G.; C. S. H.; M. H.; M.; T. M.; G. St. C.; F. W.; S. F. W.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE following additional reports were presented at the recent meeting of the Council:—

RELIGIOUS INSTRUCTION FOR YOUNG PEOPLE.

The SECRETARY made the following statement:—

The question of the supply of religious literature for our young people was discussed at a meeting of the Council held on Feb. 1, 1898, and the matter was referred to the Executive Committee for consideration and report. The Book and Tract Committee carefully considered the matter, and also consulted the Sunday School Association, through its hon. secretary, Mr. Ion Pritchard. The Committee submit the following statement to the Council:—

There are three sources whence the supply of such books and other publications is derived—namely, the British and Foreign Unitarian Association, the Sunday School Association, and outside publishers (including the A.U.A. and other American societies). A very considerable number is derived from each of these sources, and the total, being steadily augmented by current publications each year, is amply sufficient for present needs. Almost simultaneously with the reference to the Committee, a list of books available for class-teaching in connection with religious, and especially with Unitarian doctrine, was published by the Liverpool Sunday School Society. This list, which is trustworthy, except for a few cases where books out of print are named, is copious enough to leave no room for doubt as to the abundance of literature at command. The chief need of the hour appears to be an awakening of parental responsibility, and some direct and practical help to those who are really anxious about their children's religious education, but who are at present insufficiently aware of the means at their command. A letter was prepared urging the necessity of careful instruction in religion, signed by Dr. Brooke Herford, the president, Mr. Ion Pritchard (hon. secretary of the Sunday School Association), and the Rev. W. G. Tarrant (chairman of the Book and Tract Committee). Copies of this letter were forwarded to ministers of congregations enclosing a list of suggested publications, and requesting them to call the attention of their congregation to the circular. The letter was also published in *THE INQUIRER*, and *The Christian Life*.

THE EVANGELICAL FREE CHURCH CATECHISM.

The SECRETARY also read a statement on this subject. He said:—

Immediately on the publication of the "Evangelical Free Church Catechism," the Secretary forwarded copies to members of the Committee and leading ministers in different parts of the country, and it was decided to prepare and issue an edition of 10,000 copies of a "Letter on the Evangelical Free Church Catechism," by a Unitarian Christian, and to send it to all Baptist and Congregational ministers, and to the principal newspapers, and to circulate it otherwise. The Committee also purchased a large number of copies of two excellent sermons on "The New Catechism," by the Rev. Charles Har-

grove, of Leeds, which they also distributed. The "Letter," and Mr. Hargrove's discourses, judging from the correspondence and the orders received by the Book Room, were read with interest by many of the recipients.

LONDON UNITARIAN BAZAAR.—It will be remembered that when the Manchester District Association resolved to hold their grand bazaar in 1897, the friends in the Metropolis showed their practical sympathy with them in their efforts by furnishing and managing a London stall; and now this great provincial centre has decided to give substantial proof of their appreciation of the help rendered, by generously, and unanimously, passing a resolution at their annual meeting, to provide a Manchester District stall at the forthcoming London Bazaar. So that not only are the Metropolitan churches being drawn closer together by this common and united effort, but Manchester and London join hands as associates in this enterprise which seeks to advance the interests of liberal and progressive Christianity.

AN association has just been formally constituted, and named "The Ministerial Fellowship," for the promotion of ministerial fellowship in such manner as may be from time to time declared and defined by the members. Its first object is the establishment of a fund to assist in the support of members who may be temporarily without ministerial charge. The membership, which is elective, is not to extend beyond ministers whose names appear on the roll of the Provincial Assemblies of Lancashire and Cheshire, and of London and the South-Eastern Counties, and ministers of kindred churches and missionary societies in the United Kingdom. The Fellowship has been inaugurated with an original membership of seventy-seven, and the members are drawn from all parts of the country. The Rev. H. E. Dowson, B.A. (Gee Cross), is the first president, the Rev. Dendy Agate, B.A. (Altrincham), treasurer; the Rev. C. J. Street, M.A., LL.B. (Bolton), secretary; and the other members of Committee are the Revs. P. M. Higginson, M.A., Chas. Roper, B.A., W. H. Drummond, B.A., Joseph Harrison, T. P. Spedding, and James C. Street. A copy of the constitution and rules will be sent to any minister on application being made to the secretary.

THE annual meeting of the Essex Hall Temperance Association is announced to be held on Friday, May 26, when the Earl of Carlisle will take the chair at 7 P.M., supported by a number of leading ministers and other temperance workers. Among the speakers will be Mrs. L. Ormiston Chant.

THE seventh annual musical festival of the London Sunday-school Society, to be held at Essex Hall this (Saturday) evening, is looked forward to with great interest by many friends. There will be no competition this year, but the united choirs from ten or twelve schools, numbering about 200 singers, are to give a concert, with solos, &c., by friends. The chair is to be taken by the new president, Mr. F. Lawrence.

ARTHUR HUGH CLOUGH.—III.

It seems a strange thing to us in these days that a man of Clough's high character and attainments should be debarred from continuing the work at Oxford, for which he seemed so well fitted, because he could not conscientiously sign the Thirty-nine Articles. He has left us an account of his feeling on this matter.

My objection *in limine* to subscription would be, that it is a painful restraint on speculation; but beyond this, to examine myself in detail on the Thirty-nine Articles, and say how far my thoughts upon them had passed the limit of speculation and begun to assume the form of concretion, would be not only difficult and distasteful to me, but absolutely impossible. I could not do it with any approximation to accuracy; and I have no wish to be hurried into precipitate declarations which, after all, might misrepresent my mind. It is fair to say that the points in question with me would not be subordinate matters; but at the same time I feel no call to the study of theology, and for the present certainly should leave these controversies to themselves, were they not in some measure forced upon my notice. Of joining any sect I have not the most distant intention.

It is easy to understand that with such a shrinking from controversy and with no attraction to any religious society outside the Church of England, Clough must have found something uncongenial in the atmosphere of University Hall, London, where he now took up his residence as Principal. For the institution, though unsectarian, was, as a matter of fact, chiefly, if not wholly, supported by Nonconformists, and largely by Unitarians. Already, on accepting the position, he had written to one of the authorities of the Hall declining to "undertake the conduct or superintendence of any prayers." In the same letter he says:—

I have expressly testified my dislike to the Thirty-nine Articles, and you yourselves are quite as likely to attach to me such names as heretic, as I to apply that word to you. I need not, of course, say that I suppose I have on these subjects, if not convictions, sentiments; not assuredly a definite theological creed, but what would be called religious views—views which may prove very different from those commonly entertained by Unitarians.

It is interesting to compare with this some words from a letter written in Liverpool in 1845. He says he has been reading "the 'Life of Blanco White,' almost wholly from his own papers; a very striking production. . . . For me, almost it persuaded me to turn Unitarian, that is, for the moment; and even now I feel no common attraction towards the book and the party who have brought it out—namely, the high Unitarians, such as Miss Martineau's brother, a preacher here; Mr. Thom, his colleague, editor of the book, &c., and others. . . . In their particular section of the people they are, I should think, doing a great deal of good." And in December, 1848, in a letter to his sister, he shows that he still has no desire for any religious communion outside the Church of England. "So long as one isn't obliged to sign articles, or go to daily service, or prayer-meeting, or the like, I don't see why one should excommunicate oneself. As for the Unitarians, they're better than the other Dissenters, and that's all; but to go to their chapels—no!"

Clough remained at University Hall rather more than two years, and although he made some new friends, one of whom was Carlyle, this time was, we are told, "the dreariest, loneliest period of his life,

and he became compressed and reserved to a degree quite unusual with him, both before and afterwards. He shut himself up and went through his life in silence." It was during this period, in the vacation of 1850, that he paid a visit to Venice and there began to write his third long poem, "Dipsychus." The name, we may presume, was suggested by those words in the Epistle of St. James, "a double-minded man (*ἀνὴρ διψυχος*), unstable in all his ways." And it is, indeed, a picture of a double-minded man put into a dramatic form. The *dramatis personæ* are but two—Dipsychus and "the Spirit," his *alter ego*, the plausible tempting voice of worldliness which, though it seems to be at his side, is really a voice from his own heart. Dipsychus himself makes many pretty speeches and some beautiful and wise ones, while the worldly wisdom of the "spirit" is couched in plenty of grim humour. Indeed, it is remarkable that this, the gravest of Clough's long poems, is by far the most humorous. The scene is always in Venice, now in the piazza, now on the lagoon, now at the Lido. But it cannot be said that the poem is full of the atmosphere of Venice as the "Amours de Voyage" is of that of Rome. The scene is spoilt by the gloom and trouble in the mind of the spectator. It is Venice seen by a sick eye. But we must except the lovely verses in which over and over again, in the same cadence and with a similar refrain, he describes the motion of the gondola. Here is one specimen:—

"How light we go, how soft we skim!
And all in moonlight seem to swim;
Against bright clouds projected dark,
The white dome now, reclined I mark,
And, by o'er-brilliant lamps displayed,
The Doge's columns and arcade;
Over still waters mildly come
The distant waters and the hum.
(How light we go, how softly! Ah,
Life should be as the gondola!)"

For an example of the excellent wisdom which we not infrequently hear from the lips of Dipsychus, I may quote the following, though it is well known:—

"Where are the great, whom thou would'st
wish to praise thee?
Where are the pure, whom thou would'st
choose to love thee?
Where are the brave, to stand supreme
above thee,
Whose high commands would cheer,
whose chidings raise thee?
Seek, seeker, in thyself; submit to
find
In the stones, bread, and life in the
blank mind."

If he could only have been true to this better self! But he is the "double-minded man, unstable in all his ways." As he himself says in another place:—

"To thine own self be true, the wise man
says.
Are then my fears myself? O double
self!
And I untrue to both?"

Let me dismiss the poem with a specimen of the very different wisdom of "the Spirit." Dipsychus is asking what he must do if he consents to be guided by this persistent companion.

"Di. What should I do? What should
I cease to do?
What incense on what altars
must I burn?"

And what abandon? What un-
learn, or learn?
Religion goes, I take it.

Sp. Oh,
You'll go to church of course,
you know;
Or at the least will take a pew
To send your wife and servants
to.
Trust me, I make a point of that;
No infidelity, that's flat."

In October, 1852, Clough, who had given up his position at University Hall some months before, sailed for America. He hoped to find there opportunities of teaching and literary work, and Emerson had encouraged him to make the experiment. He was fortunate in having Thackeray and Lowell for fellow-passengers. A group of lovely short poems, called "Songs in Absence," belong either to this voyage or to the time he spent in America. The sea inspired him. Here is a characteristic picture of human life under the image of a ship upon the wide ocean. It begins with the first line of one of Wordsworth's sonnets slightly altered:—

"Where lies the land to which the ship
would go?"

Far, far ahead, is all her seamen
know.

And where the land she travels from?
Away,

Far, far behind, is all that they can
say.

On sunny noons upon the deck's smooth
face,

Linked arm in arm, how pleasant here
to pace;

Or, o'er the stern reclining, watch
below

The foaming wake far widening as
we go.

On stormy nights when wild north-
westers rave,

How proud a thing to fight with wind
and wave!

The dripping sailor on the reeling
mast

Exults to bear, and scorns to wish it
past.

Where lies the land to which the ship
would go?

Far, far ahead, is all her seamen
know.

And where the land she travels from?
Away,

Far, far behind, is all that they can
say.

Clough had a warm welcome in America, and soon found himself in very congenial society—Emerson, Longfellow, Lowell, Hawthorne, C. E. Norton, and others. He settled at Cambridge, and soon began to get pupils and also work for his pen. On Nov. 24 he writes:—"Here I am settled at Cambridge in my own apartments, with all my books about me. . . . To-morrow, which is Thanksgiving Day, the old Puritan substitute for Christmas Day, I have promised to go to church with the Nortons. The Congregationalists, Baptists, and Unitarians all unite for the day, in the Unitarian building." He seems to have had little sympathy with the "orthodox Unitarianism" (so he calls it) which reigned in Boston at that time. He was especially indignant at the attitude assumed by many towards Theodore Parker. "I sometimes, when I have heard people here talk of Theodore

Parker, as if he were the scum of the earth, think that it will not do to keep silence. I have no particular love for Theodore Parker; but he is so manifestly more right than the people who despise him, I cannot, I think, in right altogether remain silent and acquiesce. It looked to me as if orthodoxy (of the Unitarian kind) was as bad for me as any realer orthodoxy elsewhere."

America was not to become Clough's permanent home. After about nine months spent there he accepted the offer of an examinership in the Education Office, and returned to England in July, 1853, and in the following year he married. Some happy and peaceful years followed. But the fount of poetry which had before flowed so freely seemed for the time to be dried up. In 1859 his health began to fail and gradually grew worse. In the spring of 1861 he tried what a voyage to Greece and Constantinople would do, and after a few weeks spent at home he started abroad again in the summer of the same year for Auvergne and the Pyrenees. It was during these journeys that he wrote his last long poem, "Mari Magno, or Tales on Board." It is a series of short stories supposed to be told on board ship in the course of a voyage to America. Their ease and lightness make Clough rank high as a story-teller. But even here there is the earnest serious note which is never long absent from any of his writings. These journeys, alas! did not work that improvement in his health which had been hoped. In September he started from Paris with his wife for Switzerland and Italy, and in Florence he died on Nov. 13. He was not quite forty-three.

If we ask wherein lies the peculiar charm which has made, and which still makes, Clough's poetry so helpful and so consoling, I think we may best answer that it is his faith. It may seem strange to make this claim for one who remained to the end so sceptical towards much which others regard as essential. But what is it that breathes throughout such a poem as "The New Sinai"? Not in denial, still less in the worship of the golden calf—"that priestly creed"—is the better part which the manly heart should take who awaits the prophet hidden in the cloud which covers the mount of God.

"The clouded hill attend thou still,
And him that went within.
He yet shall bring some worthy thing
For waiting souls to see:
Some sacred word that he hath heard
Their light and life shall be;
Some lofty part, than which the heart
Adopt no nobler can,
Thou shalt receive, thou shalt believe,
And thou shalt do, O Man!"

The faith that can afford to wait,
because its witness is within, that is a faith which is precious to mankind. We admire its reticence and its self-reverence even more than its expression.

"In controversial foul impureness
The peace that is thy light to thee
Quench not: in faith and inner sureness
Possess thy soul and let it be."

Even in deep darkness it clings to Him
who "dwells not in the light alone"—
"with whom is no variableness, neither
shadow of turning."

"It fortifies my soul to know
That, though I perish, Truth is so:

That, howsoever I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall."

J. R. WILSON.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

MORAL FREEDOM AND FORE-KNOWLEDGE.

SIR,—In his kindly-worded reply to my letter Mr. Upton omits to notice, at least directly, the words in which I intended to summarise my criticism of his position. They ran: "I submit that human freedom and divine prescience do not combine into a self-evident absurdity, as do divine omniscience and divine ignorance. In the latter case we are able to perceive that there is no possible reconciliation of the two ideas; in the former we are simply unable to conceive the nature or process of the reconciliation." It is plain that Mr. Upton does not concede both these propositions, but I am somewhat doubtful which he calls in question.

The phrases "intrinsically inconceivable and impossible," "essentially impossible," and again "essentially impossible and irrational," applied to God's foresight of the issue of a really free moral choice, would seem to imply that Mr. Upton regards that combination of ideas as an absurdity, a contradiction in terms, were it not that he adds to each a modifying clause, such as "in the light of human reason." I cannot be sure whether his position is that we cannot allow this combination without denying the validity of our mental processes, or only that our mental processes will not avail to discover the nature of the divine power it implies. If the former, one may ask for proof, since a self-evident absurdity may always be exposed. If the latter, I fully concede this minor premiss. *Negatur major.* I submit that we have no reason to believe that our temporal powers of comprehension are the measure of what is possible with God.

In what sense, again, is Mr. Upton justified in asserting that the "dogma that God's thought and life exist out of relation of Time" is "wholly unintelligible and inconceivable"? Only in the sense, surely, in which colour is wholly unintelligible and inconceivable to a man born blind. Yet he can conceive the existence of what to him is wholly unintelligible, and just so far, perhaps with equal justice, we may go. We can conceive that though we are bound by time and space God is not so bound.

The starting point of this inquiry was Professor Ritchie's position that a god who is ignorant of any portion of the future is not God. I do not agree with his inference that human moral choice is an illusion; for I believe that God's omniscience and our freedom of choice in temptation can be reconciled, though not in terms of human comprehension. But the position itself still seems to me sound. To say that God's ignorance is imposed by Him upon Himself is not to deny, but to admit his ignorance, that is, His inability to know; and surely "omnipotence"

and "inability" are contradictory terms. It was for Mr. Upton's answer to this point that I looked most eagerly; upon this point, however, his letter did not touch. E. W. LUMMIS.

April 19.

THE DESPAIR OF JUDAS.

SIR,—It is said that certain Gnostics of the second century honoured Judas as the one apostle gifted with the true knowledge, that they regarded the traitor as the emancipator of Jesus from the burden of the flesh, and even produced a gospel bearing his name. It seems now to be a mark of some who profess high attainments in spiritual knowledge to assert that Judas "remains for ever the first in the line of the Christian martyrs" (INQUIRER, p. 233). But what is this but the glorification of suicide? T. C. ROBINSON.

[We did not understand Mr. Harris so. There is no defence of the desperate act of Judas, but an insistence that his repentance, though it drove him to despair, was yet the first witness (and so made him the first martyr) to the constraining power of Christ's love. But, perhaps, Mr. Harris will answer for himself.—ED. INQ.]

EMERSON AND THEISM.

SIR,—Whether this Emerson be 'a Pantheist,' or what kind of Theist or *ist* he may be, can, perhaps, as well remain undecided." So wrote Carlyle in 1841, when he introduced Emerson's first series of *Essays* to British readers. Mr. Binns, it would seem, thinks otherwise, for in his interesting discourse on "Emerson," printed in last week's INQUIRER, he tells us that "Emerson was a Theist with very Pantheistic leanings." This he does with such confidence that his hearers were likely to suppose he was stating an established fact, and to go away with the impression that, in religious ideas, Emerson, Theodore Parker, Francis Newman, Miss Cobbe, and Mr. Charles Voysey belong to one and the same group.

In truth, however, Emerson's ideas have more in common with Herbert Spencer and his school than with the professing and recognised Theists I have named. Emerson, not less than Spencer, is an apostle of ethical—as distinguished from theistic—religion; but while Spencer's standpoint is that of the man of science, Emerson's is that of the poet. This ethical religion has no such deity as that proclaimed by the expounders of Theism. Newman declares that "God is a person" and, following him, Miss Cobbe, in *Broken Lights*, testifies:—"Our belief in the Personality of God is, in a peculiar manner, allied to the moral side of Religion. In proportion as that moral side is developed in us, so we may almost say is the clearness of our conviction that it is indeed a living God who rules the world and no mere Creative Intelligence. Now, this moral side comes out only in its full luminousness in Prayer. Prayer is, in its essence, the approach of the finite and fallible moral agent to its infinite Moral Lord to whom it is conscious of owing allegiance and to whom it comes for forgiveness and strength. In such prayer . . . we feel, as at no other time, the existence of a Moral Being over us and aiding us. Such a Moral Being can only be known as a Person." (First edition, pp. 178-9.) No similar statement can be

found anywhere in Emerson's writings. There is much mention of "God," but no suggestion that "God" is "a Person." What Emerson means by "God" is signified in many places, but notably in the essay called the *The Over-soul*, alluded to by Mr. Binns, which essay assuredly could not have been written by a "Theist," whether with or without "Pantheistic leanings." "Man," writes Emerson, "is a stream whose source is hidden. Always our being is descending into us from we know not whence." Again: "The Supreme Critic on all the errors of the past and present, and the only prophet of that which must be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Oversoul within which every man's particular being is contained and made one with all other; that common heart, of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains every one to pass for what he is, and to speak from his character, and not from his tongue, and which evermore tends and aims to pass into our thought and hand, and become wisdom, and virtue, and power, and beauty." And again: "In all conversation between two persons, tacit reference is made to a third party, to a common nature. That third party or common nature is not social; it is impersonal, is God." Here, possibly, are "very Pantheistic leanings," but surely nothing which, without violence to language, can be described as "Theism." Nowhere in Emerson's writings is there any recognition even of that "fatherhood" and "motherhood" of God on which Theodore Parker laid such stress. The God of Emerson has nothing in common with the "Person" of Newman and Miss Cobbe's worship. It suggests rather the "Unknownable" of Spencer, or if that term be, as Matthew Arnold thought, objectionable because "merely negative," then Arnold's own substitute—"the Eternal Power, not ourselves that makes for Righteousness," or his completer "Eternal Power, not ourselves, by which all things fulfil the law of their being." As to prayer which, as we have seen, is glorified by Miss Cobbe as the link between the personal God and man, it is dismissed by Emerson as "a disease of will," inimical to self-reliance.

What label should be substituted for this inappropriate one of "Theist," I shall not attempt to suggest, for I agree with Carlyle that "*ists* and *isms* are rather growing a weariness." Possibly we might manage without any label; but, at any rate, careless mis-classification is so likely to mislead that it should be avoided.

WALTER LEWIN.

Bebington (Cheshire), April 9.

[Mr. Lewin's letter has been delayed by the great pressure on our space. The delay has, however, had this advantage, that it has enabled us to add at the same time the following letters in response from Mr. Binns and Professor Upton.—ED. INQ.]

SIR,—Emerson's religion is a large subject. I cannot deal with it in the absolute fashion which Mr. Walter Lewin adopts. What I said about it in my sermon was somewhat like this:—"It is difficult to define completely Emerson's exact religious whereabouts. If we want to give him a name, we may call him a

Theist with very Pantheistic leanings, or a Pantheist with very Theistic leanings. But the best name is suggestive rather than exhaustive." In the newspaper report which you copied this was condensed.

I am aware that Theism and Pantheism are not easy to reconcile. But the two often do co-exist in the same man, especially when the man is a poet and has imaginative and emotional, as well as intellectual, moods. Emerson wrote for many years on many subjects. Perhaps he was not always consistent with himself—who is? I do not remember any great man who has been willing to express his aspirations in the same words or with the same precise meaning all through his life. As for Emerson, his philosophical and religious thoughts are a Joseph's coat of many colours. But I do not care to judge the whole coat by one bit of colour. I like to take the colours all together. You may quote Emerson any way, as you may the Bible and Shakespeare. Mr. Walter Lewin tells us that writing one thing makes writing another thing impossible. I am not so sure about these impossibilities in the mental world. All depends on who the writer is. One man is not the measure of every man.

WILLIAM BINNS.

SIR,—Mr. Lewin's thoughtful letter deals with an important question; for it is evident that Emerson's writings have exerted, and are exerting, a powerful influence on the religious thought of our time—and especially on the religious thought of American Unitarians. Good on the whole as this influence assuredly is, I question whether it is an entirely unmixed good. The wholly inadequate emphasis, for instance, which is laid by some of the leading Unitarians of America, on sin and on man's possession of free-will, appears to me to be in part owing to Emerson's teaching, though no doubt the seeds of German idealism early found a congenial soil in America and had much to do with the fashioning of Emerson's own thought.

The answer to the question, Was Emerson a Theist? appears to me to involve the answers to two previous questions. Firstly, does Emerson regard God as a self-conscious and self-existent Personality; and, secondly, does he consider the individual soul to be a mere transient mode or phase of God's eternal life; or, on the other hand, does he hold that God has delegated to man some original causality, some true freedom of moral choice?

In trying to justly estimate Emerson's theological position, we must remember that he writes differently in different moods; and that "the foolish consistency" which, as he truly says, "is the hobgoblin of little minds," certainly exercised no cramping influence on his own thought. Turning now to the first of the above questions, I should be inclined to answer it affirmatively. It is true that Emerson sometimes speaks of the *Over-soul* as *impersonal*, but it would seem from the context that he means by this expression no more than that the Eternal cannot be regarded as "a person" in the limited sense in which we are persons, seeing that we are finite beings with an origin in time, while He is infinite and *self-existent*. Emerson would probably not have dissented much from

Lotze's position that perfect personality is found in God alone, for he often speaks of God as the "Supreme Spirit" and the "Divine Mind"; and in one of his later essays, that on "The Sovereignty of Ethics," he says: "When we ask simply, What is true in thought? What is just in action? it is the yielding of the private heart to the Divine Mind." So far, then, as concerns the personality of God, I should maintain that Emerson was a Theist, though a Theist of the extremely mystic type, who held that the saintly soul knows God in virtue of his actually sharing in a measure the very life of God. And here I cannot follow Lewin in recognising any close affinity between Emerson's mysticism and Mr. Spencer's agnosticism.

To turn now to the second of the above questions; I feel compelled to conclude that here the conditions of a true Theism are conspicuously lacking in Emerson's writings, and that so far as this aspect of his teaching is concerned, he must be classed with the Hegelians as essentially pantheistic. From the point of view of the Conscience, he tells us, man seems to possess true freedom of moral choice; but from the point of view of the Intellect, man's conduct, like every other change, is the outcome of a divine necessity. Here, it seems to me, he makes a wholly baseless antithesis between intellectual insight and moral insight. "Saints," he says, "are sad, because they behold Sin (even when they speculate) from the point of view of the Conscience, and not of the Intellect: a confusion of thought. . . . The Intellect names Sin shade, absence of light, and no essence. The Conscience must feel it as essence, essential evil. This it is not, it has an objective existence, but no subjective." To the genuine Theist, I take it, conscious Sin means temporary alienation from what God loves and what God wills, and therefore in the view both of his Conscience and of his Reason, it appears to him "essential evil." No true Theist can regard courses of wilful sinfulness as analogous with processes of physical evolution and say, as Emerson does—"The carrion in the sun will convert itself to grass and flowers; and man, though in brothels, or jails, or gibbets, is on his way to all that is good and true." Nor is it at all consistent with theistic ideas to say of the souls of men:—

"We are but floating foambells upon Thought's causing stream,
That take their shape and sun-colour from Him who sends the dream."

All this smacks strongly of Hegelian Pantheism; and so I must contend that while one side of Emerson's teaching is theistic and highly inspiring, there is another side to it which is distinctly non-theistic and wholly at variance with the deepest deliverances of our moral and spiritual consciousness.

CHARLES B. UPTON.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.

SIR,—May I venture to again appeal for subscriptions towards the Children's Country Holiday Movement. The work is one which increases in importance, for health of mind and body is essential, and yet hundreds of our City children are, by their surroundings, prevented from drawing the natural breath of country life.

As the work increases, however, the

difficulties in connection with it grow greater. But by keeping in touch with the General Country Holiday Fund, we hope to be guided by them as regards principles, while at the same time to reap the advantages which accrue to a smaller and less general institution.

I beg to acknowledge subscriptions already received—

Mr. Hugh Martineau ...	£3	0	0
Mr. John Troup ...	2	2	0
Dr. Courtney Kenny ...	1	1	0
Mr. Francis Plumptre...	1	1	0
Mr. Edward Bromley ...	0	10	0

And trust that other friends will again give their kind support. Please note change of address.

ANNIE J. LAWRENCE.

23, Campden House Chambers,
Campden-hill, London, W.

April 25.

DR. MARTINEAU'S BIRTHDAY.

WE are glad to be assured that for Dr. Martineau his birthday passed as a day of quiet happiness, and that he even survived the shocking portraits which appeared in daily papers both in London and Liverpool.

The *Daily Chronicle* of last Saturday, together with a portrait which we will not further characterise, published an "appreciation," by "a former student," which contained the following interesting passages:—

"Writing to me once on the subject of distinctive religious teaching, he urged that such work should be undertaken by the wisest and the best; but, he concludes:—'Dogmatic differences are so attractive to both the Pharisee and the Sadducee that the one or the other is apt to snatch this department of teaching from the modest and devout, and to infuse into it a tincture either of arrogance or of scepticism.'

"When Mr. Gladstone's brilliant letter on the recognition of Anglican Orders was published in May, 1896, I wrote to Dr. Martineau suggesting that he should give his opinion on the controversy. There can be no harm now in quoting his reply, and in view of current controversies it is exceedingly interesting. He wrote:—

'After showing the near parallelism of the Anglican and Roman Church lines, Mr. Gladstone must be credited with a far-sighted benevolence in his joyful contemplation of their meeting. I can the less sympathise with him from the assurance I feel that they would no sooner meet than they would cross and part, the unity being momentary. I can feel no interest in these puerile discussions about 'Orders,' in which there is really nothing to review but whole regiments of fictions. They look foolish enough when marshalled on parade, and find their deserts soonest by mere self-exposure. At all events it afflicts me to come across good and great men, to whose inner life and thought I am entirely unable to address myself.'

And the writer concludes his "appreciation" as follows:—

"The once erect form is now bent with age, the fine head of dark hair is grey and white, the splendid memory is no longer clear and keen as in days of yore, but the lines of deep thought are still visible on his noble brow, the winsome smile is still there; and though the eyes have lost something of their wondrous lustre, the

spirit within is bright and trustful as ever. On a previous birthday in one of his affectionate notes, written in response to a greeting from the Committee of the Unitarian Association, he said:—'In taking leave of the scenes so long familiar, it is a privilege and a joy to see its work well lodged in faithful hands.' These words were written two years ago. Dr. Martineau is happily with us still, revered and loved, not only by his little band of disciples and students, but by all who respect and honour a great and worthy life spent in the pursuit of truth and righteousness."

The following address was adopted at a meeting on Wednesday week of the Liverpool Conference of Domestic Mission Workers, on the motion of the Rev. Dr. Klein, seconded by Alderman W. B. Bowring:—

"Liverpool, April 19, 1899:

"To the Rev. James Martineau, LL.D.,
S.T.D., D.D., D.C.L.

"Dear Reverend Doctor,—Before bringing to a close this Liverpool Conference of Domestic Missions, the delegates and visitors from the Missions connected with our Free Churches, in various parts of England, the Committees of the Liverpool Domestic Mission and of the North End Domestic Mission, and the many friends who have come to attend the meetings of this Conference wish to join in a most affectionate and respectful greeting to you on the occasion of your approaching birthday.

"All of them, assembled here to-day in the spirit which, sixty-three years ago, prompted the foundation of the Liverpool Domestic Mission, gratefully remember the active part you then took in the establishment of that work on behalf of the poor of this city, while the circumstance of your ninety-fifth birthday reminds them of the fact that you alone remain amongst us of the noble band of benefactors and workers who initiated this movement in Liverpool in 1836.

"They wish to associate your honoured name with the present effort to maintain and to increase still further the usefulness of those centres of moral and religious culture, and to make them thoroughly efficient in the practical application of the high Christian principles which have been for so long, they rejoice to think, the burden of your teaching and the inspiration of your life.

"It is their earnest prayer to-day that you may yet long be spared to the love of so many who, by your help, have found peace and renewed spiritual strength in a purer conception of the worship of God and of the service of man; they crave the Divine blessing upon the glorious sunset of a life spent in training the eyes of men, in this generation, to watch for the rising dawn.

"Signed on behalf of the meeting,

"CHARLES W. JONES, Chairman."

LAST week we collected the commemorative verses written in former years by Mr. Thomas Hornblower Gill. We now have pleasure in adding the following lines, his tribute for the present year:—

April 21, 1899.

"Revering Youtho'er gifted Eld oft glows,
Warm tributes of admiring verse
bestows:

Not often aged luminaries stir
To glowing verse an aged homager.
Here Eld on utmost Eld expends its
store,
And eighty homage yields to ninety-
four."

OBITUARY.

MISS MILNE.

THE congregation of the Kettering-road Church, Northampton, has sustained a grievous loss in the death of Miss Milne, the sister of Lady Manfield, who passed away on Saturday last, at Redlands, Cliftonville, the residence of Sir Philip Manfield. The daughter of Mr. James Milne, of Northampton, formerly County Surveyor of Northamptonshire, Miss Milne had been for over forty years a member of her brother-in-law's household, and was closely identified with the interests and work of the congregation now worshipping in the new Kettering-road Church. For many years she was an earnest worker in the schools, and was held in honour and affectionate regard by all who knew her many acts of quiet and unassuming beneficence. Those who were privileged to come within the circle of the home she shared, know how rich her life was in the truest grace of lowly discipleship. They will best understand the sorrow her departure must leave behind, but also the blessedness of that silent benediction, which is more than all the sorrows of our mortality.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

The Future of the Metric and Imperial Systems of Weights, Measures and Coinage. By J. Manning. 6d. (Sonnenschein.)

History of Dogma. Vol. VI. By Dr. Adolph Harnack. 10s. 6d. (Williams and Norgate.)

Slav or Saxon. By W. D. Foulke. (Putman.)

Rome from the Inside. By J. B. 1s. (Clarke and Co.)

A Gem of Orthodoxy. By S. L. Maesden. 6s. (Fisher Unwin.)

The Story of William Penn. By Frances E. Cooke. 1s. 6d. (Headley Bros.)

The Ascent of the Soul. By W. Robertson Nicoll, LL.D. 1s. (Isbister.)

Myth, Ritual, and Religion. By Andrew Lang. 2 vols. 7s. (Longmans.)

Theories of the Resurrection of Jesus Christ. By J. Marchant. (Williams and Norgate.)

The Great Affirmations of Religion. By S. R. Slicer. (Houghton Mifflin.)

Local Government. By W. Blake Odgers. 3s. 6d. (Macmillan.)

Brown Robin. By Eleanor C. Price. 3s. 6d. (Isbister.)

Love Hath Wings. By Constance Smith. 3s. 6d. (Isbister.)

Little Flowers of Saint Francis. Illustrated by Paul Woodroffe. 6s. (Kegan Paul.)

Oliver Cromwell. By R. F. Horton. M.A. 1s. (Clarke and Co.)

Mind, Monist, English Illustrated, Historical Review, Woman at Home, Cornhill, Good Words, Sunday Magazine, Journal of Ethics.

THE CHILDREN'S COLUMN.

The Merciful Knight.

For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive you your trespasses.—Matt. vi. 14-15.

THERE is not a boy or girl who will read this page who is unable to repeat the wonderful prayer which Jesus gave to his disciples. All of you are familiar with the petition in the prayer, "Forgive us our sins—or trespasses—as we also forgive those who are indebted to us." And some of you have wondered, perhaps, why Jesus laid so much stress on this, as though he would teach that God's forgiveness of us is dependent on our forgiveness of our brother.

I am going, in a moment, to tell you a story which may perhaps help you to understand the reason. But first let me try to describe to you a picture. The picture is by a great English artist, only recently dead, Sir Edward Burne-Jones. In the collection of Sir Edward Burne-Jones' pictures, exhibited a little time ago in London, there was one, somewhat smaller than the others, which was called "The Merciful Knight." This picture represented a knight in armour. The knight had taken off his helmet and laid aside his sword; and at the moment represented in the picture he was kneeling before a crucifix—a cross, that is, on which is the figure of Christ. But—and here is the marvel of the picture—the figure, instead of being fixed, upright, to the cross, is bending forward and embracing the knight. What does the picture mean?

The picture is intended to illustrate my story. Some hundreds of years ago there lived in the beautiful city of Florence a young man whose name was Giovanni Gualberto. He belonged to a noble house, and he and his people were rich. This Giovanni—or John Gualberto, as we should call him—had a brother younger than himself, whose name was Hugo. For this brother Giovanni had a singular affection. He loved him as Jonathan loved David. Now, pleasant as it was to live in Florence in those distant days, the pleasantness was often sadly spoiled by deadly quarrels, and as the result of one of these quarrels Giovanni's brother was murdered by some gentleman of Florence. Giovanni naturally was filled with passion and rage; and his passion and vindictive fury were the more aroused, when he saw the grief and misery of his aged parents. He would follow his brother's murderer till he found him, and then, without mercy, he would slay him on the spot. So day after day Giovanni went forth, always hoping to meet his enemy.

There is on a hill overlooking the city of Florence a famous and most beautiful church, the name of which is San Miniato. Leading up to this church is a zigzag path, which you may see to this day. Up this path Giovanni, early one morning—and the morning was no other than the morning of Good Friday—was making his way to the church. Behind him were some of his friends. Half way up, at the turn of the path, whom should he meet but the murderer of his brother, the very man he had been seeking; and the man was unarmed and alone. In an instant

Giovanni drew his sword, intending to slay him. But before he had time to carry out his intention, the man fell upon his knees and began to plead for mercy. Then he stretched out his arms so as to make his body like a cross, and reminding Giovanni what day it was, he entreated him to remember him who died upon that day, and who as he was dying, with almost his last breath exclaimed, as he thought upon his foes, "Father, forgive them, for they know not what they do." "For the love of Christ," he said, "spare me, spare me, Giovanni." Giovanni trembled with excitement. It was hard, very hard to let go his foe, the man who had done him so great a wrong; but the appeal he had made, and the thought of Jesus dying that very day upon the Cross, and as he died forgiving the men who had brought him to it, were more than Giovanni was able to resist. His sword dropped at his side, and stretching forth his hand he lifted the poor frightened man from the ground, and embracing him, gave him the kiss of peace. The rescued man went his way into the city, and Giovanni continued his journey to the church. Entering the church he walked up to the altar, and there before the great crucifix above the altar he went down upon his knees. As he kneeled, his heart full of exciting and conflicting thoughts, he saw—or thought he saw—exactly as we saw in the picture, the compassionate figure of the crucified bending from the Cross and stooping to embrace him. His heart, at the sight, was filled with great peace and joy. He understood, as he had never understood before, what Jesus meant when he said, "If ye forgive men their trespasses, your heavenly Father will also forgive you." Never before had he been so happy, and never before had he seen and felt so much of the love of God.

From that day Giovanni was a changed man. Not only did he put away all thought of hatred and revenge, but he resolved to give up all other evil ways and to live as a true and holy man. He would devote himself to what men in those days used to call a "Religious Life."

Accordingly, quitting Florence, he betook himself to the hills above the wide Arno Valley, and there among a range of mountain tops, as high as our own Helvellyn, he began at first, in a very humble way, to found a Brotherhood. Little by little the Brotherhood and their buildings grew, until at length they became the famous Monastery of Vallombrosa, and there for hundreds of years the brothers of the Order worshipped God and fed the poor. In a single year, at times, they would give away as many as a hundred thousand loaves.

In addition to this, the monks of Giovanni's Monastery planted the hills with trees. Forty thousand beeches they are said to have planted on the mountain sides around their home. These were the woods which centuries after were visited by our own great countryman, John Milton, in allusion to which he wrote the musical and often quoted lines regarding Satan and his fallen hosts:—

His legions—Angel forms—who lay entranced
Thick as autumnal leaves that strew the brooks
In Vallombrosa, where the Etrurian shades
High overarched embower,

Now I think you will begin to feel why it was that Jesus laid such stress on our forgiveness of those whom we think have done us wrong; and why he taught us to say, "Forgive us our sins, as we forgive those that sin against us."

Only by forgiving others can we come to understand the mercy and forgiveness of God; only by forgiving others can we attain to peace and joy; and only by forgiving others, and putting away from our hearts all hatreds and ill-will can we become fitted—like the Merciful Knight—to do our best work for God and man.

We do pray for Mercy,
And that same prayer should teach us all to
render
The deeds of Mercy.

Therefore, boys and girls, if you have any spite, any grudge, any ill-will against any of your companions at home or at school, put it out of your hearts, that so you may come to know the patient and forgiving love of Him who is the Father of us all.

JOHN BYLES.

THE INWARD LIFE.

LET man, then, learn the revelation of all nature and all thought to his heart; this, namely, that the Highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty is there. But if he would know what the Great God speaketh, he must go into his closet, and shut "the door," as Jesus said. God will not make Himself manifest to cowards. He must greatly listen to himself, withdrawing himself from all the accents of other men's devotion. Even their prayers are hurtful to him, until he have made his own. Our religion vulgarly stands on numbers of believers. Whenever the appeal is made—no matter how indirectly—to numbers, proclamation is then and there made, that religion is not. He that finds God a sweet, enveloping thought to him never counts his company. When I sit in that presence, who shall dare to come in? When I rest in perfect humility, when I burn with pure love, what can Calvin or Swedenborg say?—Emerson, "*The Over-Soul*."

God builds His temple in the heart on the ruin of churches and religions.

The whole state of man is a state of culture; and its flowering and completion may be described as Religion, or Worship.

The superiority that has no superior; the redeemer and instructor of souls, as it is their primal essence, is love.

Fear God, and where you go, men shall think they walk in hallowed cathedrals.—From Emerson's "*Worship*."

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled —"JAMES EPPS and Co. Ltd., Homoeopathic Chemists, London."

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	4	0	0
HALF-PAGE	2	10	0
PER COLUMN	1	10	0
INCH IN COLUMN	0	3	8
BACK PAGE	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, APRIL 29, 1899.

MINISTRY TO THE POOR.

THE large amount of space we gave last week to the report of the Liverpool Conference of Domestic Mission Workers must be taken as a measure of our sense of the great importance of the occasion and of the interests affected by the questions discussed, as vital to the welfare of our religious community.

The work of Domestic Missions is, in our view, the very noblest in which anyone can engage, and the men who devote their lives to it are to be held in the highest honour in the ranks of the ministry. They go down into the depths, and are brought into close contact with the worst evils of our social state. And they go simply in the spirit of CHRIST, as brothers to those whose need is greatest, who sin and suffer and are sinned against. They go with a whole-hearted sympathy to share the lot of those hapless ones, to see how far the power of love and righteousness and truth can avail amid such conditions of degradation and overmastering adverse circumstance. They go to see with their own eyes and to handle with their hands the things which modern civilisation has made in the midst of the wealthiest of nations, to carry a message of new hope and genuine brotherhood to the suffering and neglected, and to discover and declare to those who have the power to help what must be done to remedy these crying evils.

The duty is, of course, laid on all the churches, for they are all pledged to the service of the Kingdom of God, and declare CHRIST's message of brotherly love; and, indeed, no faithful minister is altogether without some close per-

sonal and helpful intercourse with the very poor, and no church worthy of the name it bears neglects on its own part, as the opportunity arises or is made, such efforts of sympathetic ministry. At the same time it has to be acknowledged that, in these days of separation in the social conditions of life and in the stages of intellectual and spiritual development, some churches inevitably minister more completely to the needs of the educated classes, while for the very poor in the crowded quarters of great cities special religious agencies have to be provided.

Thus the Domestic missionary holds the post of danger and of honour. He is the representative of Christianity in the field of some of its worst apparent failures. He is charged with the duty of redeeming, so far as it is possible, that lamentable defeat; he is not only to minister to the present needs of the poor, to bring new elements of healthier life into their lot, and a new quickening of inward energy and worthier aspiration into their hearts, but he has also to rouse the conscience of those who have deputed him to that service to the new claims of duty which the revelations of his life among the poor press upon them.

His work is the work of all the churches; he takes the place of others where they cannot go, and is the messenger of their faith and the steward of their goodwill. There is no test of the vitality of religion in any church more sure than this, which is found in the measure of support given to such missions to the poor.

The first duty of the churches is to send capable and faithful men into the field. It is an unworthy thought that for such work the men most poorly equipped and poorly paid will do. What body of Christian disciples with such a thought in their heart and such practice in their past record would dare to look into the face of Jesus and tell him what they thought and what they had done? This work must be sustained with all the generosity and abundant sympathy the wealthier churches can command; and we are happy to know how largely that is the case in our own community.

But it is not only in the material equipment of such missions and in the support given to the ministers devoted to this service, that the faith of the churches is tested. They have to furnish also fellow-workers with the missionaries in the manifold activities which now gather about a personal ministry to the poor. And no one could have been present at the Liverpool Conference without feeling that in our churches there is no indifference to this call. Yet we would plead for more helpers. There is not one of our missions that does not need to be strengthened and that will not furnish abundant opportunities for fresh demonstrations of faith and goodwill among our people.

And as to larger measures of social

amelioration we would earnestly commend the papers read at the Liverpool Conference to the attention of our readers.

THE RELATIONS OF DOMESTIC MISSIONS TO CHARITY ORGANISATION AND OTHER KINDRED AGENCIES.*

BY RICHARD ROBINSON.

IT has been abundantly testified in the course of this Conference that by far the most important work of the Domestic Missionary is the religious influence which he exercises, and the chief aims and objects of Domestic Missions these spiritual and moral efforts which have been so ably put before us. No one, however, who is at all cognisant of the working of these institutions but must feel that the question of the material condition of the class of people among whom they are established is a problem of vital importance, and of constant daily and hourly recurrence.

That this would be so was plainly seen by those who founded these Missions; and though, for my part, the needs of to-day would be quite sufficient authority for dealing with this question, yet it is helpful and encouraging to find that the prophetic gaze of those to whose spiritual genius we owe these Missions to the poor, included in its purview the social and bodily needs which to-day we feel to be so urgent and so notorious. Dr. Channing, in his charge at the ordination of two ministers of the poor at Boston, said:—

Can it be necessary that multitudes of human beings should writhe under want and hardships which palsy and almost extinguish their spiritual and moral power?

A louder and louder cry is beginning to break forth through the civilised world for a social reform, which shall reach the most depressed ranks of the community. I see, and rejoice to see, in your office, my friends, a sign of this new movement, an earnest of this grand and holy revolution.

And in the Prospectus issued in 1836, which formed the basis of the Society which established this Mission, it is expressly included among its objects and aims that "The minister of the poor will possess the fullest opportunities of becoming acquainted with the economic condition of the families he visits," &c.

It is needless to labour this point. We have learnt to feel that religion, the attitude of our minds towards God, is not concerned with any particular portion of time or space, nor with any special class of subjects, but should permeate and inform the whole of life and the manner in which we approach every subject which comes before us; and indeed if we are to discriminate, as is hinted in my last quotation, to feed the hungry, to attempt to heal the sick, to enable these crippled and paralysed in life's journey to recover somewhat of sound and healthy existence may take place as a religious duty by the side even of the most punctual and earnest thanksgiving and prayer.

The subject of the Conference this morning is the relation of the Mission with Charity Organisation Societies in various towns. I am thankful to say that we know this society in Liverpool by an infinitely preferable name—namely, the Central

* A paper read at the Liverpool Conference of Domestic Mission Workers, April 19.

Relief Society. As later on I may have a few criticisms to quote and to make upon some details of the working of this Society, let me say at once that I hold the work which this Society has done for so many years in Liverpool in the greatest respect and admiration. Hard as is the lot of so many thousands of our fellow-citizens, it would have been immensely harder if it had not been for the kindly aid and helping hand of the officials of this Society. I cannot doubt that the successive Missionaries who have from time to time been responsible in the two Missions here have taken a very wise course in establishing a very close and friendly connection with the authorities of the Central Relief Society, and I am quite sure that they would be most desirous of acknowledging in the amplest manner the assistance which has been rendered to them in their work from time to time by the existence and administration of this truly excellent institution. I am not acquainted with the working of any other Charity Organisation Societies; it must be understood, therefore, that all my remarks upon this head apply only to the local circumstances with which I am more or less familiar.

It was at one time the practice at both our Liverpool Missions to give the recommendation forms of the Relief Society to all applicants at the Mission without necessarily making any specific inquiry into the cases themselves. This, I believe, is now entirely dropped, and recommendations signed by the Missionaries are only given to persons either actually known to them or into whose application they have made some inquiry and ascertained that there is some ground for help.

Until some twelve years ago the visitation of the cases so recommended for relief was undertaken solely by the officials of the Society. Since that time in several important districts of the city, committees of voluntary visitors (on one of which I had the privilege of serving for nearly three years) have supplemented the work of the officials and have themselves distributed relief in view of the advice given to them, and subject, of course, to the usual rules of the Society. It cannot be doubted, I think, that these committees have added considerably to the value of the work of the Society, and especially because they furnish an opportunity for those engaged as workers in connection with our Mission to come into personal contact with the very cases which most need their friendly advice and help, and so form most valuable aids to the work of the missionaries themselves. It is greatly to be desired that more of these, to whom it is a pleasure to work at our Mission, would throw themselves into this kind of activity. Trying and laborious though it be, I can answer for it that they will never regret the labour and thought they may give to it. It may fairly be said that if we had not had a Central Relief Society in existence it would have been necessary, from the exigencies of the Domestic Mission, to have created one. It cannot but be a source of strength to the latter that they have so large a body of supporters in carrying out what, I think, we have already decided is not the least important part of their work. But having said so much—I have not said one whit more than I sincerely believe—we may still ask ourselves whether there is not still a large portion of the work untouched; whether the work of the Central Relief Society,

itself excellent, as up to a point it is, is not quite insufficient to deal with the problem as a whole. I do not wish you to take my word for this. I will appeal to better authorities.

Mr. Lloyd Jones, in his report for 1888, speaking of the prejudice which he found existing against the Central Relief Society, and particularly against their labour test, says:—

The objection to the labour test is that men lose caste among their fellow workmen when they have to resort to the chip yard—the usual test employed—and that it is also too heavy and rough for skilled artisans and clerks, impairing their proficiency afterwards in their respective trades. For a hard day's work they get about eighteen-pence, which they consider unjustly small, and they often prefer to trudge down to the docks early and late, and patiently wait the chance of being hired for a day or two. The spirit of independence, which refuses to be driven by any privation to seek assistance from the Poor Law and shrinks from any submission to what degrades it in the eyes of associates, deserves sympathy and support.

Mr. Anderton says, in 1894, speaking of one case:—

The Central Relief Society gives provisions to the amount of three shillings or three shillings and sixpence three or four times, and then it can do no more.

Again, in 1895:—

Now it is a fact beyond dispute that there are hundreds of men out of work who are not drunken, lazy, and thriftless, but sober, striving, and industrious. The Central Relief Society is clearly their best resource; but in times like the present, when men are out of work for months together, it cannot go on giving *ad lib*.

My own experience entirely bears out this criticism of the weak point in the working of the Central Relief Society. The cases coming before the Committee of which I was a member, and those which came still more closely under my own observation, were, in the majority of instances, applications made because of more or less lengthened periods of unemployment. The number of those obviously vicious and not entitled to assistance by the Society was very small. The large mass of artisans and labourers so situated were not quite so strong, so quick, so intelligent, and, in many cases, not so young as their fellows, and so consequently the first to lose work when trade became slack, the last to be taken on again when labour was in greater demand. Enfeebled physical frames and mental capacity of less than average quality were the characteristics of the immense majority of the applicants for relief. The conditions of life in our great cities, the vitiated atmosphere, the crowded dwellings and workshops, the unhealthy surroundings of various kinds, are breeding these brothers of ours, already handicapped in the race of life, by thousands. What could the Central Relief Society do with cases of this kind? The obvious result was, that they were helped for three or four weeks, and then, perhaps, some work was found, but in a month or two they were again in our hands, and the same system was repeated.

Obviously, the one thing needful is to provide them with work of some sort or another.

In my experience, almost without exception, leaving out the habitual drunkard, or the habitual liver on charity, there was no shirking of work provided it could be found. The unpopularity of the "chip-yard," of which I have already spoken,

would seem to contradict this experience; but I can fully bear out Mr. Lloyd Jones's testimony on the matter, especially as for a long time I was disposed to treat this objection as a desire to avoid work because it was work. But when I noted that the higher up in the scale of skilled labour the greater was the objection to make use of the "chip-yard"—not only so, but as I got to know my cases better, the higher in the scale of character, the greater was the objection—when I saw that the same men would willingly undertake and, to the best of their ability, perform rough unskilled labour in the discharging and loading of cargo at the docks or in warehouse, then I felt that there was some ground for the objection other than a mere desire to avoid work.

It must be said, however, in regard to this, that the yard for making firewood is not looked upon by the Central Relief Society as I understand it, as provision of work for the unemployed; it is simply a "labour test," a means of finding out whether a man is willing to work and has really done his best to find work. I think I have shown that it is not satisfactory even in this latter limited sense. As provision of work for the unemployed, it is obviously absolutely unfair to consider it. The Society has always, so far as I know, distinctly disclaimed any such attempt; they have looked upon any such possible interference with the labour market as beyond their province.

And this is precisely the reason why, from the point of view of the Domestic Missionary and the Mission worker face to face with this problem, it is not sufficient to rely entirely upon the machinery, however excellent, of the Charity Organisation or Central Relief Society as at present administered. The Central Relief Society themselves have pointed this out more than once.

In their report for 1894-95 are these words:—

Relief should be given through the head of the family. If this is a man out of work, employment of some kind should be provided for him. This both acts as a valuable safeguard against imposition and affords the worker and his family substantial help.

Then, after speaking of the use of the parish labour-yard and its own workshops, it goes on to say:—

If needful, both means of giving work might be extended, and it is a question whether it might not be advisable for the Poor Law Guardians, or some voluntary association, to acquire land and set the people to till it, should such an extension of relief work become necessary.

And again, alluding to the state of extreme distress which had then very recently been exhibited, the same report says:—

It has afforded an object-lesson to show what lies beneath the surface in Liverpool, and calls earnestly for strenuous effort on the part of the local authorities and benevolent agencies, but *still more of those who carry on spiritual work*, to seek a remedy for such a deplorable state of things.

I know that I shall at once be met with the objection that this is much too large a question to be dealt with in any practical manner by our Domestic Missions. The vast extent of the evil, the deep-seated nature of many of the causes which have led to it, all point to the fact that this is a matter for the whole nation to deal with, through the Legislature acting under the pressure either of political parties or

religious communities. One thing, I think, we shall all agree with: that it is not because these people only have sinned, or even their parents, that this state of things exists among us; and while we are waiting for society to redress the grievous wrong it has allowed to be committed by the private appropriation of God's free gifts to all His children alike, can we not do something to ameliorate the position of affairs, at least in the immediate neighbourhood of our existing organisations?

The question divides itself naturally into two—(1) the provision of work in towns, leaving the worker to continue to find his own residence for himself and family; (2) the suggestion I have already quoted of the Central Relief Society of the taking of unemployed labour to the land, necessitating as it would undoubtedly do, the provision also of residence during the period of such employment. I believe something could be done more than is done on the lines of the first head. A few years ago a work-yard was started in Liverpool with very fair prospects of affording employment to men and women temporarily unemployed. During the short time that it was working, the men were employed partly in firewood making, but principally in mat making; a large demand was found to exist for the mats which were made, and the Committee were told that no supply of such mats existed nearer than London. The women were engaged in the collection and sorting of household waste. Unfortunately this particular venture was brought to a premature close, but sufficient experience was obtained to show that with a very small expenditure a large amount of work could be found with little or no interference with existing labour already employed.

But it is the second of these alternatives to which I wish more particularly to draw your attention. Its advantages over the first are obvious. In the first place, the production of food could be carried on in the neighbourhood of any large town without any danger of interference unduly with existing industry; next, the withdrawal of the worker from the unhealthy conditions of life, with all the existing temptations to which in all probability he is only too likely to succumb when in work, and the placing him and his family in fresh air and healthy surroundings with all the wholesome influences of a country life upon him, are themselves immense benefits. Of course, this is no new thing, and the growth of this movement during the past few years, if quiet, has been very considerable.

The best known instance of the kind is the Farm Colony of the Salvation Army at Hadleigh, Essex. I think we all feel, however much we differ from the theology and some of the methods of the Salvation Army, that the services they have rendered to the cause of sinning and suffering humanity, particularly in London, are incalculable in their value, and merit the very highest praise. I will briefly quote one or two statements which will help us to estimate the particular value of this portion of their work. General Booth, in his book "Darkest England," says on this subject:—

I fully recognise that when all has been done that can be done in the direction of disposing of the unhired men and women of the town,

there will still remain many . . . for whom employers cannot be found.

What then must be done with them? The answer to that question seems to me obvious. They must go upon the land. If it pays the Swiss Mountaineer in the midst of the eternal snows, far removed from any market, to cultivate such miserable soil in the brief summer of the high Alps, it is impossible to believe that Englishmen working on English soil, close to our markets, and enjoying all the advantages of co operation, cannot earn their daily bread by their daily toil. The soil of England is not unkindly, and there are more days in the English year on which a man can work out of doors with a spade with comparative comfort than in any other country under heaven.

What has been the experience of the Farm Colony?

Mr. Bramwell Booth, writing in 1894, says:—

Every word that has been said about the beneficial effects of contact with the land on some classes is true, and more than true. It softens them. It opens a new world of interest to them. The mere handling of fruit and flowers, and tending of sheep and oxen calls out, all unknown to them at first, the finer side of men's nature as the breaking of stones or the picking of oakum never could to all eternity.

The figures which follow are eloquent. The number of men up to that time passed through the colony was 1,616; of these 128 left immediately after or before commencing work; of the 1,488 who actually worked and resided there, 602 whose conduct was satisfactory left with situations in view; 283 were sent direct to situations obtained for them through the Salvation Army; while only 146 left without notice on their own account, and 349 were discharged as for various reasons unsatisfactory.

A correspondent of the *Daily Chronicle*, writing in 1898, says:—

They come here from the shelters and elevators of London broken down, desperate, and cursed with a passion they cannot control. The fresh smell of the upturned soil, the regular hours, and the fresh air do wonders for them.

In addition to the recommendation of the Central Relief Society, the idea of a labour colony or labour farm has been already urged upon the Liverpool public by the report of the Lord Mayor's Commission on the Unemployed, presented to the Corporation in 1894, which says:—

Another important section consists of the respectable men and women, who, through natural weakness—either of character or body, advancing years, or other inevitable cause, are unable to do work of average quality, but who can do a certain limited amount of work if watched and guided. For these people the labourers' colony or labour farm would seem to be the natural remedy; but it must be clearly understood that such a colony could not be made entirely self-supporting. There seems, however, no reason why it should not be conducted at a moderate cost by careful management, and the deficit might be made up partly by voluntary subscriptions, and partly by a grant from the poor rate. These people even now have to be kept in some way or other by the community, and it would probably be cheaper to do it in a direct than an indirect manner. Moreover, it is quite possible that the influence of the life in the colony might result in the permanent restoration of a percentage of the labourers to the ranks of efficient labour.

This particular recommendation had the unanimous support of the whole Commission.

It is, I think, quite clear that we have sufficient evidence to show that in this recommendation we have the desired

remedy, the missing link in the chain connecting the felt needs of the work of our Domestic Missions in regard to the material and physical conditions of those among whom they work, with the existing relations between themselves and the Charity Organisation Society. And the question then arises, by whom should this much needed reform be carried out?

It is quite evident that there are serious objections to its adoption by the community, whether on the part of a Municipality or on the part of the Poor Law Guardians. I do not say the objections are insurmountable, only that they must necessarily delay action almost indefinitely.

It may very well be asked whether it would be at all right to burden the already overburdened ratepayer with the necessary expenses of such a scheme, at least until some enormous changes are made in the incidence of local rating and taxation. It would hardly be wise, either, to create an idea that such labour could be demanded from the community as a right; and the work of discriminating between those who should receive such aid and those who for the present were not so assisted would be very much better in the hands of some voluntary organisation.

The Guardians do already, however, assist in the work of some of these labour homes already established, by paying to the extent of 5s. per head for labourers so assisted. This co-operation might reasonably be looked for and developed. If the work is therefore best done by a voluntary organisation we may ask whether such an organisation exists.

The Central Relief Society naturally suggests itself. I have no knowledge of whether they would view such an undertaking as at all within the scope of their endeavours. Up to the present, however, they have not moved in the matter, nor, so far as I know, have they given any intimation that they propose to do so. I think we may safely say that if they did they would receive the cordial and willing support of those who are engaged in the work of our Domestic Missions. But failing this, I venture to ask this Conference to endorse the opinion that it would be a wise and fitting development of the great work which these Missions have ever striven to carry on, that they should at least make a trial of this most valuable and necessary corollary to the relations which already exist between them and the neglected and deserving poor.

There is no necessity to contemplate, in the first place, any very large and formidable scheme. It would be necessary to obtain suitable land (freehold if possible), and not too distant from a large town. Such a farm would naturally occupy itself not so much with the raising of large and extensive crops or live stock as with vegetable and fruit culture, poultry and dairy farming, and the small culture which is becoming so valuable an annexe to regular farms in the neighbourhood of large towns. It would be desirable to limit the number of heads of families at first to say 25, the number which has been fixed by the Church Army as the largest to be safely put under the care of one superintendent. The provision of cottages for the families, and rooms in the superintendent's house for single men, would not, therefore, be great. The

principal difficulty would probably be the engagement of a suitable man with the necessary force of character and the requisite technical knowledge. Still such a difficulty could no doubt be surmounted. I think you will agree that there is nothing here that could not be carried out with ease by our existing organisations, if only they were convinced that it was their duty to do it.

In reply to the question, Why should we do this? I can only repeat that the need seems to me to be urgent, and of the highest importance; that it falls within the scope not only of our traditions, but of the developments of those traditions through the last sixty years; that there are few if any organisations with freedom and elasticity enough to enable them to approach this work with the same prospect of success. Do you want more? I hesitate to add what I feel in the presence of those who have never needed to be urged to any good work once they were persuaded it was needed, but, for completeness sake, I will say that I can imagine a similar question being asked of those who desired to commence the work of Missions to the poor sixty years ago—Why should we do it? The answer was then, that which I hope will be your answer now—Why should we not?

It is given to us to see the need, and to feel the desire to help our brethren who are not so fortunate in the race of life—indeed, who are seriously handicapped from the beginning. Surely this is sufficient reason why, if we are able, with thought, with time, with substance, we should do our part.

Who can stand unmoved in the presence of one willing to work to the extent of his ability, and yet unable to find it—who has spent a weary day in attendance at hiring stands, and returned with no prospect of food for wife and family; one to whom—and there are many such—an application to charity even of the kindest sort is a confession of failure, hard to recognise, bitter to resort to? The little comforts and necessities which go to make up the magic of that little word "home," have gradually disappeared; you, perhaps, as a casual visitor, do not notice them, but he does. As the helplessness of the situation forces itself upon you, many thoughts and aspirations find their way, if not to utterance in the language of earth, at least to expression in the nearest we can conceive to spirit communion. Once more we hear the wondrous tones resounding down the centuries:

Why stand ye here all the day idle?

They say unto him, "Because no man hath hired us."

He saith unto them, "Go ye also into the vineyard."

Whether we can unhesitatingly say that if Jesus were here to-day he would do just the particular thing which seems to us to be right or not, we can at least feel that he who described his own work in the words, "The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have good tidings preached unto them," would be likely to look with approval on any earnest attempt to realise in the smallest measure the spreading of his kingdom.

"I knew these footprints were the Lord's,
I followed where they led,

And in a hovel rude,

With naught to fence the weather from
his head,

The King I sought for meekly stood.

A naked hungry child

Clung round his gracious knee,

And a poor, hunted slave looked up and
smiled,

To bless the smile that set him free.

New miracles I saw his presence do:

No more I knew the hovel bare and poor;

The gathered chips into a wood-pile
grew,

The broken morsel swelled to goodly
store.

I knelt and wept. My Christ no more I
seek;

His throne is with the outcast and the
weak."

GLOUCESTER BI-CENTENARY AND WESTERN UNION ANNUAL MEETING.

THE annual meeting of the Western Union of Unitarian and Free Christian Churches was held at Gloucester on Tuesday, April 18, in connection with the bi-centenary of the Barton-street Chapel. Of the twenty-five churches on the roll of the Union, seventeen were represented at the meetings.

Among the delegates and visitors who were present during the day, were the Revs. Alexander Gordon (Manchester), H. Austin (Cirencester), J. Barron (Tavistock), A. N. Blatchford (Bristol), S. S. Brettell (Crewkerne), T. B. Broadrick (Bridgwater), J. S. Mathers (Plymouth), F. W. Stanley (Bath), J. Worthington (Taunton), J. Warschauer (Clifton), J. Fisher Jones (Cheltenham), F. T. Reid (Moreton Hampstead), Mrs. W. E. Price (Pen Moel), Mrs. Fisher, Mme. Flacciomio (Bath), Miss H. Thomas (Taunton), Mrs. Widgery, Mrs. Biss (Exeter), Messrs. W. Colfox (Bridport, High Sheriff of the county of Dorset), T. Grosvenor Lee (representing the British and Foreign Unitarian Association), Major-General W. Jacob, I.S.C. (Tavistock), Messrs. Geoffrey New (Mayor of Evesham), A. W. Worthington, J.P. (Stourbridge), T. A. Colfox, J.P. (Bridport), W. Walker, J.P. (Trowbridge), Morgan P. Price (Tibberton), L. Brinkworth (Yeovil), J. Joyner, C. Lane (Cheltenham), J. Mitchell (Clifton), G. Philpott (Taunton), C. M. Taylor (Exeter); of the members of the Gloucester congregation, the Rev. and Mrs. Walter Lloyd, Dr. Bond, Mr. and Mrs. C. W. Washbourne, Mr. and Mrs. A. Keeping, Mrs. John Ashbee and many others. At the Conference of ministers on the following Wednesday morning, a paper was read by the Rev. L. P. Jacks, of Birmingham.

The business meeting was held in the morning, under the presidency of Major-General Jacob, who said how much they all regretted that Mr. J. Kenrick Champion, who had been elected president for the past year, had been obliged, through illness, to relinquish his office. In the course of an encouraging speech the Chairman spoke of the value even to a small body of being well organised, as they in that Union were, and of the progress of Unitarianism, which he was convinced had many adherents in the Church of England as well as beyond its borders.

The report of the Committee was presented by the secretary, the Rev. F. W. STANLEY.

The report, while not recording any striking new departure or progress in the past year, gave a satisfactory account of steady work, and declared that there was an excellent spirit in the churches, and a strong determination to hold the ground won by the self-sacrifice in the past. The Rev. J. Warschauer had been welcomed to Clifton, the Rev. W. Agar to Sidmouth, and the Rev. E. Parry to Ilminster, succeeding the Revs. C. D. Badland, H. M. Dare, and A. M. Holden respectively, while the Revs. J. T. Davies, Priestley Prime, and R. H. U. Bloor had also left the Province. Special acknowledgment was made of the value of the lecturing tours of the Revs. Joseph Wood and G. St. Clair, and also of the services of Miss Staples, who had been obliged to resign the office of secretary to the Western Union branch of the Postal Mission, and was succeeded by Miss Julia Barmby. Lectures at Newton Abbot had encouraged the attempt to hold regular Sunday evening services. The successful efforts of the Crewkerne congregation in obtaining a newschoolroom were subject for congratulation. The *Chronicle* and *Seed sower* had been of great service, at little cost to the Union.

The reports of the aided congregations, of the Sunday Schools of the Union, and of other work were also presented. The report of the treasurer, Mr. Philip J. Worsley, showed an increase in subscriptions and in the number of subscribers, and an adverse balance of £33 turned into a balance in hand of £6 5s. 8d.

On the motion of Mr. W. WALKER, seconded by the Rev. J. S. MATHERS, the reports were adopted, and on the motion of Mr. G. PHILPOTT, seconded by the Rev. J. FISHER JONES, the officers for the ensuing year were elected, Major-General Jacob being appointed President.

The year's grants, were then voted, and on the motion of the Rev. F. W. STANLEY, seconded by the Rev. T. B. BROADRICK, Messrs. W. Colfox, J.P., P. J. Worsley, J.P., and J. Kenrick Champion, were elected life members of the Union.

Thanks having been tendered to the Revs. Alexander Gordon and J. Warschauer, for the services to be rendered in the afternoon, a resolution of acknowledgment to the British and Foreign Unitarian Association for help received was passed, and the Rev. JEFFREY WORTHINGTON then moved—

That this Assembly desires to offer its heartiest congratulations to the minister and congregation of Barton street Chapel on reaching this eventful period of their history, and to express the hope that the future may see a continuance of that fidelity and usefulness which has marked the two hundred years that are gone.

Further votes of thanks for the hospitality of the day, and to the Chairman, concluded the business of the meeting.

The delegates and visitors, to the number of over sixty, were then entertained by the local Committee to luncheon at the New Inn Hotel. Mr. C. W. Washbourne was in the chair, and Messrs. J. Wareing and A. H. Keeping in the vice-chairs. An apology for absence was announced from the Mayor.

The toast of the Queen having been duly honoured, the Rev. A. N. BLATCHFORD spoke to the toast of "Civil and Religious Liberty all the World over." He esteemed it a great honour to be connected with a toast referring to so many of their fathers and forerunners. Among the ranks of their honoured ministers in the liberal Christian Church he recalled the memory of one who breathed the very air of religious freedom, who was always ready to give a reason for the hope that was in him, and

to stand as one of the pillars of Protestant Nonconformity—the late John Gordon. And side by side with him they remembered so many more that time did not suffice to tell of them. The very stones of Gloucester witnessed to the life they lived, to what they had done for the cause of civil as well as religious liberty. He recalled the name of Oliver Cromwell, and of the founders of that venerable chapel in Barton-street. The subject of the toast he associated with their beloved country, and the pure civilisation with which the English name was identified and ever would be. They knew what their people were doing for civil liberty throughout the world, and as to religious liberty, they had reason to thank God for the progress it had made among the churches. They might depend upon it that where the spirit of the Lord was there was liberty. He felt sure that the truer their following in the footsteps of the Common Master, and the more loyal their adhesion to his precepts, the more truly were they the apostles of a liberty that was worth having and handing down to their children. They had striven in the past for liberty of thought, liberty to study, and liberty to speak; and their forerunners had not laboured in vain. So it was to-day that the rising spirit of freedom was too strong for all barriers and restrictions. The mind would think, the heart would feel, and the tongue would speak: and their success in the future would be just in proportion to their loyalty to the spirit of liberty which was the breath of their religious life.

To the toast of "The Ministers of all Denominations" given by the Chairman, the Rev. SYDNEY T. COMER, minister of the Southgate Congregational Church, first responded. The Free Churches of Gloucester, he said, were a happy family; there was no discord among them. They were a strong body, not one of their churches in that city was in a weak and languishing condition. Although they had no Free Church federation, they were taking their part in the life of the city and all public movements, and they were happy also in their relations with the Established Church.

The Rev. F. T. REID also responded.

To the toast of "The Visitors," Mr. W. COLFOX first responded, and was followed by Mr. FRANKLIN HIGGS, deacon of the Southgate Congregational Church, who said that it was with peculiar appropriateness that the members of the Barton-street Chapel had invited the minister, officers, and some of the congregation of the Southgate Church to join them in their celebration. Indeed, he thought it would have fallen short somewhat of its glory and satisfaction if members of the Southgate Church had not been allowed to participate, for they claimed with them a common origin. He cordially acknowledged the spirit in which Mr. Lloyd, in his excellent history of the congregation, had alluded to the separation which took place, and to the present relations of the two congregations. Although in times past it had, unfortunately, been too much the custom to accentuate differences of opinion on theological matters, there was a better spirit abroad at the present time, instead of looking for points of disagreement, people tried to find points of contact and agreement—matters in which they could find a common platform—and share in the spirit of the Master himself who said,

"He that is not against me is for me." The toast of "The Chairman," given by Mr. A. W. WORTHINGTON, and coupled with thanks to the minister and congregation of Barton-street, concluded the proceedings.

THE COMMEMORATION SERVICE.

In the afternoon a religious service was held in the Barton-street Chapel, conducted by the Rev. J. Warschauer, and the sermon was preached by the Rev. Alexander Gordon, who took for his text, "He is not the God of the dead, but of the living."—(Mark xii. 27.)

The men of God, he said, whose efforts in olden time they were commemorating that day, were not to be viewed as mere items in the roll of the dead. They lived. In culling the vestiges of their story they were dealing with living persons—forgotten it might be; dimly and imperfectly discovered; incorrectly discerned or appreciated; but still existing, though transferred to another sphere of human life: not dropped out of being and fidelity, but raised, on the contrary, to a higher power of living. The founders of their faith were living still who, having builded first a spiritual house in that city, erected two centuries ago that structure to be its material abiding-place, and dedicated it to be a permanent home for praise and prayer, and advocacy in Divine things. They were celebrating that day ostensibly the bi-centenary of a building, but they were not interested in that edifice merely as a relic of the past. They valued it chiefly for the part which through long years it had filled in harbouring the religious life of a congregation of worshippers and workers, and in sheltering each stage in the development of its ideals and in the evolution of its forces—a development and an evolution which, in all probability, had not touched their term, if two hundred years had fled since first the door was set open which had not yet been closed. Were he to speak of the formation of that congregation, as distinct from the foundation of that venerable and hallowed shrine, he should have to go back to a point of time 245 years ago, for then it was that a company of believers bound themselves to each other and to God in the bond of a resolute Christian fellowship. A young divine from Aberdeen—whose scholarship had received the additional stamp of an Oxford degree—whose parts had won the appreciation of Cromwell, chief of men, met in Gloucester with the people willing to gather about him, ready to take his lead. They became attached to his person and to his ministry with a consistency which endured through all the changes of his fortune—and those changes were many. For six years Forbes enjoyed a lectureship in the neighbouring Cathedral Church. Ousted from that at the Restoration, he continued his Gloucester ministry for two years as a non-conforming outsider. Silenced by the new Uniformity Act in 1662—that darksome year—he disobeyed the law and was twice imprisoned in consequence. In London and at Enfield he found refuges, still keeping up, as far as possible, his relations with his Gloucester flock. When there was a cessation of the persecutions due to the sinister policy of James II. Forbes resumed in Gloucester a pastoral position, which was at length secured to him finally by the operation of the Toleration Act. Forbes was an Independent

and a Calvinist, and it was certain that his Calvinism had not relaxed to the end of his long life. Forbes' Independence, however, did not forbid him to enter into relations of fellowship and federation with evangelical divines theoretically attached to Presbyterian Church government, and in 1694—five years before the building of the Barton-street Meeting House—he presided over a large meeting which issued proposals for a national federation of the various county associations of Presbyterian and Independent divines. His congregation in Gloucester numbered no less than 650 adherents, of whom 70 were qualified as Parliamentary voters under the restricted franchise of that day. The building erected in 1699, those present could see for themselves, could never have held as many people as were reckoned to belong to that congregation. Whereas the chapel builders in our own time built extravagantly, hoping for further extensions, the founders of the old meeting-houses usually proceeded on the opposite principle, making their modest structures on the smallest practicable scale. It was not expected that all would be in attendance at every service. People were religious then not on the Lord's Day alone nor in the Lord's House alone. Heads of families then repeated to their households at family worship on Sunday evenings the sermon heard at meeting. Week-day services in private houses carried the message of religion to the homes of such as were unable to be present in the House of Prayer on the Lord's Day. On great occasions, such as the celebrations of the Lord's Supper, the meeting-house was full and filled again by those who came in relays to take their share in the sacred ordinance. The conveyance of the meeting-house in which those services went on left it, legally speaking, private property. The trustees or their successors were empowered to limit its use in any way they thought fit, but that power was never exercised till so late as 1769, and then the only limitation was to Protestant Dissenters, without specification either of denomination or of creed. Besides that congregation, to all appearances, the only organised body of Dissenters which the city of Gloucester could boast for some years near the beginning of the last century, was that in connection with the famous Dissenting Academy, presided over by Samuel Jones. The pupils of Samuel Jones, including one who ultimately became Archbishop of Canterbury, must have been hearers of Forbes. Within those walls, so long as he was able, Forbes continued his active ministry. He took an assistant (Joseph Denham) in 1709; he preached his last sermon before the united ministers of his county in 1711; and he died in May, 1712. In that year the Gloucester Academy was removed to Tewkesbury, where the great Butler, author of the "Analogy" became one of its pupils.

Mr. Gordon then proceeded to trace the subsequent history of the congregation. Denham, who succeeded Forbes, was also a strict Calvinist, and in the preacher's view it was probably some question of discipline which led to the division in the congregation. Having also referred to John Biddle and his connection with Gloucester, he said that at the middle of the last century the trend of opinion among liberal Dissenters had set in

an anti-Trinitarian direction; yet there was much hesitation in pronouncing definitely upon points of doctrine. The acknowledged difficulty of the topic led men on both sides to be cautious in dealing with it. The preaching of theology was avoided, and that quite as much by men who retained the older type of opinion as by those who were conscientiously departing from it. It was in the time of Theophilus Browne (a Cambridge man, who followed Lindsey in giving up a living in the Church) that the Unitarian name became prominent in connection with the Barton-street Chapel; and what had been long tacitly taken for granted was then emphasised and set plainly in the forefront. It was necessary to remember what exactly the distinct adoption of the Unitarian name implied. It was not taken as a term of theology, but rather as an expression of religion. It rested doubtless, as its ultimate base, on forms of doctrine, but as a name of discrimination it stood emphatically for purity of worship. The Unitarian Chapel itself, in the meaning of Lindsey and his followers, was simply a building where that Great Being, whose ear was ever open to the supplications of His children, was alone worshipped as God, and that remained its distinctive characteristic. Its worship was defined by its name, but no restriction was thereby laid upon the future development of the worshippers' thought. That which they had adopted they might out-grow, or reject; but it was not yet out-grown.

While they claimed that conscience had brought into Nonconformity the heroes of their story both in its earlier and later phases, they would be, at the same time, the last to refuse to own that conscience had carried out of Nonconformity men who, trained in their traditions, had not been able permanently to find full satisfaction in their methods or ideals. Such was the case with Joseph Hutton. There were minds transparently sincere in their love of truth, and as little biassed in pursuit of it as was consistent with human nature, who deemed it their duty to sacrifice a portion of the freedom which otherwise they would gladly have.

In conclusion Mr. Gordon said that Unitarians embodied a part, and an influential part of the religious forces of the age, and an essential part of the religious needs of their time; but there would be no surer way in which they could court failure than by pretending to ignore the mathematical axiom that a part was not equal to the whole. History should be a noble study, but it might easily become an enervating one. To pore over the annals of the past, to dwell upon its expired glory, to pride themselves on by-gone ancestral achievements, as if they were their own, might damp the spirits of men as they had deadened the energies of nations. Spain was a case in point. But to revive the memory and praise the renown of their forefathers might be an unqualified good, if it taught them the possibility and inspired them with the enterprise and the enthusiasm of a better future to be made by their following in the footsteps of the most elevating examples. It was something for them to feel that they came of a good stock and stood in the responsibilities of the descendants of stalwart men and true. To live in the past was the function of the mere reliquary hunter; to attempt to live

on the past was a sign of the effete; but to resolve to live from the past might be the spring of wise endeavour, counselled and controlled by the experiments which the ages had seen and the lessons which they had left behind. A bi-centennial such as the present should be a retrospect full of joyous encouragement to "quit them like men"—men of God animated with the spirit which once lived on earth and was living still in their forerunners, none of whom were lost, but all gone before; and should fill them also with the assurance that the works which their forefathers had begun would seek some of their completion at their hands.

EVENING MEETING.

After tea, which was served in the Oddfellows' Hall, a public meeting was held in the chapel.

Mr. A. W. WORTHINGTON took the chair, and having congratulated the congregation on the celebration of that day spoke of the part Unitarians had played in the struggle for civil and religious liberty, and of their social and philanthropic work.

The Rev. WALTER LLOYD, who followed, said he could not stand there that evening without thinking of the good and saintly men who had preceded him, and he felt it was a great honour to be the minister of that congregation in the ancient and famous city of Gloucester. There had been no break in the continuity of their religious life as a congregation, except for the temporary dispersion in the reigns of Charles II. and James II. in the days of persecution. But, while a part of the congregation had seceded, the rest remained, while the doctrinal change to Unitarianism was going on, and he himself was the direct successor of James Forbes, the founder of dissent in Gloucester. They could not, therefore, justly be shut out from the fellowship of the Nonconformists of that city. Among the trustees of the chapel, he found in 1797 the names of John Doddridge Humphreys and William Price. The name of Price had ever since been associated with the congregation, and they found also the well-known names of Ashbee and Washbourne. He concluded by urging the congregation to hand down their great inheritance unimpaired and their noble traditions untarnished.

The Rev. ALEXANDER GORDON proposed a resolution of congratulation to minister and congregation on the bi-centenary, and the Rev. A. N. Blatchford pronounced a eulogy on Oliver Cromwell, the champion of religious liberty, under whose patronage the first minister of that congregation had settled at Gloucester.

The Rev. F. W. STANLEY said that no doubt, in 1662, Charles II. thought he had accomplished a great triumph, but one main effect of his repressive acts was to strengthen the love of religious liberty to which England owed so much. An attempt to compel men to renounce their opinions only brought disastrous consequences to the persecutor, and he could not help thinking that France was suffering to-day because she had slain or driven from her shores men of conscience centuries ago. He next referred to the state of things in the Church of England, and the recent order that had been made in many dioceses for the reading of the Athanasian Creed, the outcome of which he watched with considerable interest. He doubted whether the order, however distasteful, would meet with opposition, for

service in the Established Church did not conduce to resistance on doctrinal grounds, but rather to submission, and the pious hope that things might improve in the future. So far he had not heard of any canon laying down his canonry, or any minister his ministry, because of that order. Out of the battle two centuries ago came the love of undogmatic religion. It was well that one Church refused to formulate, or to own that every doctrine must be expounded or explained away. They ought to resolve to contend for a reverent reserve, for surely there were clouds on the Mount of God, which they were not able to penetrate. If they were willing to confess their human ignorance concerning many of the things which were commonly dogmatised upon, it would prove a blessing to Christianity.

Dr. BOND, Mr. T. GROSVENOR LEE, on behalf of the B. and F.U.A., Mr. W. COLFOX and the MAYOR of EVESHAM also spoke, and a concluding vote of thanks to the Chairman was moved by the Rev. S. T. COMER, who, referring to a remark of Mr. Lloyd's, said that the Free Church Council did not "take" in Gloucester, as one of the churches had refused its support, because Unitarians were excluded. He felt that they could not ask Unitarians to join in spiritual matters with other dissenting bodies; but in political and social work they had no right to say that they were the Free Churches so long as the Unitarian body was left outside.

The motion was seconded by Mr. J. T. WAREING, who expressed a hope that the debt still remaining from the renovation of the chapel might soon be wiped out.

The meetings were throughout of the heartiest and most successful character. During the interval after lunch a capital photograph was taken as a memento of the occasion, as to which particulars will be found advertised in another column.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Capelygroes.—The Rev. E. E. Jenkins has tendered his resignation of the pastorate here with the object of undergoing a further course of study at Manchester College, Oxford. His resignation will take effect on the first Sunday in July, when he will preach his farewell sermon. During his short pastorate here Mr. Jenkins has won the respect and love of his congregation, and general regret is expressed at his departure.

Chowbent.—The annual meeting of the congregation and schools, with allied institutions, was held on Monday evening, Mr. D. Schofield presiding. The various balance-sheets having been audited, were presented to the meeting for confirmation. While some of the accounts showed deficits, most of which were provided for at the meeting, others were found to be in a flourishing condition. The Sunday-school Sick Society has 241 members and a balance of £1,278 0s. 6d. The chapel and schools debt of £700 has been wiped off by private subscription during the past year. The Young Men's Institute has also a balance of £6 13s. 5d., the Band of Hope £5 10s. 1d., the lantern service account £2 13s. 2½d., and the library account £29. The wardens' and the Sunday-school accounts were the chief ones having deficits, the amount for the chapel being £15 0s. 11d. and the school £4 4s. 2d. The position of the day school account could not be stated, as the report and the Government grant for the year ending Feb. 28 were not yet to hand. Officers for the ensuing year were appointed, all the committees being united into one council. A vote of thanks was accorded to the Chairman, on the motion of Mr. T. H. Hope, seconded by the Rev. J. J. Wright.

Hinckley.—Last Sunday evening the Rev. W. G.

Price delivered a vigorous address on the "Tercenary of Oliver Cromwell." In the morning he spoke against the growing evils of additional Sunday newspaper literature.

Leigh: Lancashire.—The annual School Sermons were preached last Sunday by the Rev. P. M. Higginson, M.A. of Monton, in the afternoon, and in the evening by the Rev. R. Travers Herford, B.A., of Stand. On each occasion there was a large congregation, that in the evening completely filling the building. There were friends present from several of the neighbouring churches, including Chowbent, Astley, Hindley, Park-lane, &c. Special hymns were sung by the children and anthems by the choir, which had been largely augmented, the whole of the Chowbent choir being in attendance, under the leadership of Mr. Frank Eckersley. Notwithstanding the unfortunate weather the anniversary was a very successful one, and the collections realised the sum of £16 1s. 11½d., which was considerably in excess of any previous year.

London: Essex Hall Recreation Society.—The sixth annual meeting of this society was held on April 22, in the schoolroom of Unity Church, Islington, Mr. S. T. Rodger, the president, in the chair. The report was read showing the membership to number 97, about equally divided between the three centres at Newington-green, Rhyl-street, and Islington. Four summer meetings had been held at Epping Forest, Kew Gardens, Hadley, and Tetherdown Woods, and three during the winter, when each section in turn had entertained the other two. Report also told of the cricket and the swimming sections of the society and of its finances, a balance of £3 8s. 4d. going forward to the new year. Mr. Howard Young having been elected as the new president, and the other business disposed of, an entertainment provided by the Unity Church members followed, finishing off with a few dances and the singing of "Auld Lang Syne."

Manchester: Upper Brook-street.—The annual meeting was held on Thursday evening, April 20. Mr. Councillor Marsden, warden, presided, and there was an attendance of about 100 members and friends. The reports (of which an abstract appeared last week) were unanimously adopted after many congratulatory expressions upon the present position of the congregation and its affairs. Mr. Councillor Pritchard, J.P., was elected warden, Mr. Garnett treasurer, Mr. A. Dugdale, jun., secretary, Mrs. H. Renold, Mrs. A. Dugdale, and Mr. J. Garnett were elected representatives to the Provincial Assembly. During the evening an inlaid walnut davenport was presented to Miss Bertha Guthrie, with grateful thanks for her long services in the church choir, and best wishes for her future professional career. Rev. C. Peach said, in the course of his address, that the congregation was drawing new life from its attempt to come into closer touch with the living issues of the day. During the year popular services had been established, and various new forms of philanthropic work taken up. He hoped for further developments on these lines. They were living on the fringe of a very poor and congested district, and he asked them to realise their duty to it. The congregation could only live and thrive in proportion as it worked for others. He was not prepared with a definite scheme, but he would like to see a mission-room established under the care of the congregation. The congregation was fortunate in the possession of many members of exceptional ability as lay preachers. They regularly supplied the pulpit whenever he himself was absent, and regular employment should be found for them. Then there was much musical, literary, and dramatic talent in the congregation; all this he would like to see employed in helping the lives of their poorer neighbours. The pastor's suggestions were loudly applauded, after which the meeting closed with hymn and benediction. On Sunday last the Sunday-school anniversary sermons were preached by the Rev. H. Enfield Dowson, B.A. Both morning and evening the words of the preacher were direct, simple, and appropriate, and they made a deep impression on the large congregations which heard them. In the afternoon a service of song with lantern views, "The Man of Nazareth," was given before a crowded audience. The anniversary was altogether most successful, and the collections were much better than last year.

Portsmouth.—The first annual report of the "John Pounds' Training Home and Institute for Girls" has been issued, and shows a good record of modest work. Of the Institute and reading-room, thirty-five girls are now members, and there is an average attendance of fifteen a night. The evenings are spent in a variety of recreation and instruction, including physical drill and cooking. Into the Home, twelve girls were received during the year for longer or shorter periods, of whom seven were placed out in domestic service with an outfit pro-

vided. The year's income was £246 19s. 2d., and there remained a balance of £11 in hand.

Sheffield.—The members of the Sheffield and neighbouring congregations held their annual social tea and public meeting in Channing Hall on Thursday week. The chair was taken by Mr. Michael J. Hunter, who was supported by the Revs. J. E. Manning, Joseph Wood, J. Ellis, H. Thomas, W. Stephens and A. Bennett. Mr. Wood, in response to a resolution of welcome to him, as the guest of the evening, took for the subject of his address, "The Church Idea." They were, he said, living in a time of deep and general revival of religious life. It might not yet have reached their own churches, but there were signs of it. The scientific opposition to religion was not what it was. Secularism and materialism had not so strong a hold as formerly. The associations of church life were not going to die out, for they were founded on deep human needs. They must keep in mind the essential purpose of a church—to nurture faith in God and spiritual life, and to promote goodness. At the conclusion of the meeting a resolution of congratulation to Dr. Martineau on his ninety-fourth birthday was passed.

Southern Unitarian Association.—At the quarterly meeting of the executive of this Association held last week at the Kell Schools, Southampton, a unanimous resolution was passed expressing deep sympathy with the relations of the unfortunate passengers who were recently lost in the s.s. *Stella* off Guernsey. A collection on behalf of the *Stella* fund was made in the Church of the Saviour on the previous Sunday. The congregation at Bournemouth having just lost by the death of Captain Rough, their oldest member, the following resolution was also unanimously passed—namely, "That this Committee of the S.U.A. desire to express the deep regret with which they have heard of the recent death of Captain Rough, and to convey both to the relations of the venerable deceased, and also to the Bournemouth Church, the Committee's deepest sympathy with them in their great loss." Captain Rough lived to be considerably over eighty years of age, and was one of the two first founders of the Bournemouth congregation.

Trebanos, South Wales.—On the 23rd and 24th inst., the half-yearly meetings were held, the officiating ministers being the Revs. D. Rees, Pentre, and W. T. Jones, Swansea. On Sunday afternoon a young student with the Congregationalists introduced, and at the same meeting a Wesleyan minister was present, and according to his own testimony felt that Unitarianism was far superior to anything he had formerly pictured it to be. A collection was taken towards the chapel debt, and realised more than was expected. At the week night meeting on Wednesday evening, the Rev. J. E. Jones, Cwmbach, officiated.

Walsall.—The address delivered by the Rev. Peter Dean last January on "The Unitarians: Who they are, and what they have done," has been reprinted from the *Walsall Observer*, and may be had from the author for distribution at 4½d. a dozen.

TRUE courtesy is only an interpretation of the Golden Rule, as good taste is nothing but an instinct of *truth* in any department of life or of art. Heroism is but the response of firm moral strength to the law of right in some exacting emergency. The martyr at the stake, the helmsman standing at his post while his members stiffen with frost or parch with fire, the engineer delaying to reverse his engine before he saves his own life, is but doing "that which it was his duty to do"; and what we applaud in him is, properly, not his performance of an act which he might have neglected without wrong, but the nerve and courage which held him to duty at the cost of pain and death.

Joseph May.

WANTED, for the Stannington Under-bank School, a thoroughly competent certificated SCHOOLMISTRESS (Unitarian preferred). Salary £20 a year, and Government and Fee Grants averaging about £80 a year. The Mistress will have to pay for any assistance and school books required, leaving net income about £70.—Apply, with testimonials, to EDWARD BRANLEY, Solicitor, Sheffield.

OUR CALENDAR.

SUNDAY, APRIL 30.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. Rev. HAROLD RYLETT, and 7 P.M., Rev. G. CARTER.
Blackfriars Mission and Stamford-street Chapel, Flower Services at 11 A.M., 3 P.M., and 7 P.M. 11 A.M., "Nearer to God," and 7 P.M., "The Eve of May," Rev. FREDERIC ALLEN, and 3 P.M., Children's Service, Rev. JAMES HARWOOD, B.A.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. J. HARWOOD, B.A., and 7 P.M., Rev. W. G. TARRANT, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M., Rev. HAROLD RYLETT, and 7 P.M.
Deptford, Church-stree 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS FERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M., Mr. C. A. GINEVER, and 7 P.M., Mr. P. C. GALLOWAY.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "A Homely Precept." Evening, "Oliver Cromwell."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Morning, "Cromwell as a Type of Puritanism."—II.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M., Rev. G. CARTER, and 6.30 P.M., Rev. HAROLD RYLETT.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER. Evening, "Cromwell and Biddle."
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A., and 7 P.M., Mr. F. W. TURNER, Readings from "In His Steps."
Wandsworth, Unitarian Christian Church East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M., Rev. J. HARWOOD, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIRE.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. J. C. HIRST, and 6.30 P.M., Rev. W. J. JUPP.
 LIVERPOOL, Ancient Chape of Toxteth. Closed until May 7th.
 LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANES.
 MARGATE, Forester's Hall (Side Entrance) Union-crescent, 11 A.M., Mr. A. W. MATTHEWS.
 OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. A. W. MATTHEWS.
 READING, Unitarian Free Church London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. WILFRED HARRIS, of Manchester.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M., Mr. ELLIS MANN, and 6.30 P.M., Mr. J. J. DODD.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. F. WOOD, of Manchester.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY.
 SOUTH-PLACE, FINSBURY.—April 30th, at 11.15, JOHN M. ROBERTSON, "The Moral Relations of States and Peoples."

ETHICAL RELIGION SOCIETY.
 STEINWAY HALL, PORTMAN-SQUARE, S.W.—April 30th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Moral and Religious Education of Children."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

TO LET.—COUNTRY RESIDENCE, within two miles of Guildford, large gardens, tennis-court, &c., on dry sandy soil. Three reception-rooms, eight bedrooms, first-class offices, and gardener's lodge. Stabling will be added if desired. Rent from £200 to £250. Rates low. Apply—E. Summersbury, Shalford, Guildford.

SITUATION wanted by young married man, experienced in private estate work and management, wages and general accountancy. Good knowledge of building and draughtsmanship. Excellent testimonial from M.P.—Full particulars, K., c/o Rev. J. F. KENNARD, Collingbourne Ducie, Wilts.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick N.B.

WANTED, experienced working HELP to take duties of a small house.—Apply, "Lancashire," INQUIRER Office.

BIRTHS.

DALBY—On April 26th, at 52, Kingsland-road, Birkenhead, the wife of George Dalby, of a son.

MARRIAGES.

WOOD—SCOTT.—At the Unitarian Church, Dunmurry, by the Rev. J. A. Kelly, Walter Henry Wood, Innisfail, Himley-road, Dudley, eldest son of Henry Wood, Esq., Gough House, Sir Harry's-road, Edgbaston, to Sybil Mary Phoebe, elder daughter of the late Rev. T. H. M. Scott, M.A., Dunmurry, co. Antrim.

DEATHS.

COCHRANE—On the 9th inst., at Holywood, near Belfast, Robert Cochrane, late of Nottingham, in his 78th year.

SCHOLES—On the 21st inst., at his residence, Richmael House, Chorlton-cum-Hardy, in his 54th year, Charles Scholes, for 37 years with Messrs. Cunliffe Brooks and Co., Bankers, Manchester.

LONDON SUNDAY SCHOOL SOCIETY.

The SEVENTH MUSICAL FESTIVAL will be held at ESSEX HALL, on SATURDAY, April 29, at 7 P.M.

F. LAWRENCE, Esq. (President), in the Chair.

Admission: Adults, 1s.; Scholars, 6d.

F. W. TURNER, Hon. Conductor.
 A. BARNES, Hon. Sec.

LONDON DOMESTIC MISSION.

The ANNUAL MEETING will be held on WEDNESDAY EVENING, May 10th, in the Schoolroom of ROSSLYN-HILL CHAPEL, HAMPSTEAD. The Chair will be taken at 7.30 precisely by the Rev. Dr. BROOKE HERFORD, and Dr. Collins, L.C.C., Mrs. Helen Bosanquet (Authoress of "Rich and Poor," &c.), and other Friends, will address the Meeting.

G. DAWES HICKS, Hon. Sec.

UNITY CHURCH, DEWSBURY.

A BAZAAR will be HELD in the SCHOOLROOM on SATURDAY, MONDAY, and TUESDAY.

Lady O'HAGAN will open the BAZAAR on Saturday, April 29th, at 2 o'clock; Monday, May 1st, at 3 o'clock, the Mayor of Dewsbury, Alderman JOE HALEY, Esq., J.P., and on Tuesday, May 2nd, at 3 o'clock, by ROBT. THORNTON, Esq. Luncheon will be provided on the first day, Tickets, 2s. 6d. each.

The Appeal now made is supported by the following Resolution:—

"The Committee of the Yorkshire Unitarian Union congratulate the Dewsbury congregation on their endeavour to secure the independence of the church, and commend their forthcoming Bazaar to the generous support of the Unitarian public."

The following have kindly responded to our appeal:—

	£	s.	d.
Amount previously acknowledged	...	54	0
Mrs. Vance Smith...	...	5	0
Mrs. S. M. Aspland	...	2	2
Sir James Kitson, Bart., M.P.	...	2	0
Mrs. Joseph Lupton	...	2	0
Henry Lupton, Esq.	...	5	0
Rev. A. Chalmers	...	1	0

Contributions in money or goods will be gratefully received by

Miss HOWE, Prospect House, Dewsbury.

H. DEARDEN, Treasurer, Alexandria-crescent, Dewsbury.

THOMAS SKYES, Hon. Sec., 36, Ashworth-road, Dewsbury.

PROVINCIAL ASSEMBLY

Of London and the South-Eastern Counties.

ASSEMBLY SUNDAY.

SUNDAY, 7th of May, Members of the Churches on the Roll of the Assembly, will please note that COLLECTIONS will be made on the above date (unless otherwise arranged) on behalf of the Assembly's Funds.

FREDERIC ALLEN, Hon. Secretary.

Preliminary Announcement.

FLOWERY FIELD CHURCH, HYDE.

A GRAND BAZAAR will be held in connection with the above on or about March 17th, 1900.

Oldham Road Unitarian Free Church, Miles Platting, Manchester.

SUNDAY SCHOOL ANNIVERSARY, May 7, 1899. Preacher, Rev. P. M. HIGGINSON, M.A. (of Mouton). Morning Service, 10.45 A.M. Evening Service, 6.30 P.M. Special Music on each occasion.

Afternoon a Musical Service at 2.45 P.M., when an Address will be given by Councillor HEALEY (ex-Mayor of Heywood).

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY.
 HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY.
 HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application

FRANCIS RAVENSCROFT, Manager.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21

Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.,

7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.

and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

IT IS NOT

Reckitt's

PARIS Blue

UNLESS RECKITT'S NAME IS ON THE WRAPPER.

Schools, etc.

**CHANNING HOUSE, HIGHGATE,
HIGH SCHOOL FOR GIRLS,
AND BOARDING SCHOOL.**

For the daughters of Unitarian Ministers and others.

London Matriculation, English, Latin, French, German, Mathematics, Science, Elocution, Greek, Drawing, Class Singing, Dressmaking, Cookery, Calisthenics, Playground, Swings, Cricket, Garden, Outside Sanatorium, Laundry at home.

Outside Examiner.

Fees per Term :

Boarders, £10 13s. 6d. or with Music, £12 5s.

Extras : Violin, Solo Singing, Painting, £2 2s.

Shorthand, Dancing, 10s. 6d.

Day scholars, 3 to 5 guineas, with Music extra.

Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

NEXT TERM begins WEDNESDAY, May 3rd.

**EDGBASTON HIGH SCHOOL FOR
GIRLS (LIMITED), BIRMINGHAM.**

ESTABLISHED 1876.

HEAD MISTRESS:—Miss G. TARLETON YOUNG (Girton College, Cambridge ; Mediaeval and Modern Languages Tripos. For three years student of languages and Continental methods of teaching in Germany and France).

BOARDING HOUSE,

Thorne Hill, Augustus-road, Edgbaston.

Pleasant situation, electric light, large garden. Sanitary arrangements certified by J. E. Wilcox, E-q, A.M.I.C.E.

House Mistress—Miss WELLS.

Resident—Miss S. E. WELLS, B.A.

Assistant House Mistress—Miss K. CHAMBERS, M.A.

**HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWYTH.**

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

**HILTON LODGE SCHOOL FOR
GIRLS 5, EATON PLACE, BRIGHTON.**

PRINCIPAL ... MRS. DE WASGINDT.

ENGLISH TEACHER ... MISS FOX, B.A. (London).

VIOLIN AND PIANO ... MISS DE WASGINDT,

(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly well-built modern house, with southern aspect. Great attention is paid to healthful conditions of life. References allowed to parents of present and past pupils.

Terms for Board and Education on application to the Principals.

The SUMMER TERM begins on MAY 4th.

BOOK-KEEPER (D.E.). Middle-aged man residing in Liverpool desires situation or temporary employment. Remuneration very moderate.—Address, T. M., c/o INQUIRER Office, Essex Hall, Essex-street, London.

Schools, etc.

**SURREY HOUSE SCHOOL,
NORWICH.**

PRINCIPALS, Miss CLARK & Miss C. CLARK, L.L.A.

This establishment provides a liberal education for Girls on modern lines. House large and commodious. Pleasantly situated.

References kindly permitted to the Rev. P. H. Wicksteed, M.A., Sydenham Farm, near Tetsworth, Oxon, and the Rev. E. Daplyn, Norwich.

Prospectus and further references on application.

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOARD, RESIDENCE, and COACHING (if desired). J. ARTHUR, Esq., St. Ives, Casewick-road, West Norwood, S.E. Refined and cultured home for lady or gentleman. Easy distance from London and Crystal Palace.

BOURNEMOUTH.—Elvaston, West Cliff, **BOARDING ESTABLISHMENT.** Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private **BOARDING-HOUSE**; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior **BOARDING ESTABLISHMENT**, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

COAST OF NORMANDY.—HOME with every comfort. Good sands and sea-bathing.—Miss MARSDEN, St. Pair, Manche.

FELIXSTOWE.—Pleasant **APARTMENTS** at this healthy sunny seaside resort. Close to new station and near the sea.—For terms, apply to Mrs. H. ROBINSON, Kimberley House, Ranelagh-road.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class **BOARD and RESIDENCE**, newly furnished and redecored. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grossart, L.L.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

MISS H. M. ARTHUR, Certificated and Experienced Visiting Teacher. Fluent French, English, Latin, Elocution, Natural Science. —6, Victoria-gardens, Notting-hill-gate, W.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for MAY :

Our Case.

Hiding the Face from Jesus.

Creation Myths of Primitive America.

A Glimpse of a Queer World.

A Memory and an Ideal.

The Rationalist's Religious Unconcern.

"The Mother of God."

America: its Professions and its Practices.

Taught by the Turk.

A Holy of Holies.

London, Edinburgh, and Oxford : WILLIAMS and NORGATE, and all Booksellers.

JUST PUBLISHED.

THE STORY OF WILLIAM PENN.

By FRANCES E. COOKE.

Price 1s. 6d.

London : HEADLEY BROS., 14, Bishopsgate-street Without.

ETHICAL RELIGION.

THE NEW TESTAMENT OF JESUS FOR THEISTS. A Compilation of Selected Passages, freely Arranged, without Note or Comment. (Pages 100, neatly bound in cloth) Price One Shilling.

THE MISLAD GOSPEL. A Poem. With Notes and References. And

THE WITNESSES AT JERUSALEM. (Pages 48). Price Sixpence.

"The Personal Religion of Jesus."

Published by WILLIAMS & NORGATE, 14, Henrietta street, Covent Garden, W.C.

Sold by PHILIP GREEN, Essex Hall, 5, Essex-street, Strand, W.C.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and J. A. HOBSON, M.A.

Articles on Important Social Questions, Education, &c., from a purely ethical standpoint. Children's Page.

TWOPENCE WEEKLY.

Office : 17, Johnson's-court, Fleet-st., London, E.C.

**MANCHESTER DISTRICT SUNDAY
SCHOOL ASSOCIATION.**

Now Ready.

HYMNS and CHORAL SONGS. Third Series. No. 9. 14 Hymns, with Tunes in both notations. Price 1d., post free, 1½d. each ; 25 copies, 1s. 10d. ; 100, 6s. 10½d.

Manchester : H. RAWSON and Co. London : SUNDAY SCHOOL ASSOCIATION.

A CATECHISM OF RELIGION.

By H. W. HAWKES.

Single copy, 1d., post free 1½d. ; per doz., 10d., post free 1s.

PHILIP GREEN, 5, Essex-street, Strand, W.C. Liverpool Booksellers' Co., Lord-street, Liverpool ; also

HYMNS and SACRED SONGS.

The best Hymnal for Missions, &c.

Sixpence net. Single copies 8½d. post free, from H. W. HAWKES, Waterloo, Liverpool.

PHOTOGRAPHS

OF THE

Barton Street Church Bi-Centenary Group

can be obtained from

E. DEBENHAM, Photographer to the Queen, 12, Clarence Street, Gloucester.

Price 2s. 6d. each, or post free 3s.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate,—Saturday, April 29, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 2967.
NEW SERIES, No. 71.]

LONDON, SATURDAY, MAY 6, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	273
ARTICLES :—	
The Gospel of the Atonement	275
The Inward Life	279
The Drink Curse, and how to deal with it... ..	281
A Missionary Tour in Australasia	282
The Australian Church	283
Mrs. Brooke Herford on "Bazaars"	284
LITERATURE :—	
Special Reports on Educational Subjects	276
CORRESPONDENCE :—	
Moral Freedom and Fore-Knowledge	277
OBITUARY :—	
David Rough	278
The Rev. J. W. Braithwaite	278
THE CHILDREN'S COLUMN	279
LEADER :—	
The Following of Jesus	280
POETRY :—	
Returning Home	277
A Prayer	279
An Aspiration	280
PROVINCIAL LETTER :—	
Yorkshire Unitarian Union	284
NEWS FROM THE CHURCHES	285
ADVERTISEMENTS	286

NOTES OF THE WEEK.

In this year's exhibition at the Royal Academy what is most worth seeing, to our mind, is Mr. Hamo Thornycroft's colossal statue, in bronze, of Oliver Cromwell. One feels, it is true, in Burlington House, rather like meeting Gulliver in Lilliput, and the statue cannot be seen to any advantage. It will be different when it stands in the open in Westminster, but clearly it is a very noble work of art, worthily representing a great and noble man. Close by is Mr. Alfred Drury's statue of Dr. Joseph Priestley, dwarfed of course, but not rendered insignificant, by its great neighbour. It is to stand in the city square at Leeds.

TURNING from Cromwell to the pictures, we may perhaps be forgiven for saying that we still seem to be in Lilliput, though in a different sense. There are no great pictures this year. The President at the Academy banquet explained the absence of several important works by the unfortunate circumstance of a week's unexpected fog, which had prevented their completion. And we may hazard the suggestion that many of our artists are lying low this year, that they may burst upon the world with redoubled splendour at the coming Paris exhibition. However that may be, we did not find one picture that we longed to go and see again. There are three big Jubilee pictures of the scene in front of St. Paul's, and a number of interesting portraits—seven bishops among them—Mr. Gerald Balfour, by Watts (his only picture this year); Gladstone, by F. Goodall; and Miss Octavia Hill, by J. S. Sargent. Of landscapes there are a good number that are

pleasant to look at, Peter Graham as ever, Leader, with some variety of subject, MacWhirter perhaps the most varied and striking of all; and with these H. W. B. Davis, David Murray, Colin Hunter, Alfred East, William Keeling, and Alfred Parsons. Among the water colours, also, there are some very charming landscapes.

Of the pictures that have a personal interest for us the first place must be given to Miss Minna Tayler's striking rendering of some lines from Longfellow's "Saga of King Olaf,"

They say that through heat and through cold,
Through weald, they say, and through wold,
By day and by night, they say,
She has fled!

Through the dreary summer heat, amid a tangle of faded thistles, the figure of the unhappy queen is pictured in her lonely flight, the face covered with her hands. The picture is worthy of its place on the line, and Miss Tayler is to be congratulated on the position she has achieved. Mrs. Forster Morley, Mr. Robert Morley, Mr. W. Follen Bishop are also among the exhibitors. There are three beautiful miniatures by Miss R. Drummond, and many friends will be glad of the opportunity of seeing Mrs. Basil Martineau's fine portrait of the late Russell Martineau.

At a meeting of the Canterbury House of Laymen at the Church House on April 25, a report of the Committee on Cremation was presented by Mr. Morton Smith, of Rochester, and on his motion, seconded by Sir Richard Temple, after discussion and amendment, the following resolution was passed:—"That his Grace the Archbishop be respectfully asked to take into his consideration the desirability of a service being provided by authority, to be used in cases of cremation." It was argued that the practice was on the increase, and that a modified burial service should be provided to meet the need. Mr. Athelstan Riley objected on the ground that the House ought to hesitate before endorsing cremation as a Christian method of disposal of the dead. He admitted, however, that the question of the resurrection of the body was not affected one way or the other. Admiral Field, M.P., said they wanted to get from the region of sentiment to the realm of common-sense. Lord Playfair was right when he said that burial was a chemical process and the sooner it was achieved the better. Mr. Sydney Gedge, M.P., and others spoke in favour of cremation, and the resolution was passed by a large majority.

THE sixtieth annual meeting of the British and Foreign Anti-Slavery Society

was held on Friday, April 23, at the London Institution, the President, Sir T. Fowell Buxton, Bart., in the chair. Among the speakers were Mr. J. E. Ellis, M.P., Mr. Thomas Bailey, M.P., Mr. Joseph Pease, M.P., Mr. E. W. Brooks, and the Rev. R. Wardlaw Thompson. The following resolutions were unanimously passed:—

(I.) That this Meeting regards with thankful satisfaction the work accomplished during the last sixty years against Slavery and the Slave-trade in different parts of the world, especially in the African Continent. But it deeply regrets the great amount of Slavery which still exists, and in particular the very slow progress which has been made in carrying out the Abolition Decree of 1897 in the islands of Zanzibar and Pemba, which are under British Protectorate.

(II.) That this Meeting learns with regret that Her Majesty's Government have taken no steps to carry out their pledge to abolish the legal status of Slavery at the earliest possible opportunity in the mainland of the Zanzibar Protectorate. It views with the strongest dissatisfaction the action taken by Her Majesty's Officials in Mombasa, in June last, in administering the local custom of Slavery, and ordering a native Christian girl, with her father and mother, back to their former master, in defiance of the Instructions sent out by the Government, in June, 1897, against British subjects taking any part in the rendition of fugitive Slaves.

This Meeting protests against this anomaly, which is contrary to the spirit of British law, and a complete reversal of the tradition and policy of this country, and calls upon the Government to put an end to the hesitating policy of the past few years by issuing a Decree that:—

The status of Slavery be abolished throughout the whole Sultanate of Zanzibar, and in all British Protectorates in Eastern and Central Africa.

At a meeting of the Liverpool Council of Evangelical Free Churches, held at the Common-hall, Hackin's Hey, the Rev. J. K. Nuttall in the chair, strong feeling was expressed against the recent action of the Liverpool School Board, in the matter of the Catechism. Messrs. William Crossfield, Herbert Watts, and J. Hirst Hollowell were among the speakers, and a resolution was adopted disclaiming all responsibility on the part of the Council for the suggestion of the use of a catechism in State-aided schools. The resolution of the School Board was declared to be a distinct violation of the Education Act, calling for emphatic protest from all friends of religious freedom. One catechism, it was added, might lead to another, and a worse.

THE pathetic muteness of prisoners in the dock, resembling that of a brutally beaten horse, must often have gone to the heart of spectators in court. It is not alone "the silence of pure innocence" which "more prevails than speaking."

Once and again the gaol-bird becomes articulate, and his words too often confirm the impression which the silence of his comrades has left upon us. James Henry Day, convicted of burglary at Sheffield, put in a written statement showing that "a brutal sentence in this court in 1872," when he was but eleven years old, had utterly destroyed his life. This the Recorder declined to believe—on what ground? That *since that time* he has been a remarkably active criminal. The prisoner wrote:—"I was sent to prison for ten years while yet a boy. I was over nine years at Chatham under a Governor who was no more a man than the devil. I endured under him 400 days of bread and water; I was flogged four times; I was twice six months in irons; I was for two years nigh to death, and for years I worked like a galley slave to keep me alive and earn money, not for myself, but for the British Government. I did every minute of the ten years. Chatham prison was a hell, and nothing else." Doubtless it was all a matter of routine, and, perhaps, the Governor was not so much to blame as his victim thought: but what wonder that *since that time*, since Day emerged from this course of education at twenty-one years of age, he has been a remarkably active criminal? He was sentenced to six years penal servitude.

In a recent sermon in the Peterhead Parish Church, reported in the *Aberdeen Free Press*, the Rev. Dr. Stewart reviewed his experiences in a forty-five years' ministry, and showed how far he had departed from the strict orthodoxy of his earlier days. Broadening thought and a new trust in humanity and the divine purpose in the world had led him to abandon the Evangelical "scheme," and to protest against the authority assumed by the Church and the pretensions of ecclesiastical persons.

Sacerdotalism was trying to ride rampant over more Churches than one, but, God helping those who had the truth, sacerdotalism must die. He had thought over these things for years, and he put it to them whether in seeking to spread a free Christianity, a Christianity that was not tied by dogmas, and doctrines, and creeds, and forms, they were not doing more for the great end of the Gospel than anything that could be done in the name of Churches, Churches, Churches. If the Churches knew what they were losing by separation; if they knew what they were doing by holding to their fads; if they knew what they were doing by the little bickerings and bitternesses that the leaders of them are keeping alive by their silly separation! . . . He for one would be prepared to unite with every Christian body in the land, and give them all the advantages, if there were any, in connection with the Church to which he belonged, on the one condition that creeds, forms, and ceremonies should be left absolutely free to every little section or body of the great mass of the population. Let them do as they would in these things, but let them be one in spreading the knowledge of Christ and infusing his truths into the souls of humanity. Thus would the grand end of the Christian religion be most readily secured. They were not fighting for eternity. They were fighting for earth and time that ended in eternity. They were not fighting for the kirk but for the human race, not fighting for establishment or disestablishment, for voluntarism or endowment, for Congregationalism or for union among the Churches, but fighting for an end which should ignore all these things, and which should bring them at last as one up to the throne of God, emancipated from everything that can hurt or

destroy, and rejoicing in the fulfilment of the Saviour's pleading.

At a meeting of the Humanitarian League on Wednesday afternoon, Mr. G. W. E. Russell moved the following resolution:—

That this meeting being of the opinion that the legislation by which bull and bear baiting were prohibited ought now to be directed to the suppression of tame deer hunting, pigeon shooting, and rabbit coursing, urgently appeals to the Government to give facilities for discussing the Spurious Sports Bill, and to make arrangements for the abolition of the Royal Buckhounds.

In supporting his motion, Mr. Russell said that some people objected to the abolition of the Queen's hounds because of their historical importance. But there was no reason why the office of the Master of the Buckhounds should not be kept, without asking the holder to conduct a hunt. This had been done in the case of the Hereditary Grand Falconer. The Master of the Buckhounds might turn his attention away from the hunting of tame deer to other things. He might become master of the Queen's collies, or keeper of the Queen's canaries, or Custodian-in-chief of the Persian cats at Windsor Castle. A man would then be able to accept the post without hesitation and without a blush.

THE *Mill Hill Chapel Record* for April quoted the following passage from a notice in *Nature* of the late Rev. Thomas Hincks, who during the time of his ministry in Leeds was President of the Philosophical and Literary Society for three years (1863-1865), and devoted much time to the arrangement of the Zoological collections in the Museum:—

"Hincks' monographs are the ripe results of independent and accurate observation, ranging over the whole area of the subject treated. He was accustomed to take a broad and comprehensive view of his subject matter; and the classification of the Polyzoa owes not a little to his insight. His last work was a series of papers published in a collected form in 1894. This volume is a most valuable record of systematic work, carried out in an admirable manner. Indeed, of Mr. Hincks' work it can only be said that he enlightened all he touched. Difficult questions were treated as by the hand of a master, and his wide knowledge and logical faculty led him to conclusions which command general assent.

"He was a man of active habits, devoted to open-air labour in his garden till near the close of his life, and it is probably owing to this that he was able to continue his scientific work till the last year or two. He was a man of singular refinement and dignity, a correct and convincing speaker, and was distinguished for the zeal with which he threw himself into all charitable and philanthropic work at Leeds, in spite of the heavy and exhausting scientific work which he undertook at a time occupied by absorbing pastoral claims. He was a conspicuous example of the type of Naturalist common in this country, who earn for themselves distinction during the leisure spared from the performance of other duties."

AN INTERESTING EXPERIMENT.—Mr. Lucking Tavener writes:—During the winter months just passed, it has been my pleasure to watch an interesting experi-

ment with the growing youths of College Chapel, Stepney-green, E. It has been occasioned by the ever-vexing question of retaining the elder scholars in our Sunday-school. The idea was suggested to me by the work of Mr. G. F. Watts, R.A., at Compton. His principle is to get people interested in the work before you set them about it. My first winter with these Stepney youths was not successful. I adopted ordinary guild methods. Last October I tried to persuade them it would be nice to decorate the schoolroom with pictures; but they would not believe they could paint an oil painting; they had had no instruction. I persuaded them if they would follow my instructions they would succeed. I bought a large canvas and worked out a tracing of Hoffman's picture "The Boy Jesus in the Temple." I then let them watch me paint a small canvas for about half an hour, gave them paints, brushes, &c., and told them to do as I had done. Each youth was appointed to make one of the heads or hands or curtains of the picture. They had to practise on a small Academy board first; when that was done to my satisfaction, they could reproduce their work on to the larger canvas. Six months' work has been spent upon it, and the result is a very creditable piece of painting—surprising every person who has seen it. Not only is the oil painting made for the school, but eight small pictures have been made for their own homes. The whole nine pictures are on exhibition for the annual meeting, May 4, when one of the lads is to make a speech, presenting the picture formally to the school. If any of the readers of THE INQUIRER would like to see the work, may I suggest that it can be seen on Sunday afternoon after the Postal Mission Conference. (See Advt. cols.)

LONDON BAZAAR.—The Committee of the London Permanent Chapel Building Fund have been fortunate in securing as its president Sir John T. Brunner, Bart., M.P. It will be remembered that he has just accepted for the coming year the presidency of the London District Society. As this special effort to raise not less than £12,000 has for its object the strengthening of the churches, and the development of new centres within the metropolitan area, it is a very happy arrangement that the president should be at the head of the present movement, as well as of the society which inaugurated it. Another gratifying fact is that Mr. Frederick Nettlefold, who is always ready to help forward every good work in connection with our churches, has also consented to become its treasurer in conjunction with Mr. Frank Preston.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mrs. Aspland, £1 1s.; B. X., £2; Mrs. T. Cobb, 10s.; Mrs. Holt, £2 2s.; C. S. Kenny, Esq., £1 1s.; F. Plumtre, Esq., £1 1s.; Mrs. Rooke, £1; F. S. Schwann, Esq., £1 1s.; Mrs. Temple, £1 1s.; J. Troup, Esq., £2 2s.; X. X. X., 10s.

TRUE Catholicism must be as comprehensive as the action of God; whatever is less, but expresses the particularism of man.—A. M. Fairbairn.

THE GOSPEL OF THE ATONEMENT.

"All that is essential in religious belief can be sufficiently verified by ethical experience."—Archdeacon Wilson.

"The purpose and cause of the Incarnation was this: that Christ should illumine the world by His wisdom, and kindle it to the love of Himself."—Abelard.

Few things are more significant in recent theological literature than its reticence in regard to the doctrine of the Atonement. Thought has been directed with unequalled zest and force towards the person of Christ. There is a new literature of the Incarnation, which alike in its speculative grasp and its religious power is worthy of the age of Clement and Origen and Athanasius; but the particular meaning of the Incarnation for the individual soul in its relation to God, which the various doctrines of Atonement have tried to explain, has been treated with an absence of clear and definite thought, with hesitancy, if not with silence. The reason for this state of things is easy to understand. The chief influences, which have been at work in recent years, have been scientific thought and the revived interest in Greek theology. Both have tended in the direction of more spiritual ideas of God and of human life. Both have combined to overthrow the miraculous Deism, so congenial to the temper of Latin theology. Both have helped to restore to their just prominence the Immanence of God and the spiritual nature of man. Now it does not require much speculative insight to see that the ordinary doctrine of the Atonement, or let us rather say any form of the doctrine which is based upon the theory of a divine transaction, refuses to harmonise with this type of thought. It is a simple historical fact that the speculations about the Atonement, which afterwards crystallised into definite forms of doctrine, belong not to the East, but to the West. They are coloured by the belief in the Divine Sovereignty (the transcendence of God) and the juristic theories of the Empire. Augustine's doctrine of ransom is the product of a society based on slavery. Anselm's doctrine of debt reflects the study of law and the hold which legal ideas had upon the mediæval mind. Accordingly when our thinkers began to apply the two scientific methods of experience and induction to the facts of the Christian life, and our theologians turned once more for the pivot of their thought to the Greek doctrine of the indwelling Word, who lighteth every man, it was quite natural that the former interest in the Atonement should be weakened, and the doctrine itself come to be regarded almost as a survival from a vanished world. Perhaps few men put it to themselves so clearly as this; but there has been a half-conscious feeling of unreality, as of a religious idea which refuses to blend with the prevailing temper and interest of the mind, and a consequent avoidance of the subject both in writing and preaching. And if this is true of the professed students of religion, the same may also be said, in a modified sense, of the ordinary man who is neither thinker nor theologian. For him, too, the doctrine of the Atonement has drifted into the region of unrealities. Unknown to himself, his life, his working religious convic-

tions, are modified by the environment of vigorous and progressive thought by which he is surrounded. Old interests lose their power over him. By a thousand channels great influences from the world of thought steal into his mind. His idea of God is more spiritual. He lays less stress on what is simply marvellous, accidental and external in religion. He is learning to test religious belief more and more by experience. And the effect on his hold upon the doctrine of the Atonement, which used to be so prominent in teaching and preaching, and was early instilled into his mind as of the essence of the faith, is simply this: he may never say, I no longer believe it; he may never undergo any strong revolt against it; but he thinks less and less about it. He lets it drop into that dark corner of the mind where we keep our threadbare arguments and spectral beliefs, the rusty and useless weapons of our spiritual armoury. It is neither consciously relinquished nor intelligently maintained.

For these reasons we are not surprised at the habit of reticence in regard to the Atonement, which we have remarked on as characteristic of the theology of our time. But we have asked ourselves, how long is this habit to last? We have felt that the time must come when these religious teachers, for whom the doctrine of the Incarnation is so central and all-sufficing, must examine their own position and speak a clear and definite message in regard to this difficult and uncompromising element of the traditional theology. We have also asked ourselves, will this clear enunciation, when it comes, be only critical and negative, a mere lopping away of the dead branches; or will it be a profound re-interpretation, in the light of spiritual philosophy and ethical experience of the great facts which every doctrine of Atonement has tried to explain. The first can be done by any candid mind, however narrow its range may be; but the latter is the work of constructive thought, enriched by religious experience, and enlarged by human sympathies.

We wish, in this connection, to call attention to two recent utterances on this subject, which appear to us to be of great significance, and to be worthy of the close attention of all students of religious thought. The first is contained in a remarkable sermon on "The Abelardian doctrine of the Atonement" in Mr. Rashdall's volume on "Doctrine and Development." In this sermon there is a serious and outspoken attempt to restate the doctrine in the terms of moral and spiritual experience, and an equally frank avowal of the impossibility of believing any form of the doctrine which seems to involve a legal fiction. Mr. Rashdall explains the real meaning of Abelard's doctrine in the following words, to which he evidently desires to give his own adhesion: "The whole life of Christ, the whole revelation of God which is constituted by that life, excites the love of man, moves his gratitude, shows him what God would have him be, enables him to be in his imperfect way what Christ alone was perfectly, and so makes at-one-ment, restores between God and man the union which sin alone has destroyed. And it follows from this view of the Atonement, that the justifying effect of Christ's work is a real effect, not a mere legal fiction. Christ's work really does make men better,

instead of merely supplying the ground why they should be considered good or be excused the punishment of sin, without being really made any better than they were before."

Archdeacon Wilson speaks a similar message, with much greater fullness, in his recent Hulsean lectures, entitled "The Gospel of the Atonement." It is a brave, an outspoken, and an inspiring book, a serious and masculine attempt to re-interpret some of the deepest facts of Christian experience in the light of knowledge and by the methods of modern thought. His motive and aim are clearly expressed in the following passage of the first lecture: "In my judgment, the subject which at the present moment most urgently calls for our consideration is the Theory of the Atonement. And my reason for thinking this is simple and easily stated. I have a fairly long, and fairly wide, and very varied experience of conversation with men on religion. I was a layman till I was past forty. The result of my observation is unquestionably that here, in the theory of the Atonement, in the thought of Christ's work for us, which ought to be the foundation of Christian faith, and its great charm, lies at the present time the greatest obstacle to that faith. Sooner or later all questions of faith turn on man's relation to God. And it is man's relation to God that is expressed by the theory of the Atonement." This passage prepares us for what is to follow—a plain recognition of the reasonableness of the difficulties which the ordinary man feels in regard to the doctrine commonly considered orthodox. There is no attempt to gloss over the plain meaning of language or to juggle with words. Man's relation to God is not that of a slave before his master or of a debtor in presence of a judge, and therefore the ransom theory of Augustine and the debt theory of Anselm are equally out of court. All "transactional theories" are inconsistent with the divine immanence, the life of God in the world, which is one of the great religious lessons of science. We must think of our relation to God in terms of love and of spiritual fellowship, a relationship which has been manifested perfectly in Jesus Christ, "Any teaching," he says, "which implies a commercial transfer of penalty or merit—any doctrine which is characteristically transactional rather than characteristically ethical—has become unsatisfying and even impossible. Such doctrine has outlived the thoughts of God from which it sprang; thoughts not Christian in origin, but which profoundly influenced Christian doctrine. No greater relief to doubt, no greater impulse to faith, and hope and renewed Christian energy, can be given than by setting Christianity wholly free from the incubus of this misunderstanding." And again: "Let us say boldly that the Incarnation, that is, the life and death of the Christ—for the life and death were equally necessary—is the identification of the human and the divine Life. This identification is the Atonement. There is no other." This last sentence contains the central thought of the whole book. We cannot do more than refer, in passing, to the wealth of illustration and cogent argument which the preacher brings to the support of his position; the tender and searching pages in which he explains the reason why Christ's work for us must always be con-

nected with suffering and the cross; the warnings lest "educated people should reject truth because of the conventional and unreal, and in extreme cases even the incredible, forms of doctrine with which the world associates it"; the intense alertness to the special difficulties of the modern English mind. The whole book is alive, full of intellectual eagerness and subdued moral passion. It is the utterance of a man who knows that he has a message and has braced his mind to speak it without hesitation and without fear.

We know that there are many, especially among those who may read this article, who will interpret the facts of their experience differently, or at least in different terms, and we believe that Archdeacon Wilson himself would be the first to concede their right to do so. In a striking passage, he tells us that he "cannot believe that truthfulness and infinite care in examining and accepting religious expressions of belief, combined with a blameless and beautiful life, is other than a religious virtue of a high order." But all who are pledged to the promotion of spiritual Christianity must, surely, give a warm welcome to a book which thus transfers the emphasis of Christian theology from a transaction without us to an experience within us. We shall watch with interest the response which it awakens. It is one of the boldest and most constructive books which the Church of England has given to us in recent years.

W. H. DRUMMOND.

LITERATURE.

SPECIAL REPORTS ON EDUCATIONAL SUBJECTS.*

THE attention of the readers of THE INQUIRER has already been called to the second and third volumes of "Special Reports on Educational Subjects," issued by the Education Department, under the editorship of Mr. M. E. Sadler, the Director of Special Inquiries and Reports, but the books deserve fuller notice than they then received. The first volume of the series was published in 1897, and opened with an historical sketch of Public Elementary Education in England and Wales from 1870 to 1895, followed by a miscellaneous set of papers dealing with Drawing, Domestic Economy, Technical Education for Girls, the History of the Irish System of Elementary Education, Higher Primary Schools in France, Continuation Schools in Saxony, Education in Egypt, the Education of Girls and Women in Spain, the arrangements for the admission of women to Universities at home and abroad, and other topics.

The second and third volumes were issued together, and each contains nearly 700 pages. The papers vary greatly in value and interest; some of them will hardly repay the time spent in reading them, other are worthy of the most careful and serious study. The Charity Commissioners supply an admirable account of the origin and working of the Welsh Intermediate Education Act of 1889; Mr. Sidney Webb tells the story of the London Polytechnics—institutions which have much to learn before they can claim

to be supplying the metropolis with either a good secondary or technical education; Mr. Hewins sets out the ideals and programme of studies of the London School of Economics, — ambitious and elaborate enough to satisfy the appetite of the most voracious student of political science. Mrs. Bryant contributes a thoughtful, helpful paper on the "Curriculum of a Girls' School." She pleads for system and variety in teaching literature, science and art, so as to ensure that clever girls shall not have their time wasted, nor dull ones become discouraged. Parents are urged "to make a holocaust of all stupid books," and to encourage their children to read books which possess some positive merit; the scholars should be stimulated to read and talk about some of the masterpieces of English literature, including fairy tales, stories of adventure, heroic romances, novels, and poetry. Mrs. Bryant contends that there is no religious difficulty in secondary schools. We do not quite agree with her. We have known cases where Anglicanism has been pushed forward in many ways, and where freedom of thought has not been accorded to the teachers. We are afraid Lord Halifax and the Bishops would never give Mrs. Bryant herself an appointment in a school over which they had control. Her description of the Christian teaching suitable for young people would, perhaps, satisfy Broad Churchmen and Unitarians, but it falls far short of what the Sacerdotalists or even the Evangelical Free Churchmen call Christianity. We wish it were true that "in the natural order of teaching the simple practical truths on which Christians are united come first, and at the bottom we probably all believe that they matter most."

Miss Lawrence, head mistress of a girls' school at Brighton, well known to readers of THE INQUIRER, contributes a paper on "Games and Athletics," in which she pleads warmly for cricket and hockey, at both of which sports the Brighton girls seem to have done well for several years past. The games, it is contended, cause the ordinary school-work to be done with more vigour and interest, and the effect on the health and the manners of the pupils is held to be good. Physical education, as provided by the London and other School Boards, is described in several papers. One of the most valuable papers in the second volume gives a summary of elementary education in England from 1833, the date when Government grants were first made, to 1870, the date of the passing of the great Elementary Education Act. Mr. Holman's sketch of the rise of public elementary schools in England, included in the Victorian Era Series, an interesting and readable book, should be studied in connection with these special reports by all who desire to master the history and development of State-aided education in England. Sir Joshua Fitch has a paper on the "Leaving Certificates" given to scholars in primary schools in France who have passed an examination, partly oral and partly by written papers, in composition, history, geography, arithmetic, elementary science, drawing, and in one modern language. Compared with the Labour Certificate issued in England, the French method is a great advance. The Merit Certificate issued in Scotland shows a nearer approach to the Continental standard. Sir Joshua Fitch pleads for the introduction by the Education Depart-

ment of a certificate which would possess special dignity, and be an object of honourable ambition to the scholars in our public elementary schools.

The third volume opens with a full description of the organisation of education in Switzerland prepared by Mr. Morant, who laments that the people of England are so backward in the organisation and support of secondary schools compared with the people of Switzerland. The greater part of the volume is occupied by a discussion of education in Germany. Mr. Sadler deals at great length with problems in Prussian secondary education for boys, with special reference to similar problems in England. "Education, as a whole," Mr. Sadler informs us, "is regarded by the nation at large as a matter of fundamental public concern. To a degree almost incredible to us, parents in the humbler orders of German society are familiar with the aims, with the privileges, and even with the programmes of the various grades of schools. . . . And in this atmosphere of national sympathy with educational aims, men of the highest learning and position in all walks of life are incessantly working for the improvement of the schools, investigating their results, canvassing their curricula, defending or urging their claims." The outcome of the highly organised system of secondary schools in Germany is not all to the disadvantage of England; for while the average boy is benefited by it, the few clever boys with strong individual capacity probably do better under the English system. If the best sides of the German system could be combined with the best sides of the English system, we should then have, according to Mr. Sadler, the best system in the world.

The curricula or programmes of work in the higher schools appended to Mr. Sadler's paper or treatise are very instructive in showing the attention given to different subjects. Religious instruction is divided into Protestant and Catholic, and a special syllabus, covering nine years' school work, is set out for each of these great denominations. "The Protestant religious instruction," we are told, "aims at bringing up the young in God's Word, and fitting them to set a good and active example in the future, both by their religious and every-day life, and by their participation in the life and work of their parish." The general aim of the instruction in the Catholic religion is "to make the younger members of the Catholic Church acquainted with the doctrines and precepts as well as with the inward and outward life and work of their Church, to strengthen them in the conviction of the truth and Divine origin of Christianity and of the Church, and to guide them faithfully to preserve their conviction diligently, to foster it, and ever inviolably to acknowledge it by living in and with Christ and His Church." Three hours a week during the first school year, and two hours a week in subsequent years, are given to religious instruction. The young Protestants have Old Testament narratives from a reading book, passages from the New Testament dealing with the principal festivals of the Church, sections of the Catechism, with and without Luther's Commentary; while texts and hymns have also to be committed to memory. The lessons are graded for the different years; during the last year at school, instruction in the Articles of the Augs-

* "Special Reports on Educational Subjects." Vols. II. and III. Eyre and Spottiswoode, 6s. 2d. and 3s. 3d.

burg Confession is given. The young Catholics are taught the necessary prayers, they receive brief directions on the Holy Mass, they are instructed in Confession, and they have lessons on Faith from the Catechism, and they also read stories from the Old Testament out of a Bible history. In later years they are instructed from a manual in the true Catholic Faith, excerpts from the Church history of the middle ages and modern times are studied; during the last year at school they receive instruction in morals, "especially with a view to the refutation of these tenets and aspirations of the present day which are dangerous to moral life and to social order." The boys are to be taught that the real moral life rests upon obedience to the Church as the accredited defender and interpreter of the Divine ordinances.

Mr. Sadler also contributes an article giving an account of the provision made for higher commercial education in Antwerp, Leipzig, Paris, and Havre, with the object of showing how much we in England have to learn from Continental cities. A letter by a London banker is quoted in order to prove how poorly equipped young men are in England for commercial life, compared with young men trained in Continental schools and colleges.

There are other papers in these two bulky volumes which students of educational theory and practice will find most helpful. These special reports are hardly likely to find many readers among the general public; but members of School Boards, managers of elementary and secondary schools, as well as practical teachers and inspectors, will find in them many things which will add to their knowledge; many things, too, which should stimulate their interest and raise their ideals. Mr. Holman, in his little book on "English National Education," already referred to, says:—"We have all the raw material out of which to make a splendid system of schools. There remain but two things to be done to make practically perfect our system of education—namely, to make it national and to make it educational."

W. COPELAND BOWIE.

RETURNING HOME.

To leave unseen so many a glorious sight,
To leave so many lands unvisited,
To leave so many worthiest books unread,
Unrealised so many visions bright—

Oh! wretched yet inevitable spite
Of our brief span, that we must yield our
breath,

And wrap us in the unfeeling coil of death,
So much remaining of unproved delight.

But hush, my soul, and vain regrets be
still'd;

Find rest in Him who is the complement
Of whatso'er transcends our mortal doom,
Of baffled hope and unfulfilled intent;
In the clear vision and aspect of whom
All longings and all hopes shall be fulfilled.

R. C. TRENCH.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

MORAL FREEDOM AND FOREKNOWLEDGE.

SIR,—Mr. Lummis, in his lucid letter, invites me to explain more definitely the difficulty which I profess to feel when I attempt to combine free-will in man with entire prescience in God. Of course I do not contend that this combination is a direct contradiction in terms, as is the combination of divine omniscience with divine ignorance. What I do assert is, that if in the case of God this combination exists there must be a fundamental difference between God's rational insight and the rational insight which He has conferred on man. Mr. Lummis appears to think that all that is needed for the reconciliation of human freedom with divine foreknowledge is, that God should have some faculty of foresight superadded to those faculties which man possesses; but, I take it, the real state of the case is that if God actually possesses this additional faculty He has a mode of insight which is not only utterly inconceivable by man, but is of such a nature that its existence renders invalid one of the necessary principles of human thought. It is a necessary principle of thought with us that the prevision of future events is only possible when the causes of these events are of such a character that they can act only in one determinate way. But if the human will is free, it is a cause capable of choosing between two equally possible ways of acting. If, then, in the case of God prevision is possible under such circumstances, such prevision violates a necessary law of human thought. But if one necessity of human thought is thus shown to be unreal and inapplicable to God's absolute thought, there is no guarantee that other necessities of our thought are not also merely relative to us; and hence we are landed in a scepticism which excludes us from all assured insight into absolute truth. I, accordingly, see no occasion for assuming that the necessity which governs our thought does not govern God's thought also; and I agree with Dugald Stewart that "there is no absurdity in supposing that the Deity may, for wise purposes, have chosen to open a source of contingency in the voluntary actions of His creatures, to which no prescience can possibly extend."

But here Mr. Lummis, following Professor Ritchie, will assure me that a God who is not omniscient is not so perfect a being as a God who is omniscient. I must confess my utter inability to see this. For, in the first place, if I am asked, Is not God, then, "omnipotent"? I should reply that it seems to me that, so far as I can see, the essential constitution of God's own nature must largely limit His possibilities. I am quite unable, for instance, to think that God could create a universe which should not conform to mathematical principles, or could inspire laws of thought and moral ideals at variance with those which He actually does inspire. And, in the second place, I doubt very much whether God's entire exemption from the human inability to foresee the moral decisions of men would, if it existed, at all con-

duce to the real perfection of God's life and God's nature. Such a faculty as Mr. Lummis is anxious to secure for God would, in my opinion, really convert the inner life of the Eternal into an intolerable monotony, in comparison with which the partial ignorance of man would seem a positive blessing. It is the partially unpredictable character of much of man's moral conduct which lends the chief interest to human life, and, so far as I can see, to the life of God also. If we knew beforehand the exact nature of every man's decisions and actions in all the emergencies and moral crises of his life, would not our main interest in the actual drama of humanity, as well as in the imaginary plots of play and novel, to a large extent collapse and vanish? Why, then, are we to suppose that this essential condition of much of the intensest human interest and human happiness is not also an essential feature in the experience of God? I, accordingly, heartily agree with Dr. Martineau ("Study of Religion," Vol. II. p. 279) that "foreknowledge of the contingent is not a perfection; and if rather than have a reign of universal necessity and stereotyped futurity, He willed, in order to prepare scope for a gift of moral freedom, to set up a range of alternative possibilities, He could not but render some knowledge conditional for the sake of making any righteousness attainable; leaving enough that is determinate for science, and enough that is indeterminate for character."

Mr. Lummis further asks me in what sense I assert "that the dogma that God's life and thought exist out of relation to Time" is unintelligible and inconceivable. I certainly do not mean that this dogma is inconceivable in a similar sense to that in which "colour is inconceivable to a man born blind"; for to a rational being who has experience of certain sensations the existence of a variety of other sensations is quite intelligible and even probable. But of life and action out of relation to Time we have not, and cannot have, the faintest experience, as indeed Kant has abundantly shown; and therefore to speak of God's life and activity as out of Time, is to use language to which no positive idea or conception can possibly be attached. If God's life does so exist, then all that we can say is that our necessary ideas of the world and its changes are merely relative to our finite minds, and are wholly illusory in regard to absolute truth and reality. I see not the slightest reason for thus throwing discredit on the fundamental principles of human thought and knowledge. What we really mean when we talk of eternal principles and of eternal truths is, I think, that these principles and truths belong to the very essence of God's nature, and do not, as the phenomena of Nature do, depend on His will. Hence they have no origin and no end in Time, but are, like God Himself in whom they inhere, "from everlasting to everlasting"; but this is a very different thing from the unintelligible dogma that God's life and volitional activity are out of relation to Time.

CHARLES B. UPTON.

To CORRESPONDENTS.—Letters, &c., received from the following:—C. D. B.; T. C.; W. H. D.; A. S. E.; H. G.; W. T. H.; L. P. J.; A. J. M.; W. M.; C. E. P.; C. T.

OBITUARY.

DAVID ROUGH.

CAPTAIN ROUGH, who sixteen years ago was one of the founders of the Bournemouth Unitarian Church, was born in 1813, and had been in his day a great traveller. Many years of his life had been spent in New Zealand, and his old age was rich in memories of countries he had visited, of "perils past," of difficulties overcome, and of duties faithfully performed. On April 17 he passed away, and in a memorial sermon preached at Bournemouth on the following Sunday, the Rev. C. C. Coe spoke of him as follows:—

The dear and honoured friend, whose loss this congregation must needs mourn to-day, was a convert to our faith—a convert who was led to cast in his lot with us, by conscientious fidelity to what he believed to be theological truth. But he never relinquished his sympathy with the Church from which he was compelled to dissent, and he had the greatest admiration for the liturgy of the Church of England, which is held even by heretics to be one of the most beautiful compositions of devotional literature. But his admiration was not altogether unqualified. I recollect that he once told me that he approved of the American version of the Book of Common Prayer, and that especially he did not think that it was right to pray against sudden death. His faith in Divine providence was so unqualified that he was ready to accept all the events of life with the most absolute resignation to the will of God. He held that a good life was the best preparation for death, and that death is truly swallowed up in life—when it is a sudden transition from one sphere of life to another. He felt with the poet that

A Christian cannot die before his time,
The Lord's appointment is the servant's hour.

During the last three or four days there has recurred to my mind a scene which I once beheld many years ago in the Isle of Man. We had gone on an excursion from Douglas by a boat which touched at Ramsay on its way to the south of Scotland. We waited for its return to take us back to our temporary home. It was an hour or two late on the return journey, but we felt no tedium by reason of the exquisite beauty of that summer evening. It was one of those occasions on which the beauties of Nature are most vividly revealed and which leave an impression upon the soul which will endure as long as memory survives.

It is thus that this present scene is transfigured to those who are waiting for the messenger who shall be sent to take them home.

The day dies slowly in the Western sky;
The sunset splendour fades, and wanes and cold,

The far peaks wait the sunrise, cheerily
The goat herd calls his wanderers to the fold.

My weary soul, that fain would cease to roam,
Take comfort, evening bringeth all things home.

The swift-winged seagull homeward takes his flight;
The ebbing tide breaks softly on the sand.

The red-sailed boats draw shoreward for the night,
The shadows deepen over sea and land,

Be still my soul, thine hour shall also come,
Behold, one evening, God shall lead thee home.

The life of our departed friend teaches us, who have known him since his residence in Bournemouth, and especially during the last few years, how we should learn in advanced age or in premature weakness to wait for death, so as to lose no blessings of this life, while we are cheered and comforted by the hope of a brighter and fairer world above.

He had spent the last months of his long and useful life in jotting down reminiscences of his past; and on the very morning of the day on which he died, the last instalment of fifteen articles arrived; and while waiting to hear whether the doctor could give any hopes of his recovery—which, alas! he could not—I read the concluding paragraph of his biography, which was to the following effect:—

"I have written most of these notes during the course of my 86th year, whilst suffering a good deal of pain, which prevents me from moving about as I used to do, or from taking an active part at public meetings or social gatherings, but I hope I may still be of some little service to others, and I can still thankfully enjoy the charms of natural scenery, the beauty of trees and flowers, the sweetness of sacred or simple national melodies, and the writings of good authors, recreations which happily remain with us when our physical powers are weakened, and the mind finds its surest rest in higher aspirations, and in humble resignation to the Divine will."

This closing paragraph of his reminiscences was almost the last word that he wrote, and it will enable even an entire stranger to see what manner of man he was.

The power of the spirit to rise superior to the weakness of the flesh was illustrated in a remarkable way in the experience of our departed friend. We who have seen his bodily vigour in spite of his eighty-six years might be tempted to suppose that he had been a strong man throughout his life. But we have to remember that for many years his health was far from good, and that he was liable to those fits of mental depression, the effect of physical weakness, which are so terrible to bear. By the sheer energy of the faithful spirit he was enabled to rise superior to these weaknesses. His vigour to the very last was wonderful, considering his advanced age. His constant attendance twice a Sunday in this church, his constant visitation of poor pensioners of his at Poole, to whom he went full-hearted and not empty-handed we may be well assured; his promptness to call on, and to sympathise with, visitors of our community who had come here as invalids—the hope which he expresses that he "may still be of some little service to others"—all these things testify to the unconquerable spirit which so long defied the weakness of the flesh and the inroads of disease.

There is another characteristic of our departed friend to which I venture to refer, which probably arose from his faith in Divine Providence and his constant determination to use such strength as remained to him to the uttermost. He was one who always looked upon the bright side of things. If ever he allowed

himself to speak of physical pain or mental depression, he always followed it up by saying: "But I must not complain, I have so many things to be thankful for, God has been so good to me." He always esteemed it a mercy that his afflictions were not greater than they were, and that they were not so great as to render him incapable of helping himself and altogether dependent on the assistance of others. This was no idle profession, no sham piety. It was an effective element in the victory of the spirit over the flesh, which made his life vigorous to the last.

The sermon concluded with some favourite verses of Captain Rough's, on "Growing Old," which ended:—

Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot know;
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow,
Growing old peacefully,
Peaceful and blest.

THE REV. J. W. BRAITHWAITE.

THE sad news has reached us of the death, at Halifax, on Sunday morning last, of the Rev. James William Braithwaite, until recently minister of Christ Church, Nottingham. A student of the Home Missionary Board, Mr. Braithwaite entered on his first ministerial charge at Horsham in 1867, and remained there for five years. From 1876 until 1890 he was at Idle, in Yorkshire, and then removed to Nottingham. Since his resignation of the Christ Church pulpit, on account of failing health, he had lived with a sister at Halifax. Latterly he had been a great sufferer from cancer in the brain, and it was more than he could bear. He was unmarried, and was fifty-seven years of age at the time of his death.

No! Earth has angels though their forms
are moulded

But of such clay as fashions all below;
Though harps are wanting, and bright
pinions folded,

We know them by the love-light on
their brow.

We still see angels by the sick one's
pillow;

Their's are the soft tone, and the
soundless tread;

Where smitten hearts are drooping like
the willow,

They stand between the living and the
dead. MARGARET D. SMYTH.

PUBLICATIONS RECEIVED.

[To PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Plato and Darwin: A Philosophic Dialogue. By Abbé Marcel Hébert. Translated by Hon. W. Gibson. 2s. (Longmans.)

The Way of Life. By H. A. Thomas, M.A. 1s. 6d. (Clarke and Co.)

Dante's Divine Comedy. Translated by the late E. H. Plumptre, D.D. 2 vols. at 2s. 6d. (Isbister.)

Concerning the Church of Christ. By J. Macbeth. 2d. (Williams and Norgate.)

Contemporary, Nineteenth Century, Expositor, Bookman, Abstinence.

THE INWARD LIFE.

Selected from Emerson.

A BREATH of will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale and exhale, and it is the wind which blows the worlds into order and orbit.

Whoever has had experience of the moral sentiment cannot choose but believe in unlimited power. Each pulse from that heart is an oath from the Most High.

There is a principle which is the basis of things, which all speech aims to say, and all action to evolve, a simple, quiet, undescribed, undescrivable presence, dwelling very peacefully in us, our rightful lord; we are not to do, but to let do; not to work, but to be worked upon; and to this homage there is a consent of all thoughtful and just men in all ages and conditions. To this sentiment belong vast and sudden enlargements of power.

Every man takes care that his neighbour shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbour. Then all goes well. He has changed his market cart into a chariot of the sun.

It is true that genius takes its rise out of the mountains of rectitude; that all beauty and power which men covet are somehow born out of that Alpine district; that any extraordinary degree of beauty in man or woman involves a moral charm. Thus, I think, we very slowly admit in another man a higher degree of moral sentiment than our own—a finer conscience, more impressionable, or which marks minuter degrees; an ear to hear acuter notes of right and wrong than we can. But once satisfied of such superiority, we set no limit to our expectation of his genius. For such persons are nearer to the secret of God than others; are bathed in sweeter waters; they hear notices, they see visions, where others are vacant. We believe that holiness confers a certain insight, because not by our private, but by our public force can we share and know the nature of things.

Within every man's thought is a higher thought—within the character he exhibits to-day, a higher character. The youth puts off the illusions of the child, the man puts off the ignorance and tumultuous passions of youth; proceeding thence puts off the egotism of manhood, and becomes at least a public and universal soul. He is rising to greater heights, but also rising to realities; the outer relations and circumstances dying out, he entering deeper into God, God into him, until the last garment of egotism falls, and he is with God—shares the will and the immensity of the First Cause.

Religion or worship is the attitude of those who see this unity, intimacy, and sincerity; who see that, against all appearances, the nature of things works for truth and right for ever.

THERE is nothing that has so hindered the supremacy of religion as the struggle for ecclesiastical supremacy. The ecclesiastic is not made by his function a religious man; his position rather makes him but a statesman of narrower interests, with ambitions circumscribed by the limits of his society.—*A. M. Fairbairn.*

THE CHILDREN'S COLUMN.

LISTEN, children, I am first going to tell you a tiny story about three little boys and a fairy, and then there will be something at the end of the story, which may, perhaps, not be quite so nice, but which will give you something to think about.

There was once a fairy, and her name was the Spirit of Sympathy. Now, most of you know what I mean by sympathy—it is the art of feeling with or for the joys or the sorrows of other people, is it not? Well, this fairy was called the Spirit of Sympathy. Her face was such a tender, sweet face, and she had the softest, most musical voice that was ever heard. She had a way of speaking, which, whether people were sad or happy, used always to make them feel that she was sorry or glad, whichever way it was with them. One day in spring, when the daisies and cowslips were making white stars and gold in the sunny fields, and a strong fresh breeze was blowing, a little boy was going home from school. He was very happy, and somehow, what with the sunshine and the sound of the birds singing in the old pink-blossomed apple trees close by, he started off in his glee and tried if he could race with the wind. Now, he forgot that wind can travel terribly fast, even on a sweet spring morning, and his feet would not go half quickly enough, so in trying to go faster still he tripped over a stone, fell, and hurt himself. Two other little boys were playing quite close to where this one fell, and both ran at once to help him up, saying at the same moment: "Have you hurt yourself?" Now, the sweet Spirit of Sympathy was standing beside the one friend, and she touched him with her hand. And the little one who had fallen turned away from one, but let the other, who had felt Sympathy's touch, help him up and dry his tears.

That's a very little story, isn't it? But even such small stories as this one can have a big meaning. Children, have you ever noticed how two people can say just exactly the same thing at the very same moment so far as the words go, and yet, by the different tone of voice in which they speak, can each mean something quite different from the other? These two friends both asked the same question, and yet the little fellow who had fallen, turned away from one and at once let the other help him. And why did he, do you think? I will tell you. When the first one said, "Have you hurt yourself?" he did so just because he knew it was the proper thing to say. It did not very much matter to this one whether his little friend was hurt or not. He himself was strong, and although, of course, he had tumbled many a time, still being so strong he always managed to pull himself together very quickly, and was up again before anyone else could reach him. He could never see what there was to make such a fuss about just because one fell down sometimes. So, when he asked the question, the tone of his voice quite plainly showed that he wasn't a bit sorry, and that he thought the little one a great baby for crying.

But, with the second friend, things were quite different. As he said "Have you hurt yourself?" the Spirit of Sympathy stood beside him and she laid one of her firm, soft hands on his shoulder, so in his voice there was such a sweet, comforting

sound that the little one knew he was sorry he had hurt himself, and turned at once to him. This one, too, had often tumbled, but somehow he had learnt, what the other had not, that, when you fall, the bruises don't hurt half so much if someone comes at once and with kind words drives back the hot tears that pain has forced into your eyes.

Oh, the sweet Spirit of Sympathy! Boys and girls, you who do not know this fairy must try and make friends with her as soon as ever you can, for apart from the good you can do to other people by being sorry for them or glad at their happiness, it will make you yourselves ever so much happier. A brother or sister or friend comes into the room where you are preparing your lessons for school next day. He or she is feeling exceedingly happy at the moment, and comes in singing joyfully. It disturbs you, and you exclaim, crossly: "Oh, for goodness sake, stop; what a noise you do make!" But before you have said all the words, you wish you hadn't spoken. For, all in a minute, you see the face change, the joyful voice is instantly stopped. And you say to yourself, sadly: "I wish I hadn't said that. How horrid of me!" Yes, children, you want Sympathy to stand beside you always. Sometimes it is much harder to show that you are glad because someone else is gay than it is to be sorry for sadness or trouble. But it's quite as necessary. Make friends with Sympathy at once, and then she will always stand beside you and lay her hands on you, whispering sweetness into your hearts.

BERTHA GUTHRIE.

A PRAYER.

LORD, let me rest in thy deep silences!
My soul sickens with the jar and strife,
I am weary of the noise and fret of men.
Let me go where thy timid creatures dwell,
Where the rabbit hides and the wild thrush nests;
Let me hear the grass grow and the pine leaves fall;
Let me breathe the wild-rose and the violet's breath;
Let me see the shadows creep among the trees,
And the still, sweet darkness coming down;
Let me feel the fulness of thy love, unbound by creed or form;
Let my faith quicken and my soul grow strong with knowledge of thy nearness;
Lord, let me rest; renew thy life within me.—*Lila Frost Sprague, in the "Christian Register."*

BE not always asking, "Am I cared for?" Forget that question sometimes, while you care for other people.—*G. S. Merriam.*

EPPS'S COCOA ESSENCE.—A THIN COCOA.—The choicest roasted nibs of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—a product which, when prepared with boiling water, has the consistence of tea, of which it is now with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epps and Co., Ltd., Homœopathic Chemists, London.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

no Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ..	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, MAY 6, 1899.

THE FOLLOWING OF JESUS.

THE unexampled popularity and enormous circulation of CHARLES SHELDON'S books, both in this country and America, are a sign of the times. Whether the question is "What would Jesus do?" or "What would Jesus have me do?" or whether it is to be "In His Steps" or "In His Spirit," the main thought is the same—that our Christianity is largely in name only, that the conditions of our life and our habitual conduct belie our professions of brotherhood, and are contrary to the spirit of CHRIST. There is a keen sense of the contrasts of life, and a widespread desire for the amelioration of social conditions. JESUS declared the love of God and the brotherhood of men; why, then, have not his followers done more to bring the life of the world into harmony with such teaching? Mr. SHELDON'S books ask this question, and attempt an answer, if they do not furnish one. They picture for us a number of earnest men and women setting themselves in deadly earnest to follow Jesus, and thus coming into direct conflict with common usages of the world. The pictures are vivid, and touch living sympathies. Their popularity shows how quick is the response at any rate of emotion to such an appeal, and there are testimonies which show that the response has not been in emotion only, but that many readers have been roused to some fresh effort of unselfish service. We may not be satisfied that the heroes of these stories are always right in their methods, or that their lines of conduct, if generally followed, would really solve the social and moral problems of our time; but the lesson of fearless

loyalty and self-sacrifice is undoubtedly true and good, and we must be thankful that it has gained so wide a hearing.

In the *Christian World*, and subsequently in the *British Weekly*, there has been a large amount of correspondence on the subject of these books. The Rev. C. F. AKED, of Liverpool, wrote to the *Christian World* that the teaching of "In His Steps" was discouraging, and led to despair, since many ordinary people felt that it was impossible for them to be Christians in the manner described, and so gave up the attempt; and, further, that the story contained no guidance as to how humble folk, who had to earn a living and could not leave their places, were yet to follow CHRIST. Mr. AKED'S reply is that for them the duty is to live "In His Spirit," on which another correspondent put this further question in a concrete form:—

Take the commonest of all concrete cases in the business world. Here is a tradesman making a net profit of 10 per cent. On this he can live and let live. He gives fair wages, pays his way, deals justly by everybody, educates his family, keeps them in comfort and respectability, and liberally supports his church and its charities. But now comes along one of the up-to-date cutting firms. They sweat their employes and adulterate their goods, and puff and lie quite unscrupulously. Or it may be he suddenly finds himself in direct competition with some great and well-conducted company that can afford to be satisfied with 2½ per cent. The man soon finds himself face to face with ruin. How is that spirit going to help him out of his difficulty? It is of no use to say that it will enable him to endure his trouble with fortitude and serenity. Of course it will, but that is not the point. The question is not how the Christian spirit may help a man to endure misfortune, but how it is to enable him to overcome misfortune, how the man is to make it consistent with the getting of a living and the respectable maintenance of his house and the bringing-up of his family.

To this the reply would seem to be that there is no immediate deliverance from such misfortune, but that the conditions of trade thus indicated need to be reformed, and that it must be a first duty of sincere Christians to find a better way.

From another side objection is made that "to follow CHRIST" is not sufficient, since in what he was and is to the world it is impossible for men to follow him. This is the objection of the Editor of the *British Weekly*, who with other orthodox critics finds SHELDON'S theology sadly deficient. "All experience shows," according to the *British Weekly*, "that the work of CHRIST can only be done by those who have yielded their hearts to His keeping and cleansing, and who have been redeemed by His blood." And then, in what appears to us a strange scepticism of the possibilities of good in this present world, it is added: "When all the nondescript bands that are seeking—and many of them seeking with a true nobility of spirit—the

redemption of the world are scattered, dead and forgotten, the ransomed Church of CHRIST will live to meet Him, when the Last Advent shines from east to west, and the fire is kindled that will try every man's work of what sort it is."

In contrast to such a frame of mind we like to think of what the word of Jesus would be to those "nondescript bands." We have an impression that in the fire that will try every man's work the orthodoxy which prompts such a criticism as the above will suffer more severely than the plain humanity of those who, with a dumb longing for true brotherhood, are working according to their light for the Kingdom of God on earth. The work of CHRIST is done by all who trust in the Eternal Goodness, and strive to live together in this world as brethren, and children of the Father in Heaven. The orthodox Evangelical declares that no one can do that who does not accept his scheme of salvation, but we do not so understand the mind of CHRIST, or the growing testimony of the noblest humanity of our day.

When we are touched by the earnest desire to be better Christians and to make the world more Christian, we may not feel that we have to follow in HENRY MAXWELL'S steps, but we shall know that we must keep close to that spirit of inspiring brotherhood which urged him on, and in companionship with JESUS must face all the facts of life. That will affect not only our personal temper, and our attitude towards all sorts and conditions of men, it will determine our estimate of the material and the spiritual treasures of life, and set us thinking and doing for the better ordering of our social state in the light of CHRIST'S ideal of manhood and the Kingdom of God.

AN ASPIRATION.

Lord, thou who didst at whiles from men withdraw

To breathe the ampler air of quietude;
Lest all the precious moments run to waste,

Be thou in spirit with me when I taste
The sacramental joys of solitude.

For, often though we yearn to be at rest,
And, on the summit of a wind-swept hill,

Persuade our hearts that Peace, whose touch we sought,

Hath soothed our soul and senses overwrought,

The voices of the world constrain us still.

But I would hear thy tender voice alone
Borne through the vagrant eddies of the wind,

And in imagination walk with thee
Upon the wave-washed shores of Galilee,

Sharing thy calm serenity of mind:

That haply, in the busy days to come,

An echo of thy voice may linger still—
Some memory of that soul-communion

Make worthier every worthy action done,
Enkindle and confirm the wavering will.

LAURA G. ACKROYD.

THE DRINK CURSE, AND HOW TO DEAL WITH IT.*

BY THE REV. JAMES C. STREET.

I SPEAK to-day to a body of experts. Missionaries, whose daily duties take them into the homes of the poorest of our people, are familiar with aspects of suffering, sin, and ruin which are hidden from the gaze of the world, and known, only by hearsay, even to many of those who are zealous for the well-being and happiness of the people. Yours is no second-hand knowledge. You see with your own eyes, hear with your own ears, and handle with your own hands. I am almost one of yourselves, and know by personal observation what goes on in the "great deeps" of a city's life, and of the miseries and disorder among many lives, and in multitudes of homes.

This knowledge on your part and on mine sets me free from the awful but easy task of demonstrating the existence and potency of what is rightly called "The Drink Curse." You and I, and many thousands of others, are familiar with the ghastly and revolting features of drunkenness and its attendant vices. We meet this grim and tremendous evil every day, and our work is, to a great extent, caused and shaped by it. No question will be raised by you as to the magnitude of the curse, or as to its widespread and tangled horrors. It meets you everywhere. It challenges you at every turn. It will not rest, and it will not let you rest. Much of your work is hindered, much of it spoilt, by the recurring flow of viciousness from this exhaustless fountain of evil.

The question which you and I have to answer is, "How shall we deal with this curse?" We have not to linger on the threshold to describe it. We know it, we are ever wrestling with it. It is our greatest hindrance, and our mightiest foe. Separately and collectively, without divergence in our testimony, we all agree as to its magnitude and its insidiousness.

I may therefore pass on.

But I must set forth that we are continually dealing with the evils incessantly flowing from this chronic curse. The drunkard is ever in our path—his wife, even when she is not a drinker or a drunkard, and more so when she is, and his children in their hunger and rags and ignorance make claims upon us every day. We have to feed and clothe, to step in at every emergency, to help when accidents or sickness occur, to be ready when new babes are born, to help the mother, to reach out a hand of assistance when death strikes home, and to interpose many a time between the publican, the police, and their victims. Nobody knows as we do what goes on in the slums and hovels of the victims of the drink. Neither pen nor tongue can adequately tell the story. I suppose not a day passes but some phase of misery, suffering, and sin arising from this great curse comes before us and we have to deal with it. In more than a metaphorical sense we have to stand at the doors of the public-house, and on the side paths and near the gutters, and take charge of the endless stream of waifs and strays—the human dregs of our city life—and be of what service we can to them. Some of the help we give, especially to the children, but sometimes to the men and

women, seems to be of permanent value, and our hearts are cheered thereby, but we are sensible that most of it is only a temporary palliation, and leaves little solid result of good behind it. Still, we go on. We visit, we feed, we clothe, we instruct. We form societies for thrift, we encourage self-help, we find situations, we take charge of orphans and widows, we provide amusements and counter attractions to the public-house, we reach out a hand of helpfulness to those whom every other agency of philanthropy leaves on the road sides to perish. We never give up a case—we never cease to work. We grasp at every new suggestion of usefulness from whatever source it may come, and we turn eagerly to any one who can point out yet another way of helpfulness.

No one can say we refuse to apply any remedies we know. We gratefully and with thankful hearts use all. We call in the service of the church and school, the library and playground, the picture-gallery and the concert-room. We have ever the outstretched hand—the voice of cheer and help, and, even when our hearts sink within us, and we know that we are labouring in vain, we still go on trusting that some unexpected blessing may come and that God will help us in our direst need.

But as we work, the tide of evil still flows on. We grasp the hand of victim after victim, saving a few, but the majority escape us, and we make no headway. The tide is too strong and continuous for us. The awful deeps are always about us, and, do what we will, we are overpowered.

Why is this? It is because our agencies are all in the nature of palliatives. We are giving medicine to the sick, and food to the starving; but the foul drains from the dram-shop are ever poisoning fresh victims, and the resources of the wage-earners are squandered so that poverty is always being newly-created. We are dealing mainly, if not wholly, with effects, and are leaving the causes almost untouched. I know we must deal with effects. Moral hospitals are a necessity. We cannot let the sufferers go down to the grave unhelped. Though our labours are almost as hopeless as the task of Sisyphus, yet we must go on with them, for though we cannot save all, thank God we can rescue a few.

But we must not be content with the kind of work we are doing; there is other and more promising awaiting us—if, perchance, we are not already engaged in it.

All around, at every corner, in every street the public-house flaunts its seductions before the eyes of the people. It is ever in their sight. Its glare and glitter, its brightness and warmth, are like dazzling lights to moths, and draw almost irresistibly multitudes to destruction. The contrast between their own homes and workshops and the dram-shops is so marked that the temptation to enter them is overmastering, and, once under their influence, the victims are alcoholised to their ruin. The article dealt in by the publican differs from all others that are sold. You find no difficulty with the baker, the grocer, or the draper. When you have bought what you want there you go away, and have no hankering to run back again and again to buy more. But the drink creates an appetite for itself. It always produces a craving for more. Once under the spell of its influence you cannot be

satisfied. Hence the multitude of houses for the sale of this drink—the gin-shop, the saloon, the bar-parlour, the snuggery, the common tavern, the licensed grocery—act as constant and ever-present temptations to the workman as he goes to or returns from his labour, to his wife who leaves her wash-tub or her house-cleaning, and to the children as they play in the street, or go to and from school, or are the messengers of their parents to the drink-shop. The people cannot escape from the neighbourhood of the traffic. They must live where their work lies, or where houses can be had suitable to their means. There is no real freedom of choice. The wealthier classes can, to a large extent, escape. They can go where the drink-shop is not allowed to come, and where its polluting presence and influence cannot meet their eyes or demoralise their children; but it is not so with the mass of the people, and especially with the poorest of the poor. They are compelled to be cheek-by-jowl with the gin-shop, and must ever be within its sights and sounds. Hence they live in the contaminated atmosphere created by the drink, and breathe its impurities every day. One cannot wonder then that they succumb. This is, indeed, inevitable. I cannot be severe in my condemnation of them. They are drawn into the mesh of a great snare, and many of them can never escape. The publican naturally wants to sell his liquor, and though he knows it is only consumed by human beings, and that its consumption inevitably causes the ruin of many of them, he yet pushes his trade, and says he must live. He shakes off responsibility from himself. He says he does not force any one to buy; it is not his business to regulate the affairs of his customers; he cannot tell what quantity is good for them or where excess begins: all this is the business of the people themselves. Sometimes he declares his regret that many of his customers will go to excess, and that he is very sorry; and when some poor victim is driven to the workhouse, or the gaol, or the grave by his drunkenness, the publican joins in a subscription for the benefit of the wife, or widow, and her children. There is often a blind, effusive kindness shown by him which proves that he is not bereft of the sympathies which belong to our common humanity. But in the meantime the people are surrounded by the temptations, are hemmed in by the snares, and are swallowed up in the maws of a merciless evil which entices and then destroys.

It is not the public-house which is the evil. That is, I doubt not, a necessity of our civilisation. We must have places of entertainment, of refreshment, and of public resort. It is the special article which is sold in these houses. Herein lies all the mischief.

Well then, as no one is forced to go into these houses, or to buy this drink, is not the remedy close at hand? Cannot every man work out his own salvation? Is not that the right, the only way?

Undoubtedly the working men of Preston, seventy years ago, were right when they taught that personal abstinence from the drink was the perfect cure for drunkenness, and the remedy for all the evils which alcohol has brought into the world. All honour to them and their heroic successors who untiringly have pleaded with the people to reform their own habits, and so

* A paper read at the Liverpool Conference of Domestic Mission Workers, April 19.

to secure their immunity from the horrors entailed by the use of intoxicants. In the region of moral suasion multitudes of good men and women have been working, and never were working more arduously and continuously than now, and the traces of their work can be seen in every city, and in every hamlet, and in tens of thousands of homes all over the world. No doubt the Churches, in some slight degree, and especially the Salvation Army and Primitive Methodists in a larger degree, have helped in this personal purification, and in the rescue of the perishing ones—and all such agencies have been even more effective in strengthening the moral sense of multitudes, and so prevented them from entering upon the downward path that leads to ruin. Along this path of personal abstinence lies the safety for the people, and those who enter it and keep in it are never in peril. But it is not an easy path to enter, or to keep walking therein while the temptations to leave it are so numerous and powerful. It requires no little heroism and strength of will to break away from a long-continued habit, from the usages of neighbours and friends, and from the ordinary customs of the world. Any one who can do this is exceptionally strong. And the mass of the people who are the victims of drunkenness are by no means strong. The task of persuading them is a mighty one, and it can only be very slowly accomplished. See how we have worked and pleaded, and prayed—see how we have spent our strength and our means, and many our lives in this service—and yet how vast is the work left undone, and how unfathomable is the depth of sin, vice, crime and ruin, which, like a great sea, surrounds, and threatens to overwhelm us.

One of our great difficulties has been, and still is, from good men and women who cannot see that total abstinence is the right method at all, and who stand aloof, frequently smile at, and sometimes ridicule our efforts in this direction. They say: "Look at us. We are not abstainers; we use with moderation, with pleasure, and advantage these drinks which you think are so dangerous—teach the people to do as we do and your work will be ended." Yes; but you set us an impossible task. The people are not situated as you are. They are not trained as you are. The moral restraints among them are not so numerous. They have not the same alternatives as you have. You have many sources of help, and pleasure, and distraction which they have not. You ask too much. Besides, have you found no danger? Is all the evil connected with drink confined to the poor and the ignorant? Look around you—in your own circles, perhaps your own homes—is yours a real remedy? At all events, I plead with you, do not hinder by boldness, indifference, or hostility those who in teaching total abstinence are undoubtedly teaching an absolute remedy for the evils we are deploring.

It is quite true that if we could induce every one to become a personal abstainer the "Drink Curse" would be removed and ended.

It is our duty, I think, to work for this, and to plead with all whom we can reach to free themselves from personal contact with this tremendous evil.

But, my friends, are we not doing this? Have we not induced many to take this step? And yet where are we now?

How many have gone back? They were not strong enough to go on. The temptations and besetments were too strong and numerous. They fell away. It is said we have between five and six millions of personal abstainers in the United Kingdom—a splendid army of moral reformers!—but the Drink Bill last year was the largest in the history of our nation, and the flood of vice and degradation flowing from it was never so great. It is the interest of multitudes of distillers, brewers, wine merchants, publicans, licensed grocers, and shareholders in drink businesses, of the classes who support our military and naval services, and of the Government that has to pay the enormous cost of our swollen armaments, that this drink business should be maintained and extended, and every one knows and feels how potent are the agencies employed to press it upon the people. There is no interest in the United Kingdom so powerful, so rich, so unscrupulous, so deadly as this of the liquor traffic. It is almost omnipotent in Church and State. It can strangle Churches, and priests, and ministers. It can silence preacher and apostle. It can touch with its feelers every other interest, seduce public servants, cripple the work of the magistracy, poison the very fountains of justice, and bring paralysis upon every good work. Let it be seen, and let it stand forth in all its hideousness, and awakened consciences everywhere will cry out, "It is a common enemy, it is ruining our people, and we must fight it and destroy it."

Is this language too strong? Far stronger has been used by the most prominent of our responsible statesmen, judges and philanthropists, and I could cull from your reports, you brave-hearted missionaries to the poor, many a passage as strong as any that I have used. But those who have looked into this awful matter, and who see the ravages day by day, can find no words strong enough in which to describe that which they know. Any way, after many years of work and observation, I declare myself incapable of finding phraseology strong enough to set forth that which I have seen, and of which I can testify.

What, then, shall we do?

Preach total abstinence? Yes, with all the persuasiveness and power we can. Use every agency we know or can discover to ameliorate the condition of the victims? Certainly, with every power God has bestowed upon us. Preach deliverance to the captives? Aye, with lips burning with the fire from God's own altar. But is there nothing more to be done? Can we not put some new power into the hands of the people themselves? Can we not inspire them with the hope that by their own efforts they can do more than strike a blow for themselves and children—they can free themselves from the presence of the public-house? At present they are as helpless as sheep driven to the slaughter. They cannot prevent public-houses being open—they cannot close a single door. They have no voice, no vote. Helpless—in the toils—they are a prey for the traffickers, and the booty of selfishness and greed. If they could deal with the public-house in their own street or court, fight an open battle with the places whose evil doings they know, would not their manhood have a better chance? and would they not be encouraged to struggle until they gained the victory? Give them, in some way,

power of this kind, and you put upon them a sense of responsibility never experienced before, and you strengthen them in the work of their own true enfranchisement. At present how helpless they feel—like dumb driven cattle—but let the touch of a new power come to them, and who shall tell to what height of manliness and moral strength they shall reach? If the people could only be made to feel that the continuance, the increase, the lessening, the destruction of this Drink Curse was in their own hands, they would be quickened into a new life, and it would be like a breath from Heaven sweeping over their lives and hopes. I plead, therefore, for direct personal power for the people, that by their own voice and vote they can deal with a public evil in a public way. And even then there will still be left for you and me rich fields of labour wherein we can work for the uplifting, the purification, and the salvation of the people.

A MISSIONARY TOUR IN AUSTRALASIA.

HAVING just completed what may perhaps be described as a missionary tour, I may be permitted to say a few words on my experiences and impressions. I find I have travelled 4,200 miles by sea and land in seven weeks, preached eight times, lectured four, and been formally "welcomed" thrice. In my journey I had to touch at some celebrated places and had a peep at part of the great natural beauties of this Southern hemisphere, including Hobart Town and harbour, Dunedin, Wellington, and Auckland and Sydney, with their wonderful harbours. Had I time I might try to describe some of these scenes, though I know beforehand that any description of mine must be even more conspicuously a failure than any I have read. I am fortunately exonerated from any such task as lying outside a missionary's work. And, after all, the churches at Hobart, Auckland, and Sydney had for me a higher interest than the beauties of their surroundings.

At Hobart I found a comparatively small, but united and earnest body of workers who conduct services regularly and carry out the general work of the movement under obvious disadvantages, but with great credit to the cause and themselves and with no small advantage to the community. Hobart is fortunate in having amongst its members laymen who are well-fitted and willing to undertake the responsibility of conducting public worship, and to my appeal for a Sunday-school, volunteers of experience and ability in teaching were forthcoming at once. The population is not large—some 37,000 in all—but the conditions on the whole are distinctly favourable to the growth of a strong and self-supporting church, which would discharge a most necessary function in the religious life of the place. I met with many expressions of sympathy and discovered an amount of goodwill to the movement that was cheering and markedly encouraging. Some two families and a few individuals joined the church during my visit, and these accessions constitute a substantial addition to the preaching power of the congregation as well as a numerical and financial gain. The formation of a Sunday-school is evidence of earnestness and desire for work, and the establishment of a minister's sustentation fund evinces determination

and a healthy spirit of self-help, which I hope will soon be crowned with success in the form of an energetic and enthusiastic minister, who will find very able and loyal co-operators. In the meantime, I hope to be able to render them occasional assistance.

Auckland is, in many ways, unlike Hobart: it has a population of upwards of 60,000; is a large mercantile centre, with a growing shipping trade; and is, further, the centre of a large tourist traffic with the hot lakes and surrounding districts, and seems destined to become, from the natural advantages of its position and climate, a large residential settlement for Anglo-Indians and others who cannot endure the severities of a Northern winter or the violent extremes of the Australian mainland. I have already sent a full report of what I saw here to the B. and F.U.A., and can only now say that I met some fifty-six people, mostly men, who have pledged themselves and their means to the loyal support of a minister, should one be sent out. The field is very large; the work would for a time be very difficult; but neither the people nor myself have any serious doubt about the ultimate issue. In one way Auckland is less fortunate than Hobart, in that it has far less preaching power in the congregation, hence the need of a minister is very urgent. The feeling against us and our work is decidedly bitter, so far as the churches are concerned; but there is a very large element quite uninfluenced by this bigotry, and prepared, to a considerable extent, to support us. And there is a really solid and splendid nucleus to begin with. And just now the ground is entirely unoccupied, and we have an almost unequalled opportunity in this "Corinth of the Pacific." Shall we use it?

From Auckland to Sydney is a four days' journey of some 1,281 miles. Having engaged to preach in the Unitarian Church, Hyde Park, I was met at the boat by some members of the Church Committee, and received a hearty, but informal, welcome from the Committee itself at a private conference, which welcome was repeated in a public manner in the church on the following Thursday night. I cannot too much thank our friends at Sydney for their kindness and cordiality to me during my visit. The Sydney Church has just passed through a very severe crisis, as is known, the gravity of which cannot be over-estimated. I am glad, indeed, to be able to report that there are signs of a recovery which, if it be not very speedy, is, I think, sure. The morning congregation was somewhat small, but it was as large or larger than it has been for some years, and the evening one was at least three times the size of the morning, and seemed intelligent and earnest. Numerically and otherwise, it was distinctly a good congregation, especially as the night was wet and otherwise unpropitious. Dr. Zillmann, who is now ministering to the church, is a gentleman of culture and power, and he and his wife are working very hard indeed to build up the church again, and he is supported by a united and earnest Committee and congregation. The subscriptions have increased by a substantial amount, and it is hoped that the financial strain will soon be finally terminated.

The condition of our churches out here is not satisfactory. The reasons are many and various, and I cannot discuss them

now; but the impression left on me by my journey, as well as by my experience in Melbourne, is that we need (1) a drawing together of existing churches to strengthen the feeling of comradeship, and to encourage and stimulate each other in our work by breaking down the isolation of our church life; and (2) a good missionary, with heart and soul on fire to inaugurate services at some of the large centres of population where our work is urgently needed and we could do much good. I know that many appeals are made to the generosity of our friends at home, and seldom made in vain, and it is only after long and anxious thought that I venture to add to their number. But I feel that we are not doing what we might do, nor all we ought, if we leave Australasia out of our account. If a man were sent out here on a three years' mission to break up new ground and to revive the interest and deepen the life of our churches, I feel convinced that much good could be done, and the necessary money would be well spent. I, therefore, respectfully appeal to the Unitarians of England to help us in Australia to extend our work and power for good. R. H. LAMBLEY.

Melbourne, March 8, 1899.

THE AUSTRALIAN CHURCH.

THE progress of the liberal faith in the Australian Colonies is not to be judged entirely by the number of churches bearing the Unitarian name. For a number of years there have been three distinctively Unitarian Churches, in Adelaide, Melbourne and Sydney. Thirteen years ago the Rev. Charles Strong, who had been pastor of the leading Presbyterian congregation in Melbourne, was appointed minister to a new religious organization which assumed the title "The Australian Church."

Two years ago the Rev. Donald Fraser, M.A., of the Presbyterian Church in Newcastle, New South Wales, "came out" with almost his entire congregation and established an Independent Presbyterian Church. The title was, later on, changed to "Australian Presbyterian," and now, so as to "fall into line" with other similar societies, the title is simply "Australian Church."

Last year, when I resigned my position as minister of the Hyde Park Unitarian Church, my friends urged me to remain in Sydney, so I consented, and we established an "Australian Church" in this city.

During the present year, a young and promising minister of the Wesleyan Church at Lucknow, a mining town in New South Wales, has "come out," and first established an Independent Wesleyan congregation, and then also fallen into line by joining the new "Australian Church" movement.

In Melbourne the Rev. Dr. Strong preaches in a large and handsome church. The morning congregation is a very fair one, but that in the evening numbers from seven hundred to over a thousand. In Newcastle the services are at present held in the large and very comfortable theatre. The building is frequently crowded on Sunday nights. In Sydney we have occupied the somewhat dismal Protestant Hall for nearly six months, but will shortly be removing to the Oddfellows' Temple. We had crowded congregations

at the inaugural services, when the Rev. Dr. Strong visited us, and since then our evening congregations have sometimes numbered about five hundred. In Lucknow and the adjoining circuit there are supposed to be about a thousand adherents, but I am not personally acquainted yet with this latest addition to the ranks.

The objects of the "Australian Churches" have been thus defined, and accepted by each society:—

1st.—The establishment of a free, progressive, and unsectarian religious brotherhood, untrammelled by any final dogmatic theological creed or priestly ritual.

2nd.—The united worship of God in spirit and in truth.

3rd.—The preaching and teaching of a gospel of divine love and humanity, as proclaimed by Jesus of Nazareth, interpreted in the light of growing knowledge and human needs.

It may be said that there is nothing in such a programme inharmonious with the principles and intentions of the distinctively "Unitarian" churches; why, then, for instance, should I have severed my connection with the Sydney Unitarian church? My action was not prompted by any change of opinion upon religious ideas or beliefs, but I will confess that I have come round to the opinion of Dr. Martineau (as expressed in a very kind letter to me about twelve years ago, when our new church was being built in Melbourne) that the name "Unitarian" is not desirable as the badge of any society of liberal Christians.

The congregations of "Australian churches" presided over by Dr. Strong in Melbourne, the Rev. Donald Fraser in Newcastle, and the Rev. Matthew Walker in Lucknow, would not have adopted the title "Unitarian"; and even here in Sydney, while the membership of the Unitarian church varied between seventy and eighty, our new movement has already over a hundred financial members.

There is no feeling of antagonism, so far as I am aware, on the part of our Australian Churches, to the Unitarian Churches—as such; indeed, any show of such unfortunate sentiment is rather from the other side.

In these colonies there are liberal-minded men and women who do not desire to become identified with old-world controversies, and they have a feeling that by leaving (say) a Wesleyan church and joining a Unitarian church they simply leave one sect for another. They rather like the idea of an Australian Church, which professes to be "free and unsectarian," and in time, we trust, they may throw their energies into the new movement. Some of us are presumptuous (or hopeful) enough to believe that our "free and unsectarian" congregations are but the germ of a great and comprehensive and truly liberal Australian Church in the future.

Speaking of myself, my sentiments toward the Unitarian movement in Great Britain and in America remain precisely as they were, and after twenty-three years' service under "the flag" I am certainly not conscious of any disloyalty to the cause of Liberal faith when joining the new movement, especially when I remember that by doing so I bring myself yet more nearly into harmony with one so honoured and revered as the Rev. Dr. Martineau. If permitted, I will occasionally send to

my old friend, THE INQUIRER, particulars as to the progress of our Australian Churches.

GEORGE WALTERS.
Sydney, N.S.W., Feb. 21, 1899.

MRS. BROOKE HERFORD ON "BAZAARS."

At a meeting of the Women's Congregational Union of Rosslyn Hill Chapel, held on Thursday afternoon, April 20, the subject of the forthcoming London Bazaar was brought forward. Mrs. Brooke Herford's paper, in introducing the subject, was of more than local interest, and we are glad to commend it to our readers. It was as follows:—

"I have all my life," said Mrs. Herford, "been one to cry aloud against bazaars, and to hold off from recommending them. There is always a great deal to be said against them, but I have found out that the evils can be lessened, and have been lessened, and the good they do lies deeper than the money obtained. Experience of this has made me change my opinion, and makes me feel that I must stand up here and speak in favour of one. I know I am speaking to many who have the same prejudices I had, but can hardly have had the same opportunities of seeing the good side. I think, as a body of Christians, we Unitarians, more than any other denomination, find it difficult to give a good and strong pull together. Individualism is *run* almost to death amongst us. And that person spoke the truth who said Unitarians seem to consider it a confession of weakness to entirely agree with any one. Now, one good feature of working for a bazaar is, that it strikes at the root of this Individualism.

"We are all well acquainted with some of the very reasonable objections to bazaars; we have all used them at one time or another, and *much is said* about the way in which the money required could be got by subscriptions. *Comparatively* easily does the person get off who writes a cheque for a large sum, or the one who sends a shilling; and this method of obtaining money may seem very simple to the on-looker, who knows nothing of the labours of the collectors—*many journeys*, many letters, long and much entreating done with more diffidence and dislike than they get the credit for.

"Some say a ball! I dare say the money could be raised by a ball, or by subscriptions, but not with the little trouble that is supposed—and without the good which I consider justifies a bazaar.

"The good I speak of is the opportunity for bringing together the congregations of a district working only as a general thing for their own interests in an isolated way.

"An attempt has been made in London to overcome this isolation by bringing the congregations together socially, each congregation inviting in turn some others to their congregational parties. These hospitalities are good in their way; but *much more* is gained by co-operation in work for a common interest, the organising of it covering many weeks of meetings.

"Many very small congregations in the North, so pressed with their own needs and giving all they thought they had to spare for the support of their own chapel, felt it was very unreasonable to be asked to do or give anything for the great Manchester bazaar. A little encouragement, however, started them working; and in

one such congregation the factory girls met in the evenings, and were taught to make pretty and really saleable things. And apart from the good these girls got from learning to do such nice work, this little congregation has learnt a lesson in unselfishness; and the small help it was able to give by this work—bringing it into a fellowship with more important churches—has strengthened and encouraged it, as no giving of shillings or half-crowns could have done. I know this to have been true of many small churches. And though our own church, being one of the largest and strongest, may not need such encouragement, yet I feel sure that it will be a gainer by heartily co-operating both in the giving and the working which are required for the success of this coming effort to place our London work on a stronger basis."

PROVINCIAL LETTER.

THE YORKSHIRE UNITARIAN UNION.

ONE Sunday evening of last month I had a congregation considerably in excess of our average attendance. On the way home I was moved—by some good spirit was it?—"lest I should be exalted above measure," the scanty measure of a Unitarian minister—to look in at a large Methodist chapel from which the last loiterers after service were slowly straggling out. A courteous attendant at the door at once took me in charge and showed me round. There were sittings, he explained to me, for 2,500; but they were obliged to provide chairs for every available free space, as their usual numbers on the Sunday evening were more than they could accommodate. Indeed, that night with just the ordinary service and the regular preacher, there was evidence enough that the place had been packed with people. And I? why my "splendid congregation," as kind and enthusiastic supporters called it, was perhaps a little more than one-tenth of the number of these Methodists. I hope there are brethren who are more successful in attracting numbers than I have ever been; but I am sure that the most popular preacher of us all would count that service an extraordinary success which attracted one quarter of the people who habitually frequent the Methodist church of which I speak. No, if we are to judge ourselves by numbers, we must all alike stand condemned as miserable failures. The poor joke at women's expense by which Plautus got a laugh out of a Roman audience will literally apply to our congregations:—

Nam optima nulla potest eligi; alia alia Pejor est.

There's no one of us can be called excellent, judged by the standard of other denominations, only some are worse than others. We are not dead, that is evident. We are not dying; for dying men grow worse and weaker, and our churches are not, as a whole, weaker or less useful than they were twenty years ago. But by the rule of proportion we are failures. State it thus:—

As Unitarianism is to Methodism or Ritualism, so should the numbers attending Unitarian churches be to the numbers attending these other places of worship. But they are sixty-fold, they are a hundred-fold of our number, the frequenters of

Trinitarian churches, therefore Unitarianism is worthless in comparison with other forms of Christian faith.

Let who will accept the conclusion; and "whosoever is fearful and afraid" to be in company with so few, opposed to "a host which is as the sand by the seashore for number," to such a one the wisest and kindest advice is that of Gideon, "Let him return and depart early"; early, because his presence in our midst is to our injury and his own, and soon or late he will probably go with his heart full of bitterness and disappointment. For my own part, I am convinced that few as we are we shall remain few, the orthodox churches have nothing to fear from us, victory as of the valley of Moreh we are not foolish enough to anticipate, perhaps do not even desire it.

For Unitarianism is not a body of doctrine like Calvinism, and Unitarians do not pretend to be "the Church," militant on earth against all forms of faith different from their own. It is for principles we stand rather than for propositions, and if we maintain these principles effectively, if we make them known to all who want to learn, and train the children up in right understanding of them, we are doing well and prospering, though our numbers remain very few.

From this point of view, which I believe to be the true and just one, I can report well of the general state of the churches included in the Yorkshire Union. Since I last wrote we have had three notable "functions," which all went off most satisfactorily, and beside their immediate success gave gratifying proof of life and vigour in our midst.

First came the bazaar at Huddersfield, a small event whose issue was of great importance to the congregation which promoted it. Fitzwilliam-street Church is a handsome building and very well situated, passengers by train may see it on the right as they enter the station from Leeds, and if not told will certainly not guess that it is only "a Dissenting chapel." But for thirty years past the cause so worthily represented in stone has suffered sorely from misfortunes of a curiously varied sort; and at one time the church was closed for many months—some thought, and some hoped, that it was closed for ever. It was owing chiefly to the vigour and determination of our veteran secretary, Mr. Blazeby, that service was resumed, and for a time, with the help of a large grant from the Union, things went well under the pastoral charge of Mr.—and I must add, in mere justice, Mrs.—Rawlings. Then came new difficulties, the pecuniary ones bad enough but by no means the worst. The debt increased year by year, and some, faint-hearted and discouraged, were of advice to give up the effort altogether. Happily better counsels prevailed; it were indeed shame upon Yorkshire Unitarians if we could not hold our own in a large and thriving town like Huddersfield. With the advent of Mr. Mellor, who was welcomed by, I believe, a quite unanimous congregation, there came a general improvement, and the bazaar has put new heart into all. It was to have been opened by Lady O'Hagan, but she was detained on the Continent at the time and made generous amends for her failure to keep her engagement by a donation of fifteen guineas. The result was that, after paying expenses (about £25), a balance remains of £208, enabling the treasurer to

meet all the liabilities for which he was responsible. As the energetic and able secretary, to whom so much of the success is due, writes to me:—"Now every penny of indebtedness has been paid and we are left with about £38 in hand." It may seem but a small thing, and a cheque from one of our rich and generous friends would have done it without trouble, but it represents a great effort on the part of a congregation of whom none are anything near rich in the common sense of the word, and they deserve to be congratulated on their perseverance under many difficulties and the happy issue out of them which they have at present obtained.

The day following we had a real triumph at Bradford, and Mr. Ceredig Jones was rightly jubilant over it. "The proudest day of my life" he called it, in his evening speech, and he had good cause to be proud, for there has been no such occasion of rejoicing at Chapel-lane for forty years past, and it is due to the minister's tact and labour and persistence that so much has been accomplished. Of course he could not have done it alone. He had a willing and active treasurer, Mr. Byron Boothroyd, and a united congregation, without whom he had himself counted for nothing; but, after all, I venture, minister though I am myself, to say that everything depends upon the minister. If he is inefficient, tactless, unpopular, indifferent, the congregation will be like himself and nothing will be done. When good work is being accomplished, though the minister may give nothing and have little share in it, yet is it sure evidence that he is doing his part, and inspiring willing givers and workers to do their best for the cause. The occasion of the Bradford jubilation was the opening of the new schools, which have been erected at a cost of about £1,500. The formal declaration was made by Miss Brown, of Leeds, who, in her interesting speech, referred to the connection of her father, well known here as a former treasurer of the Leeds Infirmary, and one of the old-time pillars of Mill Hill Chapel with Bradford, and subscribed £50 to the Building Fund in memory of him. The congregation have every reason to be gratified at the success which has attended their efforts, and not satisfied with having raised £1,500 are intending to make it £2,000 by means of a bazaar in October next, and so put the chapel in thorough repair, and make some much needed improvements. Meanwhile, the new schools are already doing good work; there are now 265 scholars on the books, but what is most remarkable, about half that number are over sixteen years of age. Indeed, Bradford has set a conspicuous example of "How to retain our elder scholars"—that problem we are accustomed to hear debated, often with little profit, at Sunday-school gatherings. They have also a "Young People's Guild," with a membership of over a hundred, which has been now twelve years in existence, and done much to keep faithful and united those upon whom the future of the church depends. It is difficult to discuss the condition and prospects of Unitarianism in general, but, assuredly, Chapel-lane Chapel in particular is not dying, but very much alive.

The third event to which I alluded is too recent to speak yet of its success, and no reports have reached me. But the

opening of the bazaar at Dewsbury on Saturday last certainly gave promise of good returns, for despite the wretched weather, the room was more than comfortably crowded. As a rule, I would rather see a layman in the chair on such occasions—especially when we have amongst us men who give distinction to any post they fill, and who are always ready to be of service; nevertheless, I was glad to take the chair for Lady O'Hagan who opened the bazaar, for I deeply honour the courage and fidelity with which she and her family have adhered to an unfashionable and unpopular faith. If all in high social position who share our beliefs as well as our disbeliefs were to declare themselves and come forward to help, as this distinguished family has done, there would be no doubt in the minds of any, friends or foes, about the future of our cause. In my next letter I shall be able to tell about the result of this bazaar. I will content myself meanwhile with saying that some of us who have been anxiously watching the course of affairs at Dewsbury begin to feel very hopeful, the congregations are good and increasing, and a spirit of self-reliance before unknown now begins to make progress.

The one gloomy outlook among our Yorkshire churches has been in the metropolitan city. I have heard rumours of an approaching settlement, and I earnestly hope that before long the clouds which have so long overhung this ancient and venerable place of worship will have rolled away, and St. Saviourgate Chapel have a pastor not unworthy of the distinguished men who have beforetime occupied its pulpit.

CHARLES HARGROVE.

Leeds, May 1, 1899.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Appeal: Mansford-street Church and Mission.

—Miss Dora Cadman writes:—"May I appeal to any of your readers who have old clothing and other articles in their homes which they would like to get rid of to send a parcel to The Parsonage, Mansford-street, Bethnal Green, E., for the jumble sale which we purpose holding in the school during the last week in May? The goods will be of great use to some of our poor people, and the proceeds of the sale will be given to the London Bazaar Fund as part of the contribution from Mansford-street Church.

Astley.—The annual school sermons were preached by the Rev. J. E. Stead, of Park-lane. The anthems, "How beautiful upon the mountains" (Spinney), "Seek ye the Lord," and the "Gloria" were rendered by an augmented choir. Numerous friends were present from neighbouring congregations. The evening congregation was exceptionally large, the school having to be thrown open, over four hundred being present. Collections and donations amounted to over £20.

Birmingham: Small Heath.—The Sunday-school anniversary services of Waverley-road Church were held on Sunday, April 30, when sermons were preached by Mr. Bipin Chandra Pal, of Manchester College, Oxford, the Rev. William J. Clarke, of Hurst-street Chapel, and the Rev. E. D. Priestley Evans, of Kidderminster. The collections amounted to £6 4s. 6d.

Blackpool: Bank-street.—On Wednesday, April 26, a special congregational meeting was held to consider the resignation of the Rev. William Binns. A resolution, moved by Mr. Thomas Underwood, seconded by Mr. Charles Pollard, was passed, regretfully accepting Mr. Binns's resignation, and bearing warm testimony to the value of his services during the six years of his ministry at Blackpool. Mr. Underwood spoke of the literary labours and eloquence of Mr. Binns, and the great

loss the Sunday-school would suffer in Mrs. Binns's retirement from its superintendence.

Blackpool Unitarian Lay Church.—The anniversary service took place on Sunday evening last in the Masonic Hall, South Shore, where services are held all the year round. The Rev. A. H. Dolphin officiated, and gave an excellent sermon on "The Practical Test of our Principles," the leading idea being that the only real test of the value of either a theology or a church was to be found in its effect on the character and the life. The Hall was beautifully decorated, and special music was rendered. Every seat was occupied, and the collection amounted to £10 0s. 6d. At the close of the service, Mr. J. M. Taylor, until this year the secretary to the church and school, was presented with a little token of good wishes to him and his family, for health and happiness in their new place of residence.

Burnley.—Mr. Councillor James Bibby, the president of the Trafalgar-street Unitarian Church and one of the superintendents of the Sunday-school, was recently appointed chairman of the Guardians of the Burnley Union.

Choppington.—On Saturday last, despite the worst of weather, a very successful sale of work was held at this church. Mrs. Baxter Ellis, of Newcastle, performed the opening ceremony, and was accompanied on the platform by her husband, Alderman Baxter Ellis, Robert Elliott, and the Rev. Arthur Harvie (minister in charge). A concert was given in the evening by Newcastle friends. The net result of this effort is a sum of nearly £60, which will be devoted to repairing the building, providing new stove, hymn-books, &c.

Chorlton-cum-Hardy.—The congregation which meets at the Masonic-hall has sustained a severe loss in the death of Mr. Charles Scholes, an active, earnest, and universally respected member of the church. His remains were interred in the burying-ground of the Unitarian Chapel at Blackley, on Monday, April 24, and last Sunday the funeral sermon was preached by the Rev. J. Ruddle at Chorlton-cum-Hardy. In the course of his sermon, Mr. Ruddle said:—"Of those who knew him best none has forgotten to mention the gentleness of his character; every one knew the delicate sensitiveness of a soul that never could be rude or unkindly or unfair, that could only be as much astonished as pained if any should wish to be ungentle towards him or towards others. . . . It is comforting to be able to say that in greater measure than in many cases is possible the sterling worth of his character received recognition while he yet lived and worked among us."

Clifton.—During April a course of Sunday evening lectures by the Rev. J. Warschauer on Mr. Sheldon's "What would Jesus do?" has attracted good congregations. The lecturer, after giving some account of the book, pointed out that the real reason of the success it had achieved was to be sought in the emphasis laid by the author upon the doctrine of the universal Fatherhood of God, and the necessity of working out salvation by character and action, and, further, in the fact that the Jesus of Mr. Sheldon was in essence human—a perfect Man whom his brothers were capable of imitating. In this sense the enthusiasm with which the book had been received was a triumph of Unitarian principles. At the same time, as a subsequent lecture, entitled "The Failure of Formula," showed, it was not by the adoption of a motto that the regeneration of the world could be accomplished; had the remedy for moral and social ills been such an easy one, humanity would have discovered it and acted upon it ere now. The solution of the problems that pressed upon us was not so simple, and Mr. Sheldon's book, with its rash generalisations, bore witness to sympathy with the submerged classes rather than to a careful study of social conditions. In a concluding lecture, "Following Jesus—in Letter or in Spirit?" the imitation of externals was deprecated as at once ineffective, unspiritual, and in the present instance quite impracticable; every age had its own problems and needs—those of the England of to-day were neither those of the Athens of Pericles nor of the Palestine of Jesus. What we were to imitate in Jesus was rather his spirit, his boundless love to God, his resignation to his Father's will, his singleness of purpose, his love to mankind. In this way, and in this way only, though external conditions might change, he was still the supreme Exemplar, not of an age but for all time, the same yesterday, to-day, and for ever.

Coventry.—A well-attended conversation took place in the lower schoolroom of the Great Meeting on Wednesday, April 26, the choir and a number of other friends contributing to the pleasure of the evening.

Crewes.—The annual report of the Free Christian Church shows that progress has been made both in church and school, and it is hoped that

before the end of the present year the whole of a long-standing deficit may have been cleared off, and funds be secured to renovate the organ. To this end a sale of work is projected for next winter. The Rev. R. S. Redfern makes an earnest appeal for more teachers in the Sunday-school and for more regular attendance, especially at morning service.

Dewsbury.—A bazaar in aid of the funds of Unity Church was opened last Saturday by Lady O'Hagan, who, in wishing the congregation success in their work, reminded them that it was not the material, but the spiritual, prosperity of a community that must be sought after. She trusted that the result of the bazaar would inspire them with renewed zeal and courage for fresh efforts. A vote of thanks to Lady O'Hagan was moved by Mr. Grosvenor Talbot, of Leeds, the Rev. Charles Hargrove being in the chair. On Monday the bazaar was opened by the Mayor of Dewsbury, and on Tuesday by Mr. R. Thornton, a member of the congregation. The proceeds amounted to over £300.

Dukinfield.—The Chairman and members of the Dukinfield Urban District Council, together with the members of the School Board, and other public and philanthropic bodies, attended service at the Old Chapel last Sunday morning, when the Rev. H. S. Tayler was the preacher.

Liverpool Sunday School Society.—The annual soirée was held on Thursday, April 27, at the Unitarian Institute, Mr. F. Robinson presiding. There were about fifty members and friends present, including the Revs. Dr. Klein, J. Crowther Hirst, J. L. Haigh, J. Morgan Whiteman, and T. Lloyd Jones. Miss H. M. Johnson, who was appointed visitor for the past year, read her report of the eleven schools forming the Society. She gave a detailed account of the teaching in each school, showing that in most classes really good religious instruction was being given; and she was greatly impressed by the reverence shown by all scholars during the hymns and prayers, and by the marked improvement manifested since she visited the schools ten years ago. On the motion of Dr. Klein, seconded by Mr. Richard Robinson, a resolution was passed expressing sincere sympathy with the Rev. R. A. Armstrong, the retiring president, and regret at his enforced absence owing to ill-health. Miss F. Melly drew the attention of the teachers to the recent action of the School Board in adopting the Free Church Catechism, and expressed a hope that they would all earnestly strive to impart to their scholars a greater love of freedom in religious thought and a more earnest desire to seek after the truth. Miss J. McConnell, the Rev. T. Lloyd Jones and Mr. Cooper also took part in the discussion. The Rev. W. J. Jupp was elected president for the coming year; Mr. F. Robinson, vice-president; Miss Burroughs, 41, Rodney-street, hon. treasurer; and Miss A. Hall, 1, Sandringham-drive, hon. secretary.

London: Blackfriars Mission and Stamford-street Chapel.—Flower services were held on Sunday last, when the services, morning and evening, were conducted by the Rev. Frederic Allen, and a children's service in the afternoon by the Rev. James Harwood, B.A., who had a large congregation of young people to address. The chapel was decorated with flowers (sent by kind friends in the country), which were distributed in the neighbourhood on Monday. Special hymns were sung at each service, with two anthems in the evening. The winter session of the Literary and Social Union and Unity Temperance Society concluded on April 17 with an "at home," given by the President and Mrs. Allen. This was held in the Lecture Hall, and the proceedings were of a very pleasant character.

London: Essex Church.—The Rev. F. K. Freeston, who is at present abroad, announces in his "Church Calendar" that he hopes to resume his duties on the second Sunday in June. During the present month the services are to be conducted by Mr. Herbert Rix, B.A., and the Rev. J. E. Stronge, of Kilburn, has kindly undertaken any sick visitation or other pastoral duties for which there may be need.

London Sunday School Society.—The seventh annual musical festival was held at Essex Hall on Saturday evening, April 29, conducted by Mr. F. W. Turner. The children of eleven schools took part in the festival—namely, Bell-street Mission, Blackfriars Church and Mission (Stamford-street), Brixton, George's-row Mission, Hackney, Highgate, Islington, Kentish Town, Limehouse, Mansford-street Church and Mission, and Stoke Newington-green. The schools were distinguished by differently coloured scarves, and occupied the greater part of the body of the hall, the audience being chiefly in the gallery. The chair was taken by Mr. F. W. Lawrence, M.A., who after the singing of an opening hymn, welcomed the schools, and said that each year a larger number of schools took

part in the festival. In former years a competition had been held, that evening there would be no competition, but in the concert that was to be given the choirs would render music of a higher and more difficult character than before. The banner won in the competition of last year by the Highgate choir was then delivered up to the President, to be held by the Society until again awarded. In taking his place as conductor, Mr. Turner explained that while he had held rehearsals of various sections of the united choirs, the difficulties of all meeting together in London were so great that only one united rehearsal in the hall had taken place. The concert which followed was given entirely by the children and teachers of the schools; the Limehouse band contributing one item, as overture to the second part of the programme, with great spirit. Except for a little faltering in the first duet and chorus, Mendelssohn's "I waited for the Lord," of which the music is difficult for children, the whole programme was rendered without a hitch, and was thoroughly enjoyed by the whole company. The body of children's voicessinging without accompaniment and with admirable precision and expression produced a result on which the choirs are to be warmly congratulated. Indeed, such a concert might well have been given in a larger hall, and to a much larger audience. The united choirs gave four pieces; the choir of Stoke Newington-green gave a trio, "The Swallow"; Highgate Choir, a "Sleigh Song"; and Mansford-street choir, Mendelssohn's "I would that my love"; while solos were contributed by Mrs. Teasdale, Mr. Savage Cooper, and Mr. W. J. Clark. During the interval refreshments were provided for the children. At the conclusion of the concert, the President having been obliged to leave earlier, Mr. Turner spoke a few earnest words to the children, and after a closing hymn, pronounced the Benediction. One question asked during the evening may be here repeated for the consideration of those directly interested in the schools, "Why are there so few boys' voices in the choirs?" There were no votes of thanks passed, but that was from no lack of warm appreciation of the efforts of all those who had contributed to the success of a delightful evening.

Mossley.—On Sunday last the Sunday-school anniversary sermons were preached, morning and evening, by the Rev. C. Roper, B.A., of Manchester, and in the afternoon by the Rev. J. A. Pearson, of Oldham. There were large congregations, and the collections amounted to £49 14s.

Nantwich.—Last Sunday the Rev. J. Morley Mills preached on "Cromwell, Protector and Liberator." The *Nantwich Guardian* gave a good summary of the sermon, which was an eloquent tribute to the great Protector.

Sheffield: Upper Chapel.—The Sunday-school anniversary services were held on Sunday last, when appropriate sermons were preached by the Rev. J. E. Manning, M.A., to large congregations, especially at the evening service. Special hymns and anthems were well rendered by the children, and the collections were in excess of those of the last two years.

Shepton Mallet.—The work of the Unitarian Circle closed on Wednesday, April 26, with a very successful social meeting in the schoolroom, over fifty being present. During the evening an orchestral band rendered some excellent selections of music to the delight of all. Songs and recitations were also given. A stall of work occupied one end of the room, and gave pleasing evidence of the activity of the sewing meetings in the various articles displayed, nearly all being disposed of, the proceeds of which will enable them to materially assist the various agencies of the chapel. In supporting a vote of thanks to friends for their kind assistance, the Rev. L. T. Badcock stated that the session had been a most useful and instructive one, several lectures having been given, one by himself, and others by Mr. Phillis, Mr. Higgins, the Rev. T. B. Broadrick, and Mrs. Broadrick, while the stall in that room did not represent half the amount of work which the sewing meetings had succeeded in producing, as the greater part had been distributed among the poorer families in connection with the Sunday-school.

WINIFRED HOUSE.

Invalid Children's Convalescent Nursing Home.
(Mrs. Hampson's Memorial Home),
WRAY-CRESCENT, TOLLINGTON PARK, HOLLOWAY, N.

The Members of the Committee and the Lady Superintendent will be glad to see any friends interested in the work carried on at Winifred House, at their open Saturday afternoon, on SATURDAY, the 13th inst., between 3-5 o'clock.

Hon. Secs. { MARIAN PRITCHARD.
 { ROBERT HAMPSON.

OUR CALENDAR.

SUNDAY, MAY 7.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. J. HARWOOD, B.A., and 7 P.M., Rev. J. E. STRONGE.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. C. E. OLIVER.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "A Simple Word." Evening, "The Puritan Spirit."
Kilburn, Quex-road, 11 A.M. Rev. J. E. STRONGE, and 7 P.M.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Morning, Flower Service. Collection for the Domestic Mission Society.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER. Morning, "Paul at Athens." Evening, "Immortality."
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A., and 7 P.M., Rev. J. HARWOOD, B.A., "The Church an Authority."
Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNMOUTH Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High st., 11 A.M. and 6.30 P.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTIN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD (Concert Hall), for NEW BRIGHTON and DISTRICT, 11 A.M. and 6.30 P.M., Rev. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
 LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
 MARGATE, Forester's Hall (Side Entrance) Union-crescent, 11 A.M., Mr. C. A. GINEVER.
 OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. C. A. GINEVER.
 READING, Unitarian Free Church London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Mrs. BROADRICK.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. E. HOWARD.
 YORK, St. Saviour's Chapel, 11 A.M. and 6.30 P.M., Rev. F. H. WILLIAMS, of Whitby.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY.
 SOUTH-PLACE, FINSBURY. — May 7th, at 11.15, CHILDREN'S SERVICE. Conducted by W. J. REYNOLDS. Addresses will also be delivered by Miss E. J. TROUP and Dr. JOSIAH OLDFIELD.

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE, S.W. — May 7th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Religion of Women."

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTER-NOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. "The Resurrection." Subject introduced by Mr. P. E. VIZART. Tea at Six o'clock. All welcome.

PULPIT SUPPLY. — The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty. — 30, West Bank, Stamford-hill, London, N.

SITUATION wanted by a young person (a member of my church) as LADY'S MAID in a Unitarian family. — Full particulars, M., c/o Rev. L. JENKINS JONES, 72, Genesta-road, Plumstead.

WANTED, towards the end of June, a young lady, to take charge of two children, 5 and 7, and help with sewing and light household duties. — Apply, by letter, to Mrs. V. D. DAVIS, 6, Gorst-road, Wandsworth Common, London, S.W.

WANTED, the post of LADY COMPANION, nine years' experience and good references. — J., c/o INQUIRER Office, Essex Hall, Essex-street, Strand, London.

BIRTHS.

CORNFORD — On Tuesday, 2nd inst., at 8, Royal Crescent, Brighton, the residence of her mother, Mrs. P. H. LAWRENCE, the wife of L. COPE Cornford, of twin sons.

MARRIAGES.

WILDE — TAGART. — On April 27, at Christ Church, Bath, by the Rev. Canon Scarth, uncle of the bridegroom, Reginald William Wilde, Solicitor, to Josephine Gemmel, elder daughter of William Harry Tagart, of Parkfield, Bath, granddaughter of the late Rev. Edward Tagart.

DEATHS.

BRAITHWAITE — On April 30th, at Halifax, Rev. James Wm. Braithwaite, formerly of Nottingham, aged 57 years.

COVENTRY — On April 28th, of acute pneumonia, in his 34th year, Silvanus, fourth son of Joseph Coventry, of Liverpool. Cremation at Woking, May 2nd.

Schools, etc.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
 ENGLISH TEACHER ... MISS FOX, B.A. (London).
 VIOLIN AND PIANO ... MISS DE WASGINDT, (Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.). — Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARD, RESIDENCE, and COACHING (if desired): J. ARTHUR, Esq., St. Ives, Casewick-road, West Norwood, S.E. Refined and cultured home for lady or gentleman. Easy distance from London and Crystal Palace.

BOURNEMOUTH. — Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. — Mr. and Mrs. POCOCK.

BOURNEMOUTH. — Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate. — Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON. — Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate. — Miss SILLIFANT, 11, Rochester-gardens, Hove.

COAST OF NORMANDY. — HOME with every comfort. Good sands and sea-bathing. — Miss MARSDEN, St. Pair, Manche.

FELIXSTOWE. — Pleasant APARTMENTS at this healthy sunny seaside resort. Close to new station and near the sea. — For terms, apply to Mrs. H. ROBINSON, Kimberley House, Ranelagh-road.

ST. LEONARDS. — "Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate. — Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
 FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 3d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
 SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

Sunday Thoughts at Rosslyn-Hill Chapel.

Twenty-five Sermons by the late Dr. SADLER. Cheap edition, 2/6.

THE GREAT AFFIRMATIONS OF RELIGION.

A Book not for Beginners, but Beginners Again. By THOMAS R. SLICER, Minister of the Church of All Souls, New York. 6/- net, by post 6/4.

A book of great significance on the cardinal subjects of all true religious thinking and faith. The strong conviction of the writer cannot fail to impress the reader, and to uplift his thoughts and deepen his sense of the greatest and simplest religious facts.

OUR UNITARIAN GOSPEL. A Volume of Sermons. By MINOT J. SAVAGE, D.D. 4/- net, by post 4/4.

HYMNS. By MINOT J. SAVAGE, D.D. 4/- net, by post 4/3.

CHRISTIANITY and SACERDOTALISM. A Message for the Times. By JAMES HARWOOD, B.A. 1d., by post 1½d.

THE NEW CATECHISM. A Letter to Evangelical Free Churchmen. By a Unitarian Christian. 1d., by post 1½d.

CHRISTIANITY and SOCIAL PROBLEMS. By STOPFORD A. BROOKE, M.A. 1d., by post 1½d.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY. HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY. HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application

FRANCIS RAVENSCROFT, Manager.

19th CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman — Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.

Deputy-Chairman — MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W. and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced — 21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid. — GEO. MCLEOD & SONS, Hawick N.B.

SITUATION wanted by young married man, experienced in private estate work and management, wages and general accountancy. Good knowledge of building and draughtsmanship. Excellent testimonial from M.P. — Full particulars, K., c/o Rev. J. F. KENNARD, Collingbourne Ducis, Wilts.

DEPTFORD CHAPEL, Church Street.

FOUNDED 1600.

AN URGENT APPEAL FOR £250.
£110 STILL REQUIRED.

It is absolutely compulsory that the roof of the above Chapel be entirely and immediately reconstructed. The Vestries adjoining the building are also beyond repair, and it is proposed to replace these by erecting an Iron room which would afford much needed accommodation for Sunday-school and other purposes.

The British and Foreign Unitarian Association, the Provincial Assembly of London and South-Eastern Counties, and the General Baptist Assembly, have made grants in response to this Appeal.

Donations or promises will be thankfully received by the Treasurer to the Fund, G. W. CHITTY, Esq., Mildura, Park Avenue, Dover; or by the Minister, the Rev. A. J. MARCHANT, 37, Clifton-road, Peckham, London, S.E., by whom they will be acknowledged.

Contributions Received or Promised.

	£	s.	d.
Amount acknowledged, April 8th	91	2	0
British and Foreign Unitarian Association	10	0	0
F. G. C.	0	10	0
M. M. G.	0	10	0
S. Charlesworth, Esq., London	2	2	0
Rev. C. A. Hoddenott, Chichester	0	5	0
In Memory, "Mercy," London	0	10	0
Mrs. T. Timmins, London	0	10	9
A Friend	0	10	0
Miss E. J. Garrett, London	2	2	0
I. S. Lister, Esq., London	0	10	6
Miss Gibbs, London	1	0	0
Lady O'Hagan, Burnley	5	0	0
The Provincial Assembly's Grant (£25) will be paid when the sum of £150 is raised.			

UNITY CHURCH, DEWSBURY.

The following have kindly responded to our appeal:—

	£	s.	d.
Amount previously acknowledged	71	2	0
F. H. Gossage, Esq.	20	0	0
Ald. J. Haley, J.P. (Mayor of Dewsbury)	5	0	0
Miss Elizabeth Holt	5	0	0
J. Verity, Esq.	2	2	0
W. Colfox, Esq.	2	2	0
Geo. Webster, Esq.	1	1	0
J. Laycock, Esq.	1	0	0
George Thorpe, Esq.	0	10	0
R. Wilkinson, Esq.	0	10	0
K. L.	0	10	0
F. Waterhouse, Esq.	0	5	0
Mrs. Jones	0	2	6

Contributions will be gratefully received by

H. DEARDEN, Treasurer, Alexandria-crescent, Dewsbury.

THOMAS SYKES, Hon. Sec., 36, Ashworth-road, Dewsbury.

GAZE'S

WHITSUN PROGRAMME

Trips from London to

PARIS and BACK	26s. 0d.
BOULOGNE	9s. 0d.
CALAIS	10s. 0d.
CAEN	15s. 0d.
DIEPPE	19s. 0d.
BRUSSELS	19s. 7d.
OSTEND	19s. 9d.
HAMBURG	38s. 9d.

CONDUCTED TOURS

TO

PARIS (four days, hotel inclusive) from 56s.

ANTWERP and BRUSSELS (six days) 90s. 6d.

HOLLAND (six days) 99s.

The RHINE and BELGIUM (nine days) 168s.

TICKETS ISSUED IN ADVANCE.

Apply—GAZE'S OFFICES, 142, STRAND;

150, PICCADILLY, and

18, WESTBOURNE GROVE, LONDON.

NURSE - HOUSEMAID wanted.

Youngest child 3½ years. Liberal wages. Must have excellent character.—Mrs. McNAIR, Glenmona, Sutton, Surrey.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

SEVENTY-FOURTH ANNIVERSARY.

TUESDAY, MAY 23rd, 8 p.m.

ESSEX HALL LECTURE at ESSEX HALL. By Rev. PHILIP H. WICKSTEED, M.A. "Medievalism and Modern Thought."

A Free Ticket forwarded to members of the Association who send stamped and addressed envelope to the Secretary not later than Tuesday, 16th May. Tickets to non-members, 1s.

WEDNESDAY, MAY 24th, 11.30 a.m.

ANNUAL SERMON, ESSEX CHURCH, THE MALL, NOTTING-HILL-GATE. Preacher, Rev. DENDY AGATE, B.A., of Altrincham.

Collection in aid of the Funds of the Association.

WEDNESDAY, MAY 24th, 4 to 6, and 7 to 9.

ANNUAL MEETING, ESSEX HALL. The President, Dr. BROOKE HERFORD, will preside. Reception of Report, Election of Officers and Committee, Special Resolutions and Deputations in the afternoon; Addresses on "Our Word and our Work" in the evening.

THURSDAY, MAY 25th, 10 a.m.

CONFERENCE AT ESSEX HALL. "The Priesthood: a Divine Gift or a Human Delusion?" Paper by the Rev. CHARLES HARGROVE, M.A. Mr. T. GROSVENOR LEE will also read a Paper.

THURSDAY, MAY 25th, 8 to 11 p.m.

CONVERSAZIONE, ROYAL INSTITUTE OF PAINTERS IN WATER COLOURS. Tickets, 1s.; on and after May 24th, 2s.

Early application should be made for Tickets.

W. COPELAND BOWIE, Secretary.
Essex Hall, Essex-street, Strand, London, W.C.

LONDON DOMESTIC MISSION.

The ANNUAL MEETING will be held on WEDNESDAY EVENING, May 10th, in the Schoolroom of ROSSLYN HILL CHAPEL, HAMPSTEAD. The Chair will be taken at 7.30 precisely by the Rev. Dr. BROOKE HERFORD, and Dr. COLLINS, L.C.C., Mrs. Helen Bosanquet (Authoress of "Rich and Poor," &c.), and other Friends, will address the Meeting.

G. DAWES HICKS, Hon. Sec.

PROVINCIAL ASSEMBLY

Of London and the South-Eastern Counties.

ASSEMBLY SUNDAY.

SUNDAY, 7th of May, Members of the Churches on the Roll of the Assembly, will please note that COLLECTIONS will be made on the above date (unless otherwise arranged) on behalf of the Assembly's Funds.

FREDERIC ALLEN, Hon. Secretary.

WOOD TRUST FUND.

The Trustees are prepared to receive applications from young persons of Liberal Religious opinions who, having gained Scholarships, require assistance to enter a Training College for the two years' course. Forms of application may be obtained from Mr. J. T. PRESTON, Carson House, Church End, Finchley, N.

TO LET.—COUNTRY RESIDENCE,

within two miles of Guildford, large gardens, tennis-court, &c., on dry sandy soil. Three reception-rooms, eight bedrooms, first-class offices, and gardener's lodge. Stabling will be added if desired. Rent from £200 to £250. Rates low. Apply—E. Summersbury, Shalford, Guildford.

ST. MARGARET'S BAY, DOVER.—

Furnished HOUSE to LET during June and July, overlooking the Straits of Dover. Garden, tennis lawn, good water and sanitary arrangements. Cook in the house. Moderate terms.—Mrs. W. A. SHARPE, 4, Broadlands-road, Highgate.

MISS H. M. ARTHUR, Certificated

and Experienced Visiting Teacher. Fluent French, English, Latin, Elocution, Natural Science. —6, Victoria-gardens, Notting-hill-gate, W.

THE NEW KINGDOM.

AN

ILLUSTRATED MONTHLY.

ONE PENNY. Post Free, 1s. 6d. per Annum.

Contents for MAY:

PAGE

Rev. J. Mason Bass, B.A. (Portrait)	65
A Parable of the Kingdom. R. B. Drummond.	67
In the Field	69
A Bazaar Address. H. P. Greg	71
The New Kingdom	72
A Cheap and Popular Commentary. (A Suggestion)	72
Our Church at Chorlton-cum-Hardy. (Illus.)	73
From New Westminster, B.C.—III. W. J. Walker	75
The Farmer and his Field (Translation from the German)	77
Consider the Storks (Selected)	77
A Simile from John Crellius, 1665	79
A Prayer of the Kingdom. (Poem). Stanley Mellor	79
Sunbeam Circle. Uncle Will	79

To be had from the Publishers, Messrs. WM. HOUGH AND SONS, Manchester; RAWSON AND CO., 16, New Brown-street, Manchester; ESSEX HALL, London; and all Newsagents.

JUST PUBLISHED.

THE STORY OF WILLIAM PENN.

By FRANCES E. OSBORN.

Price 1s. 6d.

London: HEADLEY BROS. 14, Bishopsgate-street Without.

ETHICAL RELIGION.

THE NEW TESTAMENT OF JESUS FOR THEISTS.

A Compilation of Selected Passages, freely Arranged, without Note or Comment. (Pages 100, neatly bound in cloth) Price One Shilling.

THE MISLAID GOSPEL. A Poem. With Notes

and References. And

THE WITNESSES AT JERUSALEM. (Pages 48).

Price Sixpence.

"The Personal Religion of Jesus."

Published by WILLIAMS & NORRIS, 14, Henrietta-street, Covent Garden, W.C.

Sold by PHILIP GREEN, Essex Hall, 5, Essex-street, Strand, W.C.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and J. A. HOBSON, M.A.

Articles on Important Social Questions, Education, &c., from a purely ethical standpoint. Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

A CATECHISM OF RELIGION.

By H. W. HAWKES.

Single copy, 1d., post free 1½d.; per doz., 10d., post free 1s.

PHILIP GREEN, 5, Essex-street, Strand, W.C.
Liverpool Booksellers' Co., Lord-street, Liverpool; also

HYMNS AND SACRED SONGS.

The best Hymnal for Missions, &c.

Sixpence net. Single copies 8½d. post free, from H. W. HAWKES, Waterloo, Liverpool.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 6, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2968.
NEW SERIES, No. 72.]

LONDON, SATURDAY, MAY 13, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	289
ARTICLES :—	
War against War	290
"Our Father's Church"	290
Wordsworth.—I.	291
Capri	294
The Inward Life	295
Sunday Schools	298
LITERATURE :—	
Edward Carpenter	291
Joubert	292
The Jewish Question	293
Karl Witte's Essays on Dante	294
THE CHILDREN'S COLUMN	295
LEADERS :—	
The Renewal of Spring	296
The London Appeal	296
MEETINGS :—	
London Domestic Mission	297
Ulster Unitarian Christian Association	299
PROVINCIAL LETTER :—	
Eastern Counties	299
NEWS FROM THE CHURCHES	300
ADVERTISEMENTS	301

NOTES OF THE WEEK.

WE publish in another column the list of Whit-week meetings, which promise to be of great interest. Already a considerable number of ministers have signified their intention of being present, and we may look forward to a large attendance of other friends also. Mr. Wicksteed's Essex Hall Lecture will be a timely and valuable utterance, which should not be missed. At the annual meeting of the British and Foreign Unitarian Association a welcome innovation is proposed. After the regular business in the afternoon there is to be an adjournment for tea, and then, in the evening, special addresses by the President and others are to be given on "Our Word and our Work."

THE proceedings of the Tsar's Peace Conference, which is to assemble at The Hague on Thursday next, will be watched with the keenest interest by the friends of international goodwill and humanity all the world over. This month's *Concord* contains an interesting article by Mr. Hodgson Pratt on what he looks to the Conference for, in the direction of a Council of Mediation, a High Court of Nations, and an International Code. There is also an article by Dr. Clifford on "War, Christianity, and God's Providence."

A STRONG protest against seven-day newspapers has been published. Having shown how hardly the growth of such a practice must press upon newsagents and journalists, the protest says: "Already the world is too much with us, and all attempts to rob the country of the day which has brought rest and peace to millions should be resisted to the utter-

most." On grounds physical, economical, and moral, people are urged to show their disapprobation of this "uncalled-for and inexcusable attempt to secularise our day of rest." The protest is signed by the Archbishop of Canterbury and twelve Bishops, a large number of leading non-conformist ministers and other public men. From many sides it is urged as the only way to resist the growth of this mischievous innovation, that the public should refuse to buy and advertisers should refuse to use the *Daily Telegraph* and the *Daily Mail* and other publications of the same houses, until their Sunday issues are abandoned.

ST. JAMES'S HALL was crowded on Tuesday evening at the annual meeting of the National Anti-Vivisection Society, and an overflow meeting had to be arranged. The Duke of Portland was in the chair, and the first resolution was moved by Lord Coleridge in a very forcible speech, declaring that the torture inflicted upon animals by licensed vivisectors was unjustifiable, and pledging the meeting to support measures in Parliament to put an end to it. Canon Wilberforce, who afterwards spoke, said that he would support all measures for the restriction of the practice, but only as a step towards abolition.

THE hundredth annual meeting of the Religious Tract Society was held on Friday week at Exeter Hall. Mr. Edward Rawlings, the treasurer, in the chair. Among the speakers was Dr. Butler, Master of Trinity College, Cambridge, who spoke of the "antiseptic" character of the literature issued by the Society. As to tracts, he said, they must not be dull, nor shallow, nor *goody*. There was nothing *goody* in the Bible, nor in "Pilgrim's Progress," nor in "Milton." The old description of a good tract was that it should be "plain, direct, entertaining, and full of ideas." Of the £50,000 asked for as a Centenary Fund, nearly £45,000 is now raised.

ON Wednesday Parliament rejected, by a majority of 154, Mr. Charles McArthur's Church Discipline Bill, introduced at the instance of the Liverpool Laymen's League. Its object was to enforce discipline and maintain the Protestant character of the Established Church, by the abolition of the Bishops' veto, restoring the authority of the courts, and substituting deprivation for imprisonment of recalcitrant clergy. But although this Bill was rejected, the feeling of a large majority both in Parliament and in the country undoubtedly is that order and obedience to the law must be enforced in the Church, or disestablishment is in-

evitable. Meanwhile the Archbishops are sitting at Lambeth Palace, but not as "a court," to hear the pleadings of the Bishops of London and Norwich, and two clergymen who refuse obedience, in the matter of the ceremonial use of incense. The result will be the expression of a pious opinion, which it is hoped will be accepted as morally binding by the contending parties in the interest of peace. But this will not decide the question of the ultimate legal authority in Church matters.

THE sixty-seventh annual Assembly of the Congregational Union of England and Wales opened on Monday afternoon, and at the business meeting Mr. Carvell Williams was elected chairman for 1900. Resolutions against a Roman Catholic University for Ireland and against seven-day journalism were passed. On Tuesday the Rev. H. Arnold Thomas, M.A., the chairman, delivered his address, his subject being, "The End of the Commandment," the burden of it being "It is good to be good."

THE scheme for raising a Congregational Twentieth Century Fund of half a million was accepted, but only after a somewhat hot discussion as to the apportionment of the Fund, a specially urgent plea being made for a larger proportion to be devoted to the augmentation of inadequate stipends of ministers. Finally it was agreed that the Committee should be left with the some discretion as to the disposal of the Fund.

THE "Autobiography and Diary of the late Samuel Davidson, D.D., LL.D." (with an account of the Davidson Controversy, by Mr. J. A. Picton, M.A.), edited by his daughter, will shortly be published by Messrs. T. and T. Clark, Edinburgh.

"WE look forward to the year 1900 with peculiar interest, as it will mark the beginning of another great epoch in human history, with possibilities which no one can measure. Already several religious organisations are devising ways and means of celebrating this event by raising special funds for the extension of their work." So runs the opening of the London Appeal to Unitarians, which has been widely circulated, and which we print this week in full. But these sentences are ambiguous. The new century does not begin until the close of 1900, and it is for the year 1901 that the Wesleyans, Congregationalists and Baptists are raising their great Twentieth Century Funds. We trust that the desperate heresy veiled in the above sentences will not be a stumbling block to any of our friends, and prevent their generous support of a good cause.

WAR AGAINST WAR.

A LITTLE volume of poems by Richard Schmidt-Cabanis has just been published in the interest of the German Peace Society in Berlin. "Stechpalmenzweige" is the title—Holly-branches, "armed poems of peace."* The opening poem, "Dem Kriege Krieg," appears in English and French translations, as well as in the original. The English translation, by Miss Peacover, is as follows:—

War unto war! the popular voice resounding
That ne'er was wholly still, is heard afar;

Calling for Peace, in place of War abounding
With mutterings, deeper than artillery, sounding

War unto War!
The stream of Truth lay fast in fetters bounden

But mightier rose its flood with gathering roar;

Through weir and dam a path the tide hath founden;

Resistless now 'twill urge its course unbounden—

War unto War!
Stirred with such faith, no heart but throbs, with other
Pulses of jubilant hope than e'er before.

'Tis not man's call to hold as foe his brother:

'Tis Freedom, Joy and Peace one with another!

Then—War to War!

Has not this age its sickening cup been filling

With wars in South and North, enough and more,

Dealing by wholesale in the trade of killing?

A tiger-host were sated to o'erfilling—
Then: Down with War!

Must we with fear-set eyes, in horror gazing,

Mark untold woe, and every hellish scar:
Red meadows, trampled corn, the vision dazing,

And heart-break wail and groan, mid homesteads blazing?

No! Down with War!

Our shoulders labour 'neath a world of sorrow

Such as the fabled Atlas never bore;

In seas of tears our griefs expression borrow—

Shrink we from this grand conflict of the morrow?

No! Down with War!

What if the brows of earthly gods do lower,

Doubt not our cause has victory in store;

Be haughty scorn or venomous scoff, our dower,

The people have, to save the people, power—
Then: War to War!

Set anvils with the sword-beat plough a-ringing,

Spread the white banner to the sun afar;

Poets! no longer blood-stained honours bringing,

A purer, manlier strain awaits your singing—

War against War.

* R. Boll, 23, Georgenstrasse, Berlin, N.W. (Price 1 mark.)

War against war! A myriad hearts are sending
Prayers for our victory unto heaven's high bar;
Up! and these self-made bonds of misery rending,
The mingled rays of sacred brotherhood blending,
War against War!

"OUR FATHER'S CHURCH."

AN unusually interesting meeting was held at Milan last Sunday. Through the kind intervention of Professor Bracciforti, who is one of the oldest members of "Our Father's Church," Mr. J. Page Hopps was asked to preach in the Episcopal Methodist Church at the Sunday evening service. The church was thronged, and the keenest interest was manifested from beginning to end. At the close of the sermon, at the suggestion of the minister of the church, the whole congregation rose to thank the speaker, and a large number came forward to shake hands on parting. The subject of the discourse was "The Ideal of Our Father's Church," and the following is a brief sketch of it:—After an ardent word of greeting from many friends of Italy in England, the speaker said: "We want to end the animosities of nations; we should have, instead, a Brotherhood of nations, a United States of Europe. The emotion which prompts this aspiration gave birth, in another sphere, to 'Our Father's Church.' No one nation expresses the whole of politics: so no one Church expresses the whole of religion. Many experiments of government are needed; so are many modes of faith and expression needed.

"And yet, though Churches vary in expression, they are all one as to the essence of Religion: and that essence is set forth in the great phrase 'Our Father.' There is a sense in which all belong to 'Our Father's Church,' the very worst as well as best, because all belong to the Father, and even He cannot alter that. But, in the inner and spiritual sphere, love and obedience, or reverence and righteousness, do bring into the Father's Church in an interior sense. So then, our divisions can only be verbal or ceremonial. With all of us, Religion is the same. It is a grand psalm of the soul sung to many tunes. Let us, then, get our feet upon the rock, and know that we have them there. This will help us to understand one another, and this alone can unite all devout souls in faith and hope and love. The ideal of 'Our Father's Church' is not an organization, it is a testimony. It does not aim at creating an ecclesiastical institution, or another sect; on the contrary, it testifies to the vital truth which unites us all, which is there whether we wish it or not, and which holds us even though we do not hold it. As Methodists, then, standing where you do, wish us 'God-speed,' nay! but in spirit belong to us, feel that you have been and are members of 'Our Father's Church,' and live that out, with an enlarged charity, a quickened ardour, and a wider and brighter hope for all."

We may add the interesting fact, that a few Sundays before leaving home, Mr. Page Hopps preached, by invitation of the rector, in a well-known West-end of London Parish Church.

WHIT-WEEK MEETINGS.

Tuesday, 23rd May.

- 4.30. Reception of Delegates and Ministers by the Sunday School Association.
- 5.30. Annual Business Meeting: Sunday School Association, John Dendy, Esq., President.
- 8.0. Essex Hall Lecture by Rev. Philip H. Wicksteed, M.A., on "Mediævalism and Modern Thought."

Wednesday, 24th May.

- 11.30. Annual Sermon by Rev. Dendy Agate, B.A., at Essex Church, Notting Hill Gate.
- 1.45. Luncheon for Delegates of District Associations and Societies at the Holborn Restaurant.
- 4.0. Annual Meeting: British and Foreign Unitarian Association.
- 6.0. Adjournment for Tea in Council Room.
- 7.0. Public Meeting: Addresses on "Our Word and Our Work" by the President and other Speakers.

Thursday, 25th May.

- 10.0. Conference on "The Claims of Sacerdotalism."
- 1.30. Luncheon for Delegates: Sunday School Association.
- 2.30. Central Postal Mission: Annual Meeting.
- 4.0. Ministers' Conference: Rev. Chas. Hargrove, M.A., on "Twenty Years in the Unitarian Ministry."
- 8.0. Conversazione at the Royal Institute of Painters in Water Colours, Piccadilly.

Friday, 26th May.

- 10.30. Triennial Conference: Meeting of Committee.
- 7.0. Temperance Association: Annual Meeting. The Right Hon. the Earl of Carlisle, President.

All Meetings held at Essex Hall, unless otherwise stated.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Miss Aikin, 10s.; Mrs. Chatfield Clarke, £1; Mrs. Dobson, £1; R. Taylor Heape, Esq., £1 1s.; Mrs. Nettlefold, £10; Mr. and Mrs. F. Preston, £1 1s.; Sir James R. Robinson, £2 2s.; Mrs. H. Rutt, £1 1s.; T. Pallister Young, Esq., 10s. 6d.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled "JAMES EPPS and Co. Ltd., Homœopathic Chemists, London."

WORDSWORTH.—I.

"HONOUR him," said Emerson, "whose life is a perpetual victory." It were doubtless too much to say of any human life that it is a *perpetual* victory; yet if, while lived for worthy ends, it has throughout the calm victorious note, we know that to honour it is to be ourselves made wiser and happier; and this, allowing much for his limitations and defects, is the honour we are constrained to give to Wordsworth. Taken as a whole, in its large and leisurely completeness, his life, as an English poet has that rare note of triumph which must place him among the great helpers and up-lifters of mankind. To have unity and singleness of aim, to achieve the purpose towards which all conscious effort is directed, and to maintain throughout a serene and unconquerable happiness of heart—this is to be a victor in life's stern conflict; and this it was given to Wordsworth to enjoy.

It was in his twentieth year that, walking alone among his native hills, in the light of an early summer dawn, he received the baptism of a consecrated life.

I made no vows, but vows
Were then made for me; bond unknown to
me
Was given, that I should be, else sinning
greatly,
A dedicated spirit. On I walked
In thankful blessedness, which yet survives.

Fourteen years were to elapse between that morn of consecration and the time when he should thus record it; and seven of those years were to be years of stress and tumult, and he was to know much of "fightings within and fears without"; yet the joy of that hour remained to him, and the strength of its high purpose did not fail.

The education of Wordsworth for his calling as a poet was long and strenuous. He has told us the story of it in a poem which is one of the most candid and impassioned records of soul-development known to the literature of England. We can understand the reticence which kept the "Prelude" from publication during the lifetime of its author, even as we can understand the emotion with which Coleridge heard him read or recite it, a few months after its completion.

A song divine of high and passionate thoughts
To their own music chanted.

So to his friend, listening "till the deep voice had ceased," it seemed. To us, reading that calm, sustained history, it is given to see the shaping of a poet's mind, the ordered progress of a spirit, strong in itself, yet also finely sensitive to manifold influences that wrought upon it from without. Through those eight years of school life, with all the wild, free fellowship of joy in Nature, followed by the somewhat easy uneventful career at Cambridge, and the long vacation-wanderings in the Lake Country and the Alps; through the months of inactive yet observant life in London, and then the two years of stirring excitement in France, ending with those weeks of fiery enthusiasm in Paris, when the Revolution was in all its fury there; through two more years of unsettled life in England, his mind now throbbing with sympathy for the great cause of human freedom, now fierce with anger against his own country for opposing that cause, now dark with doubt and even despair, as France

herself became the oppressor of the free; and, finally, through the calm brief period of restoring peace when Nature regained her influence over him, and his beloved sister became his companion once more: "Maintained for me a saving intercourse with my true self. . . preserved me still a poet, made me seek beneath that name, and that alone, my office upon earth"—through all these changeful years we trace the movement of a strenuous and untiring spirit. Greatly influenced by external things—the varying face of Nature, the stirring scenes of human life, the fellowship of those he loved—disciplined and tested by these; there is yet the sure unfolding of a self-disciplined, self-determined soul. To read that poem, in which Wordsworth tells the inward history of the first twenty-seven years of his life, is to be brought into most vital relation with a surprising and unique personality; it is to be made conscious of a prevailing unity and singleness of aim, the study of which braces, illumines, and expands the mind.

The years which followed close on the period at which the "Prelude" closes were the great years of power. Between the age of twenty-seven and forty-five he achieved that for which, at nineteen, Nature had claimed and consecrated him. Tennyson and Browning wrote great things in their youth and in their old age. Excepting one or two bright gleams of poetic thought in later life, Wordsworth's wealth of song was gathered in the prime years of manhood.

Among the hills and hollows of the Quantocks, wandering there with Dorothy and Coleridge, his genius found its first authentic voice. "Lines written in early spring" and "Tintern Abbey" came then, and the poet knew at last his power and saw with unclouded clearness the purpose of his life. Two years later he is settled with his sister in the little labourer's cottage at Grasmere, there

In honoured poverty to weave
Songs consecrate to truth and liberty.

Very wonderful is the conscious strength of this man at whom reviewers shall scoff, from whose verse the public for many years shall turn carelessly away. So poor and yet so happy is he, so unambitious and yet so proud in the consciousness of high poetic duties.

I must not walk in unproved delight
These narrow bounds, and think of nothing
more,
No duty that looks further, and no care.

Of ill-advised Ambition and of Pride
I would stand clear, but yet to me I feel
That an internal brightness is vouchsafed
That must not die, that must not pass away.

Possessions have I that are solely mine,
Something within which yet is shared by
none,

Not even the nearest to me and most dear,
Something which power and effort may
impair;

I would impart it, I would spread it wide:
Immortal in the world which is to come.

A great happiness has come to him. Not that which most call happiness, born of worldly prosperity, or fame, or life's material comforts; of outward good and human praise he has the smallest share; even with physical health he was, at this time, not strongly endowed—but a great *inward joy* that came of insight and love, of peace with himself and a sense of harmony of soul with Nature and the spirit of universal life. So simple and so

free to all, this inward gladness seems to him, that he must tell in song the sources and the secret of it, confident that others shall attain it also.

What one is,
Why may not millions be? What bars are
thrown
By Nature in the way of such a hope?

These innocent and deep delights which surge in his own heart must belong to the race; and the time, he thinks, will surely come when men "shall find these a simple produce of the common day."

I, long before the blissful hour arrives,
Would chant, in lonely peace, the spousal verse
Of that great consummation; and, by words
Which speak of nothing more than what we
are,

Would I arouse the sensual from their sleep
Of Death, and win the vacant and the vain
To noble raptures.

To indicate in simple words the reality of this joy in which Wordsworth so greatly exults, and the attitude of mind and life which for him was essential to its possession, may be attempted in a second paper.

W. J. JUPP.

EDWARD CARPENTER.

DURING the last fifteen or twenty years the writings of Edward Carpenter have exerted a distinct influence on thought and life in this country—not perhaps a wide-spread influence, but real and deep. He had things to say which came from his experience and insight, and were not a mere echo of other men's sayings. For this reason he was worth listening to; and, happily, has been and is listened to by an increasing number of serious minded men and women. He belongs, in some degree, to the class of teachers of whom Ruskin and William Morris are distinguished examples; but his temperament is calmer than theirs, and without desiring to detract in the least from their genius, it must be added that the balance of his mind is steadier. He is swayed, occasionally, by some will-o'-the-wisp of a scheme or doctrine for human regeneration, but not so often or so violently as they have been. He is more consistent; but his consistency is of purpose rather than of modes and forms, to which, indeed, he resolutely refuses to be tied. As he says in his new book*:—"I have not the smallest intention of boxing my life or that of others within the four corners of any cut-and-dried principle" (p. 238). So much the better, surely. Such openness of mind, united with steadfast purpose, is a good equipment for the conduct of one's own life, and the guidance of others in the conduct of theirs.

The distinctive purpose of this book is to show "that the democratic idea as it grows and spreads will have a profound influence on Art and artistic methods, and that Art in its relation to life generally is, in these days, passing into new phases of development" (p. 1). Strictly speaking, not in these days only, but at all times Art, in common with every other form of activity, is "passing into new phases of development." To our author, however, the present phase seems to have a special significance. He thinks "We are approaching a great culmination in the history of the human race. We are approaching a period when mankind will

* "Angels' Wings." A Series of Essays on Art in its Relation to Life. By Edward Carpenter. London: Swan Sonnenschein and Co. '68.

rise to something like a truer understanding of Life and to a subjugation of materials to the need of expression. Hitherto this has been impossible. Hitherto the scramble for existence has so dominated society, that the mass of men have been forced to forego any effective expression of themselves" (p. 215). That hitherto this has been impossible, excepting in isolated cases, is beyond dispute. It is true, moreover, that there is a slowly growing recognition of the need for "effective expression." But the signs of the recognition among the masses of any such need are few and uncertain. The cry of the people who are or believe themselves to be down-trodden is not for freedom to give effective expression to themselves, but for opportunities to rise to the top in the "scramble for existence" (excellent phrase). And there is only too much reason for fearing that, in most instances, those who succeed in rising to the top will not differ in behaviour, essentially, from those who are at the top at present.

To elucidate his subject Edward Carpenter discusses the arts of music, painting and letters, as expounded by Wagner, Millet and Whitman—representatives, as he believes, of the democratic idea. He shows how each of them has striven to liberate his particular art from the conventionalities which, in course of time, have overgrown it, and to restore it to its original simplicity, in direct relation to life. Wagner found that music had wandered afar from speech and actual life into pure "Tune and Tonality," and he made it his task to bring it "back again, instruments, discords and all to the human voice; to the primal needs of actual speech" (p. 16). His music, we are told, "is nothing if not the direct outcome and reinforcement of speech, and so of the feeling beneath speech." What Wagner did for music Millet did for painting. He "succeeded in putting on canvas a thing which may almost be said not to have been attempted before—the rude outline figure of humanity, the actual primitive life of the worker on the land. . . . Never has the basic conception of simple humanity face to face with its own needs on the vast laborious earth been given with such force, such directness, such tenderness as here" (p. 19). It is shown how Millet keeps as close "to facts and to nature" as the most persistent realism could wish, yet by reason of his sympathy, his realism is no mere literalism, but a study of life. "Two men, rude and dirty, carrying a calf on a hurdle from the fields" is a subject sufficiently commonplace, and, unless the artist seeing facts and nature, could also see into them, is vulgar; but under the brush of Millet it is redeemed; for "the overpowering impression conveyed is not of coarse men engaged in the common task of carrying a calf on a hurdle, but "of their tenderness for the new-born thing." In the same way Whitman, taking for his subjects "what is commonest, cheapest, nearest, easiest," discovers that what seems to be the mere labourer is in truth man labouring, with the instincts, possibilities, aspirations, which belong to man, crushed down it may be, but existent, and waiting only to be awakened; so making—

Each of us inevitable,

Each of us limitless—each of us with his or her right upon the earth,

Each of us allow'd the eternal purports of the earth,

Each of us here as divinely as any is here.

The characteristics common to the work of these three men are, says our author—(1) strong realism, (2) a direct sense of the Whole, of the universal and unseen, by which alone the brute-facts can be redeemed and set "in place," and (3) a most intimate prophetic sense of the life of the people, meaning thereby, as I understand him, a sympathetic appreciation of their needs and possibilities, a perception that even in the lowest what he terms "the vast, unuttered human heart" is "a revelation in dim outlines of the gods." With these qualities of truth, breadth of view, and sympathy, nothing is unfit for use. The beautiful, said Millet, is that which is "in place"; and this, adds Edward Carpenter, "is the key to the appearance of so-called realism in modern art" (p. 5). Anything is proper if only it be "in place"; the most precious material, when out of place, becomes worthless, or worse. That literalism, so often mistaken for realism, which gives facts, incomplete, out of true relation, out of place, is not realism at all, but on one point or another, actual unrealism—untruth. As Edward Carpenter says: "If the portrayal is effected in such a manner as *not* to bring out the associated emotions, or if it bring out the emotions in such a disjointed way as not to combine with each other to a total effect, the method is mere imitation and the artistic result nil" (pp. 57, 58).

Clearly, Edward Carpenter values art, not "for art's sake," but for the sake of Life. To him, indeed, Life is "the greatest of the arts." Perhaps, in truth, Life is the sole art, these others being suggestions and marginal notes in aid of it, and of no value alone. In life, as in these subordinate arts, there must be those three things—truth, breadth of view, and sympathy. The "scramble for existence" makes this difficult, often impossible. How shall those truly express themselves whose whole time is occupied with earning bread in a trade for which they have no affinity, and whose effect on them is not to develop their characters but to crush them? The only true work is work in the direction of one's life; all other, whether under a task-master or by reason of one's own perverted will, is the toil of slaves. True work does not wither the faculties, but aids them to expand. In our social system work and life are divorced. There is a class which absorbs the leisure and is enfeebled for want of honourable work, and another class which does the drudgery and is stunted for want of joy. For most workers, existence is made up of wasting toil, and recreation; while the one serious business of life, the unfolding of character, is left unfulfilled. The ideal life is one of continuous and steady growth to which every occupation, whether for bread-winning or for diversion, shall minister. In that perfect social state which all good men and women aim for, but will never reach or see, the tasks of life and its pleasures shall be one, and there shall be no distraction or waste of life in the effort to live.

Although this can never be reached, how shall it be approached? Not surely by any state-organisation, socialistic, anarchist or otherwise. For state-organisations which aim at the perfecting of men fail just because men are not perfect. Thoreau, instead of organising the world,

thought it a better plan to begin by organising himself; and his Walden experiment is a suggestion for all who do not think "the daily round, the common task" too insignificant a starting point for their march toward Utopia. Edward Carpenter has discussed the simplification of life in his earlier writings. He adds a few wise words now, the purport of which is that "simplification" must not be confounded with austerity. It does not necessarily involve a wholesale rejection of possessions after the manner of Thoreau, who, by way of experiment more than as an example to be generally followed, reduced the necessities of life to their lowest possible point. His aim was to discover what he could do without, rather than what he ought to do without. The essential point is to decide what to retain by some deeper standard than legal or social right. It is just the old question of Truth of Life; and the test for each individual to apply is—Which of these things, that I have already, or can procure, manifest my personality and reflect my character and help my development, and so stand in some real relation to me? Whatever they are, they are really mine; but of all others, if I retain them, I am the custodian, nothing more. When it was mentioned in the newspapers that the Vanderbilts had to pay other people £20,000 a year to help them to guard their accumulations, it became evident that, after all, they were not owners, but custodians; and with such a burden of responsibility they do not excite our envy, but claim our pity, although they sleep on beds whose castors are made of gold.

WALTER LEWIN.

JOUBERT.*

In literature as in the ministry a man's esoteric reputation is often very different from his exoteric reputation. There are men who are talked about and admired by the multitude whose achievements, and personality are looked down upon by the inner circle of their own profession. Sometimes, no doubt, such detraction is due to jealousy; frequently it is due to the professional narrowness and pride which despises the verdict of the common people. But often also such criticism is due to a larger knowledge and appreciation of what is best in art and life. On the other hand there are men who unaccountably fail to influence the multitude whose reputation for brilliancy and power stands very high amongst their intimates and fellow-workers. Such men often become the lights and leaders of later generations. It may be laid down as a general rule, indeed, that the best men in art and literature are recognised first by their equals or superiors and only later by their inferiors. There are exceptions to the rule no doubt, but on the whole it is both dangerous and unpromising if a man's inside reputation is less than his outside one. In time the great man will succeed in gaining the approval of the multitude; but he ought first to be able to gain the approval of his intimates and fellow-workers.

Now, Joubert is a typical example of the writer who has never been able to advance beyond the approval of his intimates. He was beloved and admired by some of the leading men of his time, men

* "Joubert: a Selection from his Thoughts." Translated by Katharine Lyttelton. With Preface by Mrs. Humphry Ward. Duckworth, 6s.

like Chateaubriand and Fontanes. He has been praised by two of the greatest critics of this century, St. Beuve and Matthew Arnold. Mr. Arnold loved to rescue obscure writers from unmerited oblivion, and it is owing to him that Joubert's name at least is known to most people who read literature. But even Mr. Arnold could not make Joubert widely recognised or popular, and it may be said with considerable confidence that no one ever will. He was the friend and helper of those who wrote great works and did great deeds; he stimulated their thought and strengthened their ideals. He won the honour, love and gratitude of men whom the world honours and to whom the world is grateful. That is not an unenviable position, nor an unimportant work. Such men have their reward, although they are not recognised by the world. Mrs. Oliphant, in her recent autobiography, says: "At my most ambitious of times I would rather my children had remembered me as their mother than in any other way, and my friends as their friend. I never cared for anything else." Joubert had that reward. He was beloved as a friend who could evoke mental and moral activity in those who knew him best. It is no use complaining of the world as foolish and blind. In the long run the masters in literature and art, the men who have a direct message to the people, are recognised by them. Joubert had no message to the people; he spoke and wrote for the few. He did not deal with large human problems in detail. His talent consisted in the expression of brilliant, detached, suggestive thoughts. He was always starting hares and never catching them. The long weary continuous run which is necessary for the searcher after truth or beauty was beyond his power. He gave his friends something to run after, gave them the desire of running, but never dreamt of joining in the chase. His book, portions of which are here presented to us in an excellent translation, is a collection of happy thoughts, of texts for sermons he expected his friends to write, of seed-ideas which he expected them to cultivate.

The following are examples of his teaching. An essay, not to say a book, might be written on them all. "In political institutions nearly everything that we now call an abuse was once a remedy." "Poets have a hundred times more sense than philosophers. In their search after beauty, they light upon more truths than philosophers find in their search after truth." "Often an argument is good, not that it is conclusive, but that it is dramatic—because it has the character of its propounder, and springs from the depth of himself. There are arguments *ex homine*, as there are some *ad hominem*." "Even the games of children have laws, and could not exist without them; these laws are a constraint, and yet the more strictly they are observed the greater is the enjoyment." "One man finds in religion his literature and his science; another finds in it his joy and duty." "The ceremonies of Catholicism are a training in refinement." "The sole merit of the arts, and the object at which they all should aim, is to make the soul imaginable by the body." "How many learned men are working at the forge of science—laborious, ardent, tireless Cyclops, but one-eyed!" Many of these thoughts

are at once felt to be true: all of them are striking and suggestive. There are hundreds of others, of equal or greater merit, in this book of translations from Joubert. There are few books indeed more full of provocations to thought, and yet somehow it is a little wearisome and unsatisfactory. We don't feel as if the writer had done quite as much as he might have done.

This epigrammatic solution of so many problems gives rather the impression of cleverness than of the patience, the elaboration, the long efforts, the final harmony which are the signs of genius. It is not that we are lazy and want everything done for us: no great writer will do this. Joubert's ineffectiveness is seen when compared with such a writer as Pascal. Both present us with suggestive and somewhat disconnected thoughts; both clothe their thoughts in a style of great literary excellence, although no doubt Pascal's is incomparably the finer of the two. But Pascal's is a work of genius and Joubert's rather a work of great talent. There is passion and an underlying unity in Pascal. There is a cold clear light in Joubert, turned with wonderful effect upon one object after another as the fancy takes him.

Renan has been called a Rambler through Reality: it is a much truer description of Joubert. He is a literary loungeur, seeing many things as loungers do that escape those who are intent upon one object. Loungeurs have their place in literature, and are sometimes very delightful, interesting people as Joubert was. They may have delicate perceptions, subtle insight; as lookers-on they see a good deal of the game, and it is useful to hear what they have to say about it. But the men and women who alone win and deserve to win the lasting recognition of the world, are those who play the game. They alone can speak with authority. They may not speak sometimes so well, but there is more lasting value in what they say. That highest praise of all cannot be given to Joubert. There was something of the valetudinarian about him always. He was a delicate, sensitive soul, but ineffective; and ineffectiveness means weakness somewhere. This has to be said in justification of his comparative obscurity. But, on the other hand, he was a man beloved by his friends, and felt by some of the greatest artists and thinkers of his time to be a kindling influence. Anyone who reads this book with sympathy will gain some understanding of why he was so much beloved, and will recognise the suggestiveness and beauty of his thoughts.

HENRY GOW.

THE JEWISH QUESTION.*

PASTOR HOCART, of Brussels, inspired by a noble flame of indignation, has desired to take his "part, however humbly, in the present great fight for liberty, justice and fraternity against the spirit of intolerance, hate, and persecution," by the publication of these lectures, which were called forth by the anti-Semite movement in France, and delivered in the course of last autumn. Like a true-hearted Christian minister, he has felt the call of brotherhood for the persecuted

race, and the fear of trenching upon politics did not hinder him from freely and fairly facing the malicious foes of the Jew, who by pen and slander have waked the slumbering superstition and passion of the ignorant masses. Nor is his the easy word of a mere armchair philanthropist. Personally acquainted with some of the social efforts made among the population in France, he also listened to the discussion of the Dreyfus case by the Belleville public; and if on the one hand the cry "A bas les Juifs" was only too prominent, on the other the voice of the anarchist, "Vive l'humanité," gave him a text and a sorrowful joy. "What can we have come to," says he, "if it is reserved for the anarchists to resist the mad fanaticism of men who call themselves Christians? Long live humanity! Let us indomitably repeat this old fashioned cry: it means long live the Jews, as well as the Africans, the Cubans, and the Chinese, with justice and liberty for all oppressed peoples."

The too notorious writings of M. Drumont—"La France Juive," "La Fin d'un Monde," &c.—serve as the basis of M. Hocart's operations; but he has taken much pains to gather other materials for his indictment, not only from Drumont's supporter Brunetière, but from scholars who really know their history dispassionately, such as Leroy-Beaulieu, James Darmesteter, and Théodore Reinach. Starting with the story of the legend of the Wandering Jew as told by M. Gaston Paris, he gives a short view of the origin, nature, and aim of the present anti-semitism which, after the Jews had gradually attained emancipation, has since 1860 been growing in Germany and Russia, and has lately burst forth in France. He contests the arguments of the anti-Semites one by one, shows how history has been falsified by the supposed consent of centuries to hatred of the Jew; and proceeds to take up in detail the "ethnographic grievance" under the special sections of "The Semitism of the Jews, and their National peculiarities," and "The Physiology and the Psychology of the Jew." To those of us who have not read the books of Drumont and his friends—and, perhaps, few in England besides Mr. Conybeare have done so—the citations of their mode of reasoning and of the sort of objections advanced will be instructive and edifying. For instance, the statement is made that the present war against the Jew is only part of the eternal duel between the Semite and the Aryan, and three historic episodes are brought forward by Drumont to support it—the Trojan war, the Punic wars, and the invasion of Europe by the Saracens! This is, indeed, out-heroding Herod. M. Hocart makes him a present of another proof which he had forgotten, the taking of Babylon by Cyrus in 538 B.C.; and, glancing at other wars, demolishes these "pompous affirmations" by reminding his readers that there are other Semites besides the Jews; and asks why does not Drumont preach a crusade against the Arabs of Algeria?

On the question of the isolation of the chosen race and their exclusiveness many interesting explanations are given; the familiar "mission for monotheism" could hardly be avoided, but with some force M. Hocart presses on orthodox believers in the infallibility of the Old and New Testaments—like Stöcker and Drumont—

* "La Question Juive. Cinq Conférences, avec un appendice sur la charité Juive." Par James Hocart, pasteur protestant libéral à Bruxelles. Paris, Fischbacher. Pp. 242. 1899.

certain passages in Isaiah and Romans—"By what right, ye orthodox, do you revolt against your Bible?" The book is full of interest in the details of life and position, statistics as to numbers and consequent influence, and historical and religious facts relating to the Jews, which incidentally come in the process of refuting Drumont's positions and correcting his mis-statements. The fourth lecture is devoted to the "Religious Grievance" of the anti-Semites, the conclusion of which, after looking fairly round, is that "anti-Semitism is a party of persecution." Lastly, the "Economic Grievance," the complaint of which we are most accustomed to hear in one form or another in most countries, and an Appendix upon the institutions of Jewish charity, ancient and modern, conclude the little volume. The author admits the faults of the Jews; he even began with some adverse prejudices, but determined to fight on the side of justice without fear or favour; and it is to be hoped that his courageous effort may, along with others, have some little effect. L. T. S.

KARL WITTE'S ESSAYS ON DANTE.*

"WHY swim across the Charles River when you can cross by the Bridge?" said Emerson. "Why read Witte in the original when you can get him in this excellent translation by C. Mabel Lawrence, B.A., and Philip H. Wicksteed, M.A.?" say we. Henceforth no Dante student need burden his shelves and exhaust his pocket that he may possess the whole mass of "Dante-forschungen." If he does, he will be like a man who, being hungry, buys a stack of corn instead of a penny loaf.

The essays here gathered together all deal with matter of essential interest, whether to the student who studies his Dante only or to him who, in an honest upright heart, loves the poet as well. The only possible exception to this would be the first essay, but the introduction of this would be justified were it only to show the much greater degrees both of tolerance and common-sense to which the study of Dante subsequently led Witte's mind, thereby suggesting one of the most valuable results of all faithful study of the "Divine Comedy." The two essays on Dante's "Trilogy" and Dante's "Cosmography" form together as good a general introduction to the "Divine Comedy" as may be found anywhere in equal compass. The rest, with one or two exceptions, deal with deeply interesting but controverted questions into particular points in the life and thought of the poet—his ethical system, his relations with the Conti Guidi, Gemma Donati (and other women), the dates of his work, the value of Boccaccio's "Life." Around Dante there gathers the undying charm of a mighty secret: his personality, like that of Shakespeare, is sufficiently great to make it worth the travail of the ages to find him out. Was Beatrice, for instance, a creature of flesh and blood, or an ideal figment of the imagination? What but genius of the highest rank could have left such a question open

to doubt? The translators have done well in selecting those portions of Witte's work which make prominent this thought-suggesting aspect of Dante's personality.

Some of the essays—e.g., that on the "Date and Authorship of the *Ottimo Comento*"—deal with matters where the spirit of minute scholarship has to work "like a mole i' the earth"; but these essays involve no break, except to the most "general" reader, in the deep interest pervading the book from cover to cover. Witte was equally master of the wisdom of Dry-as-dust, as of that higher wisdom of the pure heart which alone can solve the mystery of the various "ladies" whose smiles and salutations play such a meaning part in the symbolism of the poem.

This is not one of those translations in which we can identify the dictionary used by the translator, and almost count the number of times in each page when he was forced to consult it. The English is readable and pleasant. The Notes and Appendices are characterised by all Mr. Wicksteed's acumen and scholarship. Our review of the book may be summed up in two words: "read it."

CAPRI.

AFTER five weeks at Rome, where one of us had influenza, and three weeks in Naples, we started, April 6, for Capri, provided with a fair supply of the bronze money and paper lire (francs) so necessary for getting on and off a steamer in Italy, where the erection of a comfortable quay for the convenience of passengers would create such a disturbance among the boat-proprietors, as neither Government nor capitalists care to face. Two steamers start at the same hour, so we had to run the gauntlet of the two companies' touters; but our tickets were in our pockets, and we escaped molestation.

We had a sunny forenoon for our two hours' passage across the blue water, stopping only for a few minutes at Sorrento, where, as usual, at all landing-places, many small boats brought us fresh passengers, and then were ready to land others from the *Naiade*. At Capri we got into a boat, and found the pleasantest help from women and men at the landing-place. Two women carried our one portmanteau and two hold-alls on their heads to the omnibus of our hotel, Quisisana, and the payment was given to a motherly person who looked as if she could have carried one of us on her head, without turning a hair, all the way up the hillside to the hotel.

All visitors to Capri will remember that the carriers of luggage, building materials, water, &c., are chiefly young women and boys; the former placing the load on the head, the latter on the neck or one shoulder—the narrow, walled-in, steep and roughly-paved lanes making carts or wheelbarrows equally impracticable. When we have heard sighs and regrets that women should bear such heavy burdens, we have replied that they were more favoured than thousands of our young sisters in England, or any other "civilised" country, who have to sit in rooms, not always too well ventilated, stitching for at least eight or ten hours a day. Certainly our Capri young women, many with Greek features and bright modest expression of face, with square-toed feet

not confined in fashionable shoes, walked erect and contented in the crisp sunny air.

The road up to the village of Capri was beautiful with orange trees, many of them still covered with matting to protect them from the four winds of heaven. We alighted in the picturesque little piazza, at the foot of a flight of steps which led to the church on one side, to the post-office on the other, and straight on to a gallery containing shops, houses, open spaces, up and up to the vineyards and olive terraces. On the piazza we and our luggage had to be inspected by a very polite official, who assured us that we might trust him; and before we knew where we were, we saw our luggage, again on two female heads, disappearing under an archway and down an incline. We followed pretty quickly, and soon reached the overcrowded hotel, where, after waiting nearly four hours, we were shown into a small bedroom, looking North and East, and politely told that if we paid half as much again as we are paying and have paid at Naples, we could be "taken in." Feeling ill-used, for we had ordered a room to the South, and received a telegram that a room would be ready for us, we, nevertheless, stayed, rejoicing in our view to the East, over the garden towards Monte Telegrafo, and the south-east promontory, Punta Tragara, with the cliffs of Faraglioni standing out in the blue sea. On a former visit to Capri, in March, we had suffered from the cold; but even now (April 6) we soon found out that a month later would have been more comfortable for us. We had some warm days before we left the island, on April 20; but Capri is a summer resort for the inhabitants of towns in Italy; and friends assured us that life is very tolerable there in June and beginning of July; when, too, the sea-bathing is said to be good. The wild flowers were a constant interest to us. A large white cistus, and a pink convolvulus with beautiful silver foliage, made the narrow walk on the declivity to the south of the island a great pleasure; and there, too, we could sit and read without fear of cold.

Dwellers in Italy are never tired of telling us that we Forestieri always run away too early in the year; that we do not know what the beauty of this country is, so long as we dread the heat of May and June. They do not consider, how, when we see here the wealth of roses, carnations, westeria, acacia, &c., which surround us already, even in the town, we sigh for our dear English home with its comforts and its garden.

One of the greatest attractions of this bay has always been the presence of the burning mountain, of which we never lose sight, and which never ceases to inspire a sense of awe and mystery. Day by day have we seen the thick columns of steam and smoke coming forth, not alone from the summit, but also from the western side, where the lava is still pouring out; and night after night we walked up to see the red glare of this burning river. The force behind all beauties and wonders of the world seems laid bare in Vesuvius. In sight of him we cannot forget the power over which men can never have control. We stand and gaze; we feel, and our soul says silently: "Lord! what is man that Thou art mindful of him?"

LOUISA HERFORD.

Naples: 2, Parco Margherita, April 29.

* Essays on Dante, by Dr. Karl Witte, being Selections from the two volumes of *Dante-forschungen*, selected, translated, and edited with Introduction, Notes, and Appendices, by C. Mabel Lawrence, B.A., and Philip H. Wicksteed, M.A. (Duckworth. 7s. 6d.)

THE INWARD LIFE.

From "Psalms of the West."

THE morning broke in peace; sweet and fresh were the green things of the earth apparelled in all their beauty. The air breathed hope and quietness, the deep blue sky spread its tent of light to cover up the awful stars. Songs of joy spread upwards in ecstasy, flowers unfolded their tender petals, and memory ceased its gnawing.

The remembrance of the noblest, whose life was cut off in its promise, the remembrance of the perfect soul changed to a hope that made time of no account in the heaven that received the divine unchanged. And earth seemed a goodly home to dwell in, my soul was satisfied with the power of blossoming life, the calm of the truce of spring.

Surely all things work together for good; surely their harmony is mighty, the union of beauty in majesty. The world rejoiceth in the sun which blesseth it immeasurably; the sun beholdeth his beams working wonders on the earth, for whose sake he liveth. Each exists for the other, each by itself has neither life nor purpose. So also the sea liveth for the air, the air for the sea, the mountains for rain; and rain for the streams that flow down and water the nations. Clouds and rain gather the dust from the air and bring it to the ground; the earth purifieth and straineth the water, and men drink it pure from the wells. So sleep prepareth for work, and labour endoweth the weary with plentiful rest in sleep.

Every creature hath his path marked out; to man alone the everlasting choice is apportioned. Man can make heaven or hell on the world according as his judgment declares, and in his mind's will doth he hold the balance of the fate of nations.

Great is the strength of the present to mould or mar the future; a righteous generation will glorify for ages the history of the race of man; to bring wisdom and knowledge from their high places to pass kindly among the children of men; to leave the pride of hard discourse and make gentle the hearts of the poor; to forsake luxury and vain decoration, and array the humble in the communion of science; that the learned may know their littleness, and presumptuous ignorance in abasement acknowledge its vanity; that even the barbed prejudice of the dullard may decay, the foolishness of tradition be melted in searching humility; that intemperance vanish from the face of the earth, and all means of health be used in accordance with reason; that empires of felicity may be no more drowned in wine, and that the multitude seek no more so furiously for poverty in cups of poison; for in pervading temperance man shall be blessed, and in command of himself in accordance with reason shall the enemies of his soul be discomfited; that religion be holy and pure, gracious and broad as heaven.

Then shall all kingdoms unite in praise; the cities of the earth shall speak as friends across mountains and oceans, the songs of the islands shall be heard in the midst of the continents. The morning and evening shall be full of sweetness; the daily work of all shall be pleasant and prosperous. Races and peoples shall be as one family, united as friends with the grace of honour in well-doing, to sub-

due the evil of nature and draw forth the bounty of abiding love.

THE CHILDREN'S COLUMN.

Little Things that Grow Big.

My little boy, Norman, wanted some gold-fish in a glass globe, to feed as pets. As I did not buy them at once, he said he only wanted *little* gold fishes in a *little* glass globe, and they would not cost much. I told him the fishes would grow, and the glass globe would not grow; and I bought him some other pets instead. He has had, at different times, birds, guinea-pigs, hedgehogs, tortoises, and white rats. What are *your* favourites? Would you like a young elephant for a playmate? You laugh at the idea; but a young elephant may be a very interesting companion.

When Sir J. Emerson Tennent was at Colombo, in Ceylon, he had two young elephants sent down to his house, and the smallest one became a general favourite with the servants. The coachman had a little shed built for him near his own quarters at the stables; but his favourite resort was the kitchen, where he received a daily allowance of milk and plantains, and picked up several other delicacies besides. He was innocent and peaceful in the extreme, and when his master was walking in the grounds he would trot up to him, twine his little trunk round his arm and coax him to take him to the fruit-trees.

But, you know, little elephants grow big, and then they are expensive to keep, because they eat such a lot. A large elephant will eat every day two hundred-weight of green food and about half a bushel of grain. They are fond of the leaves of the palm and the cocoanut; they like the leaves of the fig-tree, the bread-fruit and the wood-apple; they will eat the stems of the plantain, the stalks of the sugar-cane, and the feathery tops of bamboos. Pine-apples, water-melons, and fruits of every description are voraciously devoured; and a cocoanut is enjoyed for its milk, being first rolled under foot to detach it from the husk and fibre, and then raised in the trunk and crushed easily by the ponderous jaws. In Ceylon it takes two men all their time to gather branches and grass for one elephant, and a third man has to be employed as superintendent to take care of him.

There is a rare sort of elephant called the white elephant, which is an object of wonder to Asiatics. Such creatures have formed part of the stud of the Kings of Siam, and been regarded as an emblem of royalty. Sometimes an Asiatic Prince will give another Prince one of these animals as a present. When the Prince of Wales visited India, in the year 1876, he had an elephant given to him, and brought it home. But he did not keep it long: I believe he sent it to the Zoological Gardens; and I don't wonder at that, because elephants eat so much.

When we receive a present which costs us more than we can afford, we call it a white elephant. It has become a proverb that this or that gift is "a white elephant," because it threatens to ruin us. Suppose a working man, who pays ten shillings a week for his house, has a larger house given to him. At first he rejoices because he will have no rent to pay; but soon he finds that as there are more rooms he

must buy more carpets and more furniture, and as there are more windows he must have more blinds; the flower garden is so large that it requires a gardener; and besides all this, he is called upon to pay heavier rates. He is weighed down with expenses, and he says: "I was better off without the house; it is a white elephant!"

I think, therefore, that even when a person is offered a small elephant he would be wise to decline it, because little elephants grow to be big ones, and big ones are expensive to keep.

There is nothing more amusing than to watch two kittens playing with one another. They do have such fun, crouching and springing, rising up and wrestling, struggling and rolling, and running and tumbling again. They will bite and kick at their mother too; but she does not seem to feel it, and she likes them to learn to use their teeth and claws. Now young tigers are as playful as kittens, and make very amusing companions. Sometimes our English sailors, who go abroad and put into foreign ports, get hold of a young tiger, and bring him away on the ship, and make a pet of him. They feed him, and play with him, and let him try or pretend to bite and scratch. At first he cannot hurt them, or he does not wish to hurt, because they are kind to him. All goes well for some weeks; but every week the little tiger grows bigger, and his limbs stronger, and his claws larger, and suddenly, on some little provocation, his fierce nature comes out. He gives a sailor an ugly scratch on the arm or the face, and proves himself a dangerous animal. After this he is not to be trusted, he must be kept in a cage, or else he will tear and devour, and be the terror of the ship.

It is a sort of *temper* that rises up in the tiger and makes it fierce; or we may say it is a sort of tiger that rises up in our own breast when we are angry. Sometimes when we see a little temper in a little child it amuses us, and we only laugh to see it stamp its little feet, or dash its toys about and break them. But that little temper is like a tiger which may grow big and dangerous. It wants chaining up while it is still little.

There is one thing which sometimes grows a good deal, although it is not a beast and does not get fierce; I mean a story when it is repeated. You are told about a strong man who lifted a hundred-weight and held it above his head for two minutes; but when you repeat the story you say that he held up five hundred-weight, for five minutes, and danced about the stage all the time. Perhaps you have partly forgotten what you heard; you have certainly allowed your fancy to embellish it, and you think the story sounds better in the way you tell it. But if a fruitful fancy of that sort is not put under restraint, you will by-and-by be over-mastered by it, and unable to describe anything accurately or speak the truth at all. You say now, you are only in fun; but a young tiger is only in fun. The worst of it is that little tigers grow big. G. ST. CLAIR.

TO CORRESPONDENTS.—Letters, &c., received from the following:—J. B.; W. T. J.; E. W. L.; G. M.; W. H. S. M.; F. S.; A. D. T.; E. L. H. T.; P. H. W. (next week).

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	6
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, MAY 13, 1899.

THE RENEWAL OF SPRING.

WITH the first day of January, as we are now accustomed to reckon our time, we enter on a new year; but it is only on such perfect spring days as we have lately had that we are thoroughly convinced that a new year has really come. Is there anything more beautiful than such days of an English spring? The clear air is full of sunshine, not yet hot enough to be exhausting, and the fresh winds are blowing through the trees; one looks up through a perfect glory of white fruit blossom into the depths of the blue sky. Over the whole land the new thrill of delight is felt. On the roadside the token of it hastens before the eager traveller. Across the meadows, on the hillside, in the woods, every tree proclaims it in its fresh and living green. The multitudinous voices of the birds tell of it, and no less the children's voices in their laughter and their happiness over newly-gathered flowers. Out of the Infinite Heart of joy in beautiful things this new creation of the spring has come; every year it comes to us with fresh benediction, to waken our dull hearts to love and praise.

What is thus felt in the universal gladness of the land has a yet deeper and more intimate meaning in those quiet places of the earth that are rich in human associations—in the trees clustered about the village church, in the roadside leading up to one door, in the orchards' amid which the red-tiled roofs are seen, in the old garden in which, it may be, familiar voices will be heard no more. There for generations careful hands have been busy, delighting in each growing thing, with patient faithfulness doing the simple duties of the day; and they have left an impress, for those who know, even on

the commonest things, and on the lives of those who come after. Their task may now be ended, but not the fruition of what they have done. The loveliness that wakens at the touch of spring is as rich as ever, the flowers are once more in bloom, the birds are building again in their accustomed corner; on every side is the message of life, and undying hope. And there is a heritage in all that beauty, not to be seen by the eye of strangers, but drawing yet more closely the bonds of hidden fellowship with those who have passed from the familiar scene, yet not beyond the circle of the home love. Such is the message to innumerable hearts of the fresh glory of the spring. With each new year the call is renewed, that we should give thanks and trust more completely the Giver of all Good, and that we should make our human life not only richer in pure joy, but worthier of its high affinities with the Unseen and the purest fellowship of living souls. Is it not at this time that we feel most profoundly the truth that we TENNYSON'S words?—

Thy voice is on the rolling air;
I hear thee where the waters run;
Thou standest in the rising sun,
And in the setting thou art fair.

Far off thou art, but ever nigh;
I have thee still, and I rejoice;
I prosper, circled with thy voice;
I shall not lose thee tho' I die.

The springtime comes to us not only with its own delight, unclouded as that is, but as herald of the long summer days to come and the whole promise of the year. Now we begin to dream of what we shall enjoy, and may well ponder also what we can do to see that everyone has some share of that abundant store of happiness. It is a mark of the better humanity of our day, that there is actually so much thought and patient effort in that direction. Few, indeed, are those who must be altogether shut out from the gladness of the spring. Even in the city every little patch of living green is now glorified, and the parks bring to tens of thousands of the toil-worn some little portion of the great renewal. Then it is the season for looking forward and making plans not only for one's own summer holiday. Workers for the many children's country holiday funds now renew their efforts, and those who have pleasant gardens near great cities consider how they can be used to give pleasure and refreshment to those who have no gardens of their own, and what they can do out of their abundance by affording drives into the open country to those who otherwise would seldom see a green field. There are many ways, from the simple sending of flowers to the providing of a home, by which the gifts of the beautiful earth and of human sympathy may be shared. To such beneficence the renewal of the spring gives a fresh impulse, and thereby adds no little measure to the gladness of the world.

THE LONDON APPEAL.

WE have already more than once called the attention of our readers to the effort which is being made at the instance of the London District Unitarian Society, to celebrate in a worthy manner its Jubilee, which falls next year, and to strengthen and extend the work of Unitarians in the cause of Liberal Christianity in the metropolitan area.

The Appeal of the Committee charged with the organising of this effort has now been issued, with a first list of donations, and it will be found printed in full in our present issue. From this it will be seen that it is hoped to raise at least £12,000, of which a part, not exceeding a third of the Fund, may be used to meet the needs of existing churches, in paying off charges on the buildings or securing freeholds, while the rest is to form a Permanent Chapel Building Fund, to be used for granting loans towards the purchase of sites and the erection of buildings with Open Trusts.

That such a Fund is needed, no one acquainted with the position and work of our London Churches will question. What has been done of recent years, and what is the nature of the present call for closer union, for redoubled efforts in strenuous faithfulness, will be found stated in the Appeal. There is a great opportunity for showing the sincerity and the strength of our religious life, and by forgetting ourselves in devoted missionary efforts, to secure a measure of life and a power of beneficent service beyond anything we have hitherto possessed. This effort has passed beyond the initial stages of questioning and hesitation. It is resolved that the work shall be done, and what remains to be seen is how much more than the modest sum named can be achieved. Already the first list of donations amounts to £5,100. The Fund is to be raised by two concurrent efforts—by donations and by a bazaar. Let those who object to bazaars complete the £12,000 by their own direct gifts; and then let the bazaar, for which so much hearty work is already being done, realise another £8,000, and London Unitarians, with the help of friends throughout the country, will have shown at the close of the present century that they do not intend to die, that they have faith in their leaders and their cause, and that to them religion is a matter of vital concern. We say with the help of friends throughout the country, for promises of generous support have been already received, and it is eminently fitting that the work of the metropolis, which is of interest to our whole community, and has after all peculiar difficulties of its own, should be sustained from all parts of the country.

The method of direct donation is so simple that no distance need be a hindrance, and it is possible that these words and the Appeal may meet the eye of friends even across the oceans, who

may be glad to send some token of their sympathy; while as to work for the bazaar, we published last week some good words of Mrs. BROOKE HERFORD's, which should have persuasive power to enlist many more recruits.

The Appeal says, *Help in both ways*; but in any case, help!

LONDON DOMESTIC MISSION.

The sixty-fourth annual meeting of this Society was held on Wednesday evening in the school-room of Rosslyn Hill Chapel, Hampstead, the Rev. Dr. Brooke Herford in the chair. There was a large attendance of subscribers and friends.

After the singing of an opening hymn, the Chairman called upon the Treasurer, Mr. PHILIP ROSCOE, who made a statement as to the accounts, and appealed for more annual subscriptions. The year ended with a balance of £205 2s. 9d. in hand; but if it had not been for three legacies amounting to £360 10s. 0d., there would have been an adverse balance of £55. The list of annual subscribers diminished by a natural process, and in the past year subscriptions had fallen by £50. It was not healthy to live on bequests, but they must secure fresh annual subscribers to put the work on a sound basis.

The Rev. Dr. G. DAWES HICKS, as secretary, in presenting the Report of the Committee, stated that he had received letters from Sir Philip Manfield and Mr. Oswald Nettlefold, regretting their inability to be present.

The Report bore testimony to the zeal and devotion of the missionaries in maintaining the various activities of the missions in full and vigorous life, and acknowledged with sincere gratitude the services of the earnest bands of workers, on whom so much also depended. It had been resolved not to extend the Rhyl-street premises, but necessary repairs and improvements had been effected at a cost of over £100. The loss sustained in the death of Mrs. Pollard last October was sorrowfully recorded. A tablet to her memory had been erected at Rhyl-street. At George's-row the work of Mr. and Mrs. Summers had been continued with undiminished vigour, and at Bell street Mr. Kirkman Gray had completed his first year's ministry with excellent results. Legacies of £100 from Mrs. Sadler, £250 from Mrs. Emma Green, of Hackney, and £10 10s. from Mrs. Frankau had saved the treasurer from an adverse balance, but a further assured income of £300 in annual subscriptions was needed to put the Society on a sound financial basis. Six London churches, and the Free Christian Church, Brighton, had made collections for the Missions, and it was much to be desired that other churches both in London and in the country would do likewise. The Report concluded as follows:—

"The records of each year testify abundantly to the fact that a rational and unsectarian Christianity has lost none of its saving power, confronted though it be with the difficult and perplexing conditions of modern civilisation, and the very circumstance that your Committee have so few new departures to chronicle is, perhaps, one of the best recommendations that can be urged for the work under their care. Within the last quarter of a century, a whole network of institutions, aiming at the social, intellectual, and moral elevation of the poor, has come into being, and powerful orthodox churches, also, are turning their energies in similar directions, and contemplating already large schemes for the century about to begin. Your missions, then, stand no longer in the isolated position they once occupied, but take their modest place in a widespread movement, that is making for the uplifting of man.

Here they have still a distinct function to fulfil. Whilst seeking, by every means in their power, to aid and to further the cause of educational enlightenment, and to furnish opportunities of pure and healthy recreation, in the thickly-populated centres where they are situated, they strive, also, to engender in those who come under their influence that spirit of religious trust, natural to man, which sweetens the fountains of human life and awakens a sense of the reality of the divine. It is because they are firmly convinced of the success which has attended these endeavours in the past, and are no less assured of still greater results in the future, that your Committee renew their appeal now for the increased support, so pressingly needed, without which the work cannot be thoroughly and efficiently done."

The CHAIRMAN, in moving the adoption of the Report, together with the missionaries' reports and the treasurer's statement, referred to one of the notes of the social unrest of the day as a certain disappointment that the Churches did not take a larger part in the reconstruction of the world. They went quietly on, for the most part, trying to make Christianity a reality in worship and in life, caring for the sick, the poor, the children, helping as far as they could, and to some that seemed an evasion of the problems of the time. But if they looked back to the first Christian age, when the world was even darker than at present, with more war, cruelty, oppression, poverty and hopeless servitude, what did they find? Christianity inspired not only a craving for, but a passionate confidence in, a new and better world. And though the vision was not fulfilled in any way they could see, they did not feel Christianity to be a failure. Though it did nothing for them, it did a great deal in them. For the outward reconstruction of society the early Church could do nothing, but it effected those changes of individual character and feeling which resulted in what Dr. Martineau had called "a new edition of human nature." And when they looked at the great spaces of history they saw how imperceptibly this had wrought great social changes in the world. Therefore they should take comfort in their present work, not disparaging it because it seemed so merely *personal* a thing, so helpless for any large reconstruction of the world. It was just Christ's Christianity they had, striving for the newness of individual life. He did not say that outward change was not needed, or that it should not be their concern, only they must remember how it was with the religion of Jesus Christ, who made new men, and made the whole world new to them before they began to change one outward thing.

Mrs. HELEN BOSANQUET seconded the resolution, and spoke of the dangers and difficulties of missionary work among the poor of London. The poor in that rich city had been taught for generations that the surest passport to benefactions was religious professions, and thus the combination of spiritual and relief work made one of the missionary's great difficulties. The work was so hard to carry out safely and wisely, that if she were a missionary she should beg to be sent empty-handed, to test the strength of religious belief, and what power it had really to help. Some old benefactions in London had been given half for the clergyman who preached, and the other half to secure for him an audience. And it might be said that a great part of the alms given was practically on that basis. A second danger was the tendency to become so completely

absorbed in their own centre of work as not to take notice of other agencies, and so, perhaps, to become rivals or hinderers of the good work others were doing. There was a Mission in one of worst squares in London which had become a curse to its neighbourhood; it was so generously supported, and the people were so deluged with gifts as to thwart all the agencies making for thrift and self-help, and striving to raise the tone of the people. But the advantages and privileges of the work, when wisely carried out, were very great. By personal intercourse with the people, living as neighbours among them, the missionaries understood their trials and temptations, and when help was necessary they knew what the past had been and what hope there was for the future. So far as their work was by personal influence it could not but be good. The change wrought in people, not what was done for them externally, was the important thing. There were special Missions for watching over those in temptation to drink, and for promoting thrift, but always the first need was of a man with strong personal influence. In that Mission she had so strongly condemned there was one redeeming feature: they had organised a number of the men themselves, who spent their spare time in personal visitation among the poor of the district. That was good work. To give relief was a fine art. They must be strong to resist the temptation to fill services and classes by the judicious sprinkling of little gifts: they must disregard the unpopularity their principles might at first bring upon them, and must learn to say No, when Yes was easier. And they must be wise to see that relief given aimlessly increased the confusion and difficulties of the poor. They must look at the wide results as well as immediate ones. It was frightfully hard not to give money at once to a poor over-worked woman; but the reason why women were so underpaid was because wages were subsidised by charity and the Poor Law. It was hard not to help those who were out of work; but of the 60,000 annual increase in the population of London, 20,000 came from the country, because they could earn higher wages, and London was easy to live in for those who did not care to work. Every bit of indiscriminate relief given increased that flow of population, intensifying the evil. They must be wise to make plans for those they were helping, to see how they could be pulled out of their difficulties, wise to spend plenty of money where it was really useful, and to withhold it where it was not. Their great work was in the inward change rather than outward relief.

Dr. COLLINS, L.C.C., moved a resolution of sympathy with the missionaries in their work, and with the many helpers associated with them. He referred to his acquaintance with Mr. Corkran and with the neighbourhood about St. Luke's, where, during his residence at St. Bartholomew's, he was brought into close contact with the inhabitants of perhaps the worst slums in London. In the County Council they were endeavouring to improve the condition of the houses of the poor and their whole environment, and thus they prepared the way for the missionaries' spiritual work. At present the advantages of education, primary and secondary, were largely wasted on the very poor, when they had to go back to

the surroundings of such homes as they were forced to live in. The fact was that land in London was so costly, it was too valuable to house the poor, and the rate-payers would have to face the fact of the sanitary menace this involved. Dives would have to put his hand in his pocket, if he did not want to have Lazarus at his door and the possibility of epidemic spreading from east to west. It would be a bad day for London, if it should be cut up into little sections, and ceased to look on those questions from the point of view of unity, if the richer quarters ceased to care for those less fortunate. For if one member suffered, all must suffer with it. He recognised that their Mission, without sectarianism or parochialism, was working for the betterment of the individual, and he therefore had the greatest pleasure in moving that resolution.

Miss ANNA SHARPE seconded, and appealed for more ladies to help in the work of Provident visiting at the Bell-street Mission. They had ten or twelve ladies who regularly went the rounds on Monday mornings, and two more were required, as well as other occasional helpers to take the place of regular visitors unable to go. It was work in which much happiness and satisfaction was to be found.

The resolution having been cordially passed the missionaries responded.

The Rev. F. SUMMERS asked for some subscribers' letters for the City-road Chest Hospital, and referred to the work of the Hampstead Convalescent Home for which more funds were required. He referred to the interest and profit of the recent Conference of Domestic Mission Workers at Liverpool, which he had attended, but argued that the philanthropic trading sometimes advocated was a mistake.

The Rev. J. POLLARD acknowledged the great kindness he had received in his recent bereavement, and asked for donations for the Poor's Purse.

The Rev. J. KIRKMAN GRAY referred to the question of child labour, with which a committee of the School Board had lately dealt. It had its ghastly and disastrous side, but there was also labour by which the children learnt to be helpful at home and to care for one another. It was a terrible thing that land was too valuable for the poor to live on it, and wages too low for the poor to live on them. He appealed for workers at Bell-street. The loss sustained there by the removal of Manchester College from London had never been made up, and men were specially needed for the boys' club, and the eldest boys could not be kept in the school because there was no teacher. Those who came to help would find that they received as well as gave. There were many things in the district to make him sad. He often heard laughter there, but seldom saw a smile. The laughter was superficial, and there was not the true inward joy in life that shone out in smiles. He asked for helpers to work among the people to secure for them something of that true joy of life.

On the motion of the CHAIRMAN, seconded by Mr. HAROLD WADE, the officers and committee were appointed, and the CHAIRMAN closed the meeting with prayer.

SUNDAY SCHOOLS.

THE annual report of the United States Commissioner of Education always contains much that is interesting and noteworthy. Dr. W. T. Harris, amongst other subjects, calls attention to the character and condition of Sunday-schools. "While the education of the American people, supported by taxes and public funds, is becoming more and more rigidly secular in character, and the lines drawn more closely which separate it from ecclesiastical and religious instruction, yet the true importance of religious instruction is coming to be better understood among scientific and philosophical thinkers." He has included in his report an elaborate essay by Mr. James H. Blodgett, who believes that the genesis of the Sunday-school may be traced to the pre-Christian customs of the Jewish people. The Roman Catholics, whilst insisting on the religious element in the week-day teaching, are now also making an increased use of Sunday-schools, and would probably not admit any complete cessation of such schools from the days of St. Carlo Borromeo in the sixteenth century. The Lutherans claim a continuous history of nearly four centuries for their schools. In some parts of Germany the Sunday-school is part of the compulsory system, and certain secular subjects were taught in them, though religious training was the main object. It is quite certain that Raikes, who is so generally regarded as the founder of Sunday-schools, had many predecessors. The catechetical instruction enjoined by the canons of the Church of England must generally have fallen into disuse before the charitable enterprise of Raikes. His was a plan for a charity with paid teachers, and the cost was found to be so great a difficulty, that even in his own town of Gloucester the schools were once suspended for lack of funds. Sunday-schools are new fields of voluntary effort, but it appears that in a few American cases, where the claims upon his time are unusually great, the superintendent is paid by the church. In 1821 the State of Delaware adopted a law by which not more than \$200 per county—afterwards increased to \$500—was allowed for the benefit of "Sabbath schools." The renewed interest in Sunday teaching that followed the movement originated by Raikes naturally affected the United States as well as the Mother-country, and efforts for the formation of a central society were made as early as 1791, and in 1824 the American Sunday School Union came into existence. By this, and various denominational societies, an extensive literature for the use both of teachers and of scholars has been published. Full statistics are not available, but the International Sunday School Convention reports that in 1875 there were in the United States 64,871 schools, 753,060 teachers, and 5,790,683 scholars; whilst in 1896 there were 132,697 schools, 1,394,630 teachers, 10,893,523 scholars. Many American schools have a "home department" for the benefit of those who, whilst unable to attend the school, are willing to study the lessons at home. This plan is said to be very useful among the scattered negro population of the South. There is naturally a wide divergence in the character and quality of Sunday-school teaching.

Thus "the Protestant Episcopal makes great use of Church catechisms. The International Sunday School Convention embraces denominations with a general similarity of practice. . . . The Friend and the Unitarian reach over the lines of Biblical texts to a range of topics limited only by human welfare. . . . The work of the present Hebrew continues that of his devout ancestor. The earnestness of Roman Catholic instruction is suggestive. The fulness with which the Latter Day Saints, youngest among great religious bodies, have adopted systematic methods of instruction will indicate a source of their power to those who advocate other views." The Sunday-schools of the Church of Rome are under ecclesiastical control, and the teaching is often in the hands of members of those religious orders which make education their life work. "In the best schools the organisation has a high degree of regularity and definiteness." Turning from the oldest to the youngest ecclesiastical organisation, Mr. Blodgett gives a somewhat full description of the Mormon schools. An effort is made to collect in every school a "nickel" for each scholar. Twenty per cent. of this money is used locally, and the remainder forms a central fund. The classes are graded. There is a "primary," a "first intermediate," a "second intermediate," and a "higher department." In the last, which includes all over sixteen years of age, the studies range over the nineteen centuries of Christianity, and, no doubt, stress is laid upon the "fifth study," which deals with "the Restoration of the Gospel in its fulness by an angel to the Prophet Joseph Smith." Whatever may be thought of the Mormon doctrines, it is clear from the official handbook that the leaders of the "Latter Day Saints" understand the value of thorough and systematic teaching.

Sunday-school libraries are frequent objects of criticism, and it is clear that there is no general agreement as to what kind of books should be placed in them. Some admit general literature, whilst others reject everything not definitely bearing upon religion. The Hicksite Friends have adopted the plan of travelling libraries. Large numbers of periodicals are put in circulation by the agency of the schools. The "International Bible Lessons" are printed in many of the American religious periodicals and newspapers, and in the aggregate must have an enormous circulation.

In some parts of America the schools, from climatic and other causes, are not held during the whole of the year—a circumstance that, no doubt, will detract from their efficiency as teaching agencies. Yet it is certain that their influence must be very great. The statistics, imperfect as they are, show that they have a remarkable hold upon the population. In addition to the scholars in the Convention, Mr. Blodgett adds, for the Hebrews, 13,506; the Roman Catholics, 1,500,000; and the Latter Day Saints, 81,903. "This indicates," as he observes, "something like 12,500,000 scholars in Sunday-schools of all qualities and degrees of excellence." What this means may be gauged from the fact that the total enrolment of pupils in the day-schools and colleges of the United States is 16,255,093 pupils. It does not appear, then, that the progress of national educa-

GREATLY begin; though thou have time
But for a line, be that sublime;
Not failure, but low aim, is crime.

—Lowell.

tion is damaging the Sunday-school. On the contrary, by relieving the Sunday-school teacher of the task of elementary secular education, it allows him to devote his time and energy more completely to the moral and ethical teaching which it is the mission of the Sunday-school to supply.

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

THE annual meeting in connection with this Association was held on Monday evening, the 9th inst., in the Central Hall, Rosemary-street, and was very largely attended. At seven o'clock tea was partaken of by members and friends, and at eight the chair was taken by Mr. JAMES MOORE. Among those present were the Revs. Principal Gordon, E. P. Hall, J. A. Kelly, William Napier, T. Dunkerley, S. H. Mellone, George Slipper, W. J. Davies, A. Ashworth, R. J. Orr, R. M. King, and W. Weatherall; Mr. H. J. McCance, D.L.; Professor Fitzgerald; Messrs. John Rogers, James Davidson, J. M'Kisack, C. J. M'Kisack, Dr. Orr, J. Roberts, W. Roberts, C. Gordon, James M'Williams, R. M'Crum, William Martin, R. M'Crum, jun., R. M'Giffin, W. T. Hamilton, R. W. Baxter, H. Hunter, George M'Murray, &c.

Letters of apology were received from the Rev. J. Kennedy, Charles Thrift, A. B. Hamilton, and W. S. Smith, Mr. Wm. M'Ninch (Treasurer), and Mr. F. D. Ward, J.P.

The Hundreth Psalm having been sung, the Rev. WILLIAM NAPIER opened the proceedings with prayer.

The Rev. J. A. KELLY (Dunmurry) read the report of the Committee of the Association, which contained the following:—

The alterations reported last year as having been made in the depository have given entire satisfaction. It is with pleasure we have to report the continued demand for literature expository of Unitarian Christianity. Many tracts and pamphlets to satisfy this demand have been given away. Especial mention might be made of the declaration of our Scriptural principles, for which there has been an increased demand. In this connection we have to state that a large order given to the American Unitarian Association has reached us, and no doubt the books, tracts, and pamphlets comprised in it will prove most serviceable in the work which we have in hand. Your Committee are engaged in bringing out a new edition of the Book of Prayers, by the late J. Scott Porter, and of the Catechism, "The Child's Guide to Christ." With great satisfaction we report the successful issue of the effort so thoughtfully commenced by Dr. Jolliffe, to which reference was made in the last report. The total amount received was £102 6s., and we would again express our warm thanks to Dr. Jolliffe and those friends who came forward and helped to so happy a conclusion. Your Committee would suggest that, as the twentieth century is near, the Association should not let the opportunity pass without some special effort being made to signalise the event. We have to report that after careful deliberation we have recently undertaken the work of the Postal Mission. Mr. John Hunter, having resigned the post of joint secretary on account of ill-health, has been succeeded by the Rev. J. A. Kelly. The thanks of the Association are due to Mr. Hunter for his long and valuable services. It is with heart-felt sorrow we have to refer to the death of Rev. Robert Spears. In conclusion, we would appeal for more earnest co-operation from our friends everywhere in order that our hands may be strengthened and our hearts cheered for the successful prosecution of the important work which has been given us to do.

The financial statement showed a balance in hand of £52 odd.

The CHAIRMAN, moving the adoption of the report and statement of accounts, referred to the objects of the Association, which were as follow:—“(1) To maintain the sufficiency of the Holy Scriptures as a rule of faith; (2) to diffuse a knowledge of the Christian revelation based on the sole Deity of God the Father, and the divine mission and authority of the Lord Jesus Christ; (3) to defend the right of private judgment, the sacredness of religious liberty, and the supreme importance of the Christian life; and (4) to promote the religious education of the young, especially through the instrumentality of the Sunday-school.” Unitarians, he said, were misunderstood in many places, and they knew that in recent years their increase had been small, but all the same their principles were good and their views had spread through all Churches; with that, at least, they should be satisfied. They held that in secular education they should be all united, that boys of all religions should mix together, and he was happy to say that, with the exception of the opposition of a single Church, that idea was consummated. The complement of that was they should have Sunday schools to support their secular schools. He knew that Society gave great attention to Sunday-schools, and his hope was that it would give even greater attention to them in future.

Rev. J. A. KELLY, in seconding the motion, referred to the fact that other Churches were about to do special work in connection with the approach of the twentieth century. An opportune time was coming, and they should try and see if they could not raise a fund for objects connected with their Association. Why should they in that matter be behind the Methodists or any other body? They asked the support, assistance, and co-operation of all who had the interest of that Association at heart.

The resolution was unanimously adopted.

Mr. JAMES DAVIDSON (Windsor) moved the next resolution, in which the meeting warmly welcomed the presence of the Rev. E. P. Hall in Belfast, and returned to him its warm thanks for his able and impressive sermons in aid of the Association. The reverend gentleman gave them two able and eloquent sermons, in which he adhered strictly to what might be called the fundamental principles of that Association.

Rev. THOMAS DUNKERLEY seconded the motion, which was agreed to unanimously.

The Rev. E. P. HALL said that he felt honoured in being called upon to preach sermons for the Ulster Unitarian Christian Association, for he knew no society for which he could more unreservedly work than that one. He thought, however, they should aim at making that annual meeting a more important “gathering of the clans.” The Unitarians should come there yearly to that meeting in such numbers that the hall would not be able to receive them.

Rev. Dr. MELLONE moved, and Principal Gordon seconded, a resolution in which the meeting renewed its adherence to the principles and objects of the Association as set forth in its rules.

A hearty vote of thanks to the Chairman having been passed, Principal Gordon pronounced the benediction, and the proceedings concluded.

PROVINCIAL LETTER.

EASTERN COUNTIES.

I SHOULD like to confine myself in this letter to the giving of certain impressions of the religious life in general throughout East Anglia. On the face of it it ought to be, of all places in England, the most keenly interested in everything concerning religion. No counties equal this district for wealth of churches, and for the outward and visible signs of their being present-day realities, too, in many lives. Go by train, or road, or field-path, in any direction in Norfolk or Suffolk, and you are sure to be struck with the one thought—the abundance of church-provision. Not only in the towns and the villages, but often in the midst of a cluster of fields with not a house in sight, or clinging close in the shadow of a lonely wood, will rise the beautiful flint tower which is a perpetual feature in local scenery. So that the stranger, coming with the memory of the furious religious discussions that have graced, or rather more frequently disgraced our English life lately, with a mind filled with the noise of anti-Romish or English Church Union public meetings—such a man would at once exclaim, “Why, here is the very place in which I shall feel the pulse of the whole movement. A district with churches dominating every horizon one makes must surely be one of the main battle-grounds of the latest thing in Anglican crises, and I shall be able to see here religious life at its most earnest point. Probably I shall find everyone eager to discuss his view with me; the main topic is sure to be religion and its concerns.” If the stranger trusts to his eyes mainly, he will imagine the counties to be given up to the Established Church. Nonconformity is evidently so weak that it cannot flourish in the open: as you wheel through the villages it is the church and not the chapel that you cannot help seeing. And therefore he who goes by sight will, in every way, be deceived in East Anglia. He will find that beautiful buildings do not by any means imply religious fervour, that the Church Crisis is mainly discussed over pipes in a Nonconformist's study, and that Nonconformity holds rather more than its own in almost every district.

All this is disappointing to those who expect light from the diocese of Norwich, and it is somewhat difficult of explanation. True this part of the country is rather slow to move, and perhaps the Crisis may turn up in the next century. “Anything out of the rut,” said a Churchman to me the other day, “is likely to be fatal to the East Anglian,” and one can hardly be sure that the old designation of the diocese does not still hold good—“the Dead Sea.” And yet it is not for the want of urging by individuals. Now and then somebody makes a stir, and for a time the tomahawks are busy. One cleric takes away the retable or super-altar from his church, uses it in the rectory as pigeon-holes for his letters, and, when ordered to restore it, simply abuses the bishop and goes on preaching about the Second Coming. There was all the chance of a row in it, but the powder seemed damp and there wasn't enough steady heat to dry it. Another put up a fine rood-screen and for some technical reason was ordered to remove it, but calmly ignored the

demand and nothing has happened, though it is rumoured that his use of incense is to be the bishop's next bother. And surely the goings on of the Ritualist vicar of Gorleston would have brought matters to a head long ago—if there had been sufficient vitality. One cannot imagine earlier bishops demanding, say, candles to be extinguished at a confirmation, and being met with a cool rejoinder from the vicar, standing watch in hand, "If you don't go on with the service in two minutes, I shall not have it held at all." Such things as these should have given excitable spirits a chance, but the fact evidently is that the Eastern Counties give very little thought and attention to the so-called Crisis. That there are extreme High Churchmen in places goes without saying; that their services are, like man, "fearfully and wonderfully made," is also true; but, in the main, the English Church here is composed of Evangelicals and Indifferentists—men either keenly eager to save souls or else calmly satisfied to perform certain duties in a gentlemanly manner. At any rate the Crisis has never reached an acute stage. But religious life is evidently well cared for, both by Anglicans and Nonconformists. I have spoken of the great provision of buildings. But enter them, and, except in the rarest cases, they are clean and bright and evidently much used. The tumble-down church is the exception, almost as extinct as the port-wine and leg of mutton parson. Here and there a roof is held on by tarpaulin with huge stones attached, or an interior suggests an ancient dustbin, or windows, being broken, are simply boarded up; but, as a rule, the church and the chapel are well kept and suggest good congregations. In one of his letters Matthew Arnold complains of the exaggerated value that people give "to what they call religion," that they endow "religious ideas and discussions with too large and absorbing a place in life," and he goes on to say that "whoever treats religion, religious discussions, questions of churches and sects, as absorbing, is not in vital sympathy with the movement of men's minds at present." Now the people and ministers and clergy of East Anglia do not seem in danger of deserving Arnold's dismissal; "the discussions and questions of churches and sects" are not by any means "absorbing" to them; they find room for a variety of interests; and yet of all their activities, outside the necessities of their daily business, there is still nothing which so generally attracts them as religion. Neither politics, nor literature, nor technical knowledge, is their main concern, but simply religion, a religious spirit which rightly recognises that its roots go deeper than the formula which expresses it.

And if one may close with a particular application, does not such a field, with its steady-going religious life and its ignoring of Church Crises, seem to promise the opportunity and the coming of a still simpler expression of faith as time passes? And surely it should be possible, before very long, for congregations of people in open sympathy with us to be formed in such centres as Lowestoft, Cromer, Thetford, Felixstowe, Harwich, Colchester, and Stowmarket. At any rate, the absence of violent controversies, and the permanence of the religious attitude, may make us reasonably think of such things—and hope.

EDGAR DAPLYN.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bristol: Lewin's Mead Domestic Mission.—Last Sunday afternoon an interesting presentation was made to Mr. Thomas Casling, who, for forty years, has faithfully laboured as a teacher in the boys' school. The attention of the *Sunday Companion* newspaper having been directed to his long and distinguished record, the editor was pleased to award him their "honourable service" medal, which is a very handsome silver one. His fellow-teachers also united in giving him a marble timepiece, on which was the following inscription:—"Presented to Thomas Casling by the teachers of the Lewin's Mead Domestic Mission Sunday-schools, as a mark of esteem, after being forty years a teacher. May 7, 1899." The Rev. J. Wain, in making the presentation, spoke of the untiring zeal with which Mr. Casling pursued his Sunday-school duties, and of the reward which teachers received when in later years they observed men and women around them the better Christians for their efforts with them when they were boys and girls at Sunday-school. The recipient, who spoke with emotion, thanked the teachers and the *Sunday Companion* for their kindness, and commented upon the great change for good which he had seen come over many of the homes in St. James' during the forty-nine years he had been associated with the Lewin's Mead Mission.

Chatham.—On Sunday week the Rev. G. S. Hitchcock concluded a course of three lectures on "Religion in Victorian Poetry," in which, taking Palmerston, Disraeli, and Gladstone as representative statesmen, he described the character of the poets whom he identified with their periods, Rossetti and Swinburne being connected with the romanticism of Disraeli, and Davidson, Watson, Kipling, and Buchanan with the moral purpose and humanity of Gladstone.

Devonport.—A very successful social meeting was held in the Christ Church Schoolroom on May 1, to mark the close of the session of the Literary Society and as a farewell to the Rev. H. Bodell Smith, whose temporary ministry was about to terminate. Members and friends to the number of about sixty were present, and an excellent programme of music and recitations was provided. After an interval for refreshments, the Rev. H. B. Smith delivered a short address, in which he thanked the congregation for the warmth and kindness with which he himself and his efforts amongst them had been welcomed, and referred to the valued friendships he had formed in Devonport. He added some helpful words on the highest aims of a true Church, which were listened to with the greatest interest. Mr. Endicott, in replying on behalf of the members, assured Mr. Smith of the general regret at his approaching departure and of the esteem and respect he had inspired during his short ministry, and wished him God-speed in the new work he was about to undertake.

Dukinfield.—The annual Sunday-school sermons were preached in the Old Chapel on Sunday last by the Rev. J. C. Street, of Shrewsbury. The subject of his address in the afternoon was "The King's Sons and Daughters." A band of little children from the school sang sweetly some special hymns at each service. The collections amounted to £61.

Horsham.—On Sunday last the congregation re-assembled in the chapel, having held their services in the school-room during its renovation. The walls have been freshly colour-washed and the paint renewed; the large window has been converted into a memorial window, and bears the inscription:—"In memory of Sydney Price, for forty years a secretary of this congregation; a tribute of respect for his high character and of the gratitude for his many valued services. Also of his fellow-workers, William Nash, died Oct. 14, 1896, and of James Kensett, died Nov. 12, 1896, life-long and faithful friends of this church." The design is very tasteful, and was the work of one of the members. The Whit-Sunday services are to be conducted by the Rev. A. H. Dolphin. (See advt.)

Leeds.—Last Sunday afternoon Mill Hill Chapel was crowded on the occasion of the united floral service of the scholars, teachers, and friends of the three Unitarian Sunday-schools in Leeds—Mill Hill, Holbeck, and Hunslet. The Revs. C. Hargrove and John McDowell conducted the service. The address was given by Mr. Hargrove, the subject being, "Why we call ourselves Unitarians." After extending a hearty welcome to all connected with the Holbeck and Hunslet schools, Mr. Hargrove replied to the question "What is it that brings us

here to-day?" by remarking that they were assembled together as Unitarians, and though the name was disliked by some people, he thought it was a name of which they need not be ashamed, but of which they ought to be proud. As Unitarians, they did not believe that there were three persons in one God, they did not believe in everlasting punishment, in the atonement, and other tenets taught in other churches. But he would have them remember that the disbelief of these things did not make them Unitarians. The question was—What did they as Unitarians believe? There were three things they did believe. First, they all believed in Religion; and what was religion? Religion was relationship to God our Father. Secondly, they believed in Liberty. A man's religion was entirely and absolutely his own business, his own responsibility; therefore no one had any right to interfere in any way with another man's religion. Thirdly, they believed in Goodness. Those were the three principal things which he trusted they would all remember, impressing on their memory also the fact that not only did we believe in being good, but in doing good. The special hymns were sung in a hearty and praiseworthy manner, Mr. A. F. Briggs presiding at the organ. It was truly a soul-stirring service, brought to a conclusion by the chanting of the Lord's Prayer.

Lewes.—On Sunday last a flower service was held in Westgate Chapel, which had been very tastefully decorated. The children of the Sunday-school and others brought baskets and bunches of flowers, which were afterwards sent to the Lewes Victoria Hospital and the Workhouse. The Rev. T. A. Gorton preached in the morning on "The Message of the Flowers—'Beauty,'" and in the evening on "The Message of the Flowers—'Hope.'" Special hymns were sung, and a solo by Miss Blaber.

London: College Chapel, Stepney-green, E.—The annual meeting was held on Thursday evening, May 4, and was presided over by Mr. Harold Bailly. There was a large attendance of members, scholars' parents, and friends from other congregations. The meeting was addressed by the Rev. T. E. M. Edwards, Miss Tagart, Mr. Shrubsole, F. G. S., Miss Florence Hill, Mr. Genever, Rev. J. Toye, Mr. Tavenor, Mr. Noel, and Mr. Dancely. A resolution expressing the deep sorrow of the congregation at the death of the Rev. R. Spears and the heartfelt sympathy with Mrs. Spears and family in their great affliction, was moved by Mr. Cook, and seconded by Mr. Higgins, and carried in silence. The report which was read by Mr. Evans, the secretary, was very encouraging. The attendance at the services has been well maintained, the members, though still few in numbers, are active in Sunday-school, Band of Mercy, Guilds, and other little societies connected with the chapel. Great encouragement has been felt by the settlement of Mr. Tavenor as lay-worker, who, under the guidance of Rev. T. E. M. Edwards, is taking charge of the congregations of College Chapel, and West Ham-lane. The statement of accounts showed a small balance on the right side, but members were urged to increase their subscriptions and donations, as the satisfactory state of finances was mainly due to the great exertions of one or two members and friends. In the course of the evening's proceedings the opinion was expressed that there was a great need of a closer drawing together of the Unitarian congregations of the East-end, and a resolution was carried, proposing a provisional committee, consisting of the East-end ministers, several laymen and Miss Florence Hill, to formulate some plan and bring it before the several congregations. Another item of interest was the presentation to the chapel of an oil painting made by the members of the Elder Scholars' Guild; one of the youths formally presented it on behalf of his fellow-members in a short speech. It was accepted on behalf of the chapel by the chairman and secretary.

Pentre, South Wales.—On Thursday evening, April 27, a lantern lecture was held at Bethania Congregational Church, Treorchy (kindly lent for the occasion), Councillor Jones, of the Abergorky offices, in the chair. The Sunday School Association set of slides of about sixty beautiful photographs, illustrating "Palestine and its People," were thrown on the screen and explained by the Rev. David Rees. The lecturer's remarks were interspersed with appropriate hymns and songs, sung by Miss Davies, the Evangelist, of Treherbert, whose singing was rapturously received. There were about 500 present. The lecture was given for the benefit of a widow, one of the older members of the Pentre congregation, and the kindness and Christian feeling shown by the members and officers of the Congregational church were very warmly appreciated.

Rawtenstall.—On Sunday week the Rev. E. Turland preached his farewell sermon as stated

minister of Bank-street Chapel, at the close of a six years' ministry. Mr. Turland has received various farewell gifts, including a photograph of the chapel and a copy of "Alexandrov's Russian Dictionary" from the members of his French class.

Whitchurch.—On Wednesday week a successful entertainment was given in the schoolroom of the Church of the Saviour, consisting of songs, recitations and gramophone selections. A vote of thanks to the performers was moved by the Rev. F. W. Turland, and seconded by Mr. C. Groome.

OUR CALENDAR.

SUNDAY, MAY 14.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermundsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. J. HARWOOD, B.A., and 7 P.M., Rev. W. WOODING, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D. Collections for the Domestic Mission.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. C. E. OLIVER.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Kilburn, Quex-road, 11 A.M. Rev. J. E. STRONGE, and 7 P.M., Rev. J. HARWOOD, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 A.M., Rev. G. CARTER, and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Morning, "Faith and Work."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M., Rev. W. C. POPE, and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Mr. W. H. SHREVSOLLE, F.C.S.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A., and 7 P.M., Rev. J. E. STRONGE, "The Bible an Authority."
Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. P. M. HIGGINSON.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. D. DAVIS.
BOURNEMOUTH Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COX.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High st., 11 A.M. and 6.30 P.M.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIRE.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD (Concert Hall), for NEW BRIGHTON and DISTRICT, 11 A.M. and 6.30 P.M., Rev. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. J. COBDEN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Religious Mission of Art."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANES.
MARGATE, Forester's Hall (Side Entrance) Union-crescent, 11 A.M., Mr. A. J. CLARKE.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. A. J. CLARKE.
READING, Unitarian Free Church London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW, of Manchester.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. T. B. BROADRICK.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. J. FERGUSON.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. F. H. WILLIAMS, of Whitby.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—May 14th, at 11.15, HERBERT BURROWS, "The Cry of the Children."

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE, S.W.—May 14th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Ideal of Love."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

SAMUEL JONES'S FUND.

The Managers will meet in OCTOBER next for the purpose of making Grants.

Applications should, however, be in hand not later than June 17th, and must be made on a form, to be obtained from

EDWIN W. MARSHALL, Secretary.
38, Barton Arcade, Manchester.

WOOD TRUST FUND.

The Trustees are prepared to receive applications from young persons of Liberal Religious opinions who, having gained Scholarships, require assistance to enter a Training College for the two years' course. Forms of application may be obtained from Mr. J. T. PRESTON, Carson House, Church End, Finchley, N.

GOVERNESS desires RE-ENGAGEMENT. English, French, Drawing, Music (cert.), Elementary Latin. Good references. Apply—M. N., INQUIRER Office, Essex-street, Strand.

DEATHS.

DAVISON.—On May 4th, Thomas R. R. Davison, son of the late Rev. David Davison, of London.

GREG.—On Thursday, May 11th, of pneumonia and pleurisy, at Eagley, Bolton, Arthur Greg, aged 63.

LONDON DOMESTIC MISSION.

At the ANNUAL MEETING held on May 10th, 1899, at Rosslyn-hill Chapel, Hampstead, the Rev. Dr. BROOKE HERFORD in the Chair, the following Resolutions were passed:—

I.—Moved by the Chairman and seconded by Mrs. Helen Bosanquet:—

"That the Report of the Committee, together with the Reports of the Missionaries and the Treasurer's Statement of Accounts, be received and adopted."

II.—Moved by Dr. Collins and seconded by Miss Anna Sharpe:—

"That this Meeting offers to the Revs. F. Summers, J. Pollard, and B. Kirkman Gray, its sincere sympathy with them in their labours for the welfare of the neglected and destitute, and for the general improvement of the working population around them; and it also records its appreciation of the services rendered by the many earnest helpers, associated with the Missionaries in their work."

III.—Moved by the Chairman and seconded by Mr. Harold Wade:—

"That the best thanks of this Meeting be given to the Committee and Officers for their services during the past year, and that the following be elected for the year 1899-1900:—
Treasurer, Mr. Philip Roscoe; *Committee*, Mr. P. M. Martineau (Chairman), Mr. J. Brabner, Mr. G. L. Bristow, Mr. Howard C. Clarke, Rev. E. M. Daplyn, Mrs. Enfield, Mrs. Eveleigh, Mr. Oswald Nettelford, Mrs. Henry Rutt, Mr. F. S. Schwann, Miss Anna Sharpe; *Auditors*, Mr. Ion Pritchard and Mr. Alfred T. Collier; *Hon. Secretary*, Dr. G. Dawes Hicks."

G. DAWES HICKS, Hon. Sec.

FREE CHRISTIAN CHURCH, WORTHING-ROAD, HORSHAM.

On MAY 21st, 1899, will be celebrated the 126th WHIT-SUNDAY ANNIVERSARY, when SERMONS will be preached by the Rev. A. H. DOLPHIN, of Leigh, Lancashire. Subjects—Morning: "Why our Work is needed." Evening: "The Good Fight of Faith." Hours of Service—Morning, 11 A.M., followed by the usual open Communion; Evening, 6.15 P.M.

At 3.30 o'clock a PUBLIC MEETING will be held (Rev. J. J. MARTEN in the Chair). Speakers: Revs. E. Buckland, A. H. Dolphin, Mr. S. C. Burgess, Edwin Ellis Esq., Mr. Tarring, and others. Subject, "Our Churches: their Past and Present."

Collections Morning and Evening in aid of the British and Foreign Unitarian Association and the Provincial Assembly.

Luncheon will be provided in the Schoolroom at 1 o'clock. Tickets 1s. each; and Tea at 5 o'clock, Tickets 6d. each. A Room for the accommodation of Ladies is provided at No. 9, Worthing-road.

A hearty welcome to all friends.

LYDGATE CHAPEL.

URGENT APPEAL.

The Congregation desire to announce that there is a pressing need of repairs and alterations in the Chapel and Parsonage. In order to carry out everything completely £300 is required. "A Friend" has already promised to give £100 of this on condition that the remainder is raised otherwise.

A BAZAAR will be held at Lydgate on JULY 6TH, 7TH, and 8TH in aid of this object.

By a Resolution passed on April 25th the Committee of the Yorkshire Unitarian Union "commend the scheme to the generous support of the Unitarian public."

Contributions will be thankfully acknowledged by Mr. W. HERLEY, Sycamore, New Mill, Huddersfield, or by the Rev. J. H. GREEN, Minister, Lydgate, New Mill, Huddersfield.

ST. MARGARET'S BAY, DOVER.—

Furnished HOUSE to LET during June and July, overlooking the Straits of Dover. Garden, tennis lawn, good water and sanitary arrangements. Cook in the house. Moderate terms.—Mrs. W. A. SHARPE, 4, Broadlands-road, Highgate.

WANTED, a young girl as GENERAL HELP in the nursery. Must be quick at housework and a fair needlewoman. Apply by letter to Mrs. W. WALLACE BRUCE, 9, Airlic-gardens, W.

Schools, etc.

BEDFORD COLLEGE, LONDON
(FOR WOMEN),
YORK-PLACE, BAKER-STREET, W.

PRINCIPAL.—MISS ETHEL HURLBATT.

SESSION 1898-9.

The **EASTER HALF TERM** begins on **THURSDAY**, May 25th.

ENTRANCE SCHOLARSHIPS.

One **Arnott Scholarship** in Science, annual value £48; and one **Reid Scholarship** in Arts, annual value 30 guineas, each tenable for three years, will be awarded on the result of the Examination to be held at the College on June 27th and 28th.

Names to be sent to the Principal not later than June 15th.

F. MABEL ROBINSON, Secretary.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR
GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly well-built modern house, with southern aspect. Great attention is paid to healthful conditions of life. References allowed to parents of present and past pupils.

Terms for Board and Education on application to the Principals.

The **SUMMER TERM** began on **MAY 4th**.

GAZE'S**WHITSUN PROGRAMME**

Trips from London to

PARIS and BACK	...	26s. 0d.
BOULOGNE	"	9s. 0d.
CALAIS	"	10s. 0d.
CAEN	"	15s. 0d.
DIEPPE	"	19s. 0d.
BRUSSELS	"	19s. 7d.
OSTEND	"	19s. 9d.
HAMBURG	"	38s. 9d.

CONDUCTED TOURS

TO

PARIS (four days, hotel inclusive) from 56s.

ANTWERP and BRUSSELS (six days) 90s. 6d.

HOLLAND (six days) 99s.

The RHINE and BELGIUM (nine days) 168s.

TICKETS ISSUED IN ADVANCE.

Apply—GAZE'S OFFICES, 142, STRAND;
150, PICCADILLY, and
18, WESTBOURNE GROVE, LONDON

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOARD, RESIDENCE, and COACHING (if desired). J. ARTHUR, Esq., St. Ives, Casewick-road, West Norwood, S.E. Refined and cultured home for lady or gentleman. Easy distance from London and Crystal Palace.

BOURNEMOUTH.—Elvaston, West Cliff, **BOARDING ESTABLISHMENT**. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private **BOARDING-HOUSE**; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior **BOARDING ESTABLISHMENT**, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

COAST OF NORMANDY.—HOME with every comfort. Good sands and sea-bathing.—Miss MARSDEN, St. Pair, Manche.

FELIXSTOWE.—Pleasant **APARTMENTS** at this healthy sunny seaside resort. Close to new station and near the sea.—For terms, apply to Mrs. H. ROBINSON, Kimberley House, Ranelagh-road.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class **BOARD and RESIDENCE**, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 8d. to 2s. Rooms, 1s. 6d. to 2s. 6d. service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON
TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY.
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The **BIRKBECK ALMANAC**, Post free on application

FRANCIS RAVENSCROFT, Manager.

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE
E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W. and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

HOUSE WANTED.—Required, to rent from June or September, unfurnished HOUSE, in or near London. Detached or semi. No basement, gravel soil, good garden, south aspect. Three reception, four or five bedrooms. Good rent for superior, compact house. Very careful tenant. Full particulars to C. S., c/o Street and Co., 30, Cornhill.

ZEBRA

GRATE POLISH.

JUBILEE

OF THE

LONDON DISTRICT UNITARIAN SOCIETY, 1900.

An Appeal to Unitarians to assist in raising at least £12,000 for the support and spread
of Liberal Christianity in the Metropolitan Area.

We look forward to the year 1900 with peculiar interest, as it will mark the beginning of another great epoch in human history, with possibilities which no one can measure. Already several religious organisations are devising ways and means of celebrating this event by raising special funds for the extension of their work. In view of the decay of old faiths and the growth of materialism, the friends of liberal and progressive Christianity should also bestir themselves; for, man needs the wisdom, love, and strength of true religion to help him to live his life worthily and well in the sight of God and of his fellows. The sin, sorrow, and suffering of the world can only be removed and alleviated, and the highest and purest happiness can only be secured, by the abiding influences of pure and heart-felt religion.

Thankful for the noble services rendered on behalf of truth and freedom by our forefathers in the past, conscious of the call to faithful service which the present demands of us, it is surely fitting that we Unitarians should mark our gratitude and prove our earnestness and sincerity in some practical and helpful way.

Conferences and Committees have met and discussed how best to do this; and it has been decided to raise the sum of not less than £12,000 during the year 1900. The London District Unitarian Society, which will then be fifty years old, has done and is doing splendid work for the cause of truth, freedom, and fellowship in religion. It has opened ten new churches during the last twenty years. It would like to do a great deal more. Compared with other denominations, we London Unitarians are doing very little for the religious needs of the vast and increasing city in which we live. There are many important districts within or just outside the metropolitan area, with populations far exceeding large provincial towns, where the Unitarian movement is without a representative or a home. There are fields of thought and life ready waiting for us, if only the men and the money were forthcoming. The congregations at Forest Gate, Kilburn, Plumstead, and Wood Green, worship in halls or schoolrooms; the land stands vacant at the side, awaiting the future churches; at Lewisham the congregation has only the lease of a building, for which a heavy rent is paid; the congregation at Kentish Town is hampered by the payment of an annual ground rent. It is time that something large and generous was done to remedy these defects, and to put our work in London on a sound financial basis, and thus give our whole movement a strong forward push.

The plan suggested is a two-fold one,—by **Donations** and by a **Bazaar**. Let all good Unitarians of every age, class and condition, deny themselves something and subscribe to the Special Fund. And we hope, too, all will work for the Bazaar, to be held in 1900. This central Bazaar will bring us all together, and will arouse interest, and kindle enthusiasm in our work. It will give our young people something to work for; they will gladly, we feel sure, work together for one common object. It will do us good to combine, east and west, north and south, rich and poor, young and old,—all in one united effort to help forward the cause of religion.

We mean to raise the whole sum by the month of May, 1900; so we must begin at once. Will you help in one, or if possible, in both of these ways? (i.) Send a promise of a Donation to the Treasurer, to be paid in one sum or by instalments; and persuade some of your friends to do the same. (ii.) Begin some piece of work yourself, and help in organising a little circle of fellow-workers at your church or home.

At the Bazaar there will be no raffling, and no spirituous liquors sold.

Do you ask, "What is to be done with the money when obtained?" Our reply is that it will be expended with thoughtful, judicious care, in the following ways:—

(1.) A portion of the Fund, not exceeding one-third of the net amount raised, shall be devoted to paying off debts or charges on, or purchasing the freehold of, some of our chapels and halls in or near London. The particular congregations to receive this assistance, and the amount of the assistance to be given to each such congregation, shall be settled by the Committee of the London District Unitarian Society, regard being had to the efforts made by each congregation to help itself.

(2.) The remainder of the Fund, not less than two-thirds of the whole, will be formed into a Permanent Chapel-Building Fund, for granting loans towards the purchase of sites and the erection of buildings with OPEN TRUSTS. This Fund shall be vested in a body of twelve Trustees, who shall be nominated in the first instance by the Council of Ministers and Delegates and the Subscribers to the Special Fund. The Trustees shall have a voice in the selection of the site, and shall themselves decide what amount they will advance towards the cost of its purchase and of the erection of the building.

(3.) The sum so advanced shall be a charge on the land and building, and shall be repaid in such manner and subject to such conditions as the Trustees shall in each case deem proper. The Trustees in their discretion may remit payment of interest. The income of such portion of the Fund as is not out on loan, and the interest on any loans, shall either be paid to the Treasurer of the London District Unitarian Society, or added to the capital of the Fund, as the Trustees may in each case determine.

This is a special opportunity for a vigorous and united effort; and we appeal to you personally, and solicit your sympathy and generous support in making this united effort a success. It will be a great encouragement to us if you will respond quickly and give liberally. We are, faithfully yours,

JOHN T. BRUNNER, President.

FREDERICK NETTLEFOLD, }
FRANK PRESTON, } Treasurers.

W. BLAKE ODGERS, Chairman of Committee.

FRANCES ODGERS, }
LILLIE MARTINEAU, } Hon. Secretaries.

T. E. M. EDWARDS, Organising Secretary.

Communications may be addressed to the Chairman of the Committee, or to the ORGANISING SECRETARY, at Essex Hall, Essex Street, Strand, London, W.C. Cheques to be made payable to FRANK PRESTON, Esq., and addressed to him at 6, Derwent Villas, Whetstone, London, N., and crossed "ROBARTS, LUBBOCK and Co." Donations may be paid in one sum, or if preferred, in three instalments, payable, say, on June 1st, Nov. 1st, 1899, and May 1st, 1900.

PERMANENT CHAPEL-BUILDING FUND.

FIRST LIST OF SUMS ALREADY PROMISED.

Sir John T. Brunner, Bart, M.P....	£1,000
Sir Edwin Durning-Lawrence, Bart, M.P.	1,000
Mr. Frederick Nettlefold ...	1,000
Miss J. Durning-Smith ...	500
Mrs. Alfred Lawrence ...	200
Mr. and Mrs. Blake Odgers ...	200
Mrs. L. M. Aspland ...	100
Mr. Walter Baily ...	100
Mrs. T. Chatfield Clarke, Mr. Howard Chatfield Clarke, and Mr. Edgar Chatfield Clarke ...	100
Mr. W. R. Lake ...	100
Mr. F. W. Lawrence ...	100
Mr. D. Martineau ...	100
Mrs. Oswald Nettlefold ...	100
Miss Preston ...	100
Mr. William Spiller ...	100
Mr. S. S. Tayler ...	100
Mr. Harold Wade ...	100
Mrs. Webb ...	100

Refreshing, Nourishing, Sustaining.



Entirely free from
all admixtures such
as Kola, Malt, Hops,
&c.

No Alkali used to
darken the colour.

ABSOLUTELY PURE, therefore BEST.

CADBURY'S COCOA is an ideal beverage for Children, promoting healthy Growth and Development in a remarkable degree.

The *Medical Magazine* says: "For Strength, for Purity, and for Nourishment, there is nothing superior to be found."

The *Lancet* says: "Cadbury's Cocoa represents the standard of highest purity."

CADBURY'S is a perfectly safe and reliable Cocoa, containing all the full nourishing properties of the Cocoa bean. It is "a Perfect Food."

When asking for Cocoa, insist on having CADBURY'S—sold only in Packets and Tins—as other Cocos are often substituted for the sake of extra profit.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

SEVENTY-FOURTH ANNIVERSARY.

TUESDAY, MAY 23rd, 8 p.m.

ESSEX HALL LECTURE at ESSEX HALL. By Rev. PHILIP H. WICKSTEED, M.A. "Medievalism and Modern Thought."

A Free Ticket forwarded to members of the Association who send stamped and addressed envelope to the Secretary not later than Tuesday, 16th May. Tickets to non-members, 1s.

WEDNESDAY, MAY 24th, 11.30 a.m.

ANNUAL SERMON, ESSEX CHURCH, THE MALL, NOTTING-HILL-GATE. Preacher, Rev. DENDY AGATE, B.A., of Altrincham.

Collection in aid of the Funds of the Association.

WEDNESDAY, MAY 24th, 4 to 6, and 7 to 9.

ANNUAL MEETING, ESSEX HALL. The President, Dr. BROOKE HERFORD, will preside.

Reception of Report, Election of Officers and Committee, Special Resolutions and Deputations in the afternoon; Addresses on "Our Word and our Work" in the evening.

THURSDAY, MAY 25th, 10 a.m.

CONFERENCE at ESSEX HALL. "The Priesthood: a Divine Gift or a Human Delusion?" Paper by the Rev. CHARLES HARGROVE, M.A.

Mr. T. GROSVENOR LEE will also read a Paper.

THURSDAY, MAY 25th, 8 to 11 p.m.

CONVERSAZIONE, ROYAL INSTITUTE OF PAINTERS IN WATER COLOURS. Tickets, 1s.; on and after May 24th, 2s.

Early application should be made for Tickets.

W. COPELAND BOWIE, Secretary.

Essex Hall, Essex-street, Strand, London, W.C.

WANTED, the post of LADY COMPANION, nine years' experience and good references.—J., c/o INQUIRER Office, Essex Hall, Essex-street, Strand, London.

THE SUNDAY SCHOOL ASSOCIATION.

THE SIXTY-FIFTH ANNUAL MEETING

will be held at

ESSEX HALL, ESSEX-STREET, STRAND, W.C., on TUESDAY, May 23rd, 1899.

ARRANGEMENTS:

4.30-5.30. — RECEPTION of Delegates and Ministers.

5.30.—ADDRESS by the President, Mr. JOHN DENDY, on "The Sunday School Teacher as a Social Reformer."

6-7.—BUSINESS MEETING. Reception of Report and Resolutions.

Tickets for the Reception and Tea on application to

ION PRITCHARD, Hon. Sec.
Essex Hall, Essex-street, Strand, W.C.

Central Postal Mission & Unitarian Workers' Union.

ANNUAL MEETING at ESSEX HALL, THURSDAY AFTERNOON, May 25th.

The Chair will be taken at 2.30 precisely by Miss TAGART. The Committee will be pleased to see Delegates and Friends after the Meeting. Tea at 4 o'clock.

USEFUL COMPANION HOUSE-

KEEPER.—Re-engagement desired by lady; experienced, domesticated, good needlewoman. Salary £25 per annum.—A. C., Glenholm, Burgess Hill.

WANTED, towards the end of June, a young lady, to take charge of two children, 5 and 7, and help with sewing and light household duties.—Apply, by letter, to Mrs. V. D. DAVIS, 6, Gorst-road, Wandsworth Common, London, S.W.

ETHICAL RELIGION.

THE NEW TESTAMENT of JESUS for THEISTS.

A Compilation of Selected Passages, freely Arranged, without Note or Comment. (Pages 100, neatly bound in cloth) Price One Shilling.

THE MISLAIN GOSPEL. A Poem. With Notes and References. And

THE WITNESSES at JERUSALEM. (Pages 48). Price Sixpence.

"The Personal Religion of Jesus."

Published by WILLIAMS & NORGATE, 14, Henrietta-street, Covent Garden, W.C.

Sold by PHILIP GREEN, Essex Hall, 5, Essex-street, Strand, W.C.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c., from a purely ethical standpoint. Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick N.B.

SITUATION wanted by young married man, experienced in private estate work and management, wages and general accountancy. Good knowledge of building and draughtsmanship. Excellent testimonial from M.P.—Full particulars, K., c/o Rev. J. F. KENNARD, Collingbourne Ducis, Wilts.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 13, 1899.

The Inquirer.

ESTABLISHED IN 1842.]

A Journal of Liberal Religious Thought and Life.

[REGISTERED AS A NEWSPAPER.]

No. 2969.
NEW SERIES, No. 73]

LONDON, SATURDAY, MAY 20, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	305
ARTICLES :—	
In the Book Room	306
Wordsworth.—II.	307
The Inward Life	311
Secular and Sacred	313
Militarism—The Enemy of Civilisation	314
Notes from Calcutta	314
LITERATURE :—	
Short Notices	308
Publications Received	308
CORRESPONDENCE :—	
Moral Freedom and Fore-Knowledge	309
The Atonement	309
The London Appeal	309
Theophilus Lindsey's Tomb	310
Miraglia's Religious Movement spreading in Sicily	310
Country Holiday Movement	310
Ministers' Conference	310
OBITUARY :—	
Mr. Arthur Greg	310
Mr. Joseph Robberds Holland	310
POETRY :—	
In Memoriam : Arthur Greg	310
Peace	311
THE CHILDREN'S COLUMN	311
LEADER :—	
At Whitsuntide	312
PROVINCIAL LETTER :—	
Northumberland and Durham	316
NEWS FROM THE CHURCHES	316
ADVERTISEMENTS	317

NOTICE.

Next week "The Inquirer" will contain Special Reports of the Whit-week Meetings. Orders for extra copies should be sent early.

NOTES OF THE WEEK.

EIGHTY years ago next Wednesday the child was born in Kensington Palace, who now is venerable in her old age, and crowned with more than the splendour of her Royal state, with the honour and affection of her people in lands which encircle the whole earth. No woman ever held before such a position as our Queen holds in myriads of hearts, ruling as a constitutional monarch, and by the divine right of goodness. When we think of her, and what this country and the Empire owe to her, we always like to remember with gratitude the simplicity of her early home, and the good mother who guarded the young life, and then also the husband, noble in his simplicity and sincerity, whom the people at last learnt to understand. The Queen last Monday revisited the room in which she was born and the home of her childhood, in which, more than sixty years ago, she received the news of her accession. What tender chords of memory were touched we can well imagine, for her people have not been shut out from sympathy with this woman's heart. With

no conventional observance, but with loyal sincerity we say, "God bless the Queen!"

THESE are days of other memories also. Yesterday, a year ago, Mr. Gladstone died, ten years older than the Queen, and in his death honoured as a man is seldom honoured. It is well to recall those days of solemn watching as the end drew near, and in the ultimate silence the wonderful impression of true nobility and greatness, the dominion of *the man*, while what was mortal of him was borne to its last resting-place in the Abbey. The national memorials are not yet completed, but Gladstone remains a part of what is noblest and best in our national life.

THE delegates of the nations are now gathered for the Peace Conference at The Hague. They meet in "the House in the Wood," of which an interesting account by Mrs. Lecky appears in this month's *Nineteenth Century*, in the "Orange Hall," where among the decorative paintings are seen the figures of "Strength" and "Wisdom" opening the door through which enters the Angel of Peace. Prophets of hope and of unbelief are busy to the last moment in the magazines and elsewhere, but now we shall soon know what the event is to be. The sad tale of Finland is told in both the *Nineteenth Century* and the *Contemporary*, but while this must give us serious pause, we are not in the least inclined to surrender to the cynicism either of Mr. Sidney Low or the Rev. Father Ryder, both of whom give a very unattractive colour to the *Nineteenth Century* this month.

THE Bishop of London, Mr. John Burns, and the Rev. Hugh Price Hughes were the first three speakers of the deputation which waited upon the Home Secretary on Friday week as opponents of seven-day newspapers. The Bishop said he had never known a question on which there was such unanimity in all classes of society. His experience was that the well-being of the community was the determining element which agitated public opinion at the present moment. Mr. John Burns said that workmen, both skilled and unskilled, were unanimous in their protest against the publication of the seventh-day paper. They wanted Sunday as a free day. It was in his view a question not so much of religion as of the maintenance of home life. The innovation meant industrial degradation. Mr. Price Hughes, speaking not only for the Wesleyan body, but the Evangelical Free Church Council, claimed to speak for six million inhabitants of this country. Sir M. White Ridley, in a sympathetic reply, said that he did not see how Government

could interfere in the matter, but that it could be effectually dealt with by the public. The practical protest of ceasing to buy and to advertise in the *Daily Telegraph* and the *Daily Mail*, so long as they persist in their Sunday issue, seems to be growing in force, and has so far succeeded that we hear with the utmost satisfaction of the surrender of the *Daily Mail*.

WE publish to-day a letter as to the London Appeal, which raises a question well worth considering. The appeal for a great fund to strengthen the work in London is fully justified by the circumstances of the case, but our correspondent is no doubt right in saying that if addressed to the country for a national object, the effect would be greater. And why should not this still be done, and the effort enlarge its scope, so as to meet the needs not of London alone but of our whole body throughout the country? A permanent chapel-building fund is needed for London, but it is needed also for the country, as Mr. Alfred Worthington showed to the National Conference some years ago. The Committee of the Conference, which now has power to act, is to meet during the coming week. We should be sorry to think that it is too late for them to approach the London Committee with a view to considering the national question. We should say, ask for at least £50,000, and let it be a veritable Twentieth Century Fund, to be administered in the interest of our whole community.

PREACHING in Cairo-street Chapel, Warrington, on the subject of "Religious Toleration and Liberty of Conscience," in connection with the Cromwell Tercentenary, the Rev. W. H. Drummond gave instances of the Protector's true liberality of mind, and drew the following conclusions :—

"The tolerance of Cromwell was the tolerance of a deeply religious man. It was the only kind of tolerance which they need be at all anxious to possess. There were some people who made a great profession of Liberalism, but it was the Liberalism of indifference. They were sceptical about everything, and so they did not care whether men felt or believed anything deeply. If they were intolerant at all it was of large-hearted enthusiasm and the splendid heroisms of faith. Better be a bigot than that; better to have hold of one small shred of God's truth and to cling to it narrowly than to believe in nothing at all. But it was better still to believe in spiritual freedom because they believed in God. Their faith in liberty must be rooted in religion. It was their timidity which made them narrow. They were afraid for truth, they

were afraid for God because they saw such a little way into His purposes. Once let their minds lie open to the living influences of His grace; once let their minds be kindled into ardour by the slow and sure unfolding of His truth; once let their souls be penetrated by some feeling of the largeness and mystery of God's purposes for them and for the world, and they would desire to give all men liberty to worship God according to their conscience, and to seek for the larger truth which might yet break forth from His word; not because they doubted or denied, or held their own convictions lightly, but for this reason, that religion was such a deep and real thing to them and they had learned that it was no small part of Christian piety to honour the voice of reason and conscience, their own or another's, which was the word of God in the soul of man."

BRITISH & FOREIGN UNITARIAN ASSOCIATION ANNIVERSARY MEETINGS.

It has been arranged this year to make the religious service at Essex Church a little fuller than usual by introducing two simple responses, a collect, and a chant, in addition to the hymns, lessons, and prayer. Mr. John Harrison, himself a minister's son, will preside at the organ in succession to the late Mr. William Tate, who for so many years acted as hon. organist at the anniversary meetings. As Wednesday is the Queen's birthday, we believe it is intended to sing the revised version of the National Anthem at the close of the service—the music by Dr. Bridge, arranged for churches, being used.

At the annual meeting on Wednesday afternoon, in addition to the ordinary business resolutions, Sir Roland K. Wilson will submit one dealing with the Peace Conference; Mr. Edwin Clephan, one on the issue of Sunday editions of daily newspapers; and the Rev. A. H. Dolphin, one on the action of the Liverpool School Board in introducing the Free Church Catechism into rate-supported schools. At the subsequent evening meeting, the President will give an address on "Our Word and our Work." He will be followed by the Rev. C. J. Street on "Our Attitude towards Social and Public Questions." Dr. W. Blake Odgers will speak on "Our Unitarian Gospel and its Demands upon Us." The Rev. A. N. Blatchford will give an address on "Our Message to Young Men and Women." Judging from the number of tickets already disposed of, the conversazione on Thursday evening promises to be a great success. About one hundred ministers from all parts of the country have intimated their intention of being present; and many of our leading laymen and women will also be present. Among visitors from abroad who are expected are Senator Hoar of Massachusetts, the Rev. James Hocart of Brussels, and others. The luncheon at the Holborn Restaurant is a new feature in the proceedings. The President and the Chairman of the Anniversary Sub-Committee (Mr. Howard Chatfield Clarke) have invited the delegates or representatives of District Associations and Societies to meet the Committee and officers of the Association, in this social way, as there are

so few opportunities in the rush of business for friendly intercourse and conference.

THE WEEK'S MEETINGS.

Tuesday, 23rd May.

- 4.30. Reception of Delegates and Ministers by the Sunday School Association.
- 5.30. Annual Business Meeting: Sunday School Association, John Dendy, Esq., President.
- 8.0. Essex Hall Lecture by Rev. Philip H. Wicksteed, M.A., on "Mediævalism and Modern Thought."

Wednesday, 24th May.

- 11.30. Annual Sermon by Rev. Dendy Agate, B.A., at Essex Church, Notting Hill Gate.
- 1.45. Luncheon for Delegates of District Associations and Societies at the Holborn Restaurant.
- 4.0. Annual Meeting: British and Foreign Unitarian Association.
- 6.0. Adjournment for Tea in Council Room.
- 7.0. Public Meeting: Addresses on "Our Word and Our Work" by the President and other Speakers.

Thursday, 25th May.

- 10.0. Conference on "The Claims of Sacerdotalism."
- 1.30. Luncheon for Delegates: Sunday School Association.
- 2.30. Central Postal Mission: Annual Meeting.
- 4.0. Ministers' Conference: Rev. Chas. Hargrove, M.A., on "Twenty Years in the Unitarian Ministry."
- 8.0. Conversazione at the Royal Institute of Painters in Water Colours, Piccadilly.

Friday, 26th May.

- 10.30. Triennial Conference: Meeting of Committee.
- 7.0. Temperance Association: Annual Meeting. The Right Hon. the Earl of Carlisle, President.

All Meetings held at Essex Hall, unless otherwise stated.

The Book-Rooms of the British and Foreign Unitarian Association and the Sunday School Association at Essex Hall are open daily, 9 till 6, and visitors are invited to inspect the Books, Tracts, and Photographs on sale.

The Reading and Reception Room at Essex Hall, where ministers and members of the Association may make appointments with their friends, receive and answer letters, &c., will be open daily from 10 A.M. to 10 P.M.

IN THE BOOK-ROOM.

THE meetings of next week afford to many of our friends a welcome opportunity of looking over the new books and other publications of our two Associations and other works of liberal religion which are found on the tables of the Book-room. We will not urge our friends to buy, for we know the fascination of those tables, and are well assured that they will not leave Essex Hall empty handed. But we will take the opportunity of drawing

attention to some of the most recent publications.

Among the pamphlets published by the British and Foreign Unitarian Association, there is the new series of *Sermons for the Times*, of which three numbers have been issued, the first containing Dr. Klein's two sermons on "Religion and the Service of Truth" and "The Church and the Churches," the second an Address by Professor W. H. Hudson on "Faith and Life," and the third the Rev. Stopford A. Brooke's "Christianity and Social Problems." Then there is a McQuaker Lecture, by the Rev. James Ruddle, on "The Authority of the Bible," the Letter to Evangelical Free Churchmen on the New Catechism, and the Rev. J. Harwood's "Christianity and Sacerdotalism." These have already been widely circulated, and should not be missed by anyone who has not already had them. The Rev. C. J. Street's Letters on the "Irish University Question," reprinted from *THE INQUIRER*, will also be found on the table, and the sermon on "Militarism: the Enemy of Civilisation," by the Rev. Joseph May, of Philadelphia, a part of which appears in our present issue.

We also draw special attention to a little "Catechism of Religion," by the Rev. H. W. Hawkes, of Bootle, issued by the writer, as he says, with "no shred of authority" attaching to it, yet interesting to compare with the new Evangelical Catechism, and good and helpful in itself.

And we would urge any of our friends who do not know the *New World* to look at that substantial and valuable quarterly, which is published in Boston, but represents the liberal religious scholarship not of America only, but of this country and the Continent as well. The current (March) number contains an article on "Religion and Modern Culture" by Dr. Sabatier, of Paris, and one by Mr. G. Buchanan Grey, of Mansfield College, Oxford, on "The Growth of the Prophetic Literature."

Of new books there are the Rev. Stopford A. Brooke's "Gospel of Joy," and his "Ship of the Soul" in Clarke's series of "Small Books on Great Subjects," the Rev. M. J. Savage's "Our Unitarian Gospel," and a new volume of sermons by the Rev. T. R. Slicer, of All Souls' Church, New York, on "The Great Affirmations of Religion." This striking book we hope soon to notice more fully. The new edition of the Rev. J. Hamilton Thom's "Christ the Revealer," and the Rev. J. Harwood's selections from Blanco White's "Rationalist à Kempis," with memoir of the author, a booklet by the Rev. J. Crowther Hirst, "Is Nature Cruel?" a volume of Hymns by the Rev. M. J. Savage, and a charming little illustrated edition of the Rev. W. C. Gannett's "Year of Miracle" we hope will not be overlooked.

Friends who have not yet seen the "Life of Henry Morley," by the Rev. H. S. Solly, will find it on the table, also a volume of essays on "Prophets of the Century," which contains an essay on "Robert Browning" by Dr. Blake Odgers, Mrs. Bernard Bosanquet's recent volume, "The Standard of Life," and two volumes of Putnam's new illustrated series of "Heroes of the Reformation, on Luther and Melancthon."

Of the Sunday School Association books we trust that everyone has already got the two volumes of the *Helper*, but if not, let it be understood that they are books to be bought.

WORDSWORTH.—II.

STRESS of poverty drew Wordsworth home from Paris at the end of 1792. Had his supplies not failed him it is probable he would have remained among the Revolutionists and would have thrown in his lot with the Girondist cause. Then amid the horrors of '93 he must have run a close chance to end his career with the leaders of that party, at the guillotine. This was not the only occasion on which poverty was to Wordsworth something more than a blessing in disguise.

He came back to England, nursing in his heart the proud, sad consciousness of being a "patriot of the world." The burden of this oppressed him, and he could not then return to the old scenes he had loved so well.

It pleased me more
To abide in the great city, where I found
The general air still busy with the stir
Of that first memorable onset made,
By a strong levy of humanity,
Upon the traffickers in negro blood.

This early struggle for slave emancipation moved him only as a part of that greater fight for human liberty which was to free all men from every form of tyranny. Slowly he has to learn that this is but a dream, or at best a dim and faintly possible hope. The years of 1793 and 1794 are the dark, distressful years of Wordsworth's life. The mental sufferings of this young "Republican," as he now calls himself, are recorded in the 10th and 11th books of the "Prelude." It is only through acquaintance with these, and some measure of sympathy with the slow and laboured process of recovery from despair, in presence of the stern realities of his time, that we may come to appreciate the strength and dignity of that happiness which became the inspiration of his life, the undertone of his noblest song in the succeeding years. It was no easy-going, favoured child of fortune, no idle dreamer among flowers and fields, that was to become the prophet of "Joy in widest commonalty spread"—of "Faith sublimed to ecstasy." It was the man who had known the most passionate enthusiasm for human liberty and universal fellowship, who had thrown himself into that cause with ardour and self-forgetfulness, who had seen that cause desecrated with human blood and tears, assailed by the armies of his own country, and finally betrayed and trampled under foot by the very people whom he had believed to be its champions and friends. We must remember this, and then read that opening chapter of the *Recluse*, entitled "Home at Grasmere," written when the glow of his new life of peace and gladness was upon him in all its strength. Though not published in full till 1889, this piece was composed in 1800, the first year of his life at Town End, Grasmere. It is the authentic voice of one who has found no selfish happiness, and is under no illusion as to what life for man, on this homely earth, really is. It is the utterance of a spirit that has proved, by an absolutely sincere and strenuous experience, that a relation is possible between man and his universe which can give him real and profound satisfaction; that without closing his eyes to any, the sternest facts of life, or his ears to the "still sad music of humanity," he may, by simplicity and renunciation and receptiveness of mind, enter into the great peace,

and move through the years of earthly pilgrimage, entranced with the beauty and mystery of the world in which his lot is cast.

Apart from, or rather in close connection with, the support which came to him now through the fellowship of one or two kindred souls, there are three characteristics of Wordsworth's own nature which made him the poet of hope and happiness and peace to men. One is his profound and imperishable faith that *life is meant for joy*, and that joy is a power by which "we see into the life of things." We owe it to M. Legouis, the great French critic of the "Early Life of Wordsworth," to have made this aspect of the poet's character so clear and beautiful to us. "Wordsworth," he says, "maintained, even to the end, in spite of all the sorrow which came to his knowledge or fell to his own lot, a faith in the sovereignty of happiness. He looked upon happiness as the sign of man's fitness for the world in which he lives, and of a harmony between his actions and the law of the universe. It is to the soul what health is to the body. Sorrow, like sickness, exists only through some temporary or lasting defect in human nature. Like sickness it may be undeserved, but like sickness again it may be a mark of inferiority. The man who is a slave to dejection is entitled to pity no less than one who is physically infirm; but if he fails to shake off his yoke, it must be admitted that his 'vital soul' is wanting in some essential organ, that he lacks an adequate principle of life. And to take a pride in one's wretchedness is either ridiculous or profane, since it is absurd to pride oneself on a deficiency, and irreverent to believe that the universe is so odiously contrived that those who suffer are more worthy on that account than those who dwell in comfort."

Next, there is the profound sense of the *essential unity of man's life with the life of Nature* that came upon Wordsworth at this time and remained with him to the end. This had been the real, though vaguely-conscious source of his joy in the time of boyhood and youth. For a while, in the years of his despair, he had lost this, and came to look on all things, "in disconnection, dull and spiritless." Then he learned that thus to look on life is the cause of our confused and troubled thoughts—that we become slaves to the "perpetual whirl of trivial objects." He is freed from this

Who looks
In steadiness, who hath among least things
An under-sense of greatest; sees the parts
As parts, but with a feeling of the whole.

Then it is that Beauty becomes to him once more "a living Presence of the earth," and he breaks into song concerning those dreams of Paradise and Islands of the Blest, which have haunted the human mind so long; and he asks why these should be

A history only of departed things,
Or a mere fiction of what never was?
For the discerning intellect of Man,
When wedded to this goodly universe
In love and holy passion, shall find these
A simple produce of the common day.

This faith in the ultimate unity of man and Nature, which George Meredith utters in his simple line, "Mind that with deep earth unites," Wordsworth states in a passage, sadly prosaic in its form and phrasing, yet too significant to be omitted

here. It shall be his purpose, he declares, to proclaim in song,

How exquisitely the individual Mind
(And the progressive powers perhaps no less
Of the whole species) to the external World
Is fitted;—and how exquisitely too—
Theme this but little heard of among men—
The external World is fitted to the Mind;
And the creation (by no lower name
Can it be called) which they with blended
might
Accomplish: this is our high argument.

Finally, we must say that Wordsworth's strength of joy springs from his faith in the *spiritual reality* of life and the world. This lover of the beauty of external forms, to whom the sight of a lowly celandine can be a cause of rapture, who clings affectionately to special places, and looks on the hills around his dwelling as guardian, friendly powers, is yet a profound mystic at heart, and knows the *inwardness* of things, as only the seer can know them. He tells us that when a boy he was "often unable to think of external things as having external existence. Many times while going to school have I grasped at a wall or tree to recall myself from this abyss of idealism to the reality." It is well, perhaps, that not many English boys are fashioned thus. Yet this innate and intense consciousness of the Unseen became in later life a source of much of Wordsworth's extraordinary power as a poet and prophet of spiritual faith. The passage in the fourth book of the "Excursion," in which he tells of the child, a stranger to the sea, listening with ear applied to "the convolutions of a smooth-lipped shell," and hearing thus murmurs like the sound of waves upon the shore, is doubtless a true account of his own experience. "Even such a shell," the Wanderer says to the Solitary,

The Universe itself
Is to the ear of faith; and there are times,
I doubt not, when to you it doth impart
Authentic tidings of invisible things;
Of ebb and flow, and ever-during power,
And central peace, subsisting at the heart
Of endless agitation. Here you stand,
Adore and worship, when you know it not;
Pious beyond the intention of your thought;
Devout above the meaning of your will.

But the one ideal statement of Wordsworth's creed is the classic passage in *Tintern Abbey*.

I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I
still
A lover of the meadows and the woods
And mountains; and of all that we behold
From this green earth; of all the mighty
world,
Of eye, and ear,—both what they half-create,
And what perceive; well pleased to recognise
In nature and the language of the sense
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and
soul
Of all my moral being.

There is the revelation of Wordsworth's strength. The impassioned insight of such language, the profound sense of blended power and beauty and goodness in the actual world which it conveys, may, perhaps, hint to us of the inmost secret of that joy he desired so much to tell. Yet, lest we think him wholly mystic,

and too far removed from homely human affairs, it were well to read alongside this the last book of the "Excursion." Its great appeal for the education of every human child, for the equality of opportunity which is the right of all; its praise of life's common things; its strenuous demand for the recognition of the natural brotherhood of human kind—these show us that, however much he soared and dreamed, his feet were on the solid earth with ours.

The primal duties shine aloft—like stars;
The charities that soothe and heal and bless,
Are scattered at the feet of Man—like flowers.
The generous inclination, the just rule,
Kind wishes and good actions and pure thoughts—

No mystery is here! Here is no boon
For high—yet not for low; for proudly
graced—

Yet not for meek of heart. The smoke
ascends

To heaven as lightly from the cottage hearth
As from the haughtiest palace. He whose
soul

Ponders this true equality, may walk
The fields of earth with gratitude and hope.

W. J. Jupp.

SHORT NOTICES.

The Way of Life, by H. Arnold Thomas, M.A., is the thirteenth of the "Small Books on Great Subjects," and the greatest of great subjects is Mr. Arnold Thomas's theme. In a very simple way, indeed in such a sermon as that entitled "The Glorious Majesty of His Kingdom," in a grandly simple way, he rises to the height of his great argument. He unfolds the ever old yet ever new theme without the stereotyped phrases of orthodoxy, and with the clear-sightedness of a man who apprehends in no sensational way that "The Way" of Christ is as humanly arduous, as it is divinely facile. Scarcely a single rhetorical adornment of any kind beguiles the eye from the simple greatness of the theme. We are not only "getting back to Christ" in much of modern writing and thought, but we are getting nearer to Jesus and his surroundings. A few saw the Christ, the Lord's anointed, in Jesus; but how did he and his kingdom appear to nearly all at first? "They could see nothing glorious or majestic in the kingdom which was beginning to shape itself under his teaching and guidance. To their eyes it was a dull and sorry affair, having small attraction for any ambitious or patriotic soul; and its inaugurator was altogether a disappointing person. When they saw him there was no beauty that they should desire him. What was it that they saw? They saw the son of a mechanic, a man of the people, simply clad, who moved among the cottages of the poor, and was even found in the houses of the publicans; who talked in the homeliest language, and seemed content to take upon himself the humble duties of a country doctor or itinerant preacher; who had a following of fishermen, and others in like position—men of no social importance and slender education; who made no sort of public show, who was without wealth, without arms, any of those instruments and appliances by which great movements can be carried to a successful issue. This was what they saw; and they were very contemptuous." In the sermon entitled "The Consecration of the Wise-hearted," the preacher appeals to the cultured to

consider the meaning of that kingdom. The Small Book is great in its simplicity, its vigour, its courage, its rightness, and withal its sound sweetness. (James Clarke and Co. 1s. 6d.)

The Story of William Penn, told by Miss Frances E. Cooke, will need no recommendation to our readers, but they will be glad to know that it has been written, thus bringing within easy reach of our young people the record of a noble life of simple heroism and suffering for conscience sake, with an account of one of the most interesting experiments in history, which it will be well for them to ponder. Elders as well as young people will read the book with pleasure. Brought up in the Commonwealth time, Penn was at Christ Church, Oxford, from the Restoration until the Act of Uniformity deprived Dr. John Owen of his headship of the College. From him the young man received some of his earliest impressions of what is worthiest in life, and afterwards through friendship with the Penningtons of Chalfont Grange, and Thomas Ellwood, Milton's reader in his blindness, and also with the noble Algernon Sidney was confirmed in his fidelity to an ideal of manhood very different from that of the Court circles in which he was no stranger. How he became a Quaker and what he suffered, how he worked with George Fox and then organised the State of Pennsylvania, how he bore himself in prison and at Court and among the Indians of his new territory, all this is told with Miss Cooke's accustomed skill, and the interest of the story never flags. The book is sure of a cordial welcome. (Headley Bros. 1s. 6d.)

The Ascent of the Soul, by the Rev. W. Robertson Nicoll, M.A., is a collection of four addresses, of which the longest gives its name to the title of the booklet. This address is a healthy rejoinder to some of the aberrations of mysticism, for even mysticism may have its aberrations. It refers more particularly to Upham, the American writer, and his disciples, followers all of their mistress, Madame Guyon. Here is a glint from Dr. Nicoll's foil: "In the writings of his teacher, Madame Guyon, she seems sometimes to be troubled with the thought of something amiss, and and she complains in her book, entitled 'The Torrents,' that she has lost her conscience. Upham thinks that this is a right and normal Christian experience.

... She was at rest from the reproof of conscience. Upham says that 'Conscience itself becomes the companion and playmate of love, and hides itself in its bosom.' "No," says Dr. Nicoll, "it is not so. Conscience is at peace when it knows why it is at peace, when it is sprinkled by the blood of Christ. I do not know what is to be said of the claim to perfection? Can I be perfect in this life? The question, as Mr. Spurgeon has said, is as if a beggar should ask how he could become a millionaire." We admire Dr. Nicoll's categorical contradiction, though we scarcely appreciate its form. But we cannot dwell on this subject. There is something Horatian about such an epigram as this of Dr. Nicoll's: "Even those whose prosperity seems most sure are lightning-rods for the storm to strike upon." Here is a sample of another order: "It is, as has been said, pre-eminently the will of the Father to reclaim through Christ for Himself the passions that consume themselves, that rich volcanic

region, wasted as it were by fire, which is the scene of the apostacies of the heart." Or, again, from the address entitled "The Burning and the Shining": "Many that are rich cast in much. Many that are poor cast in all their living, and it is well with them at the last. They may die without knowing how they have shone, though knowing so well how they have burned." There is something about Dr. Nicoll's use of italics which reminds one of the trimming of a wick—the oil and the sense flash up brilliantly, as thus: "I have set before thee an open door, and no man can shut it, for thou hast but little strength." Strange reason. Is it really so—that we are invulnerable, that we are unsubduable, just because we are so weak? It is so. For it is our weakness known and confessed that sets the everlasting omnipotence upon our side. Of the four addresses the fourth and last likes us most—namely, "A Breeze from the Eternal Summer." There is humanity (glowing with poetry) in it, as well as divinity, and the former in orthodox books is always more divine than their divinity. Is it a fancy or a fact (and if a fact one wonders why) that in orthodox books the best fruit is generally at the bottom of the basket, and not at the top? Is it that the Inspector of Heresies in his rounds must see at the top the "sound" things, and that the writers have learnt that the Inspectors look through magnifying glasses till the smaller things, though "sound," bulk larger than the things at the bottom of the basket? *Caveat emptor.* (Isbister and Co. 1s. net.)

Dante, the Divina Commedia, translated by the late E. H. Plumptre, D.D., Vol. I. "Hell," Vol. II. "Purgatory." These are the first two of five promised volumes of the late Dean of Wells' masterly translation of Dante, together with a fifth volume of his "Studies" of the great poet, fitly completing the whole work. The Notes to the poems are printed at the foot of the page. To the first volume is prefixed a reproduction of G. F. Watts's "Paolo and Francesca," to the second volume "The Mystical Tree" by Gustav Doré. The little volumes are bound in limp leather, and when completed will form a very charming edition of Dante for those who cannot go to the original, and also for those who in their study of the original desire the help of a distinguished scholar. (Isbister and Co. 2s. 6d. net, each volume.)

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

No Room to Live: The Plight of Overcrowded London. 1s. ("Daily News" Office.)

Local Variations in Wages. By F. W. Lawrence, M.A. (Longmans.)

Dictionary of the Bible. Edited by J. Hastings, M.A., D.D. Vol. 2. 28s. (T. and T. Clark.)

Modern England. By Justin McCarthy. 5s. (Fisher Unwin.)

Is Nature Cruel? By J. C. Hirst. 1s. (Clarke and Co.)

Polychrome Bible: Book of Joshua. 6s. (Clarke and Co.)

Polychrome Bible: Book of Ezekiel. 10s. 6d. (Clarke and Co.)

Educational Review, Review of Reviews.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

MORAL FREEDOM AND FORE-KNOWLEDGE.

SIR,—The four letters on this subject have been enough to show that the difference between Mr. Upton and myself in our conception of the Divine Being is fundamental. We approach the Idea of God from different sides. The very nature of the problem which compels me to postulate God forbids me to impute to Him any limiting human attribute. It is difficult, for instance, to express in sober terms how far aloof from my thought of God is the suggestion that the chief interest of His life may be found, like that of ours, in guessing the sphinx-riddle of the future. Comprehension of God by the finite mind is plainly, in my theism, impossible: but communion is possible. I am not precluded from believing that kindness, righteousness, and beauty are modes in which our thought can truly, if incompletely, apprehend the Divine. If the yearning for some less awful Fatherhood comes over me, I can reflect that God is not less, but more, than what I long for. The Infinite includes the finite: God's fatherhood, so far as I can conceive it, and also beyond what I can conceive, is there. Such a way of thought may justly be called agnostic, but surely not sceptical. It does not question the validity of our powers within their scope, but only denies that their scope is commensurate with God's nature.

Mr. Upton, on the other hand, if I rightly understand him, posits first of all that affinity between God and man which is the basis of religion; and in his desire to preserve that affinity undisturbed refuses, except under intellectual coercion, to admit any element in the nature of God which shall be unintelligible to man. So it happens that we reach the great gulf of the unprovable from opposite sides. Happily we can both leave the pedestrian part of us behind on the brink, and use our wings.

I should like to add, if Mr. Upton will allow me, that it was perhaps not quite a matter of course that one so incalculably better equipped and experienced in this field should have treated my modest strictures with so much patience and, possibly, forbearance. I gladly acknowledge the courtesy with which Mr. Upton has replied.

E. W. LUMMIS.

SIR,—I sincerely thank Mr. Lummis for his thoughtful and kind letter, though I am only too conscious how little the facts justify his modest estimate, in the last paragraph, of our respective "equipment" for this friendly encounter in the lists of philosophical discussion.

The difference between our views is, I think, hardly so great as it seems to him to be. In common with Mr. Lummis I find the only reliable source of insight into the nature of God to be the self-revelation of the immanent Eternal One in our laws of thought, in our progressive ethical and æsthetic ideals, and in our spiritual consciousness of communion with Him; and I am most fully aware that there must be depths in God's being

which are altogether beyond the furthest reaches of human thought. I entirely agree with Mr. Lummis in holding that "Kindness, righteousness, and beauty are modes in which our thought can truly, if incompletely, apprehend the Divine." And when he adds: "If the yearning for some less awful Fatherhood comes over me, I can reflect that God is not less, but more, than what I long for," I can heartily endorse these words also. The divergence between our views reveals itself, however, when I venture to suggest that if we accustom ourselves to regard the Supreme Reality as out of relation to Time, and therefore as a Being to whom our necessary laws of thought do not apply, we run a serious risk of forming a conception of God which is vastly less accordant than the ordinary theistic conception is, with the clearest affirmations of the human Conscience and with the deepest longings of the human Heart—a conception, in short, which is essentially different from that of a personal or super-personal Deity whose Spirit we may grieve by our persistent sinfulness, and who is vitally interested in the moral and spiritual health and progress of each rational soul.

I feel warm interest in Mr. Lummis's earnest and able endeavour to combine the timeless God of Spinoza and Hegel and of the Indian pantheists with the Hebraic and Christian conception of God's essential Fatherhood, of human Free-will, and of the absolute evil of Sin; but neither my own philosophical reflection, nor the history of religious thought, encourages in my mind the belief that such a combination can ever be effectually realised.

CHARLES B. UPTON.

[We are glad to be able to publish these two letters at the same time, as a conclusion to this interesting correspondence.—
ED. INQ.]

THE ATONEMENT.

SIR,—In his interesting article on the "Gospel of the Atonement," Mr. W. H. Drummond says: "It is a simple historical fact that the speculations about the Atonement which afterwards crystallised into definite forms of doctrine, belong not to the East, but to the West." And again: "Augustine's doctrine of ransom is the product of a society based on slavery. Anselm's doctrine of debt reflects the study of law and the hold which legal ideas had upon the mediæval mind." Now I should be the last to deny that, taken as a whole, our current theology is deeply coloured by the Western channels through which it flowed to us; or that Roman law exerted an intimate power on theological speculation in the Middle Ages. But, surely, in the particular instance of the Atonement, it was the Greek doctor Gregory, of Nyssa, who formulated in its sharpest and most revolting form the doctrine of a legally binding formula that had to be dealt with before man could justly be rescued from the power of the devil. It is in his *Great Catechism* that we find the statement that the divinity of Christ was the hook, and the humanity the bait, by which the devil was caught, and so cheated into accepting, as the redemption of his bond, a victim which he afterwards found himself unable to retain. And it is this Gregorian doctrine of the Atonement, in various

modifications, which we encounter everywhere, both in art and literature, till Anselm banished it from scientific theology, though not from popular tradition.

And as to Anselm himself, I cannot but think that Mr. Drummond does him some injustice. The service he rendered to the Christian world in raising the doctrine of the Atonement precisely to that plane of appeal to the moral consciousness and experience of man on which Mr. Drummond rightly lays such stress, appears to me to be inestimable. As to his phraseology, Mr. Drummond does not need me to tell him that *debeo* and *debitum* may mean not only *I owe* and *debt*, but *I ought* and *the thing I ought to do*; and it appears to me that from first to last Anselm lays unswerving stress on the inward necessity, not the outward obligation, of man filling in the void, and restoring the shattered order which sin has made in his own world, and so recovering his true relation to God. With Anselm it is not an angered God that has to be appeased, or an injured God that demands compensation, but a disturbed moral order that needs re-harmonising.

There is always both suggestion and instruction in what Mr. Drummond writes, and he can always give a reason for the faith that is in him. It is not likely that the points to which I have called attention have been overlooked by him; and if he will restate his position in such a form as to include them, or to explain why he ignores or denies them, I have no doubt that others, as well as myself, will be grateful to him for doing so.

PHILIP H. WICKSTEED.

THE LONDON APPEAL.

SIR,—I have read the appeal in your columns of the 13th inst., together with your editorial remarks in support of it, whereby you urge friends "throughout the country" to contribute. Now, I am only a simple countryman, but I have been to London, and when there have visited the chapels. From what I have thus had the opportunity of observing, I should have thought that there is much more need of building congregations to fill the chapels that already exist, than to build new chapels. It must be a fact generally recognised, that, except in one or two instances, the congregations in London are meagre, in some cases miserably so. Consequently, a doubt possesses me that even where we can afford the money, it would be far better to reserve it for our own needs (which, Heaven knows, are sore enough), than to devote it towards an effort to provide more chapels for the community in London, whom we have been in the habit of regarding as considerably better off than ourselves. Indeed, it has struck me that the Appeal would have come much more home to the heart of the Unitarian body as a whole, and have been altogether more impressive, if it had been for a National rather than a Metropolitan object. Such a course would have afforded invaluable opportunities of promoting the cause in many a centre where the field is *really promising*, but the community too deeply engaged in the struggle with financial difficulties to turn it to the best account. There must be many cases of that character throughout the country. I could mention one such.

G. J. NOTCUTT.

Ipswich, May 14

THEOPHILUS LINDSEY'S TOMB.

SIR,—In the north-western corner of the Bunhill Fields' Cemetery stands the tomb of Theophilus Lindsey, weather-worn and decaying; it silently tells the story of his founding the Chapel in Essex-street, Strand. It is a sad sight to see the tomb of this grand "Unitarian Worthy" crumbling to dust, neglected and forsaken in the City of London amidst Unitarians and not far from the scenes of his ministry. In this cemetery we see how the Wesleyans revere, cherish and perpetuate the memory of their noble founder Wesley; also how fresh the memories are kept of John Bunyan, Hart, the hymn writer, and De Foe, author of "Robinson Crusoe," by various admirers. How have we remembered our saintly Lindsey and his courageous wife? Occasionally a few admirers from America and our country visit the tomb, but more often a workman may be seen taking his mid-day meal by the side of the tomb and enjoying his rest from the busy noise of toil; also boys and girls refreshing themselves with games among the graves and tombs. At the request of some friends I have undertaken the renovation of Lindsey's tomb, and proceeded with the necessary repairs at a cost not exceeding £15. In the tomb repose the remains of Mr. and Mrs. Lindsey, Thomas Belsham and Mrs. Raynor, who, nearly allied in blood to the illustrious "House of Percy," esteemed it a still greater honour to be the friend and fellow-worshipper of Mr. and Mrs. Lindsey.

Subscriptions may be sent to Miss E. Sharpe, 32, Highbury-place, N., or to
JAMES FERGUSON,
22, Cheverton-road, London N.

MIRAGLIA'S RELIGIOUS MOVEMENT SPREADING IN SICILY.

SIR,—After several years' absence from Sicily, my friend Don Miraglia, the Bishop-Elect of Piacenza, having gone to Ucria, his native town, in the province of Messina, to see his mother, met with an enthusiastic reception from the people. He preached on the religious reform in Italy, first from the balcony of his own house in Ucria, then from the pulpit of the church there; subsequently in Patti, and is now preparing to spread the movement in Naples and Rome.

The people of Ucria have proclaimed their adhesion to, and solidarity with, the *Oratorio di San Paolo* (the Church of Miraglia) in Piacenza.

May God protect my brave, beloved friend from his enemies.

FERDINANDO BRACCIFORTI,
Milan, May 15.

COUNTRY HOLIDAY MOVEMENT.

SIR,—We are needing two or three ladies to act as country visitors who could secure cottage homes for our London Sunday-school children.

Will you kindly help to make our want known to our friends who are interested in the Country Holiday Movement for weak and ailing children.

E. J. TOYE, Gen. Sec.
156, Stepney Green, London, E,
May 15.

MINISTERS' CONFERENCE.

SIR,—On behalf of the London Unitarian Ministers' Meeting, I have great pleasure in inviting our brother ministers from the provinces to the Ministers' Conference at Essex Hall, on the Thursday afternoon in Whit-week, at four o'clock. An address, on "Twenty Years in the Unitarian Ministry," will be given by Rev. Charles Hargrove, M.A., and it is hoped there will be a good gathering of the brethren on the occasion.

J. E. STRONGE, Hon. Sec.
London Unitarian
Ministers' Meeting.

OBITUARY.

MR. ARTHUR GREG.

THE death of Mr. Arthur Greg, of Eagley, Bolton, which we recorded last week, removes from our midst another member of a family closely associated with what is best in the life of our religious community. A son of Robert Hyde Greg, and brother of the late Henry Russell Greg, who at the time of his death, in 1894, was President of Manchester College, Oxford, Mr. Greg had been for over forty years resident at Eagley, and was head of the firm of Messrs. J. Chadwick and Brother, thread manufacturers. He served on the old Astley Bridge Local Board, and on the District Council which succeeded it, and when the district was included in the extended borough of Bolton, was appointed Alderman of the Ward. He was one of the first volunteers in the district, and only recently retired with the rank of hon. captain. To commemorate his brother's connection with Manchester College, Mr. Greg gave the beautiful oak screen which now separates the body of the college chapel from the entrance; he also gave the oak benches in the chapel as a memorial of the sixtieth anniversary of the Queen's accession. He was at the time of his death a vice-president of the college.

The funeral service at Dean Row, on Monday, was conducted by the Revs. J. Felstead and E. Allen. There was a large attendance, including workpeople from the mills at Eagley. The Committee of Manchester College was represented by the Rev. S. A. Steintal (chairman), Messrs. Harry Rawson, J.P., and R. D. Darbishire, and the Rev. P. M. Higginson, the Principal of the College was represented by his son, the Rev. W. H. Drummond, of Warrington. Mr. Greg, whose death was due to pneumonia and pleurisy, was sixty-three years of age.

IN MEMORIAM.

ARTHUR GREG.

No more we see your genial face,
No more we hear your pleasant voice,
Nor listen to your cheery words.
The helpful hand, the kindly deed
Which shed sweet fragrance where you
went

Will sore be missed upon life's way.
In the full ripeness of your powers,
When earth in beauty fresh was clothed,
God's Reaper came to call you home
So swiftly. We can scarce believe
That we shall ne'er see you again.
The true, the kindly, gentle soul,
So rich in courtesy and grace,

Is now beyond our mortal sight.
Farewell. "Auf Wiedersehen" we cry
With stricken hearts. When night be
gone
We'll meet again some brighter morn.
Earth's loss to-day is Heaven's gain.

Bolton, FRANK TAYLOR.

MR. JOSEPH ROBBERDS HOLLAND.

By the death of Mr. J. R. Holland, of Hampstead, we lose a member of a family long connected with the ministry of our churches, and one who himself took a personal interest and share in their work. Mr. Holland was the eldest son of the late Rev. Thomas Crompton Holland, for many years minister at Loughborough, and brother of the late Rev. Thomas Holland, of Southport. His mother was a sister of the Rev. John Gooch Robberds, of Manchester, and his father's family again was closely related to that of the Turners.

Born at Loughborough in 1828, he went out, as a young man, to the Cape of Good Hope, and settled at Port Elizabeth, where he resided till 1880. In 1857 he married the eldest daughter of the late Rev. Noah Jones, of Gateacre. His life at the Cape was uneventful, and he took little part in public affairs; but his voice was always on the side of justice and a truly liberal policy, and he recognised from first to last the excellence of Sir George Grey's ideas of Colonial government and administration, and felt keenly the serious loss that the Colony sustained in his removal from it.

Returning to England in 1880, Mr. Holland settled in Hampstead, retaining for some time his connection with his business at Port Elizabeth. He had now time to take part in some of the social and religious work that lay near him; and he was at the time of his death Chairman of Committee of the Hampstead Branch of the Charity Organisation Society, and Treasurer of the Mansford-street Mission.

For some time past Mr. Holland's state of health had given cause for anxiety, and weakness of the heart had warned him that the end might come suddenly at any time. It could not have come more peacefully or painlessly than it did on Friday of last week, scarcely more than an hour after he had been sitting out in the garden in the quiet enjoyment of the spring afternoon. He leaves a widow, two sons, and one daughter, and with them a niece, daughter of his youngest brother Frank who died at the Cape of Good Hope some time before the family returned to England.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

EPPS'S COCOA ESSENCE.—A THIN COCOA.—The choicest roasted nibs of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—a product which, when prepared with boiling water, has the consistence of tea, of which it is now with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epps and Co., Ltd., Homoeopathic Chemists, London.

THE INWARD LIFE.

From the Journal of John Woolman.

I HAD occasion to consider that it is a weighty thing to speak much in large meetings for business, for except our minds are rightly prepared, and we clearly understand the case we speak of, instead of forwarding, we hinder business, and make more labour for those on whom the burden of the work is laid. If selfish views or a partial spirit have any room in our minds, we are unfit for the Lord's work; if we have a clear prospect of the business, and proper weight on our minds to speak, we should avoid useless apologies and repetitions. Where people are gathered from far, and adjourning a meeting of business is attended with great difficulty, it behoves all to be cautious how they detain a meeting, especially when they have sat six or seven hours, and have a great distance to ride home.

I often saw the necessity of keeping down to that root from whence our concern proceeded, and have cause, in reverent thankfulness, humbly to bow down before the Lord, who was near to me, and preserved my mind in calmness under some sharp conflicts, and begat a spirit of sympathy and tenderness in me towards some who were grievously entangled by the spirit of this world.

The natural man loveth eloquence, and many love to hear eloquent orations, and if there be not a careful attention to the gift, men who have once laboured in the pure gospel ministry, growing weary of suffering, and ashamed of appearing weak, may kindle a fire, compass themselves about with sparks, and walk in the light, not of Christ, who is under suffering, but of that fire which they in departing from the gift have kindled, in order that those hearers who have left the meek, suffering state for worldly wisdom may be warmed with this fire and speak highly of their labours. That which is of God gathers to God, and that which is of the world is owned by the world.

In this journey (through England in 1772) a labour hath attended my mind, that the ministers among us may be preserved in the meek, feeling life of truth, where we may have no desire but to follow Christ, and to be with him, that when he is under suffering, we may suffer with him, and never desire to rise up in dominion, but as he, by the virtue of his own spirit, may raise us.

We were taught by renewed experience to labour for an inward stillness; at no time to seek for words, but to live in the spirit of truth, and utter that to the people which truth opened to us.

I saw at this time that if I was honest in declaring that which truth opened in me, I could not please all men; and I laboured to be content in the way of my duty, however disagreeable to my own inclination.

The place of prayer is a precious habitation. . . . I saw this habitation to be safe—to be inwardly quiet when there were great stirrings and commotions in the world.

The only way to make other people good is to be good.—G. MacDonald.

THE CHILDREN'S COLUMN.

Good Things also Grow.

IF we are offered the gift of a puppy dog, we know that the puppy will grow; yet that may not be a reason why we should refuse it. Let us ask what sort of a dog it is going to be, because some dogs are a treasure. If this is going to be a bulldog, you do not want it, for it is not pretty, and its habit of biting and holding on, and never letting go, is not nice. But perhaps it is a Newfoundland dog; and then it will grow very large, and if you fall into the water it will plunge in and bring you out. Another large dog which saves people's lives is the St. Bernard dog. It is named after the monastery of St. Bernard in the Alps, because the monks there keep dogs of this sort. Sometimes a traveller crossing the mountains in the snow becomes very tired and sits down, or even falls down exhausted. The cold makes him feel sleepy, and there is no one to rouse him and remind him that if he sleeps he will not wake again. The snow covers him, and he would be frozen to death if succour did not soon arrive. But one of these dogs comes along, he smells him, and scratches away the snow, and warms the traveller with his breath and with his body, and wakes him up. The traveller sees a basket hanging round the dog's neck, with food and wine in it. He drinks the wine and is refreshed; he takes the food and begins to eat; and then the dog hurries back to the monastery to bring help. The traveller's life is saved. A dog of that sort is worth his weight in gold. If a little puppy is offered you as a gift, and you are told that it will grow big, you will say—All the better!

Some years ago there was an American water-weed brought to this country, and it soon filled the ponds and streams, so fast did it grow. They say that "ill weeds grow apace." The farmers and others wished it had never been brought over at all; for, although a little of it might have looked pretty, it was a great nuisance when it left room for nothing else. When people use the proverb, however, and say that ill weeds grow apace, they are not thinking of weeds that fill the pond and choke the stream, but of bad ways and habits which occupy our thoughts and take up our time. Suppose we read tales by day and go to the theatre at night, and do this once a month, and then once a week, and then twice a week or oftener, these things will so fill our heads that there will be no room for useful knowledge, and so fill up our time that our proper work will be neglected. The stream of life will not flow healthily and prosperously.

It is a great blessing that some other things grow fast besides weeds. How do we get our bread? It grows, and grows fast—grows in the fields. Our thoughts must go beyond the baker's shop. Bread is made from flour, and flour is obtained by grinding corn. A grain of corn is a little thing. If I hold up a grain, it seems ridiculous to talk of feeding millions of people with it. But a grain of corn will grow. Put it in the ground and it will send up a stalk which will bear thirty grains, or even sixty. Suppose it be but thirty, and we sow them all, and they each bear thirty in the second season—how many is that? 900—right! Then if we sow all the 900, how many shall we get in the third year?—"27,000." Now, by-

and-by get your slates and calculate and see how very soon you get into millions! More than twenty-one millions in the 5th year! What a blessing that good things increase and multiply, and not weeds alone! Suppose your pennies were to multiply like that: you would soon be rich. It is of no use putting pennies in the ground, they will not grow. You can put them in the bank though, and then they will bear interest. And when you have saved enough you can go into business and make many profits. Many men have begun with only half-a-crown, and have become prosperous. The way to lay the foundation of a fortune is to spend less than you earn, and never let your pocket be empty; save something every day, and lay it out in a way that makes more of it.

I fancy, however, I hear a little girl saying—"I have no money to save, and I do not want to be rich; but I should like to do some good. What can a little girl do?"

I will tell you. She can speak a kind word, and lend a helping hand, and so help to make life happy for others. "Yes, but I can do so little," you say, "and what I do does not increase like the corn. I am only one, and I have only one pair of hands, and what I can do to-day is hardly more than I did yesterday." Now that may be a mistake; a good action is often like seed that grows and multiplies, because it sets an example.

We ought not to sit idle and fancy that one person can do so little. Jesus Christ was only one when he began his work, and now his followers are numbered by millions and millions. He first gathered about him twelve disciples, and taught them, and then he sent them out to teach others. In that way his good teaching soon filled "all the world." He knew that it would be so, for he likened it to a grain of mustard seed, which is very small at first, but swells when it is put into the ground, and grows to be a great tree. G. ST. CLAIR.

PEACE.

WERE half the power that fills the world with terror,

Were half the wealth bestowed on camps and courts,

Given to redeem the human soul from error,

There were no need for arsenals and forts.

The warrior's name would be a name abhorred!

And every nation that should lift again Its hand against a brother, on its forehead Would wear for evermore the curse of Cain!

Down the dark Future, through long generations,

The echoing sounds grow fainter, and then cease;

And, like a bell, with solemn, sweet vibrations,

I hear once more the voice of Christ say "Peace!"

Peace! and no longer from its brazen portals

The blast of war's great organ shakes the skies!

But beautiful as songs of the immortals, The holy melodies of love arise!

H. W. LONGFELLOW.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER...	1	8
PER HALF-YEAR...	3	4
PER YEAR...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE...	4	0	0
HALF-PAGE...	2	10	0
PER COLUMN...	1	10	0
INCH IN COLUMN...	0	3	6
BACK PAGE...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, MAY 20, 1899.

AT WHITSUNTIDE.

DURING the coming week the annual meetings of the British and Foreign Unitarian Association, the Sunday School Association, and other societies interested in the welfare of our religious community and the work to which it is called, will bring together friends from all parts of the country for counsel and good-fellowship. At Whitsuntide the questions always recur with fresh vividness, when we are preparing for discussions and anxious to strengthen the bonds of union and the various agencies for good work—Have we the true spirit of religious life? What is the over-mastering purpose that brings us together? In what temper shall we engage in the discussions which demand our attention? In what, or, rather, in whom, is our surest trust, and where do we look for the strength that must prevail? Such questions we must ask most directly of ourselves, searching our secret motives, testing the quality of our own inward life, both as individuals and as a people gathered into worshipping societies. And a further useful test is found in considering our attitude towards other religious bodies, and the wider movements of religious life in the world.

We shall be asked during the coming week to consider questions bearing on spiritual freedom and personal religion, especially as affected by the claims of sacerdotalism. Such questions are forced on our attention by the acute discussions within the Church of England and in other European countries; and, apart from the interest every citizen of this country must have in the National Church, there are in "the crisis" object-lessons from which we

may learn wisdom for ourselves. At the recent meeting of the Congregational Union a paper on sacerdotalism was read by Mr. J. COMPTON RICKETT, M.P., which drew such a lesson. Sacerdotalism he described as imposing upon the people by external authority a faith set above reason. What was wanted was "to meet it with a re-statement of religion in accordance with faith and reason, and yet in touch with religious fervour." Others have urged disestablishment as the only remedy, and the Congregational Union has appointed Mr. J. CARVELL WILLIAMS, M.P., the distinguished champion of Disestablishment, as Chairman of next year. But however just and desirable on other grounds the disestablishment of the Church of England may be, there seems to us a curious inconsequence in the argument, since the most purely sacerdotal of all Churches in this country is not established, and there are other bodies also not free from the dangers of a growing sacerdotalism. The true remedy is, in our view, that urged by Mr. COMPTON RICKETT, the re-statement of religion in the form of a worthier and profounder truth, and, we would add, a renewed demonstration of that truth in the power of the Spirit. Such is the call which comes to-day to our Free Churches, as to all who believe in spiritual freedom and in the divine significance of reason and conscience, with which no priest may interfere.

Most interesting light has recently been thrown on this subject from other quarters beyond the borders of this country.

A lecture of Professor HARNACK's, recently published in an English translation, and entitled "Thoughts on the Present Position of Protestantism,"* utters a warning against what the author considers to be the surrender of the Protestant Church in Germany to a growing spirit of sacerdotalism.

"The chief enemy to-day," he says, "is not political Catholicism, or 'Ultramontanism,' although that is a tendency which never ceases to be dangerous. It is Catholicism as a religion and an ecclesiastical spirit that threatens us; it is clericalism and ritualism, the alluring union of exalted piety and solemn secularity, and the substitution for religion of obedience."

The Protestant conception of the Church as "a congregation of faithful men" is forgotten, and while the growth of scientific knowledge and of the historical sense has destroyed the dogmatic system, which was formerly the standard of faith, there is yet a growing emphasis laid on "the Creed" as a symbol of unity, on liturgical uniformity, on the sacraments and those who administer them, as of peculiar sanctity, and on the Church as an institution. Thus, in Professor HARNACK's view, the Protestant Church of Germany tends to

become a second Catholic Church, "without the Pope, and the saints and monks." And yet he refuses to despair.

Protestantism has only to remember its original principles, and the duty incumbent upon it to shut its ears to no form of truth, and then it is impregnable. These are the principles which demolished Mediævalism; which produced men of individual character; which helped to found and develop modern culture.

Protestants seem to be weak, because they do not fight in close columns. But they will not surrender. They hold to individual responsibility, and they will not desert their Church, but strive to retain it as a Church of Faith, Freedom, and Patience. Such is Dr. HARNACK's appeal to his fellow-countrymen.

From France we hear of a movement of the greatest significance from out of the bosom of the Catholic Church itself. In this month's *Contemporary Review* there is an article by the Abbé BOURRIER on "the Evangelical Movement among the French Clergy," showing how wide-spread is the revolt of the priests against the tyranny of the Church of Rome, and how in many places there has been a popular response, priests who publicly come out from the Church being no longer stamped with disgrace, but eagerly listened to by many of their old parishioners, as the preachers of a truer gospel. Since October, 1897, M. BOURRIER has been editing a monthly journal, *Le Crétien Français*, as the organ of the revolting priests, and a little volume of selections from this paper, compiled and translated by Mr. J. BRIERLEY of the *Christian World*, under the title "Rome from Inside,"† shows how deeply rooted and genuine the movement is.

May we not say that under various aspects and in different lands these are motions of the One Spirit, calling to truer life? We shall be more faithful in our own place, and better fitted to receive fresh enlightenment, as we learn to recognise and heartily to welcome the new light wherever it appears.

WINIFRED HOUSE. — The Children's Invalid Home celebrated its eighth birthday by an At Home on Saturday last, when nearly a hundred guests assembled to see the arrangements of the Home, and to be introduced to the sixteen little patients who are there. After a few words of welcome from Miss M. Pritchard, the children gave a small entertainment of songs and simple recitations, which they had prepared with intense pleasure for the occasion. Everyone then adjourned into the garden for tea. The friends assembled expressed themselves as thoroughly pleased with the general appearance of the Home and its arrangements, while the happy faces of the children bore witness to the delight they took in having "a party of their own."

* Translated with the author's sanction by T. B. Saunders. (A. and C. Black, 1s. 6d. net.)

† James Clarke and Co. 1s.

SECULAR AND SACRED.

BY THE REV. H. GOW, B.A.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. x. 31.

MR. SPURGEON used to say that he smoked to the glory of God. It is a daring expression, one which only a very good man whose life was devoted to doing God's will could employ without cant, but after all it is the only religious justification of any of our actions. If we are God's children, if our lives are under His guidance and given us for high purposes, then there can be no part of them which is without reference to Him. Paul's words are sufficiently daring, asserting, as they do, that we can and ought to eat and drink to the glory of God. He does not divide the sacred from the profane, the holy from the secular. To him there is nothing unclean in itself. It is the spirit of the act, the purpose, the plan of life with which it is connected that makes it sacred or profane.

We often hear it said that modern life is being secularised. What do we mean when we say this or assent to it? What we ought to mean is that men and women are more and more concerning themselves with the transitory material things of this life: what we often do mean is that men and women are more and more managing their own affairs independently of the organised churches, which, in a sense, represent religion. The word secular comes from a Latin word meaning a generation or an age. A secular employment then means an employment that works only for temporal, not for eternal advantages: a secular tendency is a tendency to care more for short pleasures than for long ones, for things that change and decay rather than for the things that wax not old. So far as there is any real distinction between secular and sacred, it is this distinction between the seen and the unseen, the transitory and the permanent, the temporal and the eternal, and I shall return to this real meaning of secular in a few minutes. But what many people mean by the growing secularisation of the world, is that amusements, literature, education, almsgiving, and many other forms of human activity are passing out of the control of Christian churches into the hands of those who make them the business of their lives. We have seen indeed a slight set back to this tendency in the last few years in education, so that the leading church of our country has perhaps a somewhat stronger hold to-day upon elementary education than it had two years ago. But the movement upon the whole is quite clear and unmistakable. In early English times almost all important forms of human activity were portions of church work. The priests were the lawyers, the physicians, the architects, the poets, the historians, the dramatists, the teachers, and the almoners of their age. Almost the only things relegated to the laity were fighting and commerce. Those were the two only important employments which were distinctly secular. There were, as we all know, priests who took part in battles, there were no doubt priests who engaged in commerce, but these activities were not generally regarded as quite legitimate occupations for the priest, while law, medicine, architecture, literature, education, and many other kinds

of work were in early days almost confined to the priesthood. We have developed very much since those days. Law, medicine, architecture and literature have been established as independent professions, and education and almsgiving are developing in the same direction. So far as secularisation means this separation of various important professions from direct control by the church, we may regard it as a matter for congratulation. It sets the church free for its own definite work of preaching the Gospel. There is no doubt that education will be better done when it is free from ecclesiastical control, when it is made the serious study of a lifetime and is raised to the dignity of an independent profession.

That was the attitude of many of our churches in connection with education. As long as unsectarian education was not given by the State it was felt to be a duty to maintain our day schools, where this ideal of an unsectarian education was realised to the utmost of our power. But when it was recognised as the best method by the people at large, although the recognition was not quite so full and complete as we could have wished, we gladly retired from this field of work and ungrudgingly yielded our task to abler hands, feeling that a work so important and so large ought to stand by itself unconnected with any one sect or church.

Now the most striking example of secularisation at the present time, in this sense of freeing itself from control by the church, is the secularisation of the Sunday. In the sense in which I have been using the term secular—namely, freedom from ecclesiastical control, we ought not to be afraid of the secularisation of the Sunday. The Sabbath was made for man, not for the church or for the clergyman. We do not fulfil the whole idea of the Sunday by attending public worship once or even twice. Ministers have too often taken up one of two positions, saying either this is God's day or this is my day. It is not God's day, any more than any other day. So far as serving God is concerned, there will be much more effort needed, there will be much more difficulty encountered on the six days on which we are engaged in our ordinary work. So far as praise and prayer are concerned, there ought to be some praise and prayer in every day that passes. It is a day indeed set apart for public worship amongst other things, and it would be a most serious loss to the life of any nation when such public worship, uniting them as brothers and sisters with a common Father, ceased from their midst.

But it is not God's day in any peculiar sense, still less is it the minister's day in which the congregation should submit itself to his influence and teaching. It is peculiarly our own day, the day for the soul to be quiet and free and thankful. Putting away from us the work which occupies and must occupy so large a portion of our thoughts, the work which, just because we devote ourselves to it throughout the week, limits and narrows our mind, putting away the worries and problems of our daily occupations, we want to look at life in a free wholesome way, we want to think of others with whom, through our work, we come into conflict or competition, in a sympathetic, large, generous spirit, we want to join with our fellows, rich and poor, old and

young, in prayer and praise to God. It is good that Sunday should be secularised, if that means that we recognise, on the one hand, that it is not God's only day, and, on the other hand, that it is not a mere church function. It is essentially a free day, in which our deeper affections can find time to expand, a day sacred to the home, to the life of the spirit, a day to think quietly of our life, a day of rest both from the excitements and the drudgeries of daily work.

It is because the Sunday newspaper interferes with this essential character of the Sunday, not because it interferes with the parson and not because it is wrong in itself, that it seems to me objectionable. It is well that we should know what is going on about us in politics, in commerce, in sport, in literature, and in life generally. A large acquaintance with contemporary thought and action in all departments of life is an education and a safeguard to our own lives, as well as a legitimate amusement and an assistance to us in our work. But we need some time for larger and more important things than these, a time of freedom from this devouring eagerness to know everything that is happening, a time of quiet thought: a time when, if we read, we read books of permanent value, a time when the spirit shakes itself free from the fetters of its daily work and thought, and from the fetters of other people's daily work and thought as well, a time of enlargement of thought, of reverie, and of quiet gladness and peace. That peace, that freedom of spirit, that power to stand apart for a little time from our ordinary duties and pleasures, that power of detachment which Matthew Arnold insisted was so important in every life, is threatened and endangered by the Sunday newspapers. The world's ways are more than ever pressed upon us: they fill up all our thoughts, and leave no opportunity for the soul to feel free and alone, and to look at life with its own eyes in quietness and confidence. It is not, then, because I am jealous for the power of the church, but because we ought all to be jealous for the freedom of the soul, that I think we ought, as far as possible, to resist this new development.

Secularisation, then, in so far as it means freedom from ecclesiastical control, is not to be feared or deprecated. One great profession, or activity, or institution after another emerges into independent responsible individuality, after having been fostered for a time by the church and having grown up under its guidance. It is better that they should be free from the church if only they realise their responsibility to God and man. But if the world is being secularised in the sense of caring more for the temporal than the eternal, more for the transitory than the permanent, more for the seen than the unseen, that is a much more serious thing. This, however, is not a conflict between the church and the world, or between Sunday and Monday; it is a conflict in the soul between the things that are real and the things that are unreal, between what leads to peace and life and what leads to misery and death. Sunday might be observed as strictly as it was by our Puritan ancestors, and yet this secularisation of soul might be going on. To care most for money-making or for pleasure, to throw all the passion and power of sustained work, which God has

given us for noble service, into these things, to look at life continuously with these aims and ideals, that is the secularisation which is to be feared. The man who has realised how much love means, how much obedience to principle means, how much the following of high ideals means, the man who feels that these things are of far more importance to his life than money or pleasure, is the man whose life is sacred and not secular. His life, in all its parts, is dominated and controlled by noble purposes. It may be a life of very ordinary acts and thoughts, of the same commonplace pattern outwardly as ten thousand others. But it is not a secular but a sacred life, although it may be engaged constantly with transitory things, because the eternal, not the world, is in his heart. We are not divided by the kinds of work we do, but by the spirit in which we do the work that lies ready to our hands. Things are not divided into secular or sacred according as they belong to the church or the world; they are made secular or sacred by the way in which they are treated. They are secular if regarded as ends in themselves; they are sacred if they are seen to be parts and necessary parts of one great plan, subserving higher uses than their own.

It is no wild impossible idea but a sober statement of real fact, that if we would make life holy and strong and powerful, whether we eat or drink or whatsoever we do, we should do all to the glory of God.

MILITARISM—THE ENEMY OF CIVILISATION.*

BY THE REV. JOSEPH MAY.

THE word I am using—militarism—is new. It has arisen under the exigencies of modern days to formulate the idea of the enormous extent, and the terrible, scientific orderliness of the preparations for warfare now existing among the great nations. It implies the organisation, as seen in Europe, of whole populations into standing armies, always ready for service.

But the *thing* is only new in its proportions, its elaborateness and the terrible instruments it commands; and the underlying principle is as old as human nature. It goes back beyond the period of our *humanity*, to that in which men were still only brutes. It is the principle of self-assertion, in its highest form, supported by the enormous material power of great peoples, and directed to utilise all the gains of science and civilisation in the interests of brute-force.

Militarism is the orderly expression, in forms now methodical and costly beyond description, of the principle formulated in the ancient and infidel maxim, "Might makes right." It organises the animal propensity, so soon as there arises any conflict of interest, to resort, not to rational processes of mutual consideration and conciliation, but to physical strife. It invests the heroes of force with a lustre which the men of intellect, of religion, of art, of benevolence, cannot attain. It blinds the eyes of the people to their true interests. Under its influence, men discredit the principles which have been dear and which are most highly essential to their welfare—as we are seeing to-day

among our own people. The spirit of conquest aroused among us, flouts to-day the axioms of our immortal Declaration of Independence.

How can this be so, my friends? How can a population of quiet people, pursuing the avocations out of which their comfort and welfare are procured, be excited to the terrible excesses of war's pecuniary extravagance, of cruelty mutually inflicted by combatants utterly unknown to each other, to the rage of battle, to murder, incendiarism and rapine?

It is perfectly plain, how. It is simply because in our race, still imperfectly advanced in a true and high civilisation, there lingers, below our culture, below our morality, below our religion, the element of *barbarism*, the quality of the *brute*. Within the limits of orderly communities, in the relations of *individuals*, this element of our nature has been taught restraint. Society has been possible because, at length, the assertion of the brute in the relations of life has been found incompatible with the orderly, decent and happy life which communities have resolved to maintain, and they will no longer tolerate it that individuals should vindicate even their clearest rights by physical force. The majority simply will not permit citizens who disagree to fall to fighting in our streets. If two of you have a cause of dissension, no longer may you saddle your horses, and with armour and arms, meet each other, backed by your retainers, in such contests as were habitual in feudal times. Civilised societies ordain laws, provide courts of justice, and absolutely insist on peace among their members. The brute exists in us all. Passion exists in the most refined, as a rudiment of feeling. But so far has civilisation advanced, the lower propensities are restrained to the point of practical non-existence. On the borders of civilised lands—in Arizona and New Mexico—private warfare is still practised. Our Southern fellow-citizens defy law and cruelly murder defenceless accused persons—at least those of a different colour. Occasionally, a riot breaks out in more polished communities, in which classes of men, more brutal than the rest, for a moment assert themselves and fling themselves against the forces of order and government. But, effectively, in private relations, the brutality which was rampant in barbarous periods, and which controlled all in the still earlier times of savagery, is conquered and, as an overt fact, extirpated.

But, as between *peoples*, over whom a common law has not yet extended itself, authoritatively, the same citizens who will not tolerate brutalism among themselves, still uphold brute-force as a justifiable principle of mutual behaviour and means of adjusting their differences. They rejoice in its horrible deeds. They invoke it enthusiastically. The principle underlying international war is *exactly the same* as that of the duel or the street fight. But it is still possibly to glorify it, and for civilised men to practice it at the end of the nineteenth century of Christianity.

This, I say, is simply due to the survival of *barbarism* in civilised times and peoples. It marks the limit of all that religion, science, culture have so far been able to do in lifting men above the brute to the nature and condition of children of God.

I am not saying that it is yet possible

to abandon all resort to force in maintaining the institutions of men, and the good order of communities. So long as there linger barbarous elements in a community, and criminal individuals and classes ready to break the peace of civilised society, so long some orderly force will be required, as in cities we maintain the police. Perhaps the day, even of warfare, is not wholly past, although I believe it never need be necessary now, if any nation will on its own part fixedly maintain justice, manifest consideration and persevere in a self-controlled policy of internal civilisation. Would all the civilised nations together, abandoning selfish greed, devote themselves, severally, to the real interests of their peoples, it would never occur again. What I am saying implies that, however it should occur, it would still exhibit the deficiency of the world's civilisation. War is the device of the *barbarous* period of social progress. If practised by civilised peoples, in some crucial exigency, it should still be deemed, like capital punishment, a horrible and tragic thing, not to be gloried in, but penitentially to be lamented before Almighty God. What militarism does, is to entrench this barbarism as a permanent fact in civilisation; to gild it over so that its brutality is not clearly seen by civilised eyes. *And this is the comprehensive evil of militarism. It makes it, at this moment, the most effective foe of human progress, the most difficult obstacle in the way of advancing civilisation.*

NOTES FROM CALCUTTA.

Calcutta, April 6, 1899.

THERE is a good story told of a member of the Shah's suite, when that monarch was on a visit to England some years ago. At a reception in London, one of the guests said to this gentleman: "I believe your countrymen worship the sun, do they not?" "Yes," smartly replied the Parsee, "and so would you if ever you saw him!" We see the sun in Calcutta; and that we feel "him" also is a proposition which nobody here would dispute. A few days ago the new Viceroy—who, by the way, has impressed all India by the ability, the candour, and the independent tone of his replies to addresses of welcome—said that it had been too hot to make speeches. So he has gone off to the cooler air of Simla, where, instead of orations, there will be a succession of social gaieties. Everybody who is anybody in Calcutta will follow. Those who stand just outside the inner circle will go to Darjeeling. Those whose purse-strings do not reach to Simla or Darjeeling will stay at home—and swelter. Their summer outings are confined to the Maidan and the Eden Gardens, which are to Calcutta what the parks are to London. Eden Gardens is the fashionable promenade and drive during the Calcutta season. When the season is over, and "the upper ten" find life worth living only at Simla and Darjeeling, the "common people," having endured the broiling sun amid the blaze of day, resort to the Eden Gardens to enjoy whatever cooling influence the evening may bring. "The breeze of eve" is not an infrequent visitor there, and it is delightfully refreshing after the grilling sunshine. The baking heat is not without its compensations.

There are some noticeable contrasts on the surface of things between Madras

* From a sermon preached in the First Unitarian Church of Philadelphia, March 26, 1899.

and Calcutta. In Calcutta there is even a larger proportion of natives in European costume. The rest of the native population—of course, the great majority—may be divided, as Hopkinson Smith divides the Mexicans, into two classes, those who have something on and those who have almost nothing. The prevailing colour is white. One misses the infinite variety of tints that gives picturesqueness to the dress of the Madrasses. Then, again, there is an almost total absence of the Brahminical marks on the forehead. In twelve weeks I have seen but five persons with those outward and visible signs of Brahminical cults, and one of those five was a Madras gentleman. The omission is the very rare exception in Madras. Once again, there is not the same rigid abstinence from forbidden fruit as in Madras. A Burmese gentleman, who has become a personal friend, tells me that he recently went into a dining-room, called a "Hindu Restaurant," expecting to see only Hindu dishes, when, to his astonishment, he found a number of Hindus eating beef! I ventured to remind him that this was only a case of reversion, that beef was a common article of food in the Vedic period, that in the Brihadāranyaka Upanishad it is enjoined, that a husband and wife who wish to have born to them a son who should be famous, a public man, a public speaker, and learned in all the Vedas, should nourish themselves upon the meat of a young or an old bull.

It was Gautama the Buddha who first absolutely prohibited meat. But, notwithstanding the spread of Buddhist views, beef was a recognised article of Hindu food about the beginning of the Christian era. By the time of Yājñavalkya, beef-eating had come to be regarded as a sin; and by the beginning of the fifth century A.D., vegetarianism had become firmly established. My friend was surprised at the disregard of restrictions about food; but it is the general testimony that, with the spread of Western ideas, there is now great freedom in the choice of food. Prior to the establishment of British rule even smelling beef while cooking—let alone eating it—was considered an offence sufficiently heinous to be punished with excommunication. But now eating whatever one likes no longer subjects a Hindu to excommunication. I am told by a competent authority that among educated Hindus in Bengal, the number of those who disregard caste-rules about food is, at the present day, greater than those who still observe them. The heterodox Hindus, as my friend saw, openly dine at the table, and partake of forbidden animal food cooked and served by non-Hindus, or very low-caste, or practically no-caste, Hindus. If such is the result within seventy-eight years of the establishment of the first English school, and within thirty-nine years of the foundation of the first English University in India, one can easily predict what the result will be half a century hence with the increasing spread of English education.

The Brahmo movement in Calcutta, strong as it is, is not nearly so strong as it would have been, but for the circumstances which rent the original society asunder, and the effects of which are still manifest. It would be imprudent for an outsider to intrude upon those most unhappy of strifes—family quarrels. But an outsider, coming on the scene with an entirely

unbiased mind, is, perhaps, in a better position to estimate the consequences of these disastrous divisions than those who are immediately concerned in them, who are indeed the subjects of them, and who naturally have their varying preconceptions. That by this time Brahmoism would have been, perhaps, the most powerful religious influence in Bengal, but for these divisions, is generally admitted. It is profoundly to be regretted that such a result has been hindered, has been postponed to a far-off future, by differences which do not affect vital principles, but are differences mainly of a personal character, described by Mr. Mozoomdar in his *Interpreter*, as "so many though frivolous." But regrets are unavailing. One has to face the situation as it is; and a way out of it does not present itself. I see no prospect of reunion, or, indeed, of hearty co-operation on lines on which all might join hands; and I am sure that any attempt to force a reconciliation for which there is no real enthusiasm would result in intensifying the present alienations. One can only hope that out of the healing influences of time, and out of a deeper and richer spiritual life, there will be born that large spirit which will bury the past in oblivion, and which will start a new life, animated and dominated by the charity which will constrain every man to look, not on his own things, but on the things of others, and in honour to prefer one another.

The Sadharan Brahmo Somaj is the strongest body of Brahmos in Calcutta at the present day. The Adi Samaj, which was founded by Raja Ram Mohan Roy, and revived by the now venerable and venerated Devendra Nath Tagore, has now become almost merged into Neo-Hinduism. The Progressive Brahmo sect, started by Keshub Chunder Sen, and subsequently named the New Dispensation, has declined into a small body, or rather into three small bodies, kept asunder by internal dissensions. Among these, however, are a few men of brilliant intellectual ability, and of intense religious spirit. Mr. Mozoomdar is everywhere appreciated for his high character, fervent spirituality, literary culture, and oratorical power. Among the younger men of "light and leading," Professor Benoyendra Nath Sen, M.A., one of the most brilliant graduates of Calcutta University, impresses everyone who comes into contact with him as a man of the deepest religiousness of spirit combined with a winsome simplicity. In an address he recently gave on "The Ministry of Jesus," he dwelt with great fervour on the perfect accord between the teaching and the life of Christ. The Rev. Bhai Gour Govind Roy is a Christ-like soul. To him Mr. Mozoomdar wrote fifteen years ago: "United with you I desire to worship and serve the Lord." The New Dispensation has just received a valuable accession to its ministry in the person of Professor Mohit Chunder Sen, M.A., who has resigned his professorship at Dacca College to devote himself to missionary work among that section of the Brahmos.

The Sadharan Somaj has a membership of about 150, with a congregation of 800 to 1,000. Among its members are a number of European-trained Bengalis, with University degrees from Oxford, Cambridge, London, and Edinburgh, and occupying high positions in local colleges, at the Bar, and in the Government service.

With these are also Calcutta-trained graduates who had distinguished careers at the Presidency College. There are, too, several lady graduates. The minister is Pandit Sivanath Shastri, M.A., who, some years ago, gave up a lucrative Government appointment to devote himself to Brahmo religious work on a mere pittance. As allied institutions there are the Brahmo Girls' School, the Sunday-school, the Theological Society, the Students' Weekly Service. In the Sunday-school several books of our Sunday School Association are used. The Theological Society devotes itself to philosophical-religious subjects—for example, the two most recently read Papers were on "The Critical Philosophy and its Influence on Religion," and "The Vedantic Philosophy." The Students' Weekly Service, a vigorous society, consists of religious services, lectures, and "Question Nights." Question nights afford a rich and well-used opportunity for heckling the chairman. It is his duty to answer, to the best of his ability, questions from the audience. These questions are always of a philosophical and religious character—often puzzling to the unenviable occupant of the chair; but they are most useful as an index to the problems which are agitating the minds of the students. Your correspondent has passed through the ordeal, and found it a helpful experience.

Brahmos of all sections in Calcutta have been pioneers in social and educational reforms, and leaders in philanthropic and charitable movements. It is doubtful whether they now occupy this position in every form of good work. Probably their influence in these directions has diminished. But it will always stand to their credit that they were the advance guard, and if others outside their ranks now carry on such work without their help, it is because they have indoctrinated masses of their countrymen with their reforming and humanitarian spirit and principles without attracting them to their religious movement. They have laboured, and others have entered into their labours—sown, and others reaped. Still, they continue steadfast in their good works, though with less visible influence than formerly. Perhaps the most imperative call upon them at the present moment is to pay supreme attention to the religious side of their movement, and to give to the culture of the spiritual life pre-eminence over even social reforms.

When this letter reaches London I shall be among our friends of the Unitarian Union in the Khasi Hills, Assam.

S. FLETCHER WILLIAMS.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mrs. Bowring, £1 1s.; Mrs. A. Collier, £1 1s.; the Rev. R. B. Drummond, £1; Mrs. Harrison, £2 2s.; Miss Hibbert, £1 1s.; R. Hibbert, Esq., £1 1s.; Mrs. J. A. Hopps, £2; W. Thornely, Esq., £2.

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. B. B.; R. C.; S. E. F.; A. H.; A. E. H.; R. T. H.; W. L.; A. R. (Otago); W. E. R.; A. D. T.

PROVINCIAL LETTER.

NORTHUMBERLAND AND DURHAM.

DURING the last month we have had two interesting anniversaries in our province.

In Newcastle we were fortunate in securing the Rev. Charles Hargrove as the preacher of the annual sermons at the Church of the Divine Unity. This gentleman's popularity extends far beyond the borders of Unitarianism, and our local newspapers gave interesting details of his career, and extensive reports of his sermons. His evening sermon, especially, on "A Freethinker's Faith," made a deep impression, and it was a matter for congratulation that so many friends from orthodox churches were present to listen to this weighty utterance. The morning sermon, on "Not Buried, but Risen," is included in the series of Mill Hill Discourses, and most of your readers will know from its perusal how much it was appreciated when delivered with all the preacher's characteristic force and eloquence. On the Monday evening Mr. Hargrove gave an interesting address on "The Condition and Prospects of our Unitarian Churches"; and he most kindly extended his visit to the North in order to speak at a *soirée* at Gateshead on the Tuesday. Altogether, the visit of our friend was very stimulating; his unfaltering faith in the good cause, his defiance of grumblers and croakers, and his breezy, optimistic courage, help to clear the air of clouds of depression and fogs of indifference. Another very interesting function in our district has been a modest bazaar at Choppington. The little church there has become very dilapidated, and the congregation resolutely determined to raise £50 for purposes of restoration. Though trusting that friends outside would encourage and assist them, they worked themselves with the utmost industry, and collected a large assortment of useful articles, whose sale, I am glad to say, has realised £60. Our friends in this colliery village deserve all the assistance that can be extended to them; they are showing signs of new vitality; and if they can only maintain their present zeal they will soon overcome the difficulties which have so long disheartened them. Since Mr. Harvie removed from Byker to Gateshead, the former place has been served by our lay-preachers who have most efficiently maintained the services, while the week-night meetings have also been held regularly through the winter by the help of a band of workers from Unity Church. Arrangements are now being made for one of our lay-workers to take entire charge of the Sunday-school and evening service at Byker, and we are looking forward with earnest hope to happy results from this *pew* experiment. Mr. Harvie still divides his time between Gateshead and Choppington, and at the latter place is rendering excellent services by reviving interest in the Sunday-school.

This week we have had our "Spring Conference" at Middlesbrough, combining, most admirably, the anniversary of our church in that town, the business meeting of the Tees-side Committee, and the *soirée* of the Northumberland and Durham Unitarian Association. I undertook the

annual services on Sunday, and was thankful to see the improvement in the congregation since last I preached there. The morning congregation was excellent, and in the evening I could discover only a very few vacant seats. There was an atmosphere of enthusiasm and earnestness amongst the people that was most inspiring, and the numbers of strangers present gave evidence that there is a good deal of interest in Unitarianism amongst orthodox people in Ironopolis. I have seldom conducted anniversary services that have left such satisfactory and hopeful impressions as those which I received last Sunday. Mr. Lambelle must be congratulated on the new life he has infused into this church; and, from what I hear, Stockton is also reaping a harvest from his indefatigable labour. Monday, May 8, was, indeed, a time of ecclesiastical dissipation. From two o'clock in the afternoon till ten at night, the time was entirely occupied by the functions of sale of work, tea-party, committee, conference, and public meeting. Friends were present from all parts of our province, and their social intercourse was not the least of the pleasures in which we indulged. Mr. E. Cox-Walker was chairman at all the three meetings, and discharged his lengthened duties with courtesy, tact, and business-like ability. At the afternoon conference the important question was discussed as to the need of a new minister for the Tees-side churches. Stockton and Middlesbrough are worked by Mr. Lambelle as efficiently as is possible under such a difficult condition of things; but every Sunday a lay-preacher has to undertake one of the services for each congregation; while three Sundays every month Barnard Castle is also dependent upon lay help. The work required is almost more than can be overtaken by our small band of preachers; and, though Mr. Bell, of Redcar, has practically made himself responsible for the Barnard Castle pulpit, the strain of constant Sunday duty becomes almost too great for men who are working at their businesses during the week. These things were earnestly discussed for about two hours on Monday afternoon, and a resolution was adopted affirming the need of additional ministerial help on Tees-side. The question is a financial one. We should all like to see every one of our churches with a minister of its own; but our local resources are already strained to the uttermost, and the B. and F.U.A. have for many years been most generous in their grants.

The public meeting after tea was largely attended; and, as is becoming usual on these occasions, the speakers' subjects were announced beforehand. I can remember the time when the ideal tea-party address used to be described as "a few pleasant remarks, closed by a funny story." But all that is now changed; we are becoming serious, and instead of humorous stories we have something very like solemn sermons. Certainly our addresses last Monday, on "Unitarianism, an Affirmative Faith," "the Distinctive Spirit of Unitarianism," and "Unitarianism, a Motive Power," sounded very like tit-bits from discourses which had already done duty in the pulpit. For my own part, I honestly cry *Peccavi*, for all that I said consisted of portions of my previous evening's sermon which had been omitted through exigencies of time. But the audience seemed to have not the smallest objection to the sermonic tone. They

were in such solemn earnest that the comic and the flippant would have seemed incongruous. With rapt attention they listened to expositions of their faith, of its radical distinction from dogmatic theology, and of its power to inspire devotion to social service. The most intensely spiritual sentiments in these addresses were those which were most warmly received; it was a *religious* meeting, and its atmosphere was almost electric with devotional fervour and lofty hope. One speaker especially we wanted to hear, and he did not disappoint us. The Rev. Bodell Smith is the newly-appointed minister in Darlington, and this was his first official appearance amongst us. Judging from what we heard from him, I am sure we may congratulate the congregation over which he has to preside. Without any notes, he spoke with the courage of conviction with admirable sequence of thought, and impressive restraint of words. We felt we had secured a valuable recruit to our ranks.

Then, before we could have the pleasure of hearing Mr. Lambelle's speech, we who had come from the "Canny Toon" had to leave for our train. And those two hours' ride to Newcastle passed with wonderful swiftness. In the crowded carriage we still continued the friendly exchange of thought, discussing aspects of our work which had been omitted in our meetings, indulging in the pleasant frivolities which *might* have enlivened our speeches, then going off at a tangent into fields of literature, wandering from the melodrama of "the Lady of Quality" to the mysticism of "Aylwin," and even making some frantic guesses about the symbolism of Maeterlinck. Amidst these eager conversations, our train suddenly glided into the Central Station—and we separated to our homes, all feeling that we had enjoyed a time of refreshing, long to be remembered.

May 11.

FRANK WALTERS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible and be sent in by Thursday Morning.]

Accrington.—The annual Sunday-school sermons were preached on Sunday last by the Rev. J. H. Wicksteed, M.A., of Padham. In the afternoon the choir and scholars gave a service of song entitled "The Fireman's Daughter." The attendances were exceedingly good, and the whole tone of the services seemed to denote increased vigour in the church. The collections, which were considerably above the average, amounted to over £11.

Ainsworth (Appointment).—The Rev. M. R. Scott, of Kilmarnock, has accepted an invitation to the pulpit of Ainsworth Chapel.

Banbury.—Sunday-school anniversary services were held in Christchurch Chapel on Sunday, May 14, afternoon and evening. The afternoon was devoted to the hearing of a number of recitations and singing by the scholars and an address by the Rev. H. Hill on "The Story of Telemachus." In the evening there was a full service of singing by the choir and scholars, and sermon by the minister on "The Child Samuel; or, Hannah's Noble Self-Sacrifice." On Thursday, May 11, the ashes of the late Mr. Edward Cobb, of Lewes, and formerly of Banbury, who died in Easter Week, and was cremated at Woking, were consigned to their final resting-place in the chancel of the chapel. A brief service was conducted by the Rev. H. Hill, the "Dead March" being played at the conclusion.

Blackley.—The chapel anniversary was held on Sunday last, the preacher being the Rev. C. H. Wellbeloved, of Southport. In the afternoon the cantata "Jerusalem" was rendered by an augmented choir. The services were well attended.

and the collections taken during the day amounted to £17 3s.

Chester.—The annual meeting of the congregation worshipping in Matthew Henry's Chapel was held on the 8th inst. The report showed steady, if slow, progress during the year; an increase of £10 in ordinary receipts; and an enrolment of several new members. This, however, satisfactory as it must be said to be, gave way in pressing interest to the matter of chapel restoration. Both the architect and City surveyor pronounce the roof "dangerous," so it has to be entirely replaced. Thus, at once, the amenities of a Bicentenary disappear in the alternative of a new roof or no chapel, and instead of having to face an expenditure of £300 to £350, the congregation is confronted with the necessity of finding £700 to £750. Towards this the trustees and congregation have already promised £200, and hope to reach £285; the B. and F.U.A. have kindly voted £50; and, for the balance an appeal is being drawn up to friends and sympathisers outside our own little community. Attention is drawn to the advertisement.

Chichester.—The Rev. C. A. Hoddinott, who at the end of 1897, during some repairs at Baffin's-lane Chapel, was knocked down by a falling ladder and suffered slight concussion of the brain, found some months later that his left eye showed symptoms of decay of sight, followed by other slowly developing symptoms. After repeated consultations at the Central London Ophthalmic Hospital, it was decided that the injured eye must be removed, to preserve the sight of the other, and this was successfully effected on May 1. Mr. Hoddinott made a good recovery, and last Sunday was warmly welcomed back by his congregation, when he again conducted the services and preached without difficulty.

Dover.—On Sunday, May 5, the 256th anniversary of the congregation was celebrated. The Rev. H. Woods Perris, of Forest Gate, preached on "A Man in whom is the Spirit" and "The Work of the Nineteenth Century." The sermons were much appreciated, and the attendances at the services were fairly good.

Heywood.—On Sunday last the Sunday-school sermons were preached at the Britain Hill Unitarian Chapel. The choir was augmented by a large addition of the children and elder scholars of the Sunday-school, along with friends from other churches in the town. Special hymns, anthems, &c., were sung under the leadership of the choir-master, Mr. James Chadwick. The preacher for the day was the Rev. Joseph Wood, of Birmingham. The chapel was crowded at both services, and the offertory—the largest ever realised at the school anniversaries—was over £60.

Horwich.—The annual Sunday-school sermons were preached on Sunday last by the Rev. J. J. Wright. Large and appreciative congregations assembled, both in the afternoon and evening. At night every seat in the church was occupied. The collections, including several donations, were over £15.

Idle, near Bradford.—On Sunday last, May 14, the Sunday-school anniversary was held. The Rev. W. Mellor, of Huddersfield, was the preacher, and took for his subject in the afternoon Mrs. Browning's poem "The Cry of the Children." The congregations were very good, at the evening service the chapel being quite filled. The choir and Sunday scholars gave special hymns and anthems in a very creditable manner.

Ilkeston.—A bazaar and sale of work, held in April towards clearing off the debt remaining from the alterations to the chapel, was opened by the Mayor; a good number of friends from the neighbouring congregations were present. With donations, about £70 was realised, and it is hoped that the remaining debt of £35 may be cleared off this summer, so that attention may be given to the need of a Sunday-school; the chapel is at present used for all purposes. The annual meeting was held on Tuesday, 16th inst. A very satisfactory report of the Sunday-school was read by Mr. Smythen, and a balance on the right side shown. The congregation has steadily increased, and the attendance and enthusiasm of the annual meeting showed a distinct advance. After the meeting a coffee supper was held, and a presentation made on behalf of the Sunday-school scholars to the Rev. and Mrs. E. A. Maley. A marble timepiece was also presented by the members of the congregation.

Kidderminster.—On Sunday last the 114th Sunday-school anniversary services were held, the Rev. E. D. Priestley Evans officiating. In the afternoon a children's service was held, at which special hymns and anthems were rendered by the choir and scholars. An address was given to the scholars by Mr. Evans. At the morning and evening services the scholars sang some of the items from the afternoon's service, and anthems were sung

by the choir. Good congregations assembled at all the services, in the evening over 500 persons being present. The collections were the largest we have had for several years, amounting, with donations, to over £21.

Liverpool: Hope-street.—The Rev. R. A. Armstrong has been again disappointed in his hope of resuming the services, although during his stay at Blackpool he has made progress towards recovery. A sea voyage having been recommended, as soon as he is able to undertake it, the Church Committee have granted him a further leave of absence, if necessary, for six months.

Manchester: Bradford.—On Sunday, May 7, the annual flower services were held in the Public Hall. The morning address was given by Mr. J. Henshall, his subject being "Consider the Lilies." In the afternoon the service was conducted by Miss Mary Dendy. At the evening service the Rev. W. E. Attack devoted his address to the life and works of Tennyson, special music being also provided. The collections were on behalf of the scholars' Whit-week treats.

Manchester: Longsight.—The annual sermons were preached on Sunday, May 7, by the Rev. H. Enfield Dowson, B.A. In consequence, perhaps, of a day exceptionally summer-like, tempting people out of doors, the congregations and collections were not quite so large as was desired. In the afternoon a musical service took place, at which, in addition to choruses by the choir, solos were given by two vocalists well known in Manchester—Mme. Barker and Mr. William Wild.

Middlesborough.—Anniversary services were held on Sunday, May 7, the preacher being the Rev. Frank Walters, of Newcastle, who took for his subject (morning), "The Christianity of Christ" and (evening) "The Gospel of to-day." The choir sang two anthems, "Ye shall dwell in the land" and "Send out Thy light." On Monday the anniversary tea and meeting were held, and were in every way a success, the Mayor and Mayoress (Councillor and Mrs. W. T. Keay) being present. Mr. E. Cox-Walker presided over the public meeting in the evening. The Rev. F. Walters having offered a most hearty welcome to Rev. H. Bodell Smith, who had only the day previously entered on his ministerial duties at Durlington, gave an address on "Unitarianism, an Affirmative Faith." The Rev. H. Bodell Smith also gave an interesting address, and tendered his thanks for the kind welcome extended to him. The Rev. A. Harvie spoke on "Unitarianism as a Motive Power." Solos were rendered at intervals by Mr. Thompson and Miss Elliott, Mr. F. Synnes presiding at the organ. After the singing of the hymn, "All before us lies the way," the Rev. W. H. Lambelle pronounced the benediction, and a most enjoyable meeting was brought to a close.

Moira (Resignation).—The Rev. A. E. O'Connor, having accepted an invitation to Torquay, will resign his present charge next month.

Nantwich.—The annual business meeting was held on Monday evening, the 15th inst. After the members had partaken of refreshments, which were provided in the schoolroom, the Rev. J. M. Mills took the chair, and the meeting was opened with singing and prayer. The reports presented showed the church to be in a more satisfactory financial position than previously, and that attendance at Sunday services and the Sunday-school were better than the year before. Figures were given, showing attendances at chapel and school for several years, during which a small but steady increase had been maintained. The retiring officers were cordially thanked for their services, and Mr. T. H. Hill was re-elected treasurer, Mr. J. S. Harding, secretary, and at the conclusion of the business it was moved by Mr. J. S. Harding, seconded by Mr. T. H. Hill, and resolved, that "the hearty thanks of the meeting be accorded the Chairman, both for his services in the chair, and for the good work he was doing amongst them as their minister." Mr. Mills briefly responded, and the meeting terminated.

Nottingham: Christ Church.—The anniversary services were held on Sunday, May 14. The attendance in the morning was encouraging, and a large congregation assembled in the evening. The collections were good, and showed an increase on former years. The Rev. William Lindsay, the lately-appointed minister, occupied the pulpit.

South Cheshire Sunday-school Union.—The ninth annual meeting of this Union, which consists of seven schools, was held on Wednesday afternoon, May 10, in the Brook-street Chapel, Knutsford. There were present representatives from Chester, Crewe, Nantwich, Shrewsbury, and Knutsford, including the Revs. J. K. Montgomery, H. D. Roberts, R. S. Redfern, J. Morley Mills, J. C. Street, and G. A. Payne. The proceedings were opened at noon by a committee meeting, and followed at 3.30 by a conference, at which Mrs. Myers, of Shrewsbury, the president of the Union, occupied the chair. In

the course of her presidential address Mrs. Myers commented in favourable terms upon the amount of work performed by the Union during the past year, and noted with pleasure not only the increased usefulness of the Union, but also the fact that a small increase had taken place in the number of scholars, and in the average attendance. The report and balance-sheet having been adopted, a resolution was passed, on the motion of the Rev. J. K. Montgomery, seconded by the Rev. J. C. Street, expressing the Association's satisfaction with the approaching Peace Conference at The Hague, and hoping that much good might result from it. The Rev. Dendy Agate, B.A., of Altrincham, next delivered an address, and the Rev. E. Dawson King, Congregationalist minister, of Moberley, was accorded a warm welcome by the hon. secretary, and invited to address the meeting, an invitation to which he at once responded in a most interesting manner. The officers for the ensuing year were then appointed, the Rev. G. A. Payne being selected as president, Mrs. Myers vice-president, Mr. A. Orrett hon. treasurer, the Rev. J. Morley Mills hon. secretary, the Rev. R. S. Redfern visitor, and Mr. James Johnston (Chester) auditor. A resolution was passed inviting the congregations associated with the various schools to send delegates if they so desired to attend the meetings of the Association, and it was decided to alter the title and objects to make this possible. At the close of the conference tea was provided in the school, after which a service was held in the chapel, conducted by the Rev. Dendy Agate.

Torquay (Appointment).—The Rev. A. E. O'Connor, of Moira, has accepted an invitation to the ministry of the Free Christian Church, meeting in Unity Hall.

Yorkshire Unitarian Lay Preachers' Union.—A number of the members of this Union took tea together in the Priestley Hall (in connection with Mill Hill Chapel), Leeds, on Saturday afternoon last. Subsequently, Mr. Charles Stainer, of Leeds, read a paper, entitled "The Voice of the Lsity," the Rev. John Ellis, of Uppertorpe, Sheffield, presiding. The paper touched upon many important points relating chiefly to the work of the lay preacher. It pointed to the necessity for, the difficulties connected with, the earnestness and self-sacrifice required in, carrying out the noble work of the lay preacher, and alluded also to the lack of appreciation and the many discouragements which had frequently to be encountered, all of which were to be regretted. After an animated and interesting discussion, Mr. Stainer was thanked for his able and exhaustive paper.

I FIND I never weary of great churches. It is my favourite kind of mountain scenery. Mankind was never so happily inspired as when it made a cathedral—a thing as single and specious as a statue to the first glance, and yet, on examination, as lively and interesting as a forest in detail. The height of spires cannot be taken by trigonometry; they measure absurdly short, but how tall they are to the admiring eye! And where we have so many elegant proportions, growing one out of the other, and all together into one, it seems as if proportion transcended itself and became something different and more imposing. I could never fathom how a man dares to lift up his voice to preach in a cathedral. What is he to say that will not be an anticlimax? For though I have heard a considerable variety of sermons, I never yet heard one that was so expressive as a cathedral. 'Tis the best preacher itself, and preaches day and night, not only telling you of man's art and aspirations in the past, but convicting your own soul of ardent sympathies; or rather, like all good preachers, it sets you preaching to yourself; and every man is his own doctor of divinity in the last resort.—Robert Louis Stevenson.

BIRTHS.

KLEIN.—On May 13th, at 6, Devonshire-road, Liverpool, the wife of the Rev. L. de Beaumont Klein, D.Sc., of a daughter.

DEATHS.

AMEY.—On the 4th inst., at the Manse, Framlingham, Christiansa, wife of the Rev. Alfred Amey, aged 46.

OUR CALENDAR.

SUNDAY, MAY 21.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
 Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
 Brixton, Unitarian Christian Church, Efra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
 Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS FERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
 Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAVES HICKS, M.A., Ph.D.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
 Morning, "Old Age." Evening, "The Peace Conference."
 Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
 Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
 Morning, "The Conditions of Peace."
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
 Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
 Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
 Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
 Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A., "Jesus an Authority," and 7 P.M., Mr. F. W. TURNER, Readings from "In His Steps." Conclusion.
 Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
 BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
 BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
 BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. D. DAVIS.
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
 BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
 CANTERBURY, Blackfriars, 11 A.M.
 DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M.
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
 HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. A. H. DOLPHIN.
 Anniversary Services.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
 LISCARD (Concert Hall), for NEW BRIGHTON and DISTRICT, 11 A.M. and 6.30 P.M., Rev. LLOYD THOMAS.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. H. D. ROBERTS, of Chester, and 3.15 P.M., Rev. W. J. JUPP. Annual United Service for Sunday School Scholars.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
 LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KERN. Evening, "Macaulay's Essay on 'Gladstone's Church and State.'" (April, 1839).
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M. Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M. Rev. W. R. SHANKS.
 MARGATE, Forester's Hall (Side Entrance) Union-crescent, 11 A.M., Mr. A. W. MATTHEWS.
 OXFORD, Mancheste College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. A. W. MATTHEWS.
 READING, Unitarian Free Church London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. JOHN BARRON.
 TUNBRIDGE WELLS, Mechanics Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. ARTHUR RICKETT, M.A.
 YORK, St. Saviourgate Chapel 11 A.M. and 6.30 P.M., Rev. F. H. WILLIAMS, of Whitby.

CAPE TOWN, Free Protestant Unitarian Church Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
 SOUTH-PLACE, FINSBURY.—May 21st, at 11.15, HERBERT BURROWS, "Trade Unionism and Factory Legislation."

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE, S.W.—May 21st, at 11.15, Dr. WASHINGTON SULLIVAN.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

LYDGATE CHAPEL.

URGENT APPEAL.

The Congregation desire to announce that there is a pressing need of repairs and alterations in the Chapel and Parsonage. In order to carry out everything completely £300 is required.

A BAZAAR will be held at Lydgate on JULY 6TH, 7TH, and 8TH in aid of this object.

By a Resolution passed on April 25th the Committee of the Yorkshire Unitarian Union "commend the scheme to the generous support of the Unitarian public."

Contributions will be thankfully acknowledged by Mr. W. HESLEY, Sycamore, New Mill, Huddersfield, or by the Rev. J. H. GREEN, Minister, Lydgate, New Mill, Huddersfield.

We have received with cordial thanks:—
 £ s. d.
 T. B. Wood, Esq. 5 0 0

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick N.B.

WANTED, a Trustworthy Person to live with an old lady in the country and do the work of a small house. Liberal wages. Good references required. Address—C. C., care of INQUIRER Office, Essex Hall, Essex-street, Strand, London.

WANTED, towards the end of June, a young lady, to take charge of two children, 5 and 7, and help with sewing and light household duties.—Apply, by letter, to Mrs. V. D. DAVIS, 6, Gorst-road, Wandsworth Common, London, S.W.

WANTED, a lady between 25 and 30, to go to the Punjab, India, to take care of a little girl of 2½ years. Must be used to children, and a good needlewoman.—Apply, by letter, to C. M. A., 6, Elsworth-road, London, N.W.

Schools, etc.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWYTH.

PRINCIPAL ... Mrs. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR
GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... Mrs. DE WASGINDT.
 ENGLISH TEACHER ... Miss FOX, B.A. (London).
 VIOLIN AND PIANO ... Miss DE WASGINDT,
 (Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY,
 HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY.
 HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application

FRANCIS RAVENSCROFT, Manager.

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE
E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.
 F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
 Miss ORME, 118, Upper Tulse-hill, S.W.
 STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.
 and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

OLD PIANO.—If any one has a Piano to spare, and will give it for the use of a Sunday School which is to be opened at Garston, near Liverpool, it will be a most acceptable present. Please communicate with Mrs. WRIGHT, 2, Aigburth Drive, Seton Park, Liverpool.

WANTED, the post of LADY COMPANION, nine years' experience and good references.—J., c/o INQUIRER Office, Essex Hall, Essex-street, Strand, London.

LOOK ON THIS PICTURE:

"We are CHRISTIANS, and only Christians. . .

"Episcopalians, Presbyterians, Independents, Baptists, Calvinists, Arminians, Trinitarians, and others, are names of religious distinctions. But, however we may commonly be ranked under any of these divisions, we reject them all.

"We disown all connection, except that of love and goodwill, with any sect or party whatever. . . This edifice is founded upon no party principles or tenets, but is built on purpose, and with this very design, to keep ourselves clear from them all; to discharge ourselves from all the prejudices and fetters in which any of them may be held, so that we may exercise the public duties of Religion upon the most catholic and charitable foundation." (From a Sermon at the opening of the Octagon Chapel, Norwich, 12th May, 1756, by John Taylor, D.D.)

"You rank yourselves under no distinguishing name. The liberty which you claim for yourselves you extend with equal liberality to others. The burden to which you will not submit yourselves you will never impose; you plead for the equal, universal dominion of reason, of conscience, and of truth." (Address on the opening of Manchester Academy, 14th September, 1786, by Thomas Barnes, D.D.)

AND ON THESE:

"The British and Foreign Unitarian Association."

"The National Conference of Unitarian,—Liberal Christian,—Free Christian,—and other Nonsubscribing or Kindred Congregations"!!

When One Church might have been the Refuge of humanity, culture, devotion, and self-sacrifice, and all the organization of Religion and Society which there then was, it then not unfairly, or rather with a noble aspiration, asserted its ideal of Catholicity. But what Church ever remained faithful to an unselfish Ideal?

Great was Diana of the Ephesians! That Image that fell down from Jupiter!

Reformation, personal piety, and self-forgetting Religion have long since been breaking up that too rude conception, steadily destroying that great Image, (and all the silver shrines that bring great gains to the craftsmen) never to be raised again.

The vain Ideal of superincumbent solidarity is now upset, and common Catholicity lies shattered, impossible, absurd. Its rags of apostolic succession and priestcraft, church and sect, mortification and salvation,—all so many woven, embroidered and dyed vestments,—are falling, and rotting round its scattering fragments.

Men are learning to love their neighbours as themselves. It is a long lesson, but it will be learned.

Their Leader is now a Brother; long since, of course, martyred and crucified;—long dead and speaking yet, and glorified.

What is any "Body's" Catholicity but a silver shrine, made to be sold by the men of the craft?

It seems faithful and true, moreover, to suggest that in any "Our Catholicity," men may be vaunting themselves, and puffed up,

seeking to gain the whole world, (at what a cost?)—and again, to warn them, not too piously to reckon up the tithes they pay, and be found thanking God that they are not as other men are.

It is not so, that men believe all things, hope all things, and lose themselves for love, and, owning all their ignorance and littleness and imperfection, meekly and humbly offer themselves in Spirit and in Truth.

Truly, as that which is perfect comes, that which is in part shall be done away. Our centre of gravity is finding its own place, and Man his true equilibrium, however slowly; whose forces are Liberty for all, equal Justice, and unaffected Holiness;—Faith, Hope, and Love. And the greatest of these is LOVE—FOR OTHERS.

WHAT MIGHT BE!

AN OPEN CONFERENCE FOR ANY WHO DESIRE TO WORSHIP THE FATHER IN SPIRIT AND IN TRUTH, AND TO SEEK FELLOWSHIP IN THE CHRISTIAN LIFE, WILL BE HELD, &C., &C.

"Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock—one Shepherd!"

What every Church and every Association now needs, is to be convinced of the Sinfulness of Segregation, and of the sole glory of the One Kingdom of our God; the true Civitas Dei. Deus eam fundavit in Eternum.

Cannot the Association and the Conference alike,—abandon, once for all, the carved and painted fetiches of their names, and the old ecclesiastical device of taking the statue of Jupiter and presenting it as St. Peter; and, once for all, leave "Unitarianism," and its so-called Church and all its theological fences and entrances, to perish in the dust? And simply live and speak Religion and Jesus alone; Spirituality undefiled and self-forgetting, Love of God and Love of Man? This is what most of us mean. Let us say it, and nothing else.

Ah, me! How has my heart failed me! Have I not seen? have I not heard the voice from the cloud, saying: "This is my beloved Son, hear him!"

WHAT A WORD, WHAT A REALITY, IS CATHOLICITY! It was truly the Son of God who sent the Gospel to be published amongst all nations throughout the world.

It is that Gospel of Jesus that has saved Faith and Hope and Love, through all the foolishness, the feebleness, the conceit, the wickedness, of men.

That alone, under all the carnality, the brutishness of degenerate Rome, and under all the vestimentary nonsense of too-weak-minded imitators, all the self-righteousness of exclusive Unions, Conferences, and what not, has yet made "Catholic,"—in itself a call to absolute self-surrender, to continuous crucifixion,—a name for humility, purity, piety, for brotherly love and goodness over the whole earth.

Truly Catholicity in the purpose of the Father is the very encircling Kingdom of Heaven; and, from our world of tides, clouds, and storms, of life, and sin, and death, we are blessed indeed to be able to reflect its every glory in

THE OPEN BROTHERHOOD.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARD, RESIDENCE, and COACHING (if desired). J. ARTHUR, Esq., St. Ives, Casewick-road, West Norwood, S.E. Refined and cultured home for lady or gentleman. Easy distance from London and Crystal Palace.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. Pocock.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

COAST OF NORMANDY.—HOME with every comfort. Good sands and sea-bathing.—Miss MARSDEN, St. Pair, Manche.

FELIXSTOWE.—Pleasant APARTMENTS at this healthy sunny seaside resort. Close to new station and near the sea.—For terms, apply to Mrs. H. ROBINSON, Kimberley House, Ranelagh-road.

MRS. A. H. GREEN (late of Oxford) receives girls at her house to attend by day Mr. Badley's Boys' School at Bedales, where her son and daughter are pupils.—Scaynes Hill House, Haywards Heath.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aled, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 6d. to 2s. Rooms, 1s. 6d. to 2s. 6d. service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

HOUSE WANTED.—Required, to rent from June or September, unfurnished HOUSE, in or near London. Detached or semi. No basement, gravel soil, good garden, south aspect. Three reception, four or five bedrooms. Good rent for superior, compact house. Very careful tenant. Full particulars to C. S., c/o Street and Co., 30, Cornhill.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

ANNIVERSARY MEETINGS.

TUESDAY, MAY 23rd.

ESSEX HALL LECTURE, by Rev. PHILIP H. WICKSTEED, M.A., at 8 P.M. "Medievalism and Modern Thought."

Admission by Ticket: Members of the Association, free; non-members, 1s.

WEDNESDAY, MAY 24th.

RELIGIOUS SERVICE, ESSEX CHURCH, THE MALL, NOTTING-HILL-GATE, at 11.30. Preacher, Rev. DENDY AGATE, B.A., of Altrincham.

Collection in aid of the Funds of the Association. BUSINESS MEETING, ESSEX HALL, at 4. The President, Dr. BROOKE HERFORD, will preside.

Addresses on "Our Word and our Work" in the evening, at 7, by the President, the Rev. A. N. Blatchford, B.A., W. Blake Odgers, Esq., Q.C., and the Rev. C. J. Street, M.A., LL.B.

THURSDAY, MAY 25th.

CONFERENCE AT ESSEX HALL at 10 A.M. Paper by the Rev. CHARLES HARGROVE, M.A., on "The Priesthood: a Divine Gift or a Human Delusion?" Mr. T. GROSVENOR LEE will also read a Paper, followed by discussion.

CONVERSAZIONE, ROYAL INSTITUTE OF PAINTERS IN WATER COLOURS at 8 P.M. Tickets, 1s.; on and after May 24th, 2s.

Application for Tickets should be made at once.

W. COPELAND BOWIE, Secretary.

Essex Hall, Essex-street, Strand, London, W.C.

THE SUNDAY SCHOOL ASSOCIATION.

THE SIXTY-FIFTH ANNUAL MEETING

will be held at

ESSEX HALL, ESSEX-STREET, STRAND, W.C., on TUESDAY, May 23rd, 1899.

ARRANGEMENTS:

4.30-5.30. — RECEPTION of Delegates and Ministers.

5.30.—ADDRESS by the President, Mr. JOHN DENDY, on "The Sunday School Teacher as a Social Reformer."

6-7.—BUSINESS MEETING. Reception of Report and Resolutions.

Tickets for the Reception and Tea on application to

ION PRITCHARD, Hon. Sec.

Essex Hall, Essex-street, Strand, W.C.

Central Postal Mission & Unitarian Workers' Union.

ANNUAL MEETING at ESSEX HALL, THURSDAY AFTERNOON, May 25th.

The Chair will be taken at 2.30 precisely by Miss TAGART. The Committee will be pleased to see Delegates and Friends after the Meeting. Tea at 4 o'clock.

MINISTERS' CONFERENCE.

A MINISTERS' CONFERENCE will be held at ESSEX HALL on THURSDAY AFTERNOON, May 25th.

An Address on "Twenty Years in the Unitarian Ministry" will be given by the Rev. CHARLES HARGROVE, M.A. Chair to be taken by the Rev. W. WOODING, B.A., President of the London Unitarian Ministers' Meeting, at 4 o'clock. Tea at 5.30. Ministers from the country are cordially invited.

SAMUEL JONES'S FUND.

The Managers will meet in OCTOBER next for the purpose of making Grants.

Applications should, however, be in hand not later than June 17th, and must be made on a form, to be obtained from

EDWIN W. MARSHALL, Secretary.

38, Barton Arcade, Manchester.

Essex Hall Temperance Association.

The SIXTH ANNUAL MEETING

will be held in the

COUNCIL ROOM, ESSEX HALL, ESSEX STREET, STRAND,

on FRIDAY, May 26, 1899.

Chair to be taken at 7 P.M. by the President, the Right Hon. the Earl of CARLISLE, supported by

Mrs. L. ORMISTON CHANT,

Revs. W. Copeland Bowie, M.L.S.B., W. G. Tarrant, B.A., Frederic Allen, V. D. Davis, B.A., F. A. Edwards, Esq., F.R.G.S., and others.

Admission free.

All members and friends cordially invited.

WINIFRED HOUSE.

Invalid Children's Convalescent Nursing Home.

(Mrs. Hampson's Memorial Home),

The ANNUAL MEETING will be held at UNIVERSITY HALL, GORDON-SQUARE, W.C., on MONDAY, 29th May, at 5 o'clock precisely.

URBAN PRITCHARD, M.D., F.R.C.S., has kindly consented to preside.

All friends interested in the work of the Home are heartily invited to be present.

LEIGH UNITARIAN CHURCH.

ORGAN FUND.—FURTHER APPEAL FOR SUBSCRIPTIONS.

In view of work being done, it is very desirable that the New Organ should be in its place before Winter. Amount required £300. Amount contributed to date by members and friends, £114 15s. 5d.

Subscriptions will be gratefully received by the

Rev. A. H. DOLPHIN, Minister,

1, Wilkinson-street, Leigh; or

T. M. FRANKLAND, Treasurer,

31, Lord-street, Leigh, Lancashire.

ILKESTON UNITARIAN CHAPEL.

A special effort is being made towards removing the debt on the Chapel arising from the alteration carried out last summer. The congregation being composed entirely of the working-class, we are compelled to appeal for outside support.

The congregation is steadily increasing, and there is every encouragement to go forward with this work.

The following donations have been given:—

	£	s.	d.
British and Foreign Unitarian Association	10	0	0
North Midland Unitarian and Presby- terian Association	10	0	0
Mansfield Congregation	10	7	6
F. H. Gossage, Esq., Liverpool	10	0	0
F. Nettlefold, Esq., London	3	3	0
Miss A. Swanwick, London	3	0	0
W. Colfox, Esq., Bridport	2	2	0
S. Bourne, Esq., Nottingham	2	2	0
A. Kenrick, Esq., Birmingham	2	0	0
Mayor of Ilkeston (Ald. Robinson)	1	1	0
J. Harrison, Esq., London	1	1	0
Rev. A. Bennett, Chesterfield	1	1	0
C. Wragg, Esq., Chesterfield	1	1	0
W. Haslam, Esq., Bolton	1	0	0
F. Beadesly, Esq., Ilkeston	0	10	6
J. Nunn, Esq., Ilkeston	0	10	0
J. Every, Esq., Lewes	0	10	0
Mrs. Morton, Exmouth	0	5	0
S. F. Taylor, Esq., London	0	5	0

We earnestly appeal for donations, which may be sent to the

Rev. E. A. MALEY,

Little Hallam Hall, Ilkeston.

LINDSEY RENOVATION FUND.

Subscriptions are invited towards the expenses of restoring the tomb of Theophilus Lindsey, founder of the first Unitarian Chapel in London (Essex-street).

	£	s.	d.
Miss E. Sharpe	1	0	0
Christian Unitarian Mission Workers	1	0	0
Rev. J. Pantom Ham	0	10	0
Howard C. Clarke, Esq.	0	5	0

Miss E. SHARPE, Hon. Treas.,

32, Highbury-place, N.

Mr. JAMES FERGUSON, Hon. Sec.,

22, Cheverton-road, London, N.

ETHICAL RELIGION.

THE NEW TESTAMENT of JESUS for THEISTS.

A Compilation of Selected Passages, freely Arranged, without Note or Comment. (Pages 100, neatly bound in cloth) Price One Shilling.

THE MISLAID GOSPEL. A Poem. With Notes and References. And

THE WITNESSES AT JERUSALEM. (Pages 48). Price Sixpence.

"The Personal Religion of Jesus."

Published by WILLIAMS & NORGATE, 14, Henrietta-street, Covent Garden, W.C.

Sold by PHILIP GREEN, Essex Hall, 5, Essex-street, Strand, W.C.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c., from a purely ethical standpoint. Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

MATTHEW HENRY'S CHAPEL, CHESTER.

BI-CENTENARY RESTORATION.

The Congregation, desirous to render the old Chapel (foundation-stone laid September, 1699) seemly for the Public Worship of God, caused an exhaustive examination to be made by Messrs. T. M. Lockwood (F.R.I.B.A.) and Sons, who report—and their opinion is independently borne out by the City Surveyor—that, in addition to the other urgent needs of the Chapel Fabric, the Roof is "positively dangerous." They are consequently in the position either of setting up a New Roof, or of having No Chapel at all. The estimated expenditure for all NECESSARY repairs, &c., amounts to over £700. Even if we could build a new Chapel, £400 must be spent on a new roof for the old one, if the historic building is to remain in existence.

£285 has already been promised, including £50 kindly granted by the B. and F.U.A.; and as some sign of growing life in the congregation, it may be noted that NEW MEMBERS have contributed over ONE-FOURTH of the total sum promised by the resident lay members of the congregation.

	£	s.	d.
Sir Thos. G. Frost	50	0	0
Sir J. T. Brunner, Bart., M.P.	50	0	0
"A New Member"	25	0	0
Major Bryan Johnson	15	0	0
Mr. T. A. Johnson	15	0	0
Mr. C. M. Holland	10	10	0
Rev. J. K. Montgomery and family	10	0	0
Miss Moreland	10	0	0
Mr. Edwin Lloyd	10	0	0
Rev. H. D. and Mrs. Roberts	6	6	0
Mr. Wm. Orrett	5	0	0
Mr. Arthur Orrett	5	0	0
Mr. F. Garside	5	0	0
Mr. Herbert Brassey	5	0	0
Mr. Jas. Johnston	3	0	0
Mr. Edward Powell	2	2	0
Mrs. Arthur Orrett	2	0	0
Miss Orrett	2	0	0
Mrs. Orrett, Sen.	1	0	0
Mrs. Hocknell and Friends	1	10	0
Mrs. Harding and Family	1	0	0
Miss Garside	0	10	0
W. H. G. Orrett	0	5	0
Mrs. Ellison	0	5	0
British and Foreign Unitarian Association	50	0	0

Donations will be gratefully received and acknowledged by the

Rev. H. D. ROBERTS,

Brook Lodge, Chester;

or by Mr. WILLIAM ORRETT, Treasurer,
15, Foregate-street, Chester.

RIVINGTON CHAPEL.—The annual SCHOOL SERMON will be Preached by the Rev. W. J. JUPP, of Liverpool, on SUNDAY AFTERNOON, June 4, 1899. Service to begin at 3 o'clock.

Tea will be provided after the Service at 6d. each.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 80, Shoe-lane E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate, Saturday, May 20, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2970.
NEW SERIES, No. 74.]

LONDON, SATURDAY, MAY 27, 1899.

[ONE PENNY.]

CONTENTS.

LEADER :—	
Abundant Life	321
MEETINGS :—	
Sunday School Association	322
British and Foreign Unitarian Association...	325
Liverpool Domestic Mission Society...	337
CORRESPONDENCE :—	
The London Appeal	324
ARTICLES :—	
Militarism—The Enemy of Civilisation ...	338
The Inward Life	339
LITERATURE :—	
The Last Link... ..	338
THE CHILDREN'S COLUMN	339
NEWS FROM THE CHURCHES	339
ADVERTISEMENTS	340

ABUNDANT LIFE.

IN the course of the meetings, of which we give a full report this week, many strong and earnest words were spoken, to which it will be well for our people to give heed. "Life" was the subject of Mr. AGATE's Association sermon, and in Mr. WICKSTEED's Essex Hall lecture, of which we give only a meagre summary, because it is to be shortly published in book form, there will be found a searching into the deep things of life, not to be lightly undertaken, but rich in genuine quickening of the spirit. Mr. JOHN DENDY's fearless appeal for more direct dealing with grave social problems touches on another side of the same great question, while in Dr. HERFORD's Presidential Address, in Mr. HARGROVE's paper, and in many of the speeches notes were struck which went to the heart of our needs in the present day, and of our aspirations after truer life. The meetings were full of encouragement.

THE Queen's Birthday was constantly remembered during the week, as will be seen from the reports. Here we will only repeat the prayer expressed in the new verse added by Mr. A. C. Benson to the late Bishop of Wakefield's Diamond Jubilee Hymn, which was sung at Windsor on the morning of the 24th :—

O loving heart, through fourscore years
Of royal self-surrender,
Through gracious toil, through faithful
tears,

Most sorrowful, most tender.
In loving hope, in steadfast might,
Unnumbered hearts enfold her.
On to the home of life and light
God guard her, God uphold her!

THE WEEK'S MEETINGS.

Among those who were present, at one or more of the meetings, were :—

Mrs. Bridges Adams (M.L.S.B.), Miss Armstrong, London; Mrs. Aspland,

London; Miss Barmby, Sidmouth; Mrs. Bartram, London; Mrs. Joshua Buckton, Leeds; Miss Burkitt, London; Miss Clephan, Leicester; Mrs. Estlin Carpenter, Oxford; Mrs. Carlisle, Putney Heath; Miss Coe, Bournemouth; Miss Colfox, Bridport; Mrs. Cooper, Newcastle-on-Tyne; Mrs. John Dendy, Manchester; Miss Freeman Clarke, Boston, U.S.A.; Mrs. Herford, London; Miss Florence Hill, London; Mrs. George Holt and Miss Holt, Liverpool; Mrs. Hood, Brighton; Miss Lake, London; Mrs. Alfred Lawrence, Miss E. M. Lawrence, London; Miss Lee, Stourbridge; Mrs. David Martineau, Miss Martineau, Miss Mary Martineau, Miss M. C. Martineau, London; Mrs. Odgers, London; Miss M. Pritchard, London; Mrs. Henry Rutt, London; Miss Shakspear, Sheffield; Miss Tagart, London.

Laymen from the Country.—Mr. J. J. Bradshaw, Bolton; Mr. G. W. Chitty, Dover; Mr. E. Clephan, J.P., Leicester; Mr. W. Colfox, J.P., Bridport; Mr. J. Cogan Conway, Ringwood; Mr. E. H. Coysh, Newcastle-on-Tyne; Mr. W. J. Crick, Northampton; Mr. John Dendy, Manchester; Mr. W. Haynes, J.P., Maidstone; Mr. P. A. Herford, Manchester; Mr. Charles W. Jones, J.P., Liverpool; Mr. W. N. Ladell, Norwich; Mr. T. Grosvenor Lee, Stourbridge; Mr. G. H. Leigh, Swinton; Mr. William Long, Warrington; Mr. Oliver Lupton, Leeds; Mr. J. Ellis Mace, J.P., Tenterden; Mr. J. S. Mathers, J.P., Leeds; Mr. George Miller, Bedford; F. J. Orwin, Horsham; Mr. A. J. Peppercorn, Bessell's Green; Mr. Harry Rawson, J.P., Manchester; Mr. Richard Robinson, Liverpool; Mr. F. W. Ruek, Maidstone; Mr. H. Fisher Short, Sheffield; Mr. J. M. Slater, Ashton-under-Lyne; Mr. W. Slater, Brighton; Mr. W. H. Stevens, Norwich; Mr. W. H. Talbot, Town Clerk, Manchester; Mr. W. J. Tranter, Birmingham; Mr. I. M. Wade, Norwich; Mr. Lewis N. Williams, Aberdare; Sir E. K. Wilson, Bart., Richmond; Mr. A. W. Worthington, Stourbridge.

London Laymen.—Mr. Harold Bailly, Mr. A. H. Biggs, Mr. G. L. Bristow, Mr. H. Chatfield Clarke, Mr. Charles Fenton, Mr. John Harrison, Mr. Percival Hart, Mr. H. B. Lawford, Mr. David Martineau, J.P., Mr. A. J. Mundella, M.L.S.B., Mr. Oswald Nettlefold, W. Blake Odgers, LL.D., Q.C., Mr. J. T. Preston, Mr. Percy Preston, Mr. C. Fleetwood Pritchard, Mr. Ion Pritchard, Mr. J. F. Schwann, J.P., Mr. W. Spiller, Mr. J. Sudbery, Mr. S. S. Tayler, Mr. Howard Young, LL.B., Mr. F. W. Turner, Mr. F. Withall.

Ministers from the Country.—Rev. Dendy Agate, B.A., Altrincham; Rev. E. Solly Anthony, M.A., Poole; Rev. Henry Austin, Cirencester; Rev. L. T. Badcock, Shepton Mallet; Rev. C. D. Badland, M.A.;

Rev. J. B. Burnhill, Rev. James Black, U.S.A.; Rev. A. N. Blatchford, B.A., Bristol; Rev. E. Lang Buckland, Guildford; Rev. S. Burrows, Dover; Rev. T. B. Broadrick, Bridgewater; Rev. S. S. Brettell, M.A., Crewekerne; Rev. Peter Dean, Walsall; Rev. R. C. Dendy, Bessell's Green; Rev. A. H. Dolphin, Leigh; Rev. John Ellis, Sheffield; Rev. Joseph Freeston, Nottingham; Rev. R. H. Fuller, Baintree; Rev. Alex. Gordon, M.A., Manchester; Rev. T. A. Gorton, Lewes; Rev. Henry Gow, B.A., Leicester; Rev. Dr. C. A. Greaves, Canterbury; Rev. Charles Hargrove, M.A., Leeds; Rev. W. Harrison, Stalybridge; Rev. W. C. Hall, B.A., Ashton-under-Lyne; Rev. E. J. Harry, Chelmsford; Rev. A. Harvie, Gateshead; Rev. H. E. Haycock, Loughborough; Rev. Rowland Hill, Bedford; Rev. P. M. Higginson, M.A., Monton; Rev. G. S. Hitchcock, B.A., Chatham; Rev. James Hocart, Brussels; Rev. J. Howard, Tamworth; Rev. F. A. Homer, West Bromwich; Rev. W. Jellie, B.A., Ipswich; Rev. H. H. Johnson, B.A., Small Heath; Rev. J. Fisher Jones, Cheltenham; Rev. T. Lloyd Jones, Liverpool; Rev. W. T. Jones, Swansea; Rev. J. A. Kelly, Dunmurry, Ireland; Rev. W. Lloyd, Gloucester; Rev. T. L. Marshall, Sidmouth; Rev. H. S. Perris, Mansfield; Rev. C. E. Pike, Newport; G. Cosens Prior, Portsmouth; Rev. T. Robinson, Hale; Rev. W. W. Robinson, Gainsborough; Rev. James Ruddle, Chorlton; Rev. H. Shaen Solly, M.A., Bridport; Rev. F. W. Stanley, Bath; Rev. G. St. Clair, Birmingham; Rev. A. Leslie Smith, B.A., Macclesfield; Rev. James C. Street, Shrewsbury; Rev. C. J. Street, M.A., Bolton; Rev. Hugon S. Tayler, M.A., Dukinfield; Rev. Felix Taylor, Tenterden; Rev. T. Arthur Thomas, Llandyssul; Rev. Charles Travers, Oxford; Rev. G. H. Vance, B.D., Dublin; Rev. E. A. Voysey, B.A., Reading; Rev. Frank Walters, Newcastle-on-Tyne; Rev. W. Whitaker, Leicester; Rev. P. H. Wicksteed, M.A., Tetsworth; Rev. H. Williamson, Dundee; Rev. J. J. Wright, Atherton; Rev. Isaac Wrigley, Lye.

London Ministers.—Rev. W. Copeland Bowie, Rev. R. H. U. Bloor, B.A., Rev. W. G. Cadman, Rev. G. Carter, Rev. V. D. Davis, B.A., Rev. T. E. M. Edwards, Rev. A. Farquharson, Rev. Silas Farrington, Rev. B. Kirkman Gray, Rev. James Harwood, B.A., Rev. G. Dawes Hicks, Ph.D., Rev. Brooke Herford, D.D., Rev. F. H. Jones, B.A., Rev. A. J. Marchant, Rev. J. S. Mummery, Rev. H. W. Perris, Rev. J. Pollard, Rev. W. C. Pope, Rev. Henry Rawlings, M.A., Rev. Harold Rylett, Rev. J. E. Stronge, Rev. F. Summers, Mr. L. Tavener, Rev. W. G. Tarant, B.A., Rev. John Toye, Rev. W. Wooding, M.A.

THE SUNDAY SCHOOL ASSOCIATION.

THE sixty-fifth annual meeting of this Association was held at Essex Hall on Tuesday. A reception by the President and Committee of the Association was first held, and was largely attended by ministers, delegates, and other friends. At half-past five the chair was taken by the President, Mr. JOHN DENDY, who, after the singing of an opening hymn, delivered his opening address:—

THE SUNDAY-SCHOOL TEACHER AS SOCIAL REFORMER.

It is one of the saddest and most perplexing of facts that, at the close of nineteen centuries of Christianity, certain gross evils remain rampant among us, showing little, if any, sign of diminishing vitality. Impurity, gambling, and commercial dishonesty—these things are not sporadic, but wide-spread; not occasional, but constant amongst us. They are as much a part of our civilisation as are our churches or our charitable institutions, as intimately woven into the thread of the national life as is its religion or its intellectual culture. It is as if they had come to terms with religion, and established for themselves a place in the recognised order of things. If I do not add to this trio of evils the sin of intemperance, it is because in that case something like a combined and resolute stand is being made by a considerable body of people. Even in that case the stand has so far been valuable rather as a protest, as the mark of a healthier public opinion, than for the effect which it has had in reducing the extent of the evil. We have made great progress, not only in things material and intellectual, but in many ways morally and spiritually. Ours is a more comfortable, better educated, more tolerant, and probably more truly charitable, generation than most of those which have preceded it; yet still the public-houses claim their thousands of victims, still the awful army of prostitutes roams our midnight streets, still the law courts bear daily witness to the corruption of our commercial life, and still the Protean vice of gambling maintains its hold upon every class of the community, and undermines alike the fortunes and the characters of its victims. While these things are so it is a farce, almost a blasphemy, to call ourselves a Christian people.

It is not merely that we have on the one hand a mass of men infected with these terrible vices, and on the other a large body of Christian, church-going people, who are, in the main, free from them. On the contrary, it would be difficult to say, with regard to some of these vices, whether they are most rampant amongst those who have abandoned, or those who still maintain, not always insincerely, a connection with some religious community. Some of our worst commercial offenders have been very ready to share their plunder with their church, and it is no bar to prominence in his church that a man draws his revenues from the ownership of low public-houses. Most of these vices can come comfortably to church with their victims, with but little fear of finding themselves, except upon rare occasions,

explicitly exposed and denounced from the pulpit.

It is not my intention to criticise the reasons which have led the clergy of all denominations to decline to so large an extent the duties of the prophet in regard to these matters. It is enough to note that they have done so, doubtless upon grounds which appear to them sufficient, without imputing to them any want either of courage or good faith. They are working hard and faithfully in their own way, but, when one considers their numbers and their opportunities, he can but come to the conclusion that as regards these gross evils that way is not altogether effective.

Let us, then, ask whether there is any other body of men and women to whom we may look for plain speaking and clear teaching upon these matters. I suggest to you that in this direction a great opportunity lies before the Sunday-school teacher. To his care are delivered the still plastic and unsophisticated minds of the young, and he has the opportunity of so moulding those minds as largely to determine their future attitude in regard to these great questions. In the old-fashioned phraseology it is his business, as much as it is that of the clergyman, "to save souls." Can he discharge that duty better than by so strengthening those souls, by placing before them such ideals of life and character, that in the years to come they may be preserved clean from these sins and become in their turn witnesses for the right and true?

Much interest has of late been excited by a notable attempt to answer the question, "What would Jesus do?" Whatever else he would do, does any of us doubt that, if living and moving about in one of our great cities to-day, he would fearlessly take up his tale against these great evils; that in a series of vivid pictures he would show us in their true lights, the licentious man and the poor woman on the streets, the dishonest trader and the gambler, the wealthy owner of disreputable beer-shops and gin palaces; unmasking every pretence, putting aside every time-honoured plea of custom or necessity, and telling us that these matters are of more consequence in the sight of God than all the theological problems which have so occupied the attention of His children? If we believe that he would do this, then is it not for those of us who have taken upon ourselves the office of teachers to endeavour in this matter to follow in his steps?

But you will say, "What about our qualification for such a work as this? Who are we that we should undertake such a task?" Well, I am assuming this much about ourselves; not that we are pure and strong as He was, not that we have never sinned in these matters ourselves, but that in spite of our weakness, in spite of our own failures, we do heartily condemn and detest these great sins, and long for the purer and better society, which is to be, and in which they shall not so terribly prevail. If we cannot say that much, then perhaps we had better ask ourselves whether it is well that we should undertake the duty of teaching at all, whether, even though we never touch upon such subjects, it is not possible that our influence may make itself felt upon the wrong side, whether any degree of expertness in teaching, any amount of

familiarity with the Bible or the particular theology of our Church will really qualify us for our task. But if we can say that much for ourselves, then we may pass on to ask how we shall best discharge this great duty.

First, I think, we must have the courage to speak out and break the conspiracy of silence, which does so much to perpetuate gross evil. If we believe a thing to be wrong, it seems to me to be one of the most futile and foolish of courses to maintain silence about it as something too bad, too unpleasant, to be spoken of. Especially is that the case when we stand in the relation of teacher to pupils, when we know that our scholars will have sooner or later to deal with the problem in practical life. Light, more light, is what is wanted upon these great moral questions. Drag the evil out into the pure daylight, where it can be seen in all the true proportions of its ugliness. Do not leave your scholars to encounter it for the first time in the artificial light which custom or passion, ignorance or prejudice, throw around it, lending to it a false glamour and disguising its essential nature.

I am persuaded that in these matters ignorance has a great deal to do with the first false steps of many, and for that ignorance, blame must rest with those who might have removed it. In the next place, the teachers must strive to attain to some degree of clearness, of vividness, and presentation. The majority of young people will not deliberately choose the evil, the base, and the ugly, when they have once clearly seen the good, the noble, and the beautiful. In these matters it is for the Sunday-school teacher to make his scholars see. He must put before them in the clearest and strongest way he can the noble and beautiful ideals of temperance, chastity, honour in business, dependence on law and effort rather than on chance. He must also, it is true, picture to them the evil of the opposites of these, denouncing it fearlessly, but not relying on that alone, for it is from the clear positive teaching and the implanting of high ideals that a lasting result is to be hoped. It is but of little use to bind men by oaths against the wrong, unless they be, at the same time, bound by love and loyalty to, and by a clear vision of, the right. That is one reason why, so it seems to me, the splendid energy and devotion of the total abstinence movement has had so comparatively small a result, why, as I believe, the true remedy for the curse of intemperance is to be found in the growth of a noble ideal of self-government—true temperance—and the substitution of nobler interests and wants.

But it will hardly be sufficient for the teacher to expound the worth and beauty of the right course, the evil and ugliness of the wrong. He should also strive to understand the questions in the varied and complicated forms in which they arise for solution, so that he may be able to disentangle the essential questions of right and wrong from the specious pleas and fallacious arguments with which they are often surrounded. He must show himself able to appreciate the peculiar difficulties and temptations which beset the individual. In this matter experienced Sunday-school teachers have a peculiar advantage over most professional teachers, lay or clerical, inasmuch as along with their experience of teaching they have been acquiring also a practical experience

of life, more varied and extensive than often falls to the lot of those others—an experience which enables them to speak, if not with a greater authority, yet with a greater chance of being listened to. Especially is this the case with all questions which arise in connection with business or social life. The young man whose week days are spent in the business world, the young woman who is in Society or engaged in some trade or profession, know better where the shoe pinches than the student fresh from college; and those to whom they speak know that it is so. Here is one very special and valuable qualification of the Sunday-school teacher for this work.

So then I want to see the Sunday-school teacher definitely taking up his or her position as a social reformer in the highest and best sense of that word. A reformer, that is, of the ideals and practices of the world. I believe they have very special opportunities for the work, and that, given an earnest love of the better way, most teachers may fairly qualify themselves for it. I know not where we are to look with so much hope for anything like a steady, organised attack upon these great evils. I believe that if in every Sunday-school in the land it were recognised that these evils had to be definitely and wisely combated, and that no scholar should ever leave without having been clearly instructed and warned about them, much might soon be done towards clearing away these hideous blots upon our national life. I believe, too, that the explicit recognition of the high function would lend new dignity and importance to the teachers' office, and might possibly call into the service some earnest and thoughtful people who now hold aloof. The settled attack upon gross established evils, working mainly by and through the formation of characters trained to understand and resist them, that is an object worthy of the highest powers and the noblest ambitions. That surely, also, is a very literal following "in His steps."

And that, it may be said, is what our Sunday-schools are already doing. To some extent no doubt they are, but is it in a sufficiently definite and recognised way? Might it not be more effectually done? Is it not worth while to try so to do it? These are the questions which I would suggest to you.

Here I must pause to consider a position which many good people take up in regard to these questions and the moral education of the young. It is said that our duty is to instil certain general principles of truthfulness, honesty, and purity, training them to love these virtues and hate their opposites, and trusting them to make wise applications of these principles to particular occasions as they arise in after life. And it is said that by anticipating experience, or by making a too particular application of these principles in your teaching, you are introducing an unnecessary knowledge of evil into innocent minds and possibly yourself sowing the seeds of corruption. Therefore it is better to confine ourselves to general principles, and trust our scholars to make the necessary applications.

Vice is a monster of so frightful mien
As, to be hated, needs but to be seen.

But while you are doing this, what is Society, what is public opinion, doing? Are they not steadily teaching that all

these general principles have their qualifications and exceptions, and, in practical application to daily life, their recognised and necessary limitations; that the weakness of human nature, the exigencies of business and social life, are such that a strict interpretation and application of moral principles is often impossible, and, being impossible, is, therefore, neither to be expected nor aimed at? "Given these recognised limitations and exceptions," says Society, "your great principles shall be gladly recognised. We do not dispute them; on the contrary, we enforce them with all the penalties at our command. Are you zealous for purity? See how we punish the faithless wife. The husband—that is another matter. The young man about town—do you expect us to alter human nature? Are you zealous for integrity? See how we deal with the fraudulent trustee and the embezzling clerk. The company promoter, the man who accepts secret commissions, the speculator, the trader who would pass off his goods for something better than they are—here you are getting into a different class of questions. Matters of business are involved here. Business has its own rules and customs, its special applications of moral principle, and these must, of course, be observed. One must not go too far; but, on the other hand, you must not ask impossibilities." Such, with many and honourable individual exceptions, is the public opinion of the business world, which indignant judges and well-meaning Acts of Parliament can avail but little to alter, until a generation grows up which has been more fearlessly and wisely instructed in the ethics of business.

"Yes," says public opinion in effect, "we accept your great principles gladly. It was very wise of your teachers to teach them to you. We will show you how to apply them with the necessary admixture of common-sense and regard to circumstances which alone makes them possible. Most certainly Vice is a frightful monster. Pope was entirely right there. But this is not vice. Observe how we hate and punish vice whenever we see it. So we should hate and punish these things if they really were vicious."

Something like this is the doctrine of the world, a doctrine often adopted and sanctioned by men and women, who in many departments of life are excellent. If the teacher does nothing to forestall this teaching of the world, will not his very silence make in its favour and be construed into an admission of its validity? Surely in these matters it is not safe to leave your scholars to make for themselves the particular applications of these great principles, under the influence of the corrupt public opinion which prevails with regard to them. They need your help in disentangling the sophistries and exposing the fallacies by which these great issues are confused and distorted. Sooner or later the knowledge of the evil will certainly come to them. It depends largely upon you whether with the knowledge of the thing comes also the knowledge that it is evil.

Finally, it may be that someone will object "What about religious education? It is being crowded out of the Day-school. Will you crowd it out of the Sunday-school also in favour of a 'dry morality'?" Far from it, there is room for both. But I think we need to clear our minds of a certain amount of cant upon this question

of religious education. I think that a people which, as a whole, sits so passive in the presence of so much gigantic moral evil, has very little right to talk about its religion; has manifestly, to a large extent, failed to make its religion a real and effective thing. I think that in some way or other it has failed to get on the right lines with its religious education. I think, too, that in our own little group of churches we are far too much afraid of the opinions of our neighbours on this question of religious education, still ourselves too much hampered with the relics of a belief that religion is necessarily bound up with a system of belief and a group of books.

It is said that cleanliness comes next to godliness. Might it not be justly said that a certain degree of moral cleanliness is a necessary preliminary to any religion that is worthy of the name?

If we can teach our scholars to feel deeply, to see clearly and to care greatly about these great moral questions, do we not believe that we are teaching them in some degree to feel as God feels, to see as He sees, to care as He cares, and so fitting them to enter into spiritual communion with Him? I am, of course, assuming that, in addition to such teaching as I have pleaded for, throughout our schools love to man, in all its many branches and applications, truthfulness, courage and patience will be steadily taught and exemplified in all their beauty and worth. If the work ceased at this point I would still claim that it was a distinctly religious one, a necessary step on the way to any real and vital religious life. But if over and above all these things, so unspeakably good for their own sake, the teacher has power out of his own experience, and not merely because he has read it in books, or heard it from the lips of others, to speak of God, of the Divine Will in these matters, of the Divine love to man, to show how to be right on these matters is to be on God's side, a fellow-worker with Him even as Jesus was, then, indeed, his teaching will gain an added power, and the work he will do for his scholars an added worth. But let him not say these last things unless he really feels and believes them. It may be that his belief about God is, as is the case with so many of us in these days, troubled and perplexed, so that with David Grieve he is fain to confess.

"But the last glow, the certainties, the vision of faith! Ah, me! I believe that He is there, yet my heart gropes in darkness. All that is personality, holiness, compassion in us must be in Him intensified beyond all thought. Yet I have no familiarity of prayer. I cannot use the religious language which should be mine without a sense of unreality. My heart is athirst. . . . Speak to me, to me also, O my Father!"

If that be his position, let him be honest and say not the thing which is not true to him, but let him not on that account withhold himself from the work or imagine that he has no place in the Sunday-school; but, taking up his task—on the lower level, it may be—of an earnest, social reformer in that best sense of the word, let him rest assured that he is doing a truly religious work, and helping to prepare for the time when, because men's lives have become purer and their ideals nobler, it will be possible for their Faith also to become stronger and more real.

The PRESIDENT then called upon the Secretary, Mr. ION PRITCHARD, to present the Committee's report, and also the Treasurer's report, in the regretted absence of Dr. Blake Odgers. Mr. Pritchard emphasised several points in the report, and referred to the satisfactory nature of the statistics, the number of schools making returns being 283, the number of teachers 3,722, and scholars 34,315, an increase on last year. Of these 8,317 were over 16, not quite so many as last year. They had done much in the past year to distribute their books, and now they must see that the books were read. The correspondents appointed by the various schools could help, and for this office should be chosen those who could give time to the work, and really keep their school in touch with the central Association.

THE REPORT.

The report stated that the special fund for providing books for Sunday-schools had amounted to £345 19s. 6d. and that 143 schools had benefited. There was still a small amount available. *Young Days* and the *Helper* had been published, and "A Year of Sunday Readings" had just been reprinted from the latter. The new books promised last year were not yet ready, but a little book, "Our Faith," by the Rev. W. G. Tarrant, would be published before midsummer, and the Rev. J. C. Hirst was preparing a second series of "Half Hours with the Parables." It was hoped that much good would come from the summer school for teachers to be held at Oxford from June 30 to July 8. The accounts showed the balance due to the Treasurer slightly diminished, and standing at £17 1s. 9d. Subscriptions were £292 11s. 6d., rather more than last year; and from sale of publications £946 15s. 1d. had been received.

The PRESIDENT moved the adoption of the reports.

The Rev. W. T. JONES, of Swansea, in seconding, said he brought a word of greeting from the Welsh Sunday-schools, and he bore testimony from his experience of ten years with the Calvinistic Methodists to the fact that their literature was used in Wales, even as text-books in orthodox schools. He urged that they did not sufficiently realise that the school must be made a feeder of the church. The church or school that confined its work to the Sunday hour did not fulfil their ideal. The holding of week-night classes could be of great service to their work. He himself had found such a class on elementary psychology and ethics, publicly advertised, very successful; as many as seventy people of different denominations and of all ages had attended, and had been greatly interested. He was glad that a book on the relation of ethics to religion was soon to be published. If they worked on those lines they could be certain they were placing their intelligent young men and women on a foundation which would not give way under the pressure of the developments of the future. By such week-night classes they reached members of other denominations, who would carry the light on the Sunday to their own churches; and if the day ever came when they should be lost, as a river is lost in the ocean, it would be not because they had failed in their mission, but because they had succeeded, and, as William James in his "Will to Believe" pointed out, that would happen because the ship of orthodoxy was nearing its port and the pilot was picked up on board.

The motion having been carried, the

Rev. W. HARRISON moved, and the Rev. T. LLOYD JONES seconded,—

That the thanks of this Meeting be given to the Officers and Committee of the Association for their services during the past year, and that the respective appointments for the coming year be as follows:—President, Stephen S. Tayler, Esq. Vice-Presidents: Frederick Nettlefold, Esq., I. M. Wade, Esq. Rev. James Drummond, M.A., LL.D., C. Fellows Pearson, Esq., Rev. J. Estlin Carpenter, M.A., John Dendy, Esq. Treasurer: Mr. W. Blake Odgers, Q.C., LL.D. Hon. Sec.: Mr. Ion Pritchard. Committee: Miss Ethel C. Lake, Miss Marian Pritchard, Rev. Frederic Allen, Mr. Ronald Bartram, Rev. W. Copeland Bowie, Mr. Leslie C. Clarke, Rev. B. Kirkman Gray, Rev. F. H. Jones, B.A., Mr. C. F. Pearson, Mr. W. S. Tayler. Together with a Delegate from each of the following Local Sunday School Societies, who are entitled to appoint Representatives under Rules 4 and 8:—The Bolton District Sunday School Union, the London Sunday School Society, the Manchester District Sunday School Association, the North Midland Sunday School Association, the Yorkshire Sunday School Union. Auditors: Howard Young, Esq., LL.B., A. H. Biggs, Esq., M.A., LL.M.

Mr. LLOYD JONES called attention to a remarkable pamphlet by Miss Johnson, of Liverpool, on "Children and Public Houses." It was not simply a temperance pamphlet, but a pamphlet on child life, and he urged that it should be on sale in the book-room.

The Rev. W. COPELAND BOWIE, in supporting the resolution, said how much the Committee had prized the admirable services Mr. Dendy had rendered during his year of office; on several occasions he had come up specially for their meetings, and the success of the special fund had been due to his initiative and the work he had put into it.

The PRESIDENT then offered a hearty welcome, on behalf of the meeting, to the following representatives of affiliated and kindred societies:—

Irish Non-Subscribing S. S. Association, Rev. J. A. Kelly; Scottish Sunday Schools, Rev. H. Williamson; Welsh Sunday Schools, Rev. W. T. Jones; Bolton District S. S. Union, Rev. J. J. Wright; Liverpool Sunday School Society, Rev. T. Lloyd Jones; London Sunday School Society, Miss Tayler; Manchester District S. S. Association, Rev. George Knight; Midland S. S. Association, Miss Youngerman; North Cheshire S. S. Union, Rev. W. Harrison; North Midland S. S. Association, Rev. H. E. Haycock; Southern S. S. Union, Rev. E. S. Anthony, M.A.; South Cheshire S. S. Union, Rev. J. C. Street; South Eastern S. S. Union, Miss E. Kensett; Western Sunday School Union, Rev. H. Shaen Solly, M.A.; Yorkshire Sunday School Union, Mrs. Rawlings.

The Rev. H. S. SOLLY responded, and described the conditions of work in the Western Union, where the report of work for the past year was more encouraging than it had been for a long time. Especially was this the case in some of the smaller congregations, where the work was carried on under the greatest difficulties and discouragements. They might hope that as now the schools were receiving a fresh impulse from faithful workers in the congregations, so the congregations would surely reap the benefit in the coming days.

Mr. I. M. WADE then proposed a resolution of thanks to Mr. Dendy for presiding and for his address, and to all who had contributed to the usefulness and success of the meeting. He trusted that the books now distributed would be really read, and urged that they should do more to

keep their children as members of their churches.

The Rev. J. C. STREET, in seconding the resolution, referred to the President's paper, and said that as ministers they could not be content to leave those grave moral questions alone. He entirely agreed with what had been said as to the work teachers should do, but it must not be taken out of the ministers' hands. They felt their solemn responsibility to speak on gambling, impurity, dishonesty, and intemperance, terrible evils which were sapping the foundations of morality and religion. The paper had pointed out an obvious duty; he hoped it would be sent to every teacher, and to every minister as well.

The PRESIDENT responded, and acknowledged the great kindness he had experienced throughout his year of office. The work had been a great delight to him.

The meeting then terminated.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE LONDON APPEAL.

SIR,—It will, in my opinion, be a very great mistake if anything be now done to interfere with the success of the appeal for funds to promote chapel building in London. To alter the scope of the scheme which has been adopted, after twelve months' anxious consideration, would be to stop what promises to be a very successful effort, without any certainty that a more ambitious proposal could be carried out.

It is right that friends in the country should be invited to join, for London is no provincial town, and anything that concerns its welfare is surely of national interest. Friends in London are never slow to help their co-religionists in the country in this respect, showing a very different spirit to that which animates your correspondent, Mr. G. J. Notcutt, of Ipswich, who writes that it will be far better for country friends to reserve their money for their own needs than help to provide more chapels for London. The reason he gives for this opinion is, that he has been to London, and finds the congregations in most of our chapels meagre. But has it not occurred to him that to a locality in which a chapel existed with a meagre congregation, no part of the proposed fund would be applied, except to assist in extinguishing a debt which might possibly be the cause of the meagre membership, the intention being to provide chapels in places where none at present exist, and where it is hoped the congregations will not be meagre.

Two years ago Manchester raised £10,000 for similar purposes, London gladly helping. Manchester has now promised to help London. Why should Ipswich stand aloof? I cannot think it will, for some at least of the friends there know of many districts in London with large populations, in which there is no Unitarian place of worship, a want which it is hoped the proposed fund will supply.

F. NETTLEFOLD.

Streatham Grove, Norwood, S.E.
May 22.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE ESSEX HALL LECTURE.

ON Tuesday evening Essex Hall was well filled when the Rev. PHILIP H. WICKSTEED, M.A., delivered the Essex Hall Lecture, the President, Dr. BROOKE HERFORD, in the chair.

The subject of the lecture was:—

"MEDIÆVALISM AND MODERN THOUGHT."

The lecture referred at the outset to recent developments of the High Church movement, as only one of many evidences that the ideals of the Middle Ages were re-asserting their attractive force. The re-discovered sense of the greatness of mediæval architecture, the revived interest in Dante, in Francis of Assisi, in the philosophy of Thomas Aquinas, proved that the ideals in the poetry, thought and life of those ages were no longer relegated to the rubbish-bins of history, or even to the museums of curiosities, but were recognised not only as august, but as inspiring.

Both the Renaissance and the Reformation had revolted from the dominant teaching of the Middle Ages, and had gone back, the former to the Græco-Roman civilisation of the declining Empire, the latter to Primitive Christianity for its ideals, but no such breach in history could permanently endure, and the present age was learning again the lessons that had been discarded. The ideals ignored in the fifteenth reasserted themselves in the nineteenth century, and the docile disciples of the Renaissance and the Reformation were amazed to discover exaltation, beauty and earnestness of the very type for which their souls were hungering, where they had been told there was nothing but sordidness, grotesqueness, chicanery and frivolity. While, therefore, they had to guard against reactionary movements, the best way to combat the errors of a system was by profound and sympathetic appreciation of its truth. Thus what was permanent in mediæval ideals would be combined with the best elements of modern life, and both being transfigured, reaction would be disarmed by the true spirit of reform. To make some contribution towards a better appreciation of the permanent religious significance of certain great mediæval conceptions was the purpose of the lecture.

The first conception dealt with was that of Eternity, as elaborated in the Greek schools of philosophy, as adopted into the Christian thought by such as Augustine, as formulated by Boethius, and as inspiring the deepest thought and the most glowing piety of the Christian centuries down to Dante and Aquinas. This eternity was to the mediæval thinker not a conception of endless time, but perfection found in the everlasting "now," and "here" of God. And with this went the kindred conception of Fruition, in the bliss of communion with God. The mediæval saint believed that to see God was to see as God sees, and that in true communion with Him we see things not in their fragmentary imperfection, but in their combined perfectness.

This thought of God seemed to be lost at the close of the Middle Ages, and the religion of Time rather than of Eternity

had characterised modern civilisation: the world had widened, and new faith in progress had been kindled; there seemed no limit to what was possible of accomplishment. But with this eager pressing forward, something had been lost in the clearness of the religious ideal of life; we were in danger of losing the very conception of a truth worth winning as well as seeking, a life worth living as well as gaining. The great need of the present was of a conception of the absolute life, the life in itself worthy, such as we might find foreshadowed, as an echo of mediæval theology, in the opening declaration of the "Shorter Catechism," "Man's chief end is to glorify God, and to enjoy Him for ever." Learning to know the abiding things of wisdom and love which time could not take away, they found the things that were supremely worthy, and came to see in some measure as God sees. Progress had a meaning, if there was a goal. Their goal was not merely to strive after, but to have the life eternal, the life of God.

ANNUAL SERVICE.

ON Wednesday morning the annual service was held in Essex Church, conducted by the Rev. Dendy Agate, B.A., of Altrincham, who also preached the annual sermon, which we give below. A large congregation took part in the service, and in the singing of the National Anthem at the close of the service, in commemoration of the Queen's birthday. The anthem was sung as arranged by Dr. Bridge for special use in churches. Mr. John Harrison presided at the organ. The collection amounted to £40 ls. 4d.

SERMON.

"I came that they may have life and may have it abundantly."—John x. 10.

These are the words of a leader of men—one who is conscious that to his hands has been entrusted a task likely to have far-reaching effects upon his fellows. My predecessor in the honourable office of preacher at this anniversary spoke of *Light*; I ask you to think with me of *Life*, of such life as Jesus Christ came to quicken among men, such life as those who desire to be of his fellowship must seek both to share and to spread.

The imparting of life is the aim of the world's greatest sons; in its measure it is the aim of all faithful workers. A great contrast strikes us between two classes of the world's leaders, especially if the extreme examples on either side be taken. Compare the spirit and the deeds of some of those whom the world has called great with the spirit and the deeds of Jesus. Think of an ambitious monarch leading his soldiers to destruction in a war of unjust aggression, and taking little or no account of the misery and ruin he causes, of the thousands of lives he sacrifices, if only his own ambition may be satisfied. "I am come that they may have life," are the words of Jesus—"that they may rise (that is) to the highest possibilities of existence here below." "I am come that through me many men may be brought to an untimely death, and the homes and hearts of thousands be made desolate," have in effect been the words of those whose power was great, and whose lust of conquest was insatiable. I do not forget that Jesus himself went bravely to his death, and that he taught his followers

both by word and example, that for them too the path of duty might be full of danger, and might lead to earthly disaster; but the spirit of the martyr, whose love of God and truth kindles a fire like his own in the breasts of others who, rising to the higher life himself, thither draws his followers too, is poles asunder from the spirit of worldly self-seeking which reckes nothing of the bitter sacrifices it calls others to make. The contrast of which I speak can be traced in many grades of human experience. I suppose that, if we could see into the hearts of men, we should find absolute purity of motive exemplified in very few; but the difference is plain everywhere between those whose predominating purpose has been to help, uplift, and vivify their fellows, and those who have suffered lower aims to gain the chief control of their lives, and so have worked evil instead of good. Those only are the world's worthy leaders, of whom it can be said that they, like the Master, have come that their brethren may have life, and may have it abundantly.

Consider how the spirit which Jesus came to exemplify and infuse, should be manifested in *life* of various kinds. It has often been said that, though a *moral* and *religious*, he was not specifically an *intellectual*, leader. If by that is meant that he announced no great discoveries in the scientific realm, such as have stimulated and re-invigorated the world in later days, the statement is no doubt true. But if it means—and it is sometimes urged in that way—that there was anything in his spirit or his teaching unfriendly to intellectual development and the freedom of the mind, I believe the charge to be wholly mistaken and unjust. The intellectual is not in itself the highest part of man; but the highest part needs intellectual apprehension for its fullest unfolding; and Jesus saw clearly how the rising grades of the powers which are above the material plane should be ranked. Who can read the story of his life and work, without seeing that his gospel stood for the true life of the intellect, not, indeed, first and foremost, but in its proper place and measure? To the life of the intellect, freedom is essential; and the mind of Jesus refused to be bound by ancient rules which would have cramped and hindered it. *He thought for himself*; and the freedom of mind which he thus achieved is one part of his heritage to his disciples. I do not know anything in which the oldest and largest of the historic Churches of Christendom has been less true to his spirit, than in its attitude towards mental freedom. For the Church of Rome, though claiming a corporate right to advance along the lines of growing knowledge, has denied a kindred right to the individual seeker after truth, as the dungeon and the martyr-fire have shown in many an age and many a land. They are—whether guiltily or not, I do not say—but *they* are in fact robbers of that life which should flow abundantly from the influence and personality of Jesus, who would cramp and tie down the minds of men, instead of encouraging them to use their mental powers freely, and soar aloft whithersoever the inquiring spirit may bid them rise.

Jesus came, again, that men might have true life in their *affections*, and might have it abundantly. For there can be no enduring force in a gospel which does not

strengthen and sanctify the ties which, in the various relations of life, bind human beings to each other. What is the life of the home, without the love of husband and wife, parent and child, brother and sister? What would the life of the world be worth without mutual respect and kindly sympathy, and the gifts and graces which—even if they do not always keep the atmosphere quite calm and pure—light up many a darkened way, and smooth off many an asperity which, left to grow, might work incalculable mischief? I know that there are some, cold and sluggish of heart, to whom appeals to be truer to the spirit of Christian love seem like idle words; but are there any so bad as to be wholly beyond the quickening power of sympathy and kindness? Of the bearing of this side of the Christ-like mind on many a problem of our modern life I leave you to make your own application.

Jesus came, also, that we might have the life of the *spirit*, and have it abundantly. What is this life of the spirit, of which we talk and ponder, but from which we are often so far away? It is the highest life of all, because it not only transcends all else, but because in it alone can all other life of the higher sort be truly lived. It is the life which we aspire to live, of conscious and deliberate choice, in harmony with the divine life. Jesus lived in the constant knowledge and the constant joy of the divine presence. The path by which his spirit found its repose in God, has been ever since an open way between earth and heaven—not always, for most men, without overhanging clouds, when for a season the light has been hidden from the wayfarer, but a true and everlasting way no less. And, as he journeys on this road, the heaven-bound traveller feels the pulses of the divine life within him: how can it be otherwise, when his heart, like the heart of Christ, is resting in God, and there is true communion between the Father and the child? This is not mere mysticism, friends; it is the sober truth for those, a great multitude, who have received Christ's baptism of the spirit; it may be the truth for us all, if we will but listen to those intimations of diviner things which come in some form to every child of man; it is an ever-widening truth, for more and more the hearts of men are drawing near to God. And it is in the life of the spirit, that the free mind and the loving heart are alike consecrated to the Most High.

Consider now the relation of what I have said, and tried to suggest, to the work of the British and Foreign Unitarian Association, which enters to-morrow on the seventy-fifth year of its existence. The Association has had its part, humble enough in the eyes of the outside world, but important to us, in the life of the nation. It is generally conceded that our people are good citizens. Though our forefathers had to take their part in resistance to injustice, they were loyal subjects, and—as the old restrictions were swept away—they showed how steadily they could help in promoting the national well-being. So we to-day join with the whole nation in the expression of respectful affection and goodwill to the gracious lady who has ruled the land so long, who has filled her high station with such constant solicitude for her people's welfare, and whose life of eighty years fills us with admiration and thankfulness, while we

utter the prayer that the day may still be far distant when she will be our Queen no more. Our Association is only a little younger than the Queen. Through all its history it has stood for the rights of the individual conscience, for sincerity in the profession of an unpopular faith, for the enlightening of the mind, and the promotion of spiritual and practical religion.

Is our work of enlightenment completed? Do we not still stand for freedom and growth in the life of the mind? And can we feel that that life has yet come in its abundance to those of our day? I do not enter now into that re-assertion of the sacerdotal spirit which causes so much commotion within the Establishment, and so much astonishment beyond its borders. Nor do I discuss the many varieties of outward form and statement which the religious life of our time assumes. I ask you for a few minutes to go below all these questions to something deeper. I can best lead up to what I have to say by a slight personal reminiscence. Some years since, I was present at a meeting of ministers of various churches. A brother of our own had spoken—it is a thrice-told tale to many of you—of the impossibility of making the science of the nineteenth century square with the theology of earlier days. The speaker discussed the change of outlook which has come in some measure, and which ought, he considered, to have come in far larger measure, had men at all adequately understood what modern knowledge involves. When the earth was looked upon as the centre of created things, it was easy to believe that a God had come down from heaven to die for men. But how, in the presence of the millions of suns which stud the midnight sky—how, when you come to consider even a little of what the evolution of a universe means, can you base the old theology on its old foundations, and believe and speak as if no re-adjustment of thought were necessary? This is what some of us have felt and said for years. But, as we left the meeting, a good brother of another communion said to me: "Your men always amuse me with their astronomical arguments." Why, I thought, why, "amuse"? Is amusement the only or the best possible frame of mind, when such considerations are suggested? Amusement certainly was not the dominant feeling in the mind of Dr. Chalmers, when, early in the century, he delivered his lectures on Astronomy and the Christian Revelation, which—all the more, perhaps, because of their unhesitating scripturalism, and the strange conclusions in which that scripturalism landed the preacher—made men see that the widening of the universe had brought them face to face with problems which could no longer be ignored. You would not thank me for retailing the commonplaces of scientific knowledge, and anything original in either knowledge or speculation is beyond my powers. Whewell thought he had demolished Chalmers on the question of the plurality of worlds; but to-day, I take it, we feel that Whewell's was not the last word upon the subject. I think I may put the matter thus. There are millions of suns, some white-hot with the fires of their youth, some glowing with the redder brilliancy of their prime. If, Whewell notwithstanding, these be the centres of

systems, perhaps in countless cases vaster and far grander than our own, then—however much you may concede to what is called the paucity rather than the plurality of worlds—you are met by tremendous possibilities which I see not how you can evade. Suppose that only one in every ten thousand of the stellar suns has at this moment a single world in its train on which intelligent life is for the time possible, you have yet a mighty array of such worlds. And what of the untellable ages that lie behind, what of the boundless future to which all things are moving? Where in the past are you going to place the limit of time at which in all these systems, and those which preceded them, intelligent life began to be—how can you parcel out the ages yet to come? "The heart of man acheth with this infinitude"; for, for all we know, universe may have succeeded universe again and again, just as universe may lie beyond universe to-day. And if, at this point and that in the long and, to us, inconceivable record, intelligent life blossomed out first in one planet and then in another, and this process has been repeated—as well it may—times without number, what happens to your mediæval or sixteenth-century theology? Who shall say on how many of those worlds that from the far-off billions of years have, for their allotted periods, been nurtured by their central suns, the drama of our humanity has not had its parallel, or a parallel as near as vastly differing conditions would permit? On those worlds have "dragons of the prime" disported themselves, ere yet "the noble savage" ran wild? Or, perchance, on some of them, have our human counterparts first crucified, then deified, then practically ignored, some saintly son of God?

Dr. Hastings's new "Dictionary of the Bible" contains an article on "Cosmogony," by my old friend and fellow-student, the Principal of Cheshunt College. It bears ready testimony to the newer thought. Among its features of interest is a little diagram, some two or three inches square, representing the Hebrew idea of earth and heaven. There is no room for beauty in the diagram, but it is very clear and suggestive. Who, in a diagram three inches square, could give a reader any idea of what the universe is really like? You cannot on such a scale represent the depths of space in any intelligible fashion; still less can you even suggest what is of still more importance, the ages upon ages needful for the developments of which we know, the vaster ages required for the developments in past and future at which we dimly guess. Friends, when sometimes in quiet hours I ponder on these things, think how small a thing man is on his tiny world, and yet how his mind can look before and after, and catch glimpses of the mighty universe, it seems to me that, if our faith be not vain, the eternity to which we go must reveal to us some now unknown measure and interpretation of the scale of created things, so that the ages of creation and the unfathomable depths of space will not baffle us as they do to-day, but our thought will be able to grasp and co-ordinate them, as at present it cannot do, in this failing tabernacle of the flesh. But if, hereafter, this is to be our privilege, the open and devout mind must be ours to-day, and the little things in human controversy must cease to trouble us.

It is with effort that we come down from cosmic speculation to the details of life here and now. Yet it may be without shock of incongruity, if we remember that the divine life pulses in its measure through things small as well as great, and that the perfection of the whole can be secured only by the perfection of the parts. All the more, indeed, that we have our place in a mighty scheme, must we be faithful to that which is given us as our work. Thus, the services and meetings of this anniversary time fall into their helpful order in our life, and so in the life of the universe. And inasmuch as the open mind is little without the consecrated heart, I go on to claim for this Association that it recognises the supreme importance of the religious life of the individual, that it aims at the promotion of generous feeling in the religious world, that it nurtures affectionate sympathy with all earnest souls. Its publication list is rich not only in sane and suggestive thinking in matters theological, but also in the spirit of practical and personal religion. Its lines of work have been broad; its help has been given in kindly and inclusive ways. It has recognised the need of maintaining at home centres of free and reverent worship, especially where initial difficulties have to be encountered, or where some outpost of the faith needs succour and renewal. And it has stretched out friendly and helping hands far beyond these islands. Capacity for work it has in abundance; there is abundance of work waiting to be done; the Association needs, and can usefully employ, all the resources, that can be placed at its command. We rejoice in the life of the mind, the affections, the spirit, which is ours already. It may be ours still more abundantly, if we are true to our heritage and loyal to the divine leading, if we understand our mission aright, and rise to the possibilities it opens before us. I have made one reference to the new "Dictionary of the Bible." Let me make another. I notice that Dr. Agar Beet, after sketching the orthodox conception of Christ as he understands it to be set forth in the New Testament, writes thus: "Not a few intelligent and educated men, who pay homage to Christ as the greatest of men, refuse to accept as correct the portrait of Him given in the New Testament. If this portrait be incorrect, these men have detected an ancient and serious error, and have restored to the civilised world the true conception of God. We expect to see in them, as a fruit of their important discovery, some moral and spiritual superiority to those who are still held fast by the great delusion. We look in vain. They who deny the divinity of Christ have done very little to carry the Gospel to the heathen, to rescue the perishing at home, or to help forward the spiritual life of men." What answer, as members of this Association, as ministers and members of the churches in sympathy with it, have we to make to such a charge? It were immodest in us to claim that "moral and spiritual superiority" for which our critic informs us that he looks in vain. But, in humbler fashion, we may say that some, at least, of our brethren have striven to be true to the charge entrusted to them; that we cannot all do all things; that the circumstances of our own religious life have been such that the main part of our energy has been

absorbed in the maintenance of our work at home in the presence of many difficulties; that inevitably our conception of the Fatherhood of God has made the conversion of "the heathen" a less important matter to us than it is in the eyes of our fellow-Christians of other Churches. We may urge further that, through our Domestic Missions, and by the efforts of many individual toilers, we *have done something*—a good deal, considering our numbers—to "rescue the perishing"; we may claim with equal confidence that our leaders *have done much* to "help forward the spiritual life of men." To say nothing of those bearing honoured names—some of world-wide reputation—still living among us, we, at least, shall not forget Channing in America and John Hamilton Thom in England. Surely, Channing has helped forward "the spiritual life of men." You remember what Robertson of Brighton said of him when "a religious lady," finding Channing's Life on his table, was "horror-struck." "I told her," says Robertson, "that if she and I ever got to heaven, we should find Dr. Channing revolving round the central Light in an orbit immeasurably nearer than ours, almost invisible to us, and lost in a blaze of light. . . . I would just as soon disbelieve in God as contemplate a character like Dr. Channing's, and hesitate to say whether that was a divine image or not; whether God had accepted him or not; whether those deeds and that life were the product of evil or the fruit of the heavenly Spirit." And Mr. Thom's "perfect sermons," as the *Spectator* called them, have nourished many souls, and might have nourished thousands more, had those thousands come within their influence. It cannot be wholly our fault that more of our fellows do not avail themselves of the aids to a spiritual life which by voice and pen some among us are able to give them. But such criticism as that which I have just quoted from Dr. Beet is a challenge to us to rise to a fuller conception of our great task, and to strive so to speak and so to live, that increasing numbers may hear our message, and may rejoice in it and thank God for it.

So, friends, I would speak words of cheer to you to-day. Even in our little fellowship, we are compassed about with a great cloud of witnesses. Let me bear my testimony of regard to that faithful servant of the truth, who, toiling manfully through his long life, passed so short a time ago within the veil. To know Mr. Spears personally was to feel the earnestness of his spirit, the kindness of his heart, the cheeriness of his outlook on the world. It would be sad indeed, if, in a free community like ours, there were not room for all faithful workers, whatever the special form of their theology. With individual loyalty to the truth as we understand it, we must have the spirit which works gladly with the largest number who are willing to work with us. Are we over-bold in thinking that we still have a mission in this and other lands? The late Sir James Fitzjames Stephen once wrote:—"The standing difficulty of every form of religion is that men don't like it and don't want it." So far as *liking* and *wanting* go, we may be told how few in number we still are, but as to the *need* for a religious interpretation of life, we can be in no doubt whatever. And we

have two abiding sources of consolation. However vast the universe, we cannot be wrong in thinking that the highest type of life in our world is that which *we* must follow, and we who rejoice to be of the fellowship of Christ know where to look for strength and inspiration. As we sang just now, "The fight is set with wrong," and the very fullness of the better life within us must make us earnest in the warfare against every form of evil. And, finally, loyalty to the truth as it has been made known to us, the special feeling of kinship with those close at hand who keep step with us on the onward march, by no means lessens our recognition of loftiness of spirit and beauty of character in the world-wide Church of God. If our heart be right, we feel, with Angélique Arnauld, that we are of the order of all the saints and all the saints are of our order. The "mountain-towering men," the humble and devout souls, in every land and age, are our exemplars.

God's saints are shining lights.

They are, indeed, our pillar fires,

Seen as we go;

They are that Citie's shining spires

We travel to.

On us, then, at this Pentecostal season, may the Spirit of God descend once more, and His strength sustain us on the heavenward way!—Amen.

Before the annual meeting, the President, Dr. Herford, and Mr. Howard Chatfield Clarke, Chairman of the Anniversary Committee, entertained the delegates and representatives of District Associations and Societies at luncheon at the Holborn Restaurant.

THE ANNUAL MEETING.

The annual meeting of the British and Foreign Unitarian Association was held on Wednesday afternoon at Essex Hall, the Rev. BROOKE HERFORD, D.D., President, in the chair.

After the opening hymn, "O Lord! lift up thy countenance," had been sung, the Treasurer, Mr. Oswald Nettlefold, submitted the statement of accounts for the year. Though there was nothing in the constitution of the Association, he said, to prevent them living on their capital, they had, nevertheless, contrived to avoid trenching on invested funds. At the risk of being described as a "treasurer of one idea" he would repeat what he had said before in *THE INQUIRER*, and at the autumnal meeting at Bolton: their subscription list must be strengthened, and the younger members of their families throughout the country must be urged to become subscribers and take the places inevitably left vacant as the elders passed away. Before going to Bolton he had been inclined to believe what was so often and loudly proclaimed—that Unitarianism was dying; but since being at Bolton, he thought so no longer. He could not think of any adequate reason why Bolton alone should be an enthusiastic centre. He could not understand why there should not be similar enthusiastic support elsewhere. He appealed for further aid to be given to local treasurers and for increased subscriptions. While reading through the accounts of the American Unitarian Association, he had been struck by the fact that no less a sum than £2,000 was subscribed for one

chapel alone. He was not one of those who said to people "Subscribe, because someone else has subscribed so much." Subscriptions so obtained were not worth having, but he considered that something should be done to prevent year after year the Treasurer having to announce the dismal fact that there had been a falling-off of £50 in the twelve months.

The PRESIDENT, referring to the fact set forth in Mr. Nettlefold's statement, that Mr. J. H. Morton, of Scarborough, had given a sum of £200 to the funds of the Association by way of signalling his (the speaker's) year of office, said that there yet remained a few hours during which that admirable example might be followed.

The Rev. W. COPELAND BOWIE then formally submitted the seventy-fourth annual report:—

COMMITTEE'S REPORT.

The report opened with a reference to the broad and generous spirit in which the Association had striven to work since its foundation in 1825. It had served as a bond of common Unitarian work in England, and had linked itself to the churches and societies in America and Transylvania, where similar work is carried on, besides helping movements of liberal religion in the Colonies, in India, and on the Continent of Europe. The whole income from subscriptions and collections was expended in grants for missionary work.

FINANCE.

The financial position was satisfactory. A small decrease in annual subscriptions had been more than made up by the congregational collections, and investments had yielded more than in the previous year. The total income for 1898 was £4,816 11s., of which £1,792 14s. 6d. was received in subscriptions, and £522 9s. 2d. in collections from 170 congregations, the largest amount and the largest number of congregations since the establishment of Association Sunday sixteen years ago. The expenditure included £2,632 3s. 2d. in grants to congregations and missionaries, and in grants of books and tracts, and a balance of £76 4s. 10d. was carried over to 1899. The investment account included the late Mr. James Heywood's legacy of £1,000, and also the gift of £200 from Mr. H. J. Morton, of Scarborough, given to mark Dr. Herford's year as President. It was also reported that the bequest of the late Mr. Charles Cochrane, amounting to £2,720, had been received.

MISSION WORK.

Particulars were given of grants to congregations and missionaries in all parts of the country, amounting to £2,139 4s. The plan of appointing superintendent missionaries in connection with district associations was fully carried out only in London and the home counties, where Mr. Edwards had general oversight, without any specific charge. In South Wales, Dr. Griffiths, while undertaking missionary work, was specially devoted to Pontypridd, and Mr. Broadrick in the Western Union was similarly attached to Bridgwater. The Manchester District and the Northumberland and Durham associations had for a time abandoned the scheme. Grants to the Rev. J. Hocart, of Brussels, to the Unitarian Church at Budapest, and to the Hungarian Student at Manchester College were also reported. The Rev. R. H. Lambley, of Melbourne, at the request of the Committee, had visited groups of Unitarians at Hobart, Tasmania, and Auckland, New Zealand, reporting a good prospect at both places, and at the latter the urgent need of a suitable minister to be sent out.

PUBLICATIONS.

During the year 1,695 books and 103,452 tracts were granted to congregations, postal missions, ministers, students, and correspondents in all parts of the world. Among the new publications were three numbers of a new series of "Sermons for the Times," and the Rev. J. Harwood's "Selections from the

Rationalist à Kempis," with memoir of the author, J. Blanco White. Several useful tracts and pamphlets had been reprinted. Copies of the Rev. R. A. Armstrong's "Faith and Doubt in the Century's Poets" had been bought, and the cheap edition of his "God and the Soul" had been brought to the notice of ministers and congregations. A Hungarian translation of the latter work by the Rev. D. Peterfi had also appeared. A letter on the "Religious Education of the Young," with a list of publications, had been widely circulated.

POSTAL MISSION, &c.

Interesting particulars of the Postal Mission work, and of the value of the Rev. Stopford A. Brooke's services in the various parts of the country were also given. As to the McQuaker Fund, it was reported that a number of lectures had been given by the Revs. A. C. Henderson, A. E. Parry, E. T. Russell, and A. Webster, 500 books by Unitarian writers had been sent to ministers and students in Scotland, and grants had been made to several congregations. The new church at Kirkcaldy had been successfully opened on March 25, 1899.

WORK IN INDIA.

The Rev. S. F. Williams had sailed for Bombay, Sept. 29; 1898, and both at Madras and Calcutta had met with a very cordial response to his lectures and services. Mr. Bipin Chandra Pal and Mr. Hem Chandra Sarkar, M.A., were studying at Manchester College, Oxford, and Mr. Promotho loll Sen had returned to India. Two hundred and fifty copies of Mr. Armstrong's "God and the Soul" had been given to University graduates, and a large number of other books and tracts had been sent to libraries and private individuals. Grants had been given to Mr. Akbar Masih, of Banda, the Rev. W. Roberts, of Madras, and to the workers in the Khasi Hills District.

OBITUARY.

In recording the death of a large number of supporters of the Association, including Mr. Michael Hunter, of Sheffield, the Rev. Thomas Hincks, Miss Agnes Bartram, and Mr. William Tate, special mention was made of the Rev. Robert Spears, for several years secretary of the Association, who was "a conspicuous presence and power in connection with the spread of Unitarian Christianity in this country, while his sympathies with the leaders of the Theistic movement in India were ever warm and sincere."

The PRESIDENT having invited questions or comments upon the reports,

The Rev. A. L. SMITH urged the desirability of increasing the number of smaller subscribers.

The PRESIDENT replied that he had found that small subscriptions were no easier to obtain than larger ones. Nevertheless, they were always very glad to get them.

The Rev. T. L. MARSHALL drew attention to the question of the presence of registrars at Nonconformist marriages. He expressed himself as being antagonistic to the adoption of the new Act which came into force in April, 1899.

The PRESIDENT, remarking that he did not agree with Mr. Marshall, pointed out that the same requirements were demanded from the clergy of the Church of England as from the ministers of their body.

Dr. HERFORD then moved the adoption of the annual report and the statement of accounts.

The Rev. H. S. TAYLER, in seconding the adoption of the report, congratulated the Committee on a year's good work well done. He was not prepared to ridicule those discussions which from time to time were held among them relating to matters affecting their religious views. He did not like the attempt that was sometimes made to represent the Uni-

tarian as one who subscribed to and took an interest in every other church but his own. In these days of change, when the shadow of the priest was looming large, it was necessary that they as Unitarians should make an earnest effort to combat the forces of Sacerdotalism and plant churches that should be self-supporting at all possible places. His experience taught him that churches in close proximity to one another did not necessarily take away anything one from the other, and he therefore urged the extension of Unitarian churches wherever it was possible.

The Rev. W. C. HALL supported the motion, and gave an encouraging account of the work at Ashton.

The report and the statement of accounts were adopted unanimously.

Mr. WILLIAM LONG then moved the following resolution:—

That the best thanks of this meeting be given to the President, the Officers, the Council and the Executive Committee for their valuable services during the past year, and that the following be the respective appointments for the coming year:—President: Charles W. Jones, Esq. Treasurer: Oswald Nettlefold, Esq. Secretary, Rev. W. Copeland Bowie. Solicitor: Howard Young, Esq., LL.B. Trustees: S. S. Tayler, Esq., David Martineau, Esq., J.P., W. Blake Odgers, Esq., Q.C., Sir E. Durning-Lawrence, Bart., M.P. Auditors: H. B. Lawford, Esq., J. Sudbery, Esq., E. F. Grundy, Esq. Council: (See list of Names in the Annual Report, pp. 8 and 9). Committee: In addition to the President, Treasurer, and Dr. Brooke Herford, the Ex-President, Mr. G. L. Bristow, Mr. H. Chatfield Clarke, Mr. Edwin Clephan, J.P., Rev. V. D. Davis, B.A., Mr. Charles Fenton, Rev. James Harwood, B.A., Miss E. M. Lawrence, Mr. T. Grosvenor Lee, Mr. G. H. Leigh, Mr. David Martineau, J.P., Mr. J. S. Mathers, J.P., Mr. Frederick Nettlefold, Mr. W. Blake Odgers, Q.C., Mr. Percy Preston, Mr. Stanton W. Preston, Mr. Ion Pritchard, Mr. J. F. Schwann, J.P., Miss Tagart, Rev. W. G. Tarrant, B.A., Mr. S. S. Tayler.

He said that Dr. Herford, as President, had done work such as few men had done and could do. He also spoke in high terms of what they owed to Mr. Nettlefold as Treasurer, and to Mr. Bowie. The Executive Committee was as hard-working a body of men as he had ever come in contact with, and would not let the President shirk even if he wished. He welcomed the new President, who came from his own North Country, where he was esteemed and beloved, and the Association was favoured indeed in securing the services as President of so busy a man as Mr. Charles Jones.

Mr. W. COLFOX seconded the resolution in felicitous terms and then, with the President's permission, made a few remarks bearing upon the Nonconformist Marriages Act, which he characterised as entirely retrogressive.

The resolution was carried by acclamation.

The PRESIDENT then moved, and the Rev. W. G. TARRANT seconded,

That the hearty welcome of this Meeting be given to the Representatives of affiliated and kindred Associations and Societies, with an expression of its sympathy with the good work which they are severally doing for the maintenance and the extension of the principles of Unitarian Christianity:—East Cheshire Union, Rev. Hugon S. Tayler, M.A.; Eastern Union, Rev. William Jellie, B.A.; Irish Non-Subscribing Association, Rev. J. A. Kelly; Liverpool District Association, Mr. Richard Robinson; London District Society,

Mr. David Martineau, J.P.; London and S.E.C. Provincial Assembly, Mr. G. W. Chitty; Manchester District Association, Rev. George Knight; Midland Christian Union, Rev. James C. Street; North and East Lancashire Mission, Rev. J. J. Wright; North-Midland Association, Mr. J. C. Warren, M.A.; Northumberland and Durham Association, Mr. E. H. Coysh; Scottish Unitarian Churches, Rev. H. Williamson; South Wales Association, Rev. T. Arthur Thomas; South East Wales Society, Mr. Lewis N. Williams; Southern Association, Mr. J. Cogan Conway; Western Union, Rev. A. N. Blatchford, B.A.; Yorkshire Union, Rev. John Ellis.

This was heartily adopted.

Dr. HERFORD then moved the following resolution:—

That this Meeting of members and friends of the British and Foreign Unitarian Association extends its warmest welcome to the Representatives of Liberal thought from abroad; and hereby conveys expression of its gratitude, esteem, and good-will to those who, in all parts of the world, are earnestly labouring for the spread of religious truth and freedom. That a copy of this Resolution be forwarded to the Foreign Correspondents of the Association in America, Australia, Belgium, Cape Town, France, Germany, Holland, Hungary, Iceland, India, Italy, Japan, New Zealand, Norway, Switzerland, and Tasmania.

He said that he followed the spread of Unitarianism abroad with the greatest interest. They had actually had an application for help from Bulgaria, but unfortunately it had not been sufficiently supported to satisfy the Committee. From Auckland an application, supported by about 100 names, had been received, and if the new President and Committee were as wise as the old, something would be done for the Unitarians of Auckland. There was a group of Unitarians meeting regularly in Tasmania, and they were very much in earnest indeed. He moved the resolution with the greatest possible pleasure.

Mr. DAVID MARTINEAU, in seconding the resolution, said that, in the list of countries enumerated, there were many in which liberal thought was not identical with their Unitarianism, and yet they had the same great aims, and they were well advised in extending a helping hand to the representatives from abroad.

The resolution was carried by acclamation.

The Rev. J. HOCART (Brussels) in returning thanks on behalf of the foreign delegates, said that he looked with confidence to the ultimate triumph of the Unitarian cause in Belgium, where it was making progress in spite of all the efforts of the Catholic priesthood. With the exception of one period at the outset of his career, he had never felt greater confidence in the eventual triumph of the good work. He referred at some length to the pernicious growth of anti-semitism, and said that Unitarian lectures directed against this evil had attracted attention throughout Belgium.

Mr. BIPIN CHANDRA PAL, of the Brahmo Somaj (Calcutta), also heartily thanked the meeting for the terms of the welcoming resolution.

On the motion of the PRESIDENT, it was agreed,—

That the cordial thanks of this Meeting be given to the Rev. Dendy Agate, B.A., the Preacher of the Anniversary Sermon, to the Congregation at Essex Church, and other friends in London for their hospitality.

Mr. EDWIN CLEPHAN then moved the following resolution:—

That this Meeting enters its earnest protest

against the publication and circulation of Sunday Editions of Daily Newspapers, not on the ground of any narrow Sabbatarianism, but on broad principles of utility and reverence for what is highest and best in man, in the interests of national welfare and a true day of rest.

At the outset he read the announcement that the *Sunday Daily Telegraph* would be discontinued—an announcement received by the meeting with loud applause. Mr. Clephan said that no subject had excited so much attention and aroused such universal disgust since the days when the slave circular was issued by Government. The agitation and its results had shown that no Act of Parliament—and he considered the House of Commons had acted wisely in refraining from interference—could have the strength of united public opinion. There was no present fear of the issue of seven-day newspapers, which, as in New York, must tend to degrade the Press and the public too.

The Rev. V. D. DAVIS said that all present must have heard with the utmost satisfaction the announcement read by Mr. Clephan. If there were any other issue of a seven-day newspaper he would make his speech, but as it was, he would content himself merely by seconding the resolution.

The Rev. J. C. STREET moved the previous question, on the ground that there was no unanimity on the subject, and that since the Sunday issues had now been dropped, it would be more gracious to withdraw the resolution. There was more Sunday labour involved in the Monday papers, which they read without any qualms of conscience.

Mr. CHARLES JONES, while not agreeing with all that Mr. Street had said, said that there was not on record any instance in which public opinion had been listened to more readily than it had been by the editors of the *Daily Mail* and *Daily Telegraph*, to whom the meeting might pass a vote of thanks.

The previous question was seconded and supported by the Rev. T. L. MARSHALL, but being put by Mr. J. F. Schwann, who was in the chair during the temporary withdrawal of the President, was lost, and an amendment by the Rev. H. WILLIAMSON, seconded by the Rev. G. St. CLAIRE, to omit the word "daily" having been also negatived, the resolution was passed by a large majority.

Sir ROLAND K. WILSON, Bart., then moved the following resolution:—

That in common with all friends of the comity of nations we cordially welcome the assembling of an International Conference for considering the limitation of military and naval armaments, and we trust that our Unitarian brethren everywhere will, through their churches or otherwise, do all in their power to aid a movement so auspiciously commenced and so fraught with possibilities of good.

In the course of his speech he said the Conference met under most auspicious circumstances. The invitation had been accepted by twenty-five States out of twenty-six, and the place of meeting had been well chosen—the country of Grotius, the interpreter of International law. The mutual relations between the Great Powers, and notably those between Britain, France and Russia, had improved, and by a coincidence there was at this moment a cessation even of those hostilities with barbarous

chiefs which seemed to be going on almost always in one part of the world or another. Even granting that the present amazing approach to universal peace was probably ephemeral, still the permanent features of our international relations were such as would have surprised any of the men of ancient Rome. What, for instance, would the Emperor Augustus have thought of the fact that nearly 3,000 miles of frontier in North America, separating two high spirited nations, was almost entirely unfortified and unguarded? What would he have thought of the Queen spending her annual holiday in a foreign country? Everything showed that the present age was exceptionally favourable to an international message of peace. It would be foolish, however, to talk as though success were assured. They had it on the Tsar's own word that the movement would never have advanced as far as it had advanced if it had not been for the support it had received in this country. He trusted that the work would be taken up by their Church, and he wished to persuade those who still remained doubtful that the movement was real and true. There were doubters who would have them believe that the movement was due to Russia's desire to lull English suspicions to sleep while she artfully prepared herself for the fight that would eventually ensue for supremacy in Asia. They insinuated that the Conference was held in order that Russia might be able to postpone the inevitable struggle to such a time as would be more convenient to herself, when she would be stronger than now. He was not surprised so much at the iniquity that was attributed to Russia as at the greater iniquity that was attributed to their own Government, for the clear implication was that Great Britain should seize this moment, when we were temporarily superior in strength, to make herself master of that decaying empire to which, if it did fall to pieces, Russia had certainly a better claim than we. He could only commend the advice of the Church of England clergyman who, at the time of the Crimean War, read aloud the prayer, and interpolated asides, whispering, for instance, after the phrase "assuage their malice," the words "and our own." So he (the speaker) would say we should do likewise and endeavour by all possible means to promote the success of the great Conference.

The Rev. J. J. WRIGHT seconded the resolution, which was carried.

The Rev. A. H. DOLPHIN then moved the following resolution, of which notice had been given by the Rev. Dr. Klein, of Liverpool:—

That this Meeting deplores and condemns the recent action of the majority of the Liverpool School Board in resolving to introduce the Evangelical Free Church Catechism into rate-supported schools from which all denominational creeds and formularies should be rigidly excluded; and urges the friends and supporters of civil and religious liberty in the city of Liverpool to petition the School Board to rescind the resolution.

The Liverpool Free Church Council, he said, had repudiated all responsibility and sympathy with the action of the School Board.

The resolution was seconded by Mr. RICHARD ROBINSON, and unanimously adopted, after which the meeting adjourned for an hour for tea.

THE EVENING SESSION.

The meeting in the evening was very largely attended, Dr. Brooke Herford being in the chair.

After the opening hymn, "The God that to the fathers," had been sung, the President proposed that a telegram should be sent to the Queen, congratulating her upon the celebration of the eightieth anniversary of her birth.

The proposition was agreed to unanimously.

The Secretary read the telegram, which was as follows:—

HER MAJESTY THE QUEEN,
Windsor Castle.

The British and Foreign Unitarian Association, in annual meeting assembled this day, respectfully send their loyal and affectionate congratulations to your Majesty.

BROOKE HERFORD, President.
Essex Hall, Essex-street, Strand, W.C.

The President then delivered his address:—

THE PRESIDENT'S ADDRESS.

Before introducing the special subject of this evening, of "our Word and our Work," I want to recall to our hearts the real proportion of that whole movement to which we belong.

I suppose that to the casual observer, this work, for which we are gathered in the meetings of this week, seems a small thing. Unitarianism, as an organised part of English religious life, is a small thing. I accept the fact as the starting point of my subject, only I want to bring out in its true relation to this "Lesser Unitarianism," that "Larger Unitarianism" of which it forms a part, and by which I want to set to a stronger scale our own work, our aims, our hopes, our confidence,

For while to the common world, which looks at things simply as they appear in reports and statistics, Unitarianism is but a thing of some three or four generations and of a few small groups of churches, the Larger Unitarianism is a great, broad stream of the world's simplest religion. It had its source in the old Hebrew life; was not supplanted, but lifted up into new tenderness and power by Christ; and has come down the Christian ages, sometimes lost and almost dead, but rising again. It strove first in all the forms of Arianism to keep men something nearer to the simplicity of Christ, and then, after long defeat and almost death, it has been striving to bring the world back to that simplicity. A stream so wide that still in the fourth century it counted half of Christendom, and struggled on for other centuries till finally crushed by Rome. And when the Reformation set the mind of Europe free, among the first movements of that new freedom were some to that older, simpler faith—in one supreme almighty God. That great thought gathered distinctness and cohesion as it voiced itself in the great work of Servetus, "The Restoration of Christianity," the very name of which was the keynote of all the after movement. Ah! it was so plain to him, that he believed he could have converted Calvin himself to it. Alas! he only attempted it to perish, but so perished that that word of his was written in letters of flame upon the whole horizon of men's thought. It seized upon the little groups of scholars who were seeking the truth in the free Italian cities,

It took hold of the Socini; carried one of them to Poland; made there a settlement which lighted up Europe for a century with a great light of piety and freedom, though only to be ruthlessly crushed out at last by the combined forces of Rome and Calvinism. Then it burned up with a strong and steady light in Transylvania, was again trampled down, but not out; struggled on alone through over two hundred years, until in the present century it found out that it was not alone, and reached out its hands, and not in vain, to the Churches of fellow-believers which had grown up in England and America.

For it was from the seeds of that great Reformation movement that Unitarianism found its way to England and, after a century of intermittent personal controversy, at last established itself as the avowed faith of a whole group of churches, forming a new centre of activity and diffusion. And in much the same way it penetrated the scholarly New England Congregationalism, and in the kindred but independent form of Universalism grew up among the common people. Meanwhile, with its silent force it had been making way among the old Calvinistic Protestantisms of the Continent, till Calvin's own Geneva had become a Unitarian city, and a large proportion of the Dutch and German Reformed Churches, and of the Huguenots of France, had broadened into essentially the same great liberal faith. All this I call the Larger Unitarianism, which cannot be identified with any single age or Church, but which in various quiet growths, or outbursts, of reforming thought has aimed to free the world from the theological corruptions of mediævalism, and restore the religious thought of Christendom to the simplicity of Christ. Yes, the Larger Unitarianism I like to call it—that great stream of thought which, in the sense of a great wrong done to the simple religion of Jesus Christ by what the creeds had made of it, has gathered its protesting elements and forces from many lands and many Churches; sweeping away first the corruption of the Trinity, and gradually, also, the whole cycle of beliefs that grew up with that, and have been entangled with it. The Larger Unitarianism, which, as it has drawn new bodies of men or groups of churches to it, has established these as Lesser Unitarianisms—new centres of its influence, worshipping in the uplift of it, and holding up the light of it before the world.

Of all these Lesser Unitarian movements in our modern world, none is more interesting than that which is represented here to-day. That world-movement I have been tracing came to its strongest embodiment in England through the fact that almost one whole branch of Puritan non-conformity was gradually caught up into its eager interest. Of course it was not rigidly so; its strength really came from various sources; but the historic group of Presbyterian churches gave it a welcome, found it a home, so markedly, as almost to be renamed for it, and sometimes even to regard themselves as "the English Unitarians."

I am proud of the whole story of English Puritanism and Nonconformity, its gradual emancipation from the glamour both of Popery and prelacy; its sturdy struggle against sacerdotalism—the moral grit which has been the strength of 300 years of struggle for constitutional liberty,

and which still survives in that "Nonconformist conscience" which men may sneer at but cannot disregard.

Of course it never was perfect! Puritanism in power was hard and narrow in its very earnestness. But in Cromwell, independency gave us our noblest Englishman since Alfred, and if the Presbyterians, to whom we trace our lineage, began by being the narrower branch, we rejoice that they learned something more of tolerance in suffering, and ended by becoming the readier soil for what I cannot help regarding as one of the world's noblest growths of religious liberty and progress. I am proud of that Presbyterian history. I am almost a "Presbyterian forefather" myself: have whole generations of them in my blood. I grew up from childhood soaked in the spirit and the traditions of them; loving to trace out the story of their sufferings, their joy in the era of toleration, the zeal of their chapel-building. I am proud of all that; but of nothing in their history am I prouder than that, as their freedom broadened down, it widened also towards religious liberalism; and became the most natural home for that Larger Unitarianism which was gradually coming in through books and tracts from the Continent, or through the personal heresies of isolated students.

One hardly knows how it was that they became so. Partly it was their "open trusts," though we are apt to ascribe too much to these, which were not so peculiar to them as we have often claimed; I think it had even more to do with their early giving up of any special privileges or authority in church-membership, leaving their churches open to the thought of common men; but so it was, that when the Presbyterians and Independents drew apart, after a brief attempt at union, and the sporadic Liberalism began to crystalise into a definite rejection of the Trinity, these Presbyterian churches were the openest of all to receive what seemed the new light (though really it was the oldest!), and so received it that it grew and grew among them, until they came to be specially identified with it.

I wish I could put adequately to you what that little movement, thus coming in upon them from the Larger Unitarianism of the world, was to those little congregations of the Presbyterian Dissent. Not to all. Some disliked it. They did not like the disturbance which it caused, and the division which it threatened. As in the Church of England there were plenty of Latitudinarians who disliked Lindsey's open Unitarianism, even while in a feeble way agreeing with it; so, many of the quiet Presbyterians disliked Dr. Priestley's agitation, and, while sharing his views, would have nothing to do with spreading them. But to Lindsey and Priestley and those who did heartily receive them, it was a great religious reformation. It was a stripping away of the corruptions of centuries. One of Priestley's first religious works was that on the History of those Corruptions with a view to showing how they were no real part of Christianity. Back to the New Testament, back to Christ himself, was the note of the new movement.

I am the more anxious to bring this out with all the force and clearness which fifty years' study of their work and sharing in it have given to me, because now, as then, there are some who do not at all appreciate what their movement was, either to them

or to the congregations of that time. There are those who see in that whole reforming movement of Lindsey and Priestley simply an outburst of sectarian zeal, and a switching off of their churches from a previous path of broad, spiritual Christianity into the troubled and separate ways of sectarian strife.

Really nothing could be further from the facts. The soul of piety, and the activity of Christian helpfulness were in the movement. Theophilus Lindsey was one of the earliest pioneers of the Sunday-school movement. I have lately been reading five letters which passed between Priestley and his people just after the burning of their meeting house, and nothing could be more touching than their tone of piety, and their hopes for the resumption of his classes for the young, which had so trained them "in the great truths of Christianity." And as to the idea that the new teaching was the beginning of declension in the old Presbyterianism, the fact was the very opposite. It had been declining before. The earliest Liberalism of the first half of last century was little more than a vague drifting; it had no clear point; it shrank from any; it fell back upon a dry moralism—its life became more and more lethargic. Joseph Hunter, the antiquarian, whose life of Oliver Heywood gave me my first vivid knowledge of Presbyterianism, and who made the story of the Old Dissent specially his own, traces this decline in something of detail all through the middle of last century. But he admits that towards the close of last century the decline had been arrested. What had stopped it? Joseph Hunter was no lover of Unitarianism, but he admits that what arrested decline was, the clearer, more definite belief which Lindsey and Priestley had thought out, and which had given a new interest to the preaching and whole congregational life of the Presbyterians.

And so that Unitarianism, which for two centuries had been in England as an isolated and mainly a private heresy, gradually become a united, cohesive public movement, and the Presbyterian churches were the heart and soul of it. Not in any exact sense. Unitarianism, even in its English beginnings, kept growing into a larger thing than the Presbyterianism in which it first found a home. The first avowedly Unitarian church was set up by a liberal Churchman—Lindsey. And about the same time there was a movement among the General Baptists, which brought the bulk of them upon the same side. And at intervals since, new groups of thinkers—the "Unitarian Methodists" of Rossendale about 1810, the "Christian Brethren" of Lancashire and Cheshire, about 1840—came out at first quite independently, but gradually joined in the one existing federation of free churches, all keeping their old freedom, all congregationally independent, making to-day a curiously varied whole, difficult to sum up in any single name, yet heartily united in one general movement. And though the part of it we see is still but a struggling thing, it joins itself to the larger movement which comes along the story of modern Christianity grouping itself around the names of Servetus and Socinus, and Francis David; and John Bidle, and Lindsey and Priestley, and Channing and Martineau.

And now, what is the outcome of all this? Why have I so emphasised that

Larger Unitarianism which has been sweeping through history, and yet dwelt in such detail over this Lesser Unitarianism, which is apt to seem so poor in comparison? Why? Because it is in this Lesser Unitarianism that we have to do our part for the larger. And I want us to have the spirit and the confidence of the larger thing in us, as we do the part which in the doing often seems so small.

I know its smallness! Have I been working at it now these fifty years and do not I know its weaknesses and inadequacy? But the trouble is that we too often think of these alone, and because the little work seems to drag, and seldom comes to any great thing, we feel as if the whole cause perhaps is failing?

This is why it is so helpful to recall that Larger Unitarianism. For that also has been a small thing in its details, and yet in the great sweep of its entirety its success fills me almost with awe! Yes, its success! For what was it they started out to do—those Unitarian fathers of the Reformation time? To build up some growing sect that should look well in year books? No! but to recall the world from its Trinities and Christologies, and poor abasements and sacrificialisms, to the simple and yet grand faith of Jesus Christ. And all along, except in some brief episodes of success, they seemed to be failing; and yet, as we compare the world of common human thought to-day with that to which they appealed, we see that already their work has in a large measure succeeded. The world of religious thought has changed! It is altogether more reasonable, more tender, more human than it was. The things which Calvin believed are now impossible to men. Of course there come back-eddies in the stream. There is such a reaction just now, strong upon us, which in some aspects looks as if this England were drifting back to Rome. But it is not! And, meanwhile, the strong, moderate thought of our time is moving onwards to many of the very things for which our fathers had to stand so long alone. I do not say it is an avowed change, but it is none the less real. Not a Church has formally given up the Trinity, but the upward look of the common heart to-day is simply towards God—and especially toward the Fatherhood of God—which, from Robertson on, the broadest thinkers of to-day frankly admit they specially owe to Channing. Ah! Channing is now part of the "Larger Unitarianism," but how has he come to be so? There was a time when the sermons which gave the keynote of his influence were simply the word of a young Boston minister, and when the American Unitarian Association had to be furnishing funds to print them, and discussing whether they should print 1,000 of them, or might venture on 5,000! And so our part is clear. It is not a large part, but it is for a large and conquering thing! It is in all this little work around us, about which this British and Foreign Unitarian Association is busy year by year; these meetings about which we are often disappointed because so few come to hear; these distributings of the best words of light and truth in mean tract-forms and through all sorts of petty agencies; and the building up by painful gathering of shillings and guineas small homes and centres of a simple living worship—their windows and doors open to God's light and man's fellowship—fulfilling in

every way they can the helpful service of Christian churches—all such things are the field of our service. And we sow our little seed of Word and Work, and know not if it shall bring forth some "thirty-fold," and, here and there, one the "hundredfold" of history; but we do know that by such sowing the purposes of God are fulfilled, and the fields whitened with the harvests that shall feed men with the bread of life!

"OUR ATTITUDE TOWARDS SOCIAL AND PUBLIC QUESTIONS."

The Rev. CHRISTOPHER J. STREET, M.A., LL.B., next addressed the meeting on the subject of "Our Attitude towards Social and Public Questions." He said the original subject which had been allotted to him was "Our Share in the Public Work of the Free Churches." Although he was willing to speak on that subject, he had asked that it might be changed, for the simple and very good reason that the Unitarians had been systematically denied co-operation with their Free Church brethren in the unions which yet engaged in work of social and moral reform. He thought that the protest of the Unitarians against their exclusion from the Free Church Councils should be systematically continued, for they had no right to be silent, considering that the principles for which they stood were being insulted and ignored. He could work quite as well with the members of the Church of England and of the Catholic Church as he could with the members of the Free Churches of this country with regard to social amelioration. The Free Church Council should confine itself to questions which concerned the Free Churches as such. He would not be content with any union which was not as broad as the religion in human hearts. The Churches had made a great mistake in putting too much stress upon the theological and too little stress upon moral and social questions. The fact was that the Churches had looked too far away for the Kingdom of Heaven, which was really just at their doors. Religion needed humanising. We had no right to let the world go on in its own way without offering the slightest resistance. The higher life of humanity of the present day was our immediate concern. Could the Unitarian Association discuss moral questions such as seven days' papers, for example? Personally he would not say "thank you" for a Unitarianism that could not. If the British and Foreign Unitarian Association were to bar such questions from its consideration, he should have to re-consider his membership. So with regard to their Churches, was the preaching to be all about the Jews, their times, their difficulties, and their moral struggles, or about the work of the present day? The preacher's function, he felt, was not to advocate particular methods of reform. Outside the pulpit the preacher should be at perfect liberty to speak of methods which were to his mode of thought right, but in the pulpit it was his duty to unflinchingly lay down the great moral principles which were at the heart of our Christian religion. He admitted that there was a great danger of ministers frittering away their work in public life, but at the same time he held that it was part of the duty of the minister to take his place in the great work of human

life. Our Churches, which were the freest of the free, should be the first and foremost in all good works. He took some honest pride in the record of the work of their ministers and laymen in various parts of the country with regard to social and public questions. Whenever there was a Unitarian congregation there would be found some who were taking their share in the public work of their town for the advantage of the community. It was part of their work as Unitarians to strive for good in the world. Then, again, was a member to take an active interest in party politics? He certainly thought so, but was of opinion that party politics should not be introduced into the pulpit. But there were national politics upon which it was often the duty of the minister to speak, especially when matters arose which vitally affected the nation's welfare. Party politics as such ought always to be avoided in the pulpit, but, at the same time, the minister should always claim the rights of citizenship, and exercise those rights to the best advantage of the community. On all questions of morals the Churches must speak out in the matter of purity, to insist on an equal law for man and woman; in the matter of cruelty, to protect the helpless, whether women, children, or dumb animals. The Conference at The Hague, which was causing such rejoicing, was one of the most glorious signs of the age, and, as had been stated the previous evening at the meeting of the Peace Society at the House of the Society of Friends, this was likely to be only the first of a series of such congresses to endeavour to diminish war and its horrors, and endeavouring to establish a permanent court of International arbitration. He trusted that God would speed the labours of the Conference. All these things hinged on the principle that religion should be the guide, and Churches would be of little value if they did not teach us our share in the work and life of the world. He trusted that Unitarians would see that they were not left behind in this work, but would occupy the leading place.

"OUR UNITARIAN GOSPEL AND ITS
DEMANDS UPON US."

Dr. W. BLAKE ODGERS, Q.C., then spoke on "Our Unitarian Gospel and its Demands upon Us." In his opening remarks, he alluded to the fact that it was the Queen's Birthday and also the anniversary of the passing of the Toleration Act in 1689. Coming to his subject, he said the Unitarian Gospel was not ours; we were at the best but the temporary custodians of it. It was the property of all men and women; it was not ours exclusively, and it was our duty as far as possible to help others to come and take their share of the Gospel of Christ. It was, no doubt, the Gospel of the Unitarians in so far as it was their duty to preach it. The old spirit of Presbyterianism was not dead yet. The English people, he thought, must be on their guard against the Extreme Ritualists, who spoke to their followers and told them that they must put their trust in the priests as though they were the viceregents of God. It should be remembered that those priests of to-day knew, as did the priests of old, that the thing to do was to get hold of the children; to tell the parents that

they did not know what to teach the children but that the priests did. We must protect our children in our schools, and in every one of the schools that had been instituted and were supported out of the rates, from the action of the priests. When he found the Church of England trying to start a new court—or something which was not a court according to law—and that the Ecclesiastical law was being despaired of by those who did not care to enforce it, he felt that we might congratulate ourselves upon our freedom. He did not care whether a clergyman preached a good or bad sermon in a plain or coloured stole; but when he found some of the clergymen in the Church of England trying to introduce into their churches the practice of the confessional, he felt it was time to speak. The clergymen should recognise that as members of a State Church they should conform to its regulations. Turning to the Evangelical body, he said that the Gospel was not always carried by ministers of that sect as a message of joy. There was sometimes more talk of hell fire. If the Evangelical body did not wish to have the help of the Unitarians in their particular union, then we should still go on with our work. He thought that Unitarians could help them; but if the Union would not have them, Unitarians wished them God speed in the work that they had undertaken. What about the Gospel which Unitarians were preaching? They believed in the Truth, and in going out to seek the Truth, with an unfettered mind. They believed in God, a loving God and Father of all. Unitarians believed that the Kingdom of God was here on earth and within mankind. What, then, was their duty? To whom ought they to carry the doctrine and the Gospel preached in their churches? If they had got a faith, they had also to justify it in the eyes of the world by works. More should be done for the children, and he sometimes thought that Unitarian fathers and mothers were forgetting to look after their children in the sense of instilling religion into them. More use must be made in their homes of the books issued by the Sunday School Association, in order to instruct the children. He liked to think that the young men who were entering various professions and businesses were able to give answers and reasons for the faith that was in them. Where the parent could not give the necessary instruction, then it was the minister's duty; and he was glad to know that in some of their churches there were classes of children who were being taught the reasons for their faith, and why they were not members of other denominations. But beyond that the great demand which was being made upon them at present was to go out to the working-man and working-woman who were members of no congregation. There were men and women in London, Manchester, Liverpool, and other large towns in the United Kingdom who were worried with the cares of life, not only during the week, but also on the Sunday. Many of these had had a certain amount of religious training, but now took no part in any religious or moral work. Generally, what these people read on religious matters was agnostic and a sneering kind of literature, deriding sacred things and making them practically atheists. It was to those people that Unitarians should turn. The

moral of Dr. Herford's address that evening was that such was the duty of Unitarians, seeing that they had such a heritage. It seemed to him that now matters had come to this pass, that Unitarians ought to pull themselves together and go out especially to the toilers, the working-men and working-women, in this country. It was not the time for hiding the talents or placing the light under the bushel, but to face the problems of the day and to go to work in the words of the hymn:

With trust in God's free spirit,—
The ever-broadening ray
Of truth that shines to guide us
Along our forward way.

In concluding, he trusted that a special effort would be made in the direction he had indicated.

The SECRETARY here read the following letter from the American Unitarian Association:—

25, Beacon-street, Boston, Mass.,

May 12, 1899.

To the Officers, Committee, and Members of the British and Foreign Unitarian Association—GREETING.

The American Unitarian Association was organised on May 25, 1825, and on the following day the B. and F.U.A. was founded. In order that the seventy-fifth anniversary of these events may be fitly celebrated, we affectionately invite you to join in an International Conference of Unitarians and other Liberal Christians, to be held in Boston, Massachusetts, on May 24 to May 30, 1900. This Conference was summoned to the end that Christians of common faith and purpose but different national allegiance may strengthen the bonds of affectionate comradeship, deepen religious life, and devise ways and means of more efficient usefulness. Shall we not unite our thanksgivings to God for our precious heritage of high purpose, pure example, and honourable achievement? Shall we not take counsel together of how we may best preserve and transmit this inheritance, train the coming generation in the usages, affections, and hopes that we rejoice in and give to our heirs the beneficent institutions that have been bequeathed to us? Shall we not by communion together deepen our spirit of loyalty and consecration, and gain courage to go forward in steadfast confidence that the God of the fathers will still be with the sons.

Brethren, grace and truth be with you through God the Father and the Lord Jesus Christ.

THE AMERICAN UNITARIAN ASSOCIATION,
By Samuel A. Eliot, Secretary.

A resolution proposed by the President, cordially reciprocating the sentiments of this letter of greeting, and its proposal for a Conference, and charging the new Committee to consider the steps necessary for carrying it into effect, was unanimously passed.

The following also had been received from Hungary:—

FROM BISHOP FERENCZ.

I hope, that as usual, so in this year also your meetings, with the help of God, will do much for the interest of Unitarianism, and in this we shall enjoy your proceedings too. For your success and happiness are also our success and happiness. With every step you make forward, we also feel that we proceed with you. May God grant that thus mutually helping each other, we may work in our religion for the welfare of humankind and to spread the kingdom of God.

We shall hold in this year two general meetings, one will take place in the beginning of July at Kolozsvár, and the other in the country at Szerily-Keresztur, where twenty years ago we celebrated the tercentenary commemoration of Francis David, our first Bishop,

and on which occasion the Rev. Alex. Gordon and the Rev. Andrew Chalmers were also present as the representatives of our English Unitarian brethren. May God's blessing rest upon your meetings, with most kind regards and fraternal greetings.—I am, yours most truly, JOSEPH FERENCZ (Bishop of the Unitarian Churches in Hungary).

Letters of greeting were also received from Baron F. Schickler, of Paris, on behalf of the *Délégation Libérale*, and from Dr. Lunge, of Zurich, on behalf of liberal thinkers in Switzerland.

"OUR MESSAGE TO YOUNG MEN AND WOMEN."

The Rev. A. N. BLATCHFORD next addressed the meeting on the subject of "Our Message to Young Men and Women." At the outset he said he wanted the young people of the Unitarian churches up and down the land to be assured of his loyal and reverent appreciation of their work and of their spirit in the midst of scattered congregations. It was, he said, the hard toilers who worked from day to day, from early morning until late in the evening, who were the first and foremost to give generously their time and the remnant of their strength. He knew that there were many young men and women of means and of education whose work was simply inestimable in the manner in which it was given, but when we had to deal with the mass of the young helpers we knew very well the heavy claims that were made upon them in many ways. It was to such that he wished to speak that evening on behalf of those religious principles and religious homes which, he trusted, were dear to everyone. The religious principles of the Unitarians were worth having and should be cherished and manifested to the world. Those religious principles had not been maintained without sore struggles in days gone by, and never more, by God's help, should they be repeated in the dominions that smile beneath the rule of the liberal-minded Victoria. He commended their churches to the young people as being the homes of freedom. Where, for example, throughout Christendom would the Rev. Stopford Brooke have found standing for a free foot but in their Churches? Their churches were worth having and worthy of the regard and the love of the people in these days. He urged his young hearers not to be carried away by the idea that it did not matter what they believed. There never was a more condemnable heresy in the world. As one of his most honoured predecessors, George Armstrong, had said: "Right opinion is the ground of right action." It was of vital importance to the young people what they believed. He appealed to them for a reverent piety and for a rational use of the Sabbath. He had yet to learn that abstention from public worship was the only way in which a man could make a rational use of the Sunday. He appealed to them not to starve the soul, but to cultivate it. Whatever use Sunday was put to he trusted that that use would not be allowed to diminish the interest of the young people in their parents' religion and in the old house of prayer, where in bygone times some of the best influences that ever touched the soul came to the worshippers. A great deal of responsibility rested upon the parents in commending the religion which we all hold dear to the young people, who, by God's help, were going to make

a better fight than they had done. In that age the treasures of knowledge were poured down upon them by the lavish hand of science, but as religious teachers science could give them nothing of which they had need to be afraid. Light came from the God of Light and from the God of Truth, and never could be misleading. The young people would have to set their hearts and minds and keep them open to the advent of truth, and so would the great teaching of science come within them. The message to the young people was that of the great dead Laureate:—

Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well
May make one music as before,
But vaster.

In conclusion he pleaded for an understanding of the faith on which the convictions of the young men and women should rest, and also urged them to increase and strengthen their congregations.

The proceedings were then brought to a close with the doxology.

THE CONFERENCE.

On Thursday morning the Conference was held at Essex Hall, Dr. Brooke Herford in the chair, and subsequently Mr. Charles W. Jones.

The Rev. CHARLES HARGROVE, M.A., read the following paper:—

THE CLAIMS OF THE SACERDOTALISTS.

I am sorely afraid lest the Council, in asking me to open a discussion on the subject which has drawn to itself so much angry notice in the last few months, may find itself in the position of Balak, the king of Moab, who invited a dissenting prophet to come and curse his enemies, and had to listen instead to a three-fold blessing on them. If any are tempted after the example of the son of Zippor to smite their hands together and bid me flee to my place, I can only take it meekly, and answer with Balaam that "I cannot go beyond the commandment of the Lord" to speak what may win me your applause. I make no pretence to inspiration, but what appears to me true, that is for me "what the Lord saith, and that will I speak."

RITUAL.

The Archbishops of the ancient and venerable Sees of Canterbury and York have been lately sitting in solemn conclave, with Bishops and learned council of the law in attendance, to hear all the arguments that can be discovered or invented for and against the use of incense and lights in public worship. With utmost respect for men, whom I willingly admit to be as much my superiors intellectually as they are my superiors in social position, I cannot refrain from characterising the whole controversy as puerile; and the angry passions and brave resolves to which it gives rise illustrate for me only the ineradicable folly of mankind—folly from which, of course, I make no claim to be myself exempt. For what are the questions so gravely and so passionately debated?—whether it is lawful at public worship to burn sweet smelling spices? whether this should be done in standing vessels or in portable ones? and whether candles may also be lighted for ornament? In a word, what the limits are of legal Ritualism? Is there any other decision which will commend itself to a reasonable view, except this—that Ritualism being acknowledged by all to be only a means to an end, and that end the quickening of devotional feeling, it is good so far as it effects this purpose, becomes evil as soon as it is made an end in itself. We are all Ritualists—more or less. What is the sprinkling of the babe with water, the passing from hand to hand of flagon

and paten and tasting each of bread and wine, the preacher's black gown, the wonted order of service, the table set apart by itself in place where it may be seen of all, the decorations of flowers and greenery on special occasions or at every Sunday's meeting, the figures of saints and angels resplendent in our windows—what are all these but Ritual? And among ourselves we have more and less; do we pretend that our "more" should be the limit for all worshippers, or that there is any limit save that which suits the temperament of each individual or congregation? Shall I forbid my neighbour to raise his soul heavenward with the fragrant clouds of incense, while I delight myself with the sight and perfume of flowers which adorn my church? To condemn Ritualism in general as "mummery," "antics," "child's play," and so forth, is to condemn the Bible with its prescription of a minute and elaborate ritual—ritual at which Jesus and his disciples assisted; it is to condemn the religion of antiquity as not only inadequate but foolish; it is to condemn all the courts of the world, ancient and modern, for etiquette, without which no court is constituted, is only a kind of Ritualism; it is to condemn our human nature, which everywhere seeks to express its emotions by signs and ceremonies.

Moreover, I cannot forget, on behalf of many of our Ritualistic churches, how their services may be the one bright spot in lives whose colour were otherwise one dull uniform grey. We can afford to look down upon vestments and processions and song and lights and incense, we who in our homes have so much that is glad and gay. I am not disposed to forbid to my less fortunate brethren a share in such pleasant things, nor to reprobate these because for them they are associated with the place of prayer and with their only day of rest.

RITUALISTS DISLOYAL?

But it is loudly asserted that Ritualists are disloyal to the Church as by law established, to their ordination vows, and to the Articles of Religion to which they have solemnly given their assent. These are assertions easily made, but not so easily proved. For my part—whether as the son of an Evangelical clergyman, who gave up his living and means of livelihood while yet a young man, because he felt that the formularies of the Church were inconsistent with Evangelical principles, or as a minister of a religious body whose intellectual sympathies have all gone with Dean Stanley and Bishop Colenso and their friends—I am not disposed to urge this question of the legal interpretation of formularies, whose letter would exclude from the Church a multitude of the noblest and most zealous workers of each of the three great parties which find a home within its large and ill-defined boundaries.

THEIR METHODS.

Again, it is one of the gravest charges against Ritualists that their methods have not been open, that they have contrived by subterfuges and pretences to introduce doctrines and practices which would not have been tolerated if avowed at the first. Perhaps it has been so; I confess I am not inclined to spend time in investigating the charge, nor am I content to take the case set forth on the Protestant side as conclusive without hearing the reply. There is a wisdom of the serpent commended on the highest authority, and the bounds which divide wisdom and guile are not easily fixed. My own experience has been that when people are thoroughly convinced that their religious opinions are God's truth, they are not over-scrupulous as to the means they employ for propagating them. Romanist, Ritualist, Protestant, Trinitarian, all may be accused of the use of unfair and dishonest means of attack and defence. It is for us, who have not the excuse of identifying our cause with God's glory, to take heed that our allegiance be to Truth, and not to Unitarianism.

But if Ritualism be so harmless, and the Ritualists blameless, what controversy is there between us? Is it all merely a case of individual taste and temperament, as opposed to the unwarrantable interference which aims at constraining everybody to think and do

according to the day's fashion? Has not the law to terminate all such disputes been laid down long ago, "Let every man be fully persuaded in his own mind"? To me all these vexed questions of vestments, and postures, and lights, and incense are uninteresting and indifferent. I care not what means a man adopts if he does thereby bring home glad tidings to the poor: whether it be Salvation Army lasses with their timbrels and dance, or High Church clergy with banners and crucifix, or any other agency with other means, I care not a whit if the work of God be done.

THE REAL QUESTION AT ISSUE.

Yet there remains a question between us, and one of almost infinite gravity, for it is concerned not with things which appeal to the senses, sight, smell, hearing, but with the relations of the Divine Spirit to the human soul. And our difference on this matter is not with Ritualists only, but with the majority of the clergy of the National Church, and with its formularies sanctioned by Parliament.

SACERDOTAL MAGIC.

And this is the question—Has it pleased God to make certain spiritual gifts dependent on the performance of certain prescribed acts, and for the due performance of these acts to confer office and power upon men set apart thereto by divinely ordained means? It is the essence of magic that it pretends to produce effects beyond the power of natural causes, and by means apparently wholly disproportioned to the assigned end. With all respect, then, I put the question: Is there a veritable Christian magic, and magi whose function it is to deal in it? It is told of Simon Magus that he boasted, "I can make myself invisible to those who would seize me, and visible again when I would be seen. If I will flee, I can pierce mountains and pass through rocks. If I were to cast myself down from a height, I should be borne uninjured to the ground. If I were bound, I could release myself and bind my jailers. If imprisoned, I could make the doors open of themselves. I could make statues live, and trees grow at once out of the earth. I can pass through the fire and not be burned," and so on. Not one whit less wonderful are the claims made by the priest, though they are all in the spiritual order, and not to be proved or disproved by the senses.

Nor is it any use to meet such claims with laughter or scorn. We are dwellers in a world which is not ordered according to our notions of what is becoming or even possible; and our business is to investigate all things with unbiassed mind. To assert that God couldn't or wouldn't do this or that, is to make ourselves judges of the Divine works, when we should be humble students. We are concerned solely with what is, and have nothing to do with what ought to be or what can be.

Moreover, it is well to remember that men whom we all esteem for intelligence and veracity—men like the late Mr. Gladstone to mention only one out of a thousand—have been convinced and earnest upholders of these claims of the clergy to supernatural and exclusive powers.

It is asserted, then, in the Prayer Book, and commonly believed in all Episcopal Churches, that by the pouring on of water and simultaneous pronouncing of the words, "I baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost," the babe is cleansed from the stain which he inherits of his parents, and is made a child of God. From among those so baptised certain are set apart by Ordination, and on them is bestowed a special gift of the Holy Ghost conferring grace to do what is beyond all human power: they can by their word effect some secret change in the elements of Holy Communion, so that what was just now bread and wine, and nothing else, becomes in some way the Body and Blood of Christ, and a means of the communication of God to the soul of the receiver: they can forgive the sins of those who are penitent and confessed, so as to supply to some extent what is wanting of perfect contrition for sin, and send the guilt-burdened sinner on his way pardoned: they can make a marriage more than a civil contract or even a solemn promise made in God's

sight, and can confer by their action grace upon the parties allied and make the bond which unites them indissoluble: their intervention in the hour of death may, under certain conditions, determine the destiny of the human soul for heaven or hell.

WHAT OF THESE CLAIMS?

Now these claims, are they a delusion or a reality? a mere human pretension or a Divine endowment of some men for the greater benefit of all? I believe that it is the great question of our day, and if I believed in the devil I should say that it was of his contrivance that the attention of men was turned away from it to the eager discussion of trivialities like lights and incense. Even the more serious question of confession is nugatory, until after this greater one is decided; for it is idle to denounce the immoralities of the Confessional and to detail the evil effects of it, while it remains undecided whether or not God has given power to His ministers in His name to forgive sins. If not, then nobody will insist upon confession; and nobody can deny another's right to make a friend and confidant and counsellor of his pastor. But *if so*, then whatever the moral risks to priest or penitent—and I speak as one who has had many years' experience when I say they have been grossly exaggerated, and that while there are abuses, in the Church of Rome recognised and provided against, the abuse is not a necessary, nor even a general, consequence of the use of confession—but however great the risks may be they must be encountered, trusting that He who gave the power of absolution will give the grace to overcome the temptations which beset its use. We welcome the visits of surgeon or physician, though he asks questions which coming from any other would be indecent, because we believe that he has skill to heal, and we know that he could not exercise his art without investigation. If we believe that the minister of the National Church is gifted of God with divine skill to treat souls—and we must remember that in the act of ordination the Bishop professes to confer this power, laying his hands upon the head of the candidate and saying, "Receive the Holy Ghost for the office and work of a Priest . . . now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained," conferring at once authority and discretion—if we believe this, then shall we devoutly kneel at his feet, as kings and sages have done, and seek God's forgiveness through him, and bring up our sons and daughters to do likewise. If we do not believe it, then God forbid that we should so demean ourselves to a fellow man. But this is the whole question, and controversy about the moral influences of the Confessional, and exposure of scandals, is beside the mark. If God has ordained confession, we must needs avail ourselves of it; if He has not done so, nobody will desire to enforce or practise it.

Is it genuine or spurious this alleged Divine commission upon which the whole Ecclesiastical system rests? Is it a gift of Heaven for the help of heavy-laden humanity, or is it a delusion due to the weakness and vanity of our race? How can the question be settled? By appeal to the New Testament? Myself a priest, I had the greatest difficulty to persuade myself that the sacerdotal theory could be reconciled with the teaching of the Christian Scriptures. I am fully convinced now that it cannot be, but—that is my private conviction, and does not make the fact. There are texts which certainly seem to favour the theory, and thousands of learned and honest men discover in the New Testament what I cannot find. There is then no issue this way. Nor if we inquire of Tradition shall we find ourselves on surer ground: I do not think any unprejudiced reader of St. Augustine can doubt that the priesthood was devoutly accepted by the Church of the fourth century. How far back are we to go for the origin of the doctrine? At what epoch did "the presbyters," the elders of the congregation, turn to sacrificing priests? It is a question which may occupy the keenest wits of the ecclesiastical historian. Plain men

and women will not find a solution of their doubts by elaborate investigation of the writings of the Greek and Latin Fathers.

We decline, therefore, to be led into discussions, whose only effect can be to prove which of the opposing parties is the better equipped for the wordy fray, and the more skilful in the use of his armoury. *But the question remains*; here in our very midst are thousands who claim to possess heaven's commission, hundreds of thousands who enthusiastically support that claim. How to test it?

THE YOUNG PRIEST'S DILEMMA.

I knew once a young priest to whom was assigned the honour of preaching in the Cathedral church of his diocese on the "Feast of Corpus Christi"—feast which all lovers of music may remember as associated with the hymn, *Lauda Zion*, which Thomas Aquinas wrote for the occasion, and Mendelssohn set to music. He set to work to prepare an outline of his sermon. In the first part he would set forth the divine excellencies of the Blessed Sacrament, how in it the very God gave Himself to us, His glory hidden under the veils of bread and wine. This is my body, this is my blood, the Christ had said, and it was reasonable that reason should bow before the Word of God, and accept even what seemed impossible for true because He had said it. Then he would follow on with the difficulty—how comes it that so infinite a gift produces so small an effect? and he would answer that it was through our own fault, because we corresponded so feebly to the Divine influence within, because we gave so poor a welcome to so mighty a guest.

But just then he read somewhere an article by Charles Kingsley, exhorting young clergymen to truthfulness, to say nothing of which they were not fully convinced. He took the exhortation to himself; he was certain that he had nothing to fear from fresh inquiry, for the doctrine of his Church was the Truth of God. So he applied the maxim straightway to the sermon in hand: was his solution of the difficulty truthful? did it explain the facts? By hypothesis the Infinite bestows Himself on His creature; He fails of any marked effect because the creature corresponds so imperfectly. But is Infinite Power insufficient to compensate for the infirmity of the human will? I would love God with all my heart, and make my life His service, only my desire to do so is not strong and fervent: should not His visitation supply for my defect, and make me what I would be, wholly His? The more he thought it over, the more dissatisfied he became; the plan was laid aside, but the lesson was not forgotten. The question haunted him—these sacraments of Might Divine, how comes it that they are so impotent? Catholics are really no better than Protestants; without any genuine sacraments men are as good as fortified by them all; statistics of crime and of immorality, experience of men and women of different faiths, all go to show how little human nature is influenced by the priesthood and its functions. You tell me of the hydraulic press that by its means a pressure is exerted of 50,000 lbs. to the square inch, the effect of turning a tap and letting the water flow; but what if I were to accept your statement, and, watching the effect not once but a thousand times, were to observe that bales were no more compressed by it than by an ordinary hand-screw. Should I not be justified in doubting your word? Ought I not, as a reasonable man, to examine for myself—are these things so? So was this young priest beset by what he called at first "temptations of the devil"—temptations, in truth, of reason too strong to be overborne.

THE TEST OF EXPERIENCE.

Now I venture to say that this method, incidentally suggested to him, is the only safe and the only ready one to test the claims of the priesthood. "By their fruits ye shall know them." By the visible effect we judge the nature and capacity of the invisible cause. There is fierce controversy between the Churches of Rome and England as to the validity of Anglican Orders, and it passes the wit of man to give unhesitating decision on a

question involving so many problems historical and theological. But no unprejudiced observer can doubt that the ministers of the English Church are as good and as devout as those of the Church of Rome. I refuse to believe, therefore, that Romanists have the infinite advantage of Divine sacraments which the others lack.

And the same practical and easy test is universally applicable. The poor Quakers have no sacraments at all, they grow up unbaptised, they never come to Communion, they have not even a ministry set apart to the service of religion: on the sacramental theory, they ought to appear the most miserable of Christians, devoid of any but heathen virtues—honour, courage, patriotism, and the like. Deprived of the restraining influences of the ordained channels of grace, and left in their natural sinful state, they might be almost excused if found more than all other men inclined to sin and weak against temptation. But, oh marvel! they are admitted to be—I had almost said, the most Christian of all of us, who claim the Christian name—distinguished above us all for patient endurance of wrong, for love of their fellow-men, for quiet and godly living.

The comparison may be pursued throughout the whole field of observation and always with the same result. Church children are all taught to say—and in schools supported by the nation—that “being by nature born in sin, by baptism they are made children of grace.” So the difference between the baptised girl or boy and the unbaptised is infinite in its kind. One is a child of God, the other left in the sin in which he is born. But do facts lend the slightest support to the theory? Are our unbaptised children (or children not validly baptised, which is the same thing), are they one whit inferior in virtue or piety?

We turn to married people. Some are married with the blessing of the priest, their union “the holy sacrament of matrimony,” are these one whit more loving, faithful, observant of the duties of man and wife than we poor dissenters, who made our vows before a minister—of some of us the marriage not even recognised as valid by the Church, but quite as firm the bond thereof after years of trial as any the Church has knit?

There are ministers of religion, Presbyterian, Independent, Methodist, Unitarian, and the like, who claim no superiority to their fellow-men, except that of a high office, which humbles them the more the more highly they esteem it. And there are priests on whom has been pronounced the solemn benediction, “Receive the Holy Ghost,” and who are credited thereby with grace and power no others of men possess. Are the ministers inferior to the priests in labours, in devotion, in successful work for the redemption of mankind from sin and misery?

A certain proportion of our fellow-countrymen partake from time to time of what they call a “bread of heaven,” a divine nourishment provided by God through the instrumentality of the priesthood for the support and healing of their souls. Others piously disposed and with love and loyalty to the Master whom all own, take occasionally in solemn assembly common bread and wine in memory of him. Are the former incomparably superior in spiritual life to the latter? Is the Dissenting communicant less Christlike than the Roman or Anglican who is partaker of consecrated elements?

BY THEIR FRUITS.

If sacraments are mere signs, the grace of which depends upon the disposition of the receiver—if the priesthood is only a ministry of religion, its authority and sacredness merely a prerogative of a sacred office—then we understand how it comes about that there is so much likeness among good people of all denominations. Quaker, Theist, Nonconformist, Churchman, Catholic, we are all agreed about nine tenths of the things which concern our life on earth—we differ little, if at all, in our conceptions of good and evil, noble and base—we praise and try to practise the same virtues, honesty, kindness, mercy, magnanimity, self-control—we assert the law of God supreme over

all other considerations—we confess the two great commandments which the Christ taught us—we admit the high claims of Truth—we all join in the universal confession, “we have done that which we ought not to have done, and we have left undone that which we ought to have done.” Yes, in spite of ourselves, in spite of the bigotry and bitterness and unfairness and ignorance in which we clothe our souls, and by which we would distinguish ourselves from heretical neighbours, we remain very like each other, for better and for worse. Papist and Presbyterian, priest and minister, nun and sick-nurse, they have each their good qualities and their defects, and it is impossible to distinguish a marked superiority on one side or other, when they are placed in similar circumstances and exposed to the same temptations. But how is it possible then to believe that these are in enjoyment of inestimable spiritual privileges which the others are deprived of?

If we were told of a certain town that the drainage was defective, the water supply scanty and impure, the situation unhealthy, the wage low and the people ill-housed and ill-nourished;—if of a neighbouring town the report was that its sanitary conditions were all that could be desired, and that thriving industries provided abundant means, so that even the poorest were in a position of comparative comfort—we should expect to find a corresponding difference in the health of their respective inhabitants. If, on the contrary, it appeared that the death-rate was about the same in both places, fever and consumption was no more prevalent in one than in the other, that the children looked as well and attended school as regularly, and that the adults were as vigorous and long-lived, we should be compelled either to dismiss the reports we had heard as untrue, or to assert that food and air and cleanliness had no effect upon health.

Precisely similar are the cases of a Protestant and Catholic community as respects spiritual pretensions. The one has, we are told, every advantage which the other lacks; heavenly sacraments cleanse it, feed it, support it, heal it, accompany all its folk from the cradle to the grave. Yet they are very much the same as respects life, and no test of spiritual welfare which we can apply will show a superiority corresponding to alleged superior conditions. We have no alternative but to reject this sacramental theory and the priesthood with it. We cannot believe in a prodigious cause of which we can discern no effect at all!

AGAINST SACERDOTALISM STAND FAST.

Therefore we should take our stand and maintain it—not against Ritualism, for what does it matter to us or to any reasonable man about clothes and candles and postures and smoke? Let those who appreciate such things enjoy them—but against Sacerdotalism, the Sacerdotalism of the Established Church and of the Prayer Book. And that not because it is untrue, but because it always has been and must be intolerant. The Church which is constituted of God can admit no rivalry of human societies; the minister who believes himself to hold the commission of heaven cannot brook by his side a rival appointed by a congregation. To admit the moral rights and the spiritual worth of other communities were, according to the sacerdotal hypothesis, to make light of God's ordinances, and to allow human contrivances to be as effective as Divine channels of grace.

We must stand fast for Liberty, Fraternity, Equality: for Liberty from the yoke of men who pretend to wield God's authority over us; for Fraternity between all who are doing good work irrespective of the opinions they hold; for Equality of all laity and clergy as before heaven, to which all have the same access, access interrupted only by their own fault.

FORCES AGAINST US.

But the battle is an unequal one, and it cannot be denied that latterly it has been going against us. We have to contend against an ancient tradition, which we must ourselves respect were it only that it was universally accepted by our own forefathers: it is no less than impiety to treat with hate and scorn

dogmas and distinctions which to them were the staff of life. We have a more formidable difficulty to meet in the self-love which is common to all men; for this allies itself on the side of every kind of privilege and pretension which exalt men above their fellows. We all like to be superior and to be revered and honoured by others; and where there is within a man's easy reach an honour which may be his for the mere claiming, he must be strong-minded and truthful beyond the average who will disown it. Curate and Bishop alike are only men, and as such inevitably lean to that view of their office which augments immeasurably its dignity. To argue with the clergy against the theory of apostolical succession, which represents their body as heirs of divine authority, is like arguing with the House of Lords against hereditary right to govern. There may be reasons good and bad on their side, but the prejudice of self-love is stronger than all reason, and prevails where reason is neither listened to nor understood.

And lastly, there is the natural instinct of reverence, self-prostration, submission, deference, dependence; I know not precisely by what term to designate that feeling which makes men love to recognise and do homage to rank of every kind, base and noble alike. Men enjoy receiving marks of respect; men, and women still more perhaps, enjoy paying those same marks; and so it comes to pass that this strange pretension which men, undistinguished from their fellows by virtue or learning, make to superior station and supernatural endowments is eagerly admitted and enthusiastically defended.

STRENGTH OF REASON.

“Will they swallow us up altogether?” asked a brother minister of me once, as we talked of the progress of Ritualism and how many of our own young folk had been carried away by it. No, not altogether, for we are too tough for digestion. After all, *reason is on our side*, and in the long run reason gets the best of it, for men are to some extent reasonable animals. In any case our business is to insist continually upon the appeal to the bar of Reason and Experience. *What has the Priesthood done for mankind?* What evidence does it give in proof of its high pretensions? In what respect is a man the better that he is participator of its good offices? What superiority do the frequenters of sacraments exhibit over persons of like piety who recognise none?

THE PRICE OF LIBERTY.

It is by such tests the Priesthood must be confuted, not by frothy declamation and calumnious accusations. In whatsoever good work priests are engaged we wish them God-speed, we applaud their zeal, we regret that they refuse our co-operation; but to give place to them in the way of subjection? “No, not for an hour!” “The price of liberty is eternal vigilance,” and to us are assigned the outposts of the Protestant camp, where, as ever vigilant sentinels, we should follow each movement of the opposing force, and give loud warning to our fellows when danger is threatened to liberty, *within the National Church or without it*. To outsiders, indeed, the danger is small, nor do I believe England can ever again be subject to the Roman see, or to any see; but to the great and ancient Church which, as the Church of England, should be dear to us all, the danger is great; and we should stand ready to defend the liberties of the clergy and laity of its communion as we are ready to defend our own. To all our watchword: “Brethren, stand fast in liberty, and be not entangled again with the yoke of bondage.”

Mr. T. GROSVENOR LEE, on rising to deliver his address, said he hoped, when his presidency ended that he would be able to attend in the capacity of a willing listener on occasions such as that which brought them together. He had hoped to be free from the responsibility of preparing a paper or an address; and he had not come forward on his own impulse. He had simply complied with a very

pressing invitation from the Committee which controlled the proceedings and the Conference. Addressing himself, then, to the subject of his argument, he said that the experience of a man who, like himself, had practised as a lawyer for thirty years, was not likely to be identical with that of such a man as Mr. Hargrove, but he believed it would be taken for granted that there had been, throughout the country, a great development of sacerdotalism. It was an admitted fact that sacerdotal practices, such as prayers for the dead, had largely increased. Vestments, candles, incense, genuflections, sisterhoods, guilds, masses for the repose of souls, the confessional and detestable little manuals specially designed to train children in the way they should not go—the use of all these things had greatly extended of late. Mr. Lee then traced the progress of the present struggle against Ritualism, tracing the progress of the controversy in Parliament, and describing the attitude of the Bishops and Archbishops; and then he asked, "What should be the attitude of Nonconformists and Unitarians with regard to this important question?" They might very fairly look on the details of the controversy as childish and degrading to civilised and educated men and women of the nineteenth century. But the real question was that of Clericalism and Sacerdotalism. Was there to be a class of men acting as mediators between God and man, and standing apart from their fellows as successors to the Apostles themselves? Were Unitarians to regard the controversy in the Church of England as a purely domestic quarrel? Were they to stand aside while the two parties to it fought it out, being sure that the result in any case would be the destruction of the Church of England as they had hitherto known it? Their orthodox brethren, the Congregationalists, had not adopted that view, but had expressed their resolve, through their Council, because of their conviction that Sacerdotalism portended national decay, to give their hearty sympathy to that section of the Church of England which was striving to resist the inroads of "the common enemy." What, then, should be their attitude as citizens, Nonconformists, and Unitarians? Should they, as descendants of the Puritans, stand by with folded hands and see the great work of the Reformation undone before their eyes? It would be cowardly to stand aside and enjoy the spectacle of two parties fighting it out. They might be certain of what Priestley, Madge, Crosskey, Dale and Spurgeon would have done. They, the Unitarians, should do something, or, at any rate, say something to help the party in the Church which was opposing those practices, which, whether legal or not, were plainly opposed to the spirit of the Prayer Book. In this matter they had on their side the great majority of the English people, and all the Welsh and Scottish.

While, however, he was prepared to help the Low Church party in the Established Church, he would go farther in search of a remedy. It was permissible to remind the public that the difficulty was greatly enhanced, if not caused, by the fact that these disobedient Romanising priests were seeking to retain public funds while refusing to comply with the conditions on which those funds were given to them by law. The time

had come for the discussion of this question on a Unitarian platform. If these priests objected to the conditions imposed on them, they should come out of the Church. The 2,000 ministers, the founders of English Nonconformity, who were ejected from their livings in 1662 because they would not consent to everything laid down in the Prayer Book, did not differ from their conforming brethren on points anything like so important as did the modern Romanising priests. Yet, those early priests were excluded, while the modern Romanisers expected to be allowed to retain their comfortable benefices. The present position was the natural inevitable result of the extraordinary compromise which resulted in the foundation of the Church of England. That compromise may have had its advantages, but they were now reaping the natural result of attempting to exercise Parliamentary control on religious opinions on which the Established Church was based.

Disregarding for the moment the possibility of compromise, there were but two acceptable ideals. One was that comprehensive Church which was the dream of Baxter, and had been the dream of many excellent men far more deeply imbued with the spirit of religion than he (the speaker). Dean Stanley and Dr. Martineau were two distinguished names out of a great many who had dreamed this dream. Would not the present condition of the Church, however, have rudely awakened them from such dreams? If a Church was to be comprehensive it must not be only in matters of detail, but in breadth of doctrine. The tests applied to the clergy would have to be modified, and ministers would have only to be of good moral character, and up to a sufficiently high standard of education. A large proportion of the clergy of this comprehensive Church would probably develop into Unitarians or something very like Unitarians, while others would adopt Sacerdotalism, and a more elaborate ritual. Personally, he would be willing that the only tests applied to a clergyman of the new comprehensive Church should be those of good character and sufficient education, but such a Church would be impossible as long as the laity possessed ideals of truth in religious thought. The tithes in one parish would be used for the support of a clergyman whose opinions would be regarded, in the neighbouring parish, as soul-destroying. Such a Church would be torn by bitter dissensions, and must collapse. It was this fact—namely, the existence of such vast difference of opinion among Christians—which would prevent any lasting success on the part of the Churches which called themselves Christian only. The ideals of a comprehensive Church was a fascinating one, but, so far, only the Church of Rome had made a gigantic attempt at establishing such a Church, but it must be considered to have failed. At first there had been a real attempt to create a comprehensive Church, but later it had been sought to effect this by annihilation of unbelievers. Failing, then, the creation of a comprehensive Church, there remained but one other ideal. He could urge his fellow-members of the Unitarian body to cordially support the policy of Disestablishment and Disendowment. The time was ripe, because fortunately the foolish excesses

of the Ritualistic clergy formed most excellent object-lessons for the public, and it was his opinion that the sturdy manhood, and for that matter the sturdy womanhood, of this country did not like these object-lessons. The monstrous system of patronage, whereby a large landowner of indifferent moral character, or no moral character at all, had the right of appointing clergymen to many livings, would have to be abolished. Under the present system, a clergyman who, in his search for truth, came to a conclusion not sanctioned by Parliament was compelled to give up his living, although his congregation agreed with him and wished to retain his services; while, on the other hand, if the religious views or Ritualistic practices of a priest were totally unacceptable to his parishioners, they had no power to terminate his appointment. It was sometimes urged that Disestablishment would involve greater evils than the present system by making clergymen too dependent on their congregations, but the experience of the Irish, Colonial, and American Episcopal Churches scarcely supported that view. It was certainly better that the congregation should have too much control rather than too little, and the caprice of individual congregations could be checked by the ecclesiastical body. He, therefore, advocated the claims of the Liberation Society which had not hitherto received its due meed of support from Unitarians. The Society did not wish to act unfairly towards incumbents at present in office. For example, endowments made since 1688 were not to be interfered with, and cathedral endowments—a most complicated business—they proposed to deal with quite separately. No doubt the Disestablishment of the Church would involve a complete revolution in English rural society, but on the whole he believed it would be a beneficial revolution. In conclusion, Mr. Lee dwelt on the good results that would follow the abolition of the terrible predominance in the community of one sect, and expressed the hope that during the ensuing year Unitarians would heartily throw in their lot with those who advocated Disestablishment.

Dr. HERFORD, in inviting discussion on the addresses, said there was much in the spirit of the first paper, and in Mr. Lee's address too, to be admired, but he doubted if they were very much open to discussion. In his opinion they were not.

Mr. P. W. CLAYDEN, who said he had listened to Mr. Lee's address with great pleasure, said that he had lately been telling some of his friends on the Nonconformist Council that they were entirely wrong in some of the things they had been doing and saying lately. They had said let the two Church parties fight their quarrel out. We go in for Disestablishment. But that was not sufficient. The Sacerdotal party in the Church of England was going in for Disestablishment without Disendowment. The court that had recently been sitting at Lambeth Palace was, as the Archbishop of Canterbury had told Mr. Kensit, not a tribunal, it was a court purposely intended to supersede and replace the courts by law established, and to introduce again into this country that which they had always protested against—namely, Ecclesiastical courts. The only true remedy for the present state of things was Disestablishment, and until that was brought about, they should see to it that the legal courts

were not replaced by others having no binding force in ecclesiastical affairs.

The Rev. CYRIL A. GREAVES remarked that if Edward the Sixth had lived but a little longer there would have been no *locus standi* for the semi-Popish party in the Church.

Mr. JOHN DENDY thanked Mr. HARGROVE for his paper, which was a model of the spirit in which the problem should be approached. He was inclined to think, however, that the less they said on one side or the other the better it would be. He believed in the vast reserve of common sense in the laity of the Church of England, who, when they took the matter in hand, would settle it perhaps more speedily than his hearers would imagine possible. This strong common sense would at last prevail. In the Church of England there were enthusiastic fanatic extremists; there were those who advocated the rowdiness of a John Kensit; but there were also vast numbers of steady, straight-thinking men who would eventually turn to the Romanising priests and say "Drop it." And when they had said it, and he thought there were signs that they would say it soon, the Romanisers would "drop it." If, however, there was one thing above all others to prevent these men adopting such a course, it was to give them ground for believing that the present controversy was to be utilised as the occasion for a great Nonconformist campaign against the Church they loved. These men resented much that was going on, but the result of their interference might be to do more harm than good, if the crisis was to be made the foundation of a platform campaign against the Church.

Dr. BROOKE HERFORD reminded Mr. Dendy that his hostile criticism of Mr. John Kensit's methods was about two centuries late. It was Jenny Geddes who had begun. He recalled the story of a lady who had a railway gate slammed in her face. She saw the train she had wanted to catch steam out of the station, and wept. A gentleman standing next to her used very strong language, and the lady said: "Thank you very much, indeed, sir; I couldn't say it myself."

The Rev. H. RAWLINGS expressed his entire agreement with Mr. Dendy's comments. He considered that in discussing the subject, principles rather than men and minute details should be considered. He, however, maintained that the present was one of the most splendid opportunities that had ever been presented in the history of their body for making their principles perfectly clear. They should, therefore, watch the movement, and make the most of the opportunities it afforded them.

Mr. THOMAS HUDSON considered, in settling the dispute, a disturbing element would be found in the Evangelical clergy, as it would be a matter of great difficulty to persuade them to leave the Established Church.

The Rev. LESLIE SMITH said that young people did not leave their Association for nothing. Unitarians must show that their religion was fully capable of satisfying all the needs of human nature. The priestly class stood not only as a means of reconciliation between man and God, but as the custodian of truth, to point out to them the grounds for their true apprehension of God. It was in human nature and in the Spirit of God that they had to find the

means of sure and certain grace. In that great battle with Sacerdotalism, it was necessary to be true to their grand faith, and to carry from those meetings to their special spheres of labour, renewed determination to carry out with enthusiasm the work they were called upon to perform.

The Rev. J. HOCART, as one intimately associated with Catholic communities, commented in strong terms against the degenerative effects of the confessional.

Mr. BIPIN CHANDRA PAL, of the Brahmo Somaj (Calcutta), said that since his arrival in England, eight months ago, he had followed this agitation with the greatest interest. He had been struck, however, by the remarkable absence of religious feeling and predominance of Parliamentary and political intriguing in the movement. India was grossly sacerdotal and ceremonial, but they knew that these had their proper place in the divine economy. If they worked against it, they must rely on the divine simplicity of the Unitarian ideal, and they could not accept an infallible authority demanding an infallible interpreter.

The Rev. J. FREESTON said that he wished to see the connection between Church and State broken.

Mr. HARGROVE, in replying, said that he thought the discussion had wandered a great deal from his subject. The whole question resolved itself into this: if the claims of the priesthood were true, then they had to submit to them, and if they were not, then they had to stand up against them and do their best to expose them. He believed that the claims were not true, and that their duty was to fight them.

Mr. GROSVEFOR LEE, in his reply, said that Mr. Dendy had said that the laity of the Church of England might be trusted, and that when these resolved to take the matter in hand all would be well. He (the speaker) thought that if they would act they should certainly have the first hearing, as they had the most to do with the controversy, but he must say that they seemed very slow in making a beginning. Mr. Dendy had said that the matter should be dealt with with the greatest delicacy and reserve. He thought that in a matter involving such dangerous issues, which might, for instance, result in mothers and daughters succumbing to the influence of the confessional, delicacy and reserve could not be practised. He believed in the old Spanish proverb, that "Cats that go rattling must not wear gloves." Lastly, Mr. Dendy had said they should not rush in precipitately. The Liberation Society had been founded exactly fifty-five years ago, and he was sure that Unitarians could not be accused of rashness, if they now adopted some of those principles which the Liberation Society had advocated for more than half a century.

The meeting then terminated.

In the evening the meetings were concluded by a conversazione at the Royal Institute of Painters in Water Colours, Prince's Hall, Piccadilly, when the President and Mrs. Brooke Herford received the members of the Association and a large number of other friends.

EVERY hour comes with some little fagot of God's will fastened upon its back. —F. W. Faber.

LIVERPOOL DOMESTIC MISSION SOCIETY.

THE annual meeting of the subscribers and friends was held at the Mission House on Thursday evening, May 18. In the absence of the President, Sir John T. Brunner, M.P., who was detained in London, the chair was taken by Mr. WALTER HOLLAND.

The report of the Committee notes a much improved state of trade in the district during the past winter; speaks with gratification of the success of the recent Conference, and mentions the services of the Rev. T. Lloyd Jones and also of the choir under the leadership of Mr. Frederick Robinson at the meetings during the Conference; it also asks for renewed support of a personal character from the subscribers.

The Treasurer's accounts showed an increase in the debit balance from £167 at the commencement of the year to £264 at its close.

THE CHAIRMAN, in moving the adoption of the report and accounts, read a telegram from Sir John T. Brunner announcing a donation of £100 towards the funds, together with a similar donation from himself. In an interesting address, Mr. Holland alluded to the question of education, and said that knowledge might be a panacea, but it could hardly endow the people at large with qualities which had been found wanting in some of the wisest of mankind. He deprecated too great reliance upon education as the one thing necessary.

The Rev. W. J. JUPP seconded. He felt himself sometimes weighed down by the immensity of the problem which confronted them in their large centres of population. Faster than we can rescue or redeem the present state of things seems to be contributing to the continuance of the evils we deplore. One great need seemed to be to lessen the evils of overcrowding.

Rev. Dr. L. DE BEAUMONT KLEIN moved a resolution of sympathy with the missionaries. He said that we were very ready to congratulate most men on what they had done for themselves, or their manfulness in bearing their own burdens; but in this case we congratulated men on what they had done for others, and how they had borne the burdens of others, which made all the difference. He had the greatest admiration for men who could carry on this work with undiminished enthusiasm, as did Mr. Lloyd Jones and Mr. Anderton. He then proceeded to enlarge upon the Chairman's allusion to the education question, and said that we should insist upon the difference being recognised between instruction and education.

Mr. CHAS. W. JONES seconded, and alluded to one of the papers read at the recent Conference. He said he believed that there were no new methods of missionary work, and that if Dr. Tuckerman were standing in that room to-day he would say, "This is what I intended."

Miss H. JOHNSON supported, and pleaded in a very earnest manner for some more careful attention to the plea in successive missionaries' reports for more thorough dealing with the evils of alcoholism.

The missionaries, the Revs. T. LLOYD JONES and J. ANDERTON, briefly replied. The new committee, with Mr. Walter Holland as president and treasurer, and Mr. Harold Coventry as secretary, was elected on the motion of Alderman Bowring, seconded by Mr. Richard D. Holt.

Great regret was expressed at the absence, through illness, of the Rev. R. A. Armstrong.

Cordial votes of thanks to Sir John T. Brunner and the Chairman closed the proceedings.

MILITARISM.

THE sermon by the Rev. Joseph May, of Philadelphia, on "Militarism, the Enemy of Civilisation," a part of which we have already reproduced, contained also towards its conclusion, the following passage:—

I remarked how, in civilised lands, we have repressed and nearly extirpated all recourse to violence between individuals in their disputes. Orderly adjudication of these is now a fixed fact—it is one of the great triumphs of civilisation. We must press for the establishment of international courts, with the confident assurance that when they are provided, the disposition to resort to force for the settlement of international disputes will speedily abate. I cherish an ardent hope both that such courts will be established and that they will serve *rapidly* to curtail the influence of the war-spirit, the practice of warfare and the extension of militarism. Nations will be ashamed to confess that they dare not entrust their causes of dispute to such adjudication. The verdicts of such courts will become the sufficient corrective and assuagement of the false pride which now impels them to refuse justice lest concession should imply weakness. If the populations become, as I think they must become, restive under the awful cost of militarism, the popular demand will require that appeals should be to the courts and not to the senseless ordeal of battles.

What could be more irrational for the settlement of a dispute, than that two nations should choose masses of the most precious thing they have—their young manhood—and hurl them against each other, like so much timber or metal, till the mere physical issue should incline this way or that! A profound immorality underlies the whole method. Might cannot make right. If force is ever to be invoked to maintain right, it can only rightly be used when all just moral methods have been exhausted.

It was a nobly prophetic word, uttered by one of our preachers very lately—"There is no such thing as a right of conquest. Mere conquest confers no right whatsoever."

The strength and security of nations rest in their allegiance to the truth, to every highest ideal and law which they discover. This, which is the teaching of religion, is equally the verdict of history. The progress of civilisation has actually consisted in the gradual ascendancy in communities of the unselfish virtues. Its key-note is the third Beatitude. Let us open our eyes, and, seeing the danger to which our nation is now perilously exposed, use all our influence to bar the extension among us of the war-spirit, and to resist the system of militarism.

Yield to the Lord, with simple heart,
All that thou hast and all thou art!
Renounce all strength but strength divine,
And Peace shall be forever thine!

MME. GUION.

LITERATURE.

THE LAST LINK.*

THE lost link has been found, and is now put before us as the Last Link connecting Man with a long line of predecessors. This at least is the confident teaching of Professor Haeckel, of Jena, whose address at the Fourth International Congress of Zoology is now republished. In approaching the consideration of the descent of man, and of the different stages of his animal pedigree, he says truly, "It is now generally admitted that this problem is the most important of all biological questions. Huxley was right when, in 1863, he called it the question of questions for mankind." In the lectures referred to, Huxley showed that the structural differences which separate man from the gorilla and the chimpanzee are not so great as those which separate the gorilla from the lower apes. In fact, it is very difficult to show why man should not be classed with the large apes in the same zoological family. We all know a man from an ape; but it is quite another thing to find differences which are absolute and not of degree only. For example, very few men can move their ears as apes do; but we all retain by inheritance the remnants of muscles which were intended to serve that purpose. This is but a single instance of the surviving rudiments, which connect man's body with lower forms, and which exist to the number of several scores. During the forty years which have elapsed since Darwin's first publication of his theories, the general problems have been much discussed; and in spite of divergencies of view, nearly all writers agree that the natural development of man cannot be separated from the fact of general transmutationism.

Professor Haeckel has been led to the conclusion that all the Lemures, Simiæ and Homines (lemurs, monkeys and men) descend from one common ancestral form—from a hypothetical "Archeprimas." This creature becomes the lost link, though that term might also be applied to any creature between Archeprimas and Man. Haeckel thinks that Man's descent has been through a line of Catarrhine ancestors (Eastern monkeys—which differ from those of America). The next question is whether fossil bones confirm the descent of man from ape-like creatures? In Haeckel's opinion they do, though skeletons are rarely preserved, and only found by good luck. We have, however, a growing number of positive facts, the most interesting and most important being the celebrated fossil *Pithecanthropus erectus*, discovered in Java in 1894 by Dr. Eugène Dubois. Unfortunately the remains are scanty: only the skull-cap, a femur, and two teeth. Yet they seem sufficient, by their marked characters, to indicate an intermediate form. When they were exhibited at the International Zoological Congress at Leyden, out of twelve experts present three held that they belonged to a low race of man, three declared them to be remains of a man-like ape of great size, and the rest maintained

that they belonged to an intermediate form, a true link. This conclusion was assailed by the illustrious pathologist Rudolf Virchow; but his arguments were overthrown. He urged, for example, that certain growths on the thigh indicated recovery from an injury, under careful hospital treatment; and thereupon Professor Marsh exhibited a number of thigh-bones of wild monkeys which showed similar growths and healing. From further evidence, Haeckel feels justified in saying that the pedigree of the Primates (lemurs, monkeys, and men) from the oldest Eocene Lemures upward to man, is now so well known, and its principal features so firmly fixed within the Tertiary age, that there is no missing link whatever. Beyond that, our ancestry is harder to trace; and we shall not follow our author in his bold attempt. Concerning the birthplace of the human race, he considers that man—known with certainty to have existed as an implement using creature in the last Glacial period—originated probably somewhere in Southern Asia. In any case, "all modern researches have confirmed the views of Lamarck, Darwin, and Huxley," and "the direct descent of man from some extinct ape-like form is now beyond doubt."

What then? Why, "the immense significance of this positive knowledge of the origin of man from some Primate does not require to be enforced; its bearing upon the highest questions of philosophy cannot be exaggerated." This thought is not pursued, but only dropt as a hand-grenade and left to explode as it may. Next to biological theory its most important bearing is on the philosophy of religion. Yet it is really harmless when taken up and examined. We say nothing now of the story of the Fall in Paradise, and the doctrines built upon it, but take up rather the more important question of creation and a Creator. We have all been taught as children to say that God made us, and we teach the same to our own children without misgiving: yet we know very well that children are born of parents, and grow up with a form and nature derived by laws of inheritance. When, therefore, it is shown that the parents of the human race derived their being by birth from creatures who preceded them on the stage of life, we are in the same position as before. The doctrine of Evolution has not introduced a new difficulty. It is the notion of some persons that a new-born child may be said to have God for its maker if the first parents of the race were created by fiat, and not otherwise. They are consequently afraid of the doctrine that the human race was born naturally, and not created directly from the dust. Yet the mind that can rest in the thought of a creation six thousand years ago, and a process of birth from that day to this, ought to find equal satisfaction in the thought of an earlier creation, containing the seed of the later. Of course, that way *ad infinitum* lies. It may be well, therefore, to open the mind to another view of things, which does not seem to place the Creator in the dim and distant past, nor compel us to think of creation as clock-work alone. The other view recognises God in Nature, perceives His active Spirit in the energy of Nature, His will in accomplished things, His purpose in converging tendencies. The causes which seem to be parents of the effects, have had their productive power infused into

* "The Last Link: Our Present Knowledge of the Descent of Man." By Ernest Haeckel (Jena). With Notes, Biographical Sketches, and Glossary. By Hans Gadow, F.R.S. (Cambridge). Second edition. Adam and Charles Black, 1899. Price 2s. 6d.

them; and the direction taken by the results is not of their own choosing, but is guided and determined. Nothing is adequately explained by being traced back to its physical cause, nor to be accounted for without reference to Mind. The Divine Spirit is behind all things now; God is working in what is "natural," and without Him nothing would be as it is. All is natural, and yet everything is miraculous. Thus it was in the past, thus it is now, and ever will be.

So we may continue to speak of God as our Creator, though we have our birth and parentage registered in the fly-leaf of the Family Bible; and we may still say that God created man, though Genesis and Biology give different accounts of the process. GEO. ST. CLAIRE.

THE CHILDREN'S COLUMN.

THE PROPHET AND THE VIOLET.

(Adapted from Lowell's "A Parable.")

IN a town a long way from here there once lived a good man whom the people called a prophet. Although he had many things to make him happy, he came to be very sad and weary of life. He had been trying for years to make the people lead better lives, and to get them to worship God, and nothing but failure seemed to be his lot; the town instead of growing better appeared to get worse and worse, until the prophet came to believe that God had left it altogether. The more he thought it over the more he felt sure it was true—God had gone away.

He heard of a holy mountain many miles from the town, upon the top of which God dwelt; and so sure did he feel that God's presence had gone from his own people and land, that he determined to set out for this distant hill and there hear what God would have to say to him. On the morning on which he was to start his little girl, who had been up very early playing in the woods, came to him to say good-bye, and slipped into his hand a little flower—a violet—that she had picked. His heart was so heavy, and he was so anxious to be on his journey, that he scarcely noticed what she had given him, and before he had gone many miles he let it fall from his hand to wither and die on the dusty road.

After many weary days, tired and footsore he found himself close to the holy mountain. Its sides were rugged and steep, and very soon, as he mounted up, he found nothing but rock all around. On he climbed with his feet and hands scratched and torn, but his heart full of great hopes. At last the top was reached—the spot, so he believed, where God showed Himself to those who believed in Him. Flinging himself down on the hard rock he prayed that God would come and speak to him in some wondrous way, giving him some great "sign" by which he might know that He was really there. For a long time he waited, expecting every minute to feel the mountain shake beneath him, listening for some voice of thunder to come rolling through the skies, ready to see some mighty flame leaping up from the mountain's top; but never a sound broke the stillness of the evening air, and the prophet's heart sank within him as he began to fear his search was all in vain. Then he chanced to look at a little tuft of moss beside his hand, and he saw it open,

and out of the hard rock there sprang—a violet.

Something spoke within his heart and told him that that little flower was God's message to him; it was exactly like the violet his little girl had given him before he left his home, and it told him that God was present there, in that land of unthoughtful people, just as much as upon what men called the sacred hill; the flowers grew close to his own door, but the prophet had forgotten them; they spoke every day of the love of the great Creator and His goodness in all the beauty of the world, but he had been too busy thinking of other things, and when he wanted a sign from God forgot the wonderful things by which he was always surrounded.

Back to the town went the prophet, having learned that God never leaves His earth, but is always speaking to those who are willing to hear His words. And you may be sure that after that he was wiser and more hopeful and patient in his work among the people. He learnt to see that God was not only in the flowers at his very door, but in the homes of the common people; and so the prophet was better able to help them to be good, and to teach them the wonderful things of God.

This little story should help you to understand what people mean when they say God speaks to us in Nature. Every flower is a "word" from God.

ARTHUR HARVIE.

THE INWARD LIFE.

From the Journal of John Woolman.

Now as I had experienced the love of God, through Jesus Christ, to redeem me from many pollutions, and to be a succour to me through a sea of conflicts, with which no person was fully acquainted, and as my heart was often enlarged in this heavenly principle, I felt a tender compassion for the youth who remained entangled in snares like those which had entangled me. This love and tenderness increased, and my mind was strongly engaged for the good of my fellow-creatures. I went to meetings in an awful frame of mind, and endeavoured to be inwardly acquainted with the language of the true Shepherd.

One day, being under a strong exercise of spirit, I stood up and said some words in a meeting; but not keeping close to the Divine opening, I said more than was required of me. Being soon sensible of my error, I was afflicted in mind some weeks, without any light or comfort, even to that degree that I could not take satisfaction in anything. I remembered God, and was troubled, and in the depth of my distress He had pity on me, and sent the Comforter. I then felt forgiveness for my offence; my mind became calm and quiet, and I was truly thankful to my gracious Redeemer for his mercies.

About six weeks after this, feeling the spring of Divine love opened, and a concern to speak, I said a few words in a meeting, in which I found peace. Being thus humbled and disciplined under the cross, my understanding became more strengthened to distinguish the pure Spirit which inwardly moves upon the heart, and which taught me to wait in silence sometimes many weeks together, until I felt that rise which prepares the creature to stand like a trumpet, through which the Lord speaks to his flock.

From an inward purifying, and steadfast abiding under it, springs a lively operative desire for the good of others. All the faithful are not called to the public ministry; but whoever are, are called to minister of that which they have tasted and handled spiritually. The outward modes of worship are various; but whenever any are true ministers of Jesus Christ, it is from the operation of his Spirit upon their hearts, first purifying them, and thus giving them a just sense of the conditions of others. This truth was early fixed in my mind, and I was taught to watch the pure opening, and to take heed lest, while I was standing to speak, my own will should get uppermost, and cause me to utter words from worldly wisdom, and depart from the channel of the true gospel ministry.

When he was thirty-six, in 1756, Woolman began to write the journal from the first chapter of which the above passage is taken. He died at York, in 1773, while on a visit to this country, and Yorkshire Friends bore this testimony to his character:—

"He was a man endued with a large natural capacity, and being obedient to the manifestations of Divine grace, having in patience and humility endured many deep baptisms, he became thereby sanctified and fitted for the Lord's work, and was truly serviceable in his Church. Dwelling in awful fear and watchfulness, he was careful in his public appearances to feel the putting forth of the Divine Hand, so that the spring of the gospel ministry often flowed through him with great sweetness and purity, as a refreshing stream to the weary travellers towards the city of God."

Where Woolman speaks of the operative Spirit of Christ giving to ministers the true insight and the word to speak, we should understand the Spirit of the Eternal, moving in those who have learnt with Jesus the humbleness, self-surrender and love of the children of God. But such difference of theological interpretation cannot keep us from close fellowship with this true disciple of the Master.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible and be sent in by Thursday Morning.]

Aberdare: Highland-place.—On Sunday last the anniversary meetings were held, the services being conducted by Mr. Bipin Chandra Pal, of Manchester College, whose eloquent and forcible sermons, delivered with rare vigour, made a deep impression upon those who were privileged to listen to him. There were an unusual number of orthodox friends present at the various meetings. The attendance was good, especially at the evening meeting, and the collections were up to the average at these services.

Dundee.—A social meeting was held in the school-room, on Wednesday week, to inaugurate the opening of the new rooms recently erected. The Rev. H. Williamson presided, and was supported by the Rev. D. B. Cameron, B.A., minister of Rosebank Parish Church, and ex-Bailie Macdonald, a respected elder of St. Peter's Free Church, Dundee. Both gentlemen, who are colleagues of Mr. Williamson on the School Board, spoke in warm appreciation of the efforts put forth by Mr. Williamson in the cause of education in Dundee, more especially on behalf of working girls and the children of poor people. Mr. Cameron also complimented the congregation on having got their premises so well equipped and furnished for the carrying on of all kinds of work connected with a Christian congregation. He wished Mr. Williamson

all success in his work, and said that after all the difference between himself and the Unitarians was small, and that the points of agreement outnumbered in importance the points of disagreement, and that instead of keeping aloof from each other they ought to unite in all Christian work and endeavour. Handsome presentations were then made to Mr. Alex. McGibbons, who had acted as church officer for a number of years, and Mrs. McGibbon, on their retirement from office. Tea was then served, and the rest of the evening was pleasantly spent. The donation from the McQuaker Trustees not being sufficient to meet the expenses of the improvements and alterations, a subscription list has been started by the congregation in order to finally wipe off the debt thus incurred.

Halifax.—The S.S. anniversary sermons were preached at Northgate-end Chapel on Sunday, May 14, morning and evening, by the Rev. J. Crowther Hirst, of Gateacre, and the afternoon address was given by Mr. John Dendy, of Manchester. There was special singing by the choir and scholars under the direction of Mr. A. Wilson. There were good congregations all day, and the collection was £26 14s. 6d. On Whit-Sunday the prizes for attendance and good conduct were presented by Mr. J. Sayar, one of the chapel-wardens; (the prizes consisted of thirty-five copies of the Revised Version of the Bible. The school treat was held on Whit-Tuesday, but rain compelled the Committee to abandon the ride to the field at Hipperholme, so the younger children had a ride round the outskirts of the town, and coffee and buns were served at the school.

Horsham.—The 126th Whit-Sunday anniversary of the Free Christian Church was held on Sunday last, when, as usual, friends from neighbouring churches met to exchange greetings, and by their presence to strengthen the hands of the local workers. The Rev. A. H. Dolphin, of Leigh, was the preacher of the day, and took for his morning subject, "The Need of our Work." The evening sermon was a ringing trumpet call—"I have fought the good fight of Faith"—not soon to be forgotten by those who listened. The improved appearance of the chapel, by its recent renovations, and by the addition of the memorial window just completed, was a subject of general congratulation, and formed one of the topics of the afternoon meeting, which was opened by the Rev. J. J. Marten, who paid a high tribute to those whose names were inscribed upon it, one of whom, Mr. J. Kensett, had been present at the Whit-Sunday anniversary 67 out of the 68 years of his life. Mr. Dolphin spoke of Mr. Nash as one whose genial presence made it always good to be in his company, and who, if the times in which he had lived had required such sacrifice, would have cheerfully gone to the stake in defence of his principles. Mr. Edwin Ellis testified how much of the good work of the Horsham congregation had been due to the initiative of Mr. Price, and to his faithfulness in standing to his post. Mr. Burgess gave interesting reminiscences of various congregations with which he had been connected; Mr. Tarring deprecated too loose a hold on the good things of the past, and the Rev. E. M. L. Buckland drew a glowing picture of the future. The collections for the day, amounting to about £5, were for the British and Foreign and Provincial Assembly.

London: Bermondsey.—On Sunday, May 14, the annual Sunday-school anniversary and flower services were held, conducted by the Rev. H. Rylett. The church was prettily decorated with wild and cultivated flowers, and, as usual, several friends in the country sent hampers of flowers. Collections were taken on behalf of the Sunday-school, and a substantial addition was made to the school funds. At the close of the evening service the flowers were distributed amongst the Sunday-school scholars present. The Sunday-school excursion has been arranged for Chislehurst, on Saturday, June 24, when a large attendance of friends is expected, as by the kindness of the railway company the train stops specially at Spa-road Station on both the outward and return journeys.

Manchester.—Last Sunday the usual Whit-Sunday Scholars' Festival was held in the Free Trade Hall, when about 4,000 scholars and friends assembled together to take part in a service conducted by the Rev. J. J. Wright. Mr. Oliver H. Heys acted as conductor, and Mr. Edwin T. Heys presided at the organ. The singing was excellent, and a larger number of scholars were on the platform than in previous years. The anthems were effectively rendered, being well within the capacity of a scratch choir gathered from the various schools.

Newchurch.—On Sunday, May 21, the anniversary services of the Bethlehem Unitarian Sunday-school were held. Large congregations gathered at both services to listen to the Rev. J. E. Manning,

of Sheffield. Special hymns and anthems were rendered by the choir and scholars. The collections realised £62 2s. 8d., being a little in excess of previous years.

Padstow.—On Whit-Sunday the Old Nazareth Chapel was reopened, after being for twenty years unused for regular services. It is in a poor quarter of the town, and it is hoped that it may prove a useful centre for Mission work. Many of the older generation of Unitarians were there to hear the Rev. Adam Rushton, who was minister of the Chapel forty years ago. An old scholar, the Rev. Joseph Anderson, of Mill-street Mission, Liverpool, was also present, and gave a stirring address especially to the younger members present. The chapel was crowded, and a collection of nearly £10 showed the keen interest felt in the occasion.

Sheffield Upper Chapel.—The annual outing of the children of the Sunday-school took place on Whit-Monday, though the heavy rain, which had fallen, prevented any visit to the fields. The morning was spent in a long country drive in drays and waggons, kindly lent for the purpose, and after an early tea in the Channing Hall, the evening was spent in games. There were about 200 scholars present.

Sheffield: Upperthorpe.—The anniversary sermons were preached on Sunday week by the Rev. E. Cedric Jones, of Bradford. Special hymns and anthem were sung by the scholars of the Sunday-school, admirably trained by Mr. W. R. Stevenson. Last Sunday the Rev. John Ellis gave his customary address to parents and teachers, when the children repeated their festival hymns. Highest commendations of the music, and the conduct of the children, were passed. On Whit-Monday morning the children assembled at the schoolroom, Addy-street, formed into procession, and made a short tour of the neighbourhood, singing at the houses of some of the older friends of the church. Owing to the rain, the intended programme of an afternoon in the open air had to be abandoned, so tea was served in the schoolroom, and an impromptu entertainment of games indulged in.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

The Bible and the Prayer Book Compared and Contrasted. By W. Marshall. (Elliot Stock.)

Our Earth. By G. Ferguson. 5s. (Simpkin, Marshall.)

Selections from "Our Earth." By G. Ferguson. 1s. (Simpkin, Marshall.)

A Short History of Freethought. By J. M. Robertson. 7s. 6d. (Sonnenschein.)

Jennified and Other Verses. By G. G. Green. (Elliot Stock.)

Papias and His Contemporaries. By E. H. Hall. (Houghton, Mifflin.)

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Miss I. M. Howse, £1; Mrs. Hudson, 10s.; Mrs. Lake, £1 1s.; Miss Martineau, £1 1s.; Misses Meyer, £3 3s.; Miss Stainbank, 10s.; Mrs. Steer, £1 1s.; Miss Tribe, 10s. 6d.; Mrs. Wood, 10s. 6d.; Mrs. Wrigley, £1 1s.; Miss Wrigley, £1.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co. Ltd., Homoeopathic Chemists, London."

OUR CALENDAR.

SUNDAY, MAY 28.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. J. RUDDLE.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. ALEX. GORDON.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Weeds." Evening, "The Manhood of Jesus."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Morning, Annual Commemorative Service.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Mr. W. H. SHRUBSOLE, F.G.S., "Why I became a Unitarian."
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. C. J. STREET.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. D. DAVIS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. T. A. GORTON.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD (Concert Hall), for NEW BRIGHTON and DISTRICT, 11 A.M. and 6.30 P.M., Rev. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
LIVERPOOL, Ancient Chapel of Toxteth 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Trinity Sunday: A Unitarian Sermon."
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M. Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
 MARGATE, Forester's Hall (Side Entrance) Union-crescent, 11 A.M., Mr. A. W. MATTHEWS.
 OXFORD, Manchester College, 11.30 A.M., Rev. P. H. WICKSTEED, M.A.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. A. W. MATTHEWS.
 READING, Unitarian Free Church London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. L. T. BADCOCK.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M.

CAPE TOWN, Free Protestant Unitarian Church Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
 SOUTH-PLACE, FINSBURY.—May 28th, at 11.15, Prof. EARL BARNES (of California), "The Development of Children's Religious Ideas."

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE, S.W.—May 28th, at 11.15, Dr. WASHINGTON SULLIVAN, "Miracles and Medicine."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

Small Books on Great Subjects.

Pott 8vo, in buckram cloth, price 1s. 6d. each.

THE SHIP OF THE SOUL,
 and other Papers.
 By STOPFORD A. BROOKE, M.A.

FAITH THE BEGINNING,
 Self-Surrender the Fulfilment of the Spiritual Life.
 By JAMES MARTINEAU, D.D., D.C.L.

**FAITH AND DOUBT IN THE
CENTURY'S POETS.**
 By RICHARD A. ARMSTRONG, B.A.

JAMES CLARKE & CO., 13 and 14, Fleet-street, London, E.C.

ETHICAL RELIGION.

THE NEW TESTAMENT OF JESUS FOR THEISTS.
 A Compilation of Selected Passages, freely Arranged, without Note or Comment. (Pages 100, neatly bound in cloth) Price One Shilling.

THE MISLAIN GOSPEL. A Poem. With Notes and References. And

THE WITNESSES AT JERUSALEM. (Pages 48). Price Sixpence.

"The Personal Religion of Jesus."

Published by WILLIAMS & NORGATE, 14, Henrietta-street, Covent Garden, W.C.

Sold by PHILIP GREEN, Essex Hall, 5, Essex-street, Strand, W.C.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick N.B.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c., from a purely ethical standpoint. Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

WOULD anyone like to have, for cost of carriage, some or all of the following?
NATIONAL REVIEW, 27 parts, 1855-65, incomplete.
CHRISTIAN REFORMER, 58 parts, 1859-63, incomplete.
THEOLOGICAL REVIEW, Parts 1 to 27. No. 6 missing.
MIND, 28 parts, 1876-80.
CONTEMPORARY REVIEW, 1874 and 75.
MIDLAND NATURALIST, 4 years complete.

All the above unbound, perfect, and clean. Write to E. S. HOWSE, 33, Rosslyn-hill, Hampstead, London.

PROVINCIAL ASSEMBLY

OF

Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire.

The ASSEMBLY will meet at WARRINGTON on THURSDAY, June 15.

The Religious Service will be held in the Cairo-street Chapel at 10.45 A.M.; the Devotional Part being conducted by the Rev. T. LEYLAND, and the Sermon being preached by the Rev. W. HARRISON.

LYDGATE CHAPEL.

URGENT APPEAL.

The Congregation desire to announce that there is a pressing need of repairs and alterations in the Chapel and Parsonage. In order to carry out everything completely £300 is required.

A BAZAAR will be held at Lydgate on JULY 6TH, 7TH, and 8TH in aid of this object.

By a Resolution passed on April 25th the Committee of the Yorkshire Unitarian Union "commend the scheme to the generous support of the Unitarian public."

Contributions will be thankfully acknowledged by Mr. W. HEELEY, Sycamore, New Mill, Huddersfield, or by the Rev. J. H. GREEN, Minister, Lydgate, New Mill, Huddersfield.

We have received with cordial thanks:—

	£	s.	d.
T. B. Wood, Esq.	5	0	0
Percy Leigh, Esq.	5	0	0
H. J. Morton, Esq.	1	1	0

LEIGH UNITARIAN CHURCH.
ORGAN FUND.—FURTHER APPEAL FOR SUBSCRIPTIONS.

In view of work being done, it is very desirable that the New Organ should be in its place before Winter. Amount required £300. Amount contributed to date by members and friends, £114 15s. 5d.

Subscriptions will be gratefully received by the

Rev. A. H. DOLPHIN, Minister,
 1, Wilkinson-street, Leigh; or
 T. M. FRANKLAND, Treasurer,
 31, Lord-street, Leigh, Lancashire.

RIVINGTON CHAPEL.—The annual SCHOOL SERMON will be Preached by the Rev. W. J. JUPP, of Liverpool, on SUNDAY AFTERNOON, June 4, 1899. Service to begin at 3 o'clock.

Tea will be provided after the Service at 6d. each.

MARRIAGES.

HARWOOD—ANDREWS—On the 17th May, at St. John the Baptist, Leytonstone, Albert Charles (Bert), eldest son of A. C. Harwood, to Florence Marian, daughter of Charles G. Andrews, Esq., of St. Helier's, Leytonstone, and Shoebury House, Shoeburyness, Essex.

DEATHS.

HOLLAND—On the 12th May, at 4, Redington-road, Hampstead, N.W., Joseph Robberds Holland, formerly of Port Elizabeth, Cape Colony, in his 71st year.

DEPTFORD CHAPEL, Church Street.

FOUNDED 1600.

AN URGENT APPEAL FOR £250.
 £104 STILL REQUIRED.

It is absolutely compulsory that the roof of the above Chapel be entirely and immediately reconstructed. The Vestries adjoining the building are also beyond repair, and it is proposed to replace these by erecting an Iron room which would afford much needed accommodation for Sunday-school and other purposes.

The British and Foreign Unitarian Association, the Provincial Assembly of London and South-Eastern Counties, and the General Baptist Assembly, have made grants in response to this Appeal.

Donations or promises will be thankfully received by the Treasurer to the Fund, G. W. CHITTY, Esq., Mildura, Park Avenue, Dover; or by the Minister, the Rev. A. J. MARCHANT, 37, Clifton-road, Peckham, London, S.E., by whom they will be acknowledged.

Contributions Received or Promised.

	£	s.	d.
Amount acknowledged, May 6th	114	12	0
Mrs. Dobson, Hastings	1	0	0
In Memory, M. J. W., Richmond	0	5	0
T. Pallister Young, Esq., London	0	10	6
N.	5	0	0

The Provincial Assembly's Grant (£25) will be paid when the sum of £150 is raised.

MATTHEW HENRY'S CHAPEL, CHESTER.

BI-CENTENARY RESTORATION.

The Congregation, desirous to render the old Chapel (foundation-stone laid September, 1699) seemly for the Public Worship of God, caused an exhaustive examination to be made by Messrs. T. M. Lockwood (F.R.I.B.A.) and Sons, who report—and their opinion is independently borne out by the City Surveyor—that, in addition to the other urgent needs of the Chapel Fabric, the Roof is "positively dangerous." They are consequently in the position either of setting up a New Roof, or of having NO CHAPEL at all. The estimated expenditure for all NECESSARY repairs, &c., amounts to over £700. Even if we could build a new Chapel, £400 must be spent on a new roof for the old one, if the historic building is to remain in existence.

£285 has already been promised, including £50 kindly granted by the B. and F.U.A.; and as some sign of growing life in the congregation, it may be noted that NEW MEMBERS have contributed over ONE-FOURTH of the total sum promised by the resident lay members of the congregation.

	£	s.	d.
Amount already acknowledged... ..	285	8	0
From Former Members and Old Friends received this week:—			

G. S. Wood, Esq.	5	0	0
Mrs. Darbishire, Liverpool	10	0	0
Mrs. and Miss Johnson, Liverpool	5	0	0
C. R. Boulton, Esq.	5	0	0
Miss E. M. Frost... ..	1	1	0
Miss E. Gibb	1	1	0
F. Nettlefold, Esq.	25	0	0

Donations will be gratefully received and acknowledged by the

Rev. H. D. ROBERTS,

Brook Lodge, Chester;

or by Mr. WILLIAM ORRETT, Treasurer,
 15, Foregate-street, Chester.

LINDSEY RENOVATION FUND.

Subscriptions are invited towards the expenses of restoring the tomb of Theophilus Lindsey, founder of the first Unitarian Chapel in London (Essex-street). Amount required, £15.

	£	s.	d.
Dr. Vance Smith	1	1	0
Miss E. Sharpe	1	0	0
Miss Reid, Eastbourne	1	0	0
Christian Unitarian Mission Workers	1	0	0
Rev. J. Pantou Ham	0	10	0
Howard Chatfield Clarke, Esq.	0	5	0
Rev. J. Toye and Mrs. Toye	0	3	0
"X. Y." Leeds	0	2	6
Miss Corfield	0	1	0

Miss E. SHARPE, Hon. Treas.,
 32, Highbury-place, N.

Mr. JAMES FERGUSON, Hon. Sec.,
 22, Cheverton-road, London, N.

Schools, etc.

BEDFORD COLLEGE, LONDON
(FOR WOMEN),
YORK-PLACE, BAKER-STREET, W.

PRINCIPAL.—MISS ETHEL HURLBATT.

SESSION 1898-9.

The EASTER HALF TERM begins on THURSDAY, May 25th.

ENTRANCE SCHOLARSHIPS.

One Arnott Scholarship in Science, annual value £48; and one Reid Scholarship in Arts, annual value 30 guineas, each tenable for three years, will be awarded on the result of the Examination to be held at the College on June 27th and 28th.

Names to be sent to the Principal not later than June 15th.

F. MABEL ROBINSON, Secretary.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR
GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly well-built modern house, with southern aspect. Great attention is paid to healthful conditions of life. References allowed to parents of present and past pupils.

Terms for Board and Education on application to the Principals.

WINIFRED HOUSE.

Invalid Children's Convalescent Nursing Home.
(Mrs. Hampson's Memorial Home),

The ANNUAL MEETING will be held at UNIVERSITY HALL, GORDON-SQUARE, W.C., on MONDAY, 29th May, at 5 o'clock precisely.

URBAN PRITCHARD, M.D., F.R.C.S., has kindly consented to preside.

All friends interested in the work of the Home are heartily invited to be present.

WANTED, a lady between 25 and 30, to go to the Punjab, India, to take care of a little girl of 2½ years. Must be used to children, and a good needlewoman.—Apply, by letter, to C. M. A., 16, Elsworth-road, London, N.W.

WANTED, towards the end of June, a young lady, to take charge of two children, 5 and 7, and help with sewing and light household duties.—Apply, by letter, to Mrs. V. D. DAVIS, 6, Gorst-road, Wandsworth Common, London, S.W.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCKOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

FELIXSTOWE.—Pleasant APARTMENTS at this healthy sunny seaside resort. Close to new station and near the sea.—For terms, apply to Mrs. H. ROBINSON, Kimberley House, Ranelagh-road.

MRS. A. H. GREEN (late of Oxford) receives girls at her house to attend by day Mr. Badley's Boys' School at Bedales, where her son and daughter are pupils.—Scaynes Hill House, Haywards Heath.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY.
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application

FRANCIS RAVENSCROFT, Manager.

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE
E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.

and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-advance.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

HOUSE WANTED.—Required, to rent from June or September, unfurnished HOUSE, in or near London. Detached or semi. No basement, gravel soil, good garden, south aspect. Three reception, four or five bedrooms. Good rent for superior, compact house. Very careful tenant. Full particulars to C. S., c/o Street and Co., 30 Cornhill.

IT IS NOT
Reckitt's
PARIS Blue
UNLESS RECKITT'S NAME IS ON THE WRAPPER.

JUBILEE

OF THE

LONDON DISTRICT UNITARIAN SOCIETY, 1900.

An Appeal to Unitarians to assist in raising at least £12,000 for the support and spread of Liberal Christianity in the Metropolitan Area.

We look forward to the year 1900 with peculiar interest, as it will mark the beginning of another great epoch in human history, with possibilities which no one can measure. Already several religious organisations are devising ways and means of celebrating this event by raising special funds for the extension of their work. In view of the decay of old faiths and the growth of materialism, the friends of liberal and progressive Christianity should also bestir themselves; for man needs the wisdom, love, and strength of true religion to help him to live his life worthily and well in the sight of God and of his fellows. The sin, sorrow, and suffering of the world can only be removed and alleviated, and the highest and purest happiness can only be secured, by the abiding influences of pure and heart-felt religion.

Thankful for the noble services rendered on behalf of truth and freedom by our forefathers in the past, conscious of the call to faithful service which the present demands of us, it is surely fitting that we Unitarians should mark our gratitude and prove our earnestness and sincerity in some practical and helpful way.

Conferences and Committees have met and discussed how best to do this; and it has been decided to raise the sum of not less than £12,000 during the year 1900. The London District Unitarian Society, which will then be fifty years old, has done and is doing splendid work for the cause of truth, freedom, and fellowship in religion. It has opened ten new churches during the last twenty years. It would like to do a great deal more. Compared with other denominations, we London Unitarians are doing very little for the religious needs of the vast and increasing city in which we live. There are many important districts within or just outside the metropolitan area, with populations far exceeding large provincial towns, where the Unitarian movement is without a representative or a home. There are fields of thought and life ready waiting for us, if only the men and the money were forthcoming. The congregations at Forest Gate, Kilburn, Plumstead, and Wood Green, worship in halls or schoolrooms; the land stands vacant at the side, awaiting the future churches; at Lewisham the congregation has only the lease of a building, for which a heavy rent is paid; the congregation at Kentish Town is hampered by the payment of an annual ground rent. It is time that something large and generous was done to remedy these defects, and to put our work in London on a sound financial basis, and thus give our whole movement a strong forward push.

The plan suggested is a two-fold one,—by **Donations** and by a **Bazaar**. Let all good Unitarians of every age, class and condition, deny themselves something and subscribe to the Special Fund. And we hope, too, all will work for the Bazaar, to be held in 1900. This central Bazaar will bring us all together, and will arouse interest, and kindle enthusiasm in our work. It will give our young people something to work for; they will gladly, we feel sure, work together for one common object. It will do us good to combine, east and west, north and south, rich and poor, young and old,—all in one united effort to help forward the cause of religion.

We mean to raise the whole sum by the month of May, 1900; so we must begin at once. Will you help in one, or if possible, in both of these ways? (i.) Send a promise of a Donation to the Treasurer, to be paid in one sum or by instalments; and persuade some of your friends to do the same. (ii.) Begin some piece of work yourself, and help in organising a little circle of fellow-workers at your church or home.

At the Bazaar there will be no raffling, and no spirituous liquors sold,

Do you ask, "What is to be done with the money when obtained?" Our reply is that it will be expended with thoughtful, judicious care, in the following ways:—

(1.) A portion of the Fund, not exceeding one-third of the net amount raised, shall be devoted to paying off debts or charges on, or purchasing the freehold of, some of our chapels and halls in or near London. The particular congregations to receive this assistance, and the amount of the assistance to be given to each such congregation, shall be settled by the Committee of the London District Unitarian Society, regard being had to the efforts made by each congregation to help itself.

(2.) The remainder of the Fund, not less than two-thirds of the whole, will be formed into a Permanent Chapel-Building Fund, for granting loans towards the purchase of sites and the erection of buildings with OPEN TRUSTS. This Fund shall be vested in a body of twelve Trustees, who shall be nominated in the first instance by the Council of Ministers and Delegates and the Subscribers to the Special Fund. The Trustees shall have a voice in the selection of the site, and shall themselves decide what amount they will advance towards the cost of its purchase and of the erection of the building.

(3.) The sum so advanced shall be a charge on the land and building, and shall be repaid in such manner and subject to such conditions as the Trustees shall in each case deem proper. The Trustees in their discretion may remit payment of interest. The income of such portion of the Fund as is not out on loan, and the interest on any loans, shall either be paid to the Treasurer of the London District Unitarian Society, or added to the capital of the Fund, as the Trustees may in each case determine.

This is a special opportunity for a vigorous and united effort; and we appeal to you personally, and solicit your sympathy and generous support in making this united effort a success. It will be a great encouragement to us if you will respond quickly and give liberally. We are, faithfully yours,

JOHN T. BRUNNER, President.

FREDERICK NETTLEFOLD, } Treasurers.

FRANK PRESTON, }

W. BLAKE ODGERS, Chairman of Committee.

FRANCES ODGERS, }

LILLIE MARTINEAU, } Hon. Secretaries.

T. E. M. EDWARDS, Organising Secretary.

Communications may be addressed to the Chairman of the Committee, or to the ORGANISING SECRETARY, at Essex Hall, Essex Street, Strand, London, W.C.

Cheques to be made payable to FRANK PRESTON, Esq., and addressed to him at 6, Derwent Villas, Whetstone, London, N., and crossed "ROBERTS, LUBBOCK and Co." Donations may be paid in one sum, or if preferred, in three instalments, payable, say, on June 1st, Nov. 1st, 1899, and May 1st, 1900.

PERMANENT CHAPEL-BUILDING FUND.

FIRST LIST OF SUMS ALREADY PROMISED.

Sir John T. Brunner, Bart., M.P.	£1,000
Sir Edwin Durning-Lawrence, Bart., M.P.	1,000
Mr. Frederick Nettlefold	1,000
Miss J. Durning-Smith	500
Mrs. Alfred Lawrence	200
Mr. and Mrs. Blake Odgers	200
Mrs. L. M. Aspland	100
Mr. Walter Baily	100
Mr. G. L. Bristow	100
Mr. G. W. Brown	100
Mr. H. Doughty Browne	100
Mrs. T. Chatfield Clarke, Mr. Howard Chatfield Clarke, and Mr. Edgar Chatfield Clarke	100
Mr. John Harrison	100
Mr. and Mrs. Percival Hart	100
Mr. W. R. Lake	100
Mr. F. W. Lawrence	100
Mr. I. S. Lister and the Misses Lister	100
Mr. D. Martineau	100
Mr. Oswald Nettlefold	100
Miss Preston	100
Mr. F. S. Schwann	100
Mr. William Spiller	100
Mr. S. S. Tayler	100
Mr. Harold Wade	100
Mrs. Webb	100

Books of Liberal Theology.

SUNDAY THOUGHTS AT ROSS-LYN-HILL CHAPEL. Twenty-five Sermons by the late Dr. SADLER. Cheap edition, 2s. 6d.

THE GREAT AFFIRMATIONS OF RELIGION. By THOMAS R. SLICER. 6s. net.

THE RATIONALIST A KEMPIS. By J. BLANCO WHITE. With Memoir by JAMES HARWOOD, B.A. 1s. net.

CHRIST THE REVEALER. Discourses and Essays. By the late J. HAMILTON THOM. Third Edition. 2s. 6d.

GOD AND THE SOUL. An Essay towards Fundamental Religion. By R. A. ARMSTRONG, B.A. Second and Cheap Edition. 1s. net.

THE PLACE OF IMMORTALITY IN RELIGIOUS BELIEF. By J. ESTLIN CARPENTER, M.A. 1s. net.

THE PAULINE BENEDICTION. Three Discourses. By JAMES DRUMMOND, M.A., LL.D. 1s. net.

PAUL: The Man, The Missionary, and The Teacher. By ORELLO CONE, D.D. 10s. 6d.

IS NATURE CRUEL? A Partial Answer to the Question. By J. CROWTHER HIRST. 1s.

JESUS AND MODERN THOUGHT. Four Discourses. By STOPFORD A. BROOKE, M.A. 1s.

OUR UNITARIAN GOSPEL. A Volume of Sermons. By MINOT J. SAVAGE, D.D. 4s. net.

HYMNS. By Minot J. Savage, D.D. 4s. net.

THE SHIP OF THE SOUL, and other Papers. By STOPFORD A. BROOKE, M.A. 1s. 6d.

A YEAR OF MIRACLE. By W. C. GANNETT. Cheap edition, 8d.

THE GOSPEL OF JOY. A New Volume. By STOPFORD A. BROOKE. 6s.

THE SIGNIFICANCE OF THE TEACHING OF JESUS. By R. A. ARMSTRONG, B.A. 1s. net.

THE TRIUMPH OF FAITH. By JOHN FISKE, M. J. SAVAGE, STOPFORD A. BROOKE and others. 2s.

FAITH AND DOUBT IN THE CENTURY'S POETS. By R. A. ARMSTRONG, B.A. 2s. 6d.

JEWISH RELIGIOUS LIFE AFTER THE EXILE. By T. K. CHRYNE M.A., D.D. 6s.

GREAT SOULS AT PRAYER. Arranged by Mrs. TILESTON. 2s. 6d.

RELIGION AND THE SCIENTIFIC SPIRIT. Six Lectures. By JAMES FORREST, M.A. 1s. 6d. net

London: **PHILIP GREEN**, 5, Essex St., Strand, W.C.

Publications of the SUNDAY SCHOOL ASSOCIATION.

JUST PUBLISHED. LIMP CLOTH, 6d. NET.
[Postage 2d.]

A YEAR OF SUNDAY LESSONS.

Based on the Two Great Commandments,
Love to God and Love to Man.

Compiled by MARIAN PRITCHARD.

Reprinted from "The Helper," 1899.

This series is intended to supply a kind of Treasure Store of suggestive lessons. For those parents and teachers who wish to have some sequence in their lessons throughout the whole year, the opportunity is here afforded them of following out a course with system and method; but at the same time, the divisions are so arranged that a course of four to twelve lessons may be easily selected, or even a single one separated from the rest.

By John Dendy.

SUCCESSFUL LIFE: A Series of Essays

Intended for Private Reading and Adult Classes. Price 2s. net.

CONTENTS.—The Wholeness of Life. Life of the Body. Life of the Mind. The Great Recognitions—Beauty, Power, Truth. The Right—Conscience. The Emotions. Love. Are we Free? The Object of Life. Work. Business. Gambling. Public Work. Other People—Influence, Friendship and Marriage. The Sex Question. Recreation. Play. Ideals—The Higher Life.

THE HELPER.

A Handbook for Sunday School Teachers and Parents for 1899.

Edited by MARIAN PRITCHARD ("Aunt Amy").

CONTENTS.—Addresses to Scholars. Suggestive Chapters for Sunday Classes. A Year of Sunday Readings. Teachers in Council. The Editor's Bookshelf. Illustrative Stories, Anecdotes, Poems, &c.

Price 2s. 6d. net; postage, 4d.

London: The SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-st., Strand, London, W.C.
City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 27, 1899.

HALF-HOURS WITH THE PARABLES.

By the Rev. J. CROWTHER HIRST.

Price 1s. net; postage, 3d.

"It is just the book to put into the hands of teachers who have not much time for preparation."—*Seedsower*.

The STORY of DOROTHEA LYNDE DIX.

By FRANCES E. COOKE.

Price 1s. net; postage, 2d.

The *New Age* says: "Miss Frances E. Cooke is a well-known writer of short biographies, and she has just added to the list a delightful story of the life and work of 'Dorothea Dix.'" The story of the noble devotion and self-sacrifice of this brave, beautiful soul is told in a way that cannot fail to do anyone good who reads it. The magnificent work done for the poor and friendless lunatics by Dorothea Dix places her in the front rank of the world's latter-day saints. We cordially commend this admirably printed little book to all who love courage and care for goodness. It is full of the Christ-spirit."

Addresses and Illustrative Stories.

Selected by JULIE RAWLINGS.

Price 1s. 6d. net; postage, 3d.

The *Coming Day* says:—"A perfect treasure-store of pretty stories, serious little lectures or life-studies, and thoughtful poetry, all sweetly reasonable. About seventy pieces in all. The very thing for a class, as dessert after a lesson; or for home reading for youngsters from ten to fifteen."

DO THE RIGHT.

A Series of Short Stories, with Moral Applications for Young Children.

By A. L. C.

Price 8d. net; postage, 2d.

"The book is good for both our homes and our Sunday-schools. No child will fail to be a better child after reading this interesting little volume."—*Christian Life*.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 2971.
NEW SERIES, No. 75.]

LONDON, SATURDAY, JUNE 3, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	845
CORRESPONDENCE :—	
The Gospel of the Atonement	846
Oxford Summer Session	849
LITERATURE :—	
The Temperance Problem and Social Reform	347
ARTICLES :—	
Impressions of the Whit-week Meetings	848
Sacerdotalism	351
The Sunday School Teacher as Social Re-	
former	353
Nonconformist Marriage Act... ..	358
OBITUARY :—	
Abraham Lee Kilburn	350
THE CHILDREN'S COLUMN	351
LEADER :—	
For the Kingdom of God	352
POETRY :—	
For Liberty	352
MEETINGS :—	
Winifred House	350
Central Postal Mission and Unitarian	
Workers' Union	354
Essex Hall Temperance Association	356
PROVINCIAL LETTER :—	
London... ..	357
NEWS FROM THE CHURCHES	358
ADVERTISEMENTS	359

NOTES OF THE WEEK.

THE meetings of the Peace Conference at The Hague are proceeding without haste, and in a manner worthy of the great cause to which they are devoted. They are naturally watched with the keenest interest by the friends of humanity throughout the world. The feeling is growing that whatever may be done or not done in the matter of disarmament and the further humanising of the incidents of warfare, something definite will be accomplished towards the establishment of a Permanent Court of Arbitration. Great Britain, America, and Russia have each laid proposals to this end before the Conference, and it is confidently hoped that a practicable scheme will be the result.

DR. JOHN WATSON (Ian Maclaren) preached again in Sefton Park Presbyterian Church, Liverpool, on Sunday last, on his return from a three months' lecturing tour in America. His subject in the morning was "The Secular Spirit and the larger Christian Church of to-day," and, in the course of his remarks on various recent movements in this country, he referred with satisfaction to the attitude his congregation had taken up with regard to seven-day papers. "One could not be in America," he said, "without understanding what an unmitigated curse the Sunday Press was to the people, although there might be here and there a paper of nobler tone than the others. One defended Sunday not upon the ground of the Fourth Commandment, or upon the custom of the earlier Christians, but upon the broader ground, indicated in the ques-

tion whether a man had not only a body, but also a soul." The resolution of the British and Foreign Unitarian Association on this subject was passed on the very day on which the *Daily Telegraph* announced the withdrawal of its Sunday issue. But while the two immediate causes of offence were thus happily removed, the resolution was a declaration of principle, good to be passed as it stood.

THE union of the United Presbyterian Church and the Free Church of Scotland seems to be now assured. The Assemblies of both Churches have agreed by overwhelming majorities to the principle of union, and it is hoped that the end, so long looked for, will be attained in 1901. The Established (Presbyterian) Church of Scotland will then stand side by side with one great Free Church, instead of two. As to what the union means, an Edinburgh correspondent of the *Daily Chronicle* wrote as follows :—

The union means a great deal to Scotland. It means a great United Voluntary Presbyterian Church, with a membership of about 600,000, and a total yearly revenue of nearly £1,200,000. It means a great saving of men and money in theological halls and in general organisation. It means one strong congregation in many localities where now there are two feeble, struggling, debt-burdened bodies. It means stronger and more united effort in the mission field abroad and in the crusade against intemperance and indifference and heathendom in the city slums and rural districts at home. Lastly, it means a stronger and more united influence in political and social problems. Judging the future by the past, a Free and United Presbyterian Church of Scotland is certain to be on the side of Scottish Liberalism.

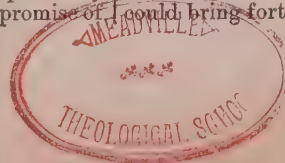
At a meeting of the General Assembly of the Church of Scotland, on May 24, a motion was accepted by 111 votes to 58, ordering the appointment of a committee "to consider the power possessed by the General Assembly to modify the terms of subscription and adherence of ministers to the formula, and to report to the next Assembly." The Very Rev. Principal Story, in supporting the motion, said (as reported in the *Glasgow Herald*) that it would be generally admitted that the mind of the Church towards the Confession of Faith, and therefore necessarily towards the formula which required the adherence of her clergy to the Confession, was very different to what it was 200 years ago. The existence of the Confession of Faith bound upon the shoulders of the clergy by a strict bond which the Church refused to meddle with, or questioned the propriety of altering, had become a burden heavier than many of them could bear. To maintain that they must always be bound down to the seventeenth-century formula or dogma was to deny in the most explicit way the Church's belief in the great promise of

the Lord—"My spirit shall lead you into all truth." There was a living spirit in the Church, and if there was, the thought of the Church must grow, the belief of the Church must ripen and expand. Bonds of union there must be in all Christian fellowship, but the form should be as undogmatic as possible, and the bonds of adherence as light as they could be made. In the interest of the progress of spiritual life in the Church, he felt this to be a pressing question, and that the case for inquiry had been made out.

LAST week's *New Age* printed some notes of a remarkable sermon by Canon Cheyne, preached from the pulpit of Rochester Cathedral. The attitude of a devout critic towards the Bible at the present time was well stated in the following passage :—

The Bible is a book like any other book, and has its deeps and shallows. It is not altogether unique; it is one of a class of books of mysterious origin which has grown—not been made, books which express the highest genius of the people and contain great diversities and incongruities. Parts can be understood by all, but parts need study. We dare not say all parts of the Bible are equally fine, and even those parts that are most important are irradiated with a light not their own when considered as necessary links in a chain of progressive evolution. Happy is the student of the Homeric poems, which became the Greek Bible, or any of the great Scriptures of the non-Christian or non-Jewish world, but happier still the man who, accepting the guidance of the students of our Scriptures, can realise the most valuable, accepting the wheat and rejecting the husk. For those too old to change or too busy to think—is there no counsel for them? There is. The counsel is not less needed by them than by their more thoughtful and studious brethren. The words and acts of Jesus, interpreted by the spirit of Jesus, are the jewel which this strangely-wrought casket of the Bible enshrines. There may be words and acts which criticism does not allow to be ascribed to Jesus. This will harm no one when interpreted by the spirit of Jesus. A faithful study of the Gospels in a devout but thoroughly undogmatic spirit is the best way to make ourselves good Churchmen. It will not make us either Catholic or Protestant in the old sense of these words, but it will do something far better—it will make us Christians.

At a recent session of the London Yearly Meeting of the Society of Friends, the subject of Worship and Ministry was discussed. Mr. Edward Grubb pointed out the need for improvement in the quality of ministry, not only in spiritual power, but in grasp of truth and in adaptation to the needs of the day. The source of all true ministry was nearness to the Spirit of God, but there was need of religious instruction, to develop the human material out of which the Spirit of God could bring forth enlightened and effective



ministry. He trusted that friends would get rid of unworthy fears of the modern methods of studying the Bible, and throw themselves heartily into such means of religious education as were being afforded by their summer schools. Mr. W. E. Turner said that silence was not the aim, but only the basis of meetings. Prophecy was not the only gift; they had too much neglected that of teaching. The mind was given to be used for God. Mr. William Tallack, on the other hand, thought more of the dangers of culture than of its importance. Over-development of intellect led to Unitarianism. Later in the discussion, which we find reported in the *British Friend*, another Friend urged that they need not be afraid of beauty, and culture, if it were "the beauty of the Lord our God." They had power to discriminate between what was of "the creature" and what was informed by the Spirit. Behind cultured and uncultured ministry lay the same Divine power which alone could make either effective.

A DESCRIPTIVE sketch, with illustrations, of the new church built in Sefton Park by the congregation of Renshaw-street Chapel, appeared in the *Liverpool Daily Post* of Monday last, an historical sketch of the congregation having been given on the previous Saturday. The new church, which is to be opened on Sunday, June 18, is to accommodate 440 worshippers, and is built in the style of the earlier decorated period. The architects are Messrs. Thomas Worthington and Son. A further description we shall hope to give at the time of the opening.

"THE Second Church" in Boston, which was founded in 1649, has many interesting historical associations, noted in an illustrated supplement to the *Christian Register* of April 20. The Ancient Chapel of Toxteth in Liverpool has a special interest in this church, for its first minister, the Rev. Richard Mather, as a sturdy Puritan, silenced by the Archbishop of York, went out to New England in 1635, and his eldest son, Samuel, was for a few months the first minister of that second church, while another more famous son, Increase, afterwards ministered there for sixty-two years. Then followed the still more famous Cotton Mather, the son of Increase, who died in 1728. Later, on the roll of ministers, came Henry Ware, jr., and Emerson (1829-32). For forty years, after Emerson's retirement, Chandler Robbins held the pulpit. The present minister, the Rev. T. Van Ness succeeded the Rev. E. A. Horton in 1893. The 250th anniversary of the founding of the church falls in November of the present year, and the congregation are preparing for a fitting celebration.

THE May number of the *Pacific Unitarian* contains more than one note bearing witness to the cordial reception the Rev. Stopford Wentworth Brooke has received as minister of the First Unitarian Church of San Francisco. Among the "Notes from the Field," under the heading of this church, is the following:—

"The month has passed pleasantly. Rev. Mr. Brooke is fully sustaining the good impression he made at first, and gaining in his hold upon people of varied tastes. He is no mild lecturer; he preaches,—and we like it. His sermon on Job was a good instance of the manner in

which he takes one large thought and enforces it in a way that leaves it as a distinct conception—never to be forgotten. At the close of his excellent sermon, on April 17, he prefaced the final words with: 'As California's great poet has said.' There was a moment of wonder, not unmixed with apprehension. Could this stranger have discovered our great poet, or did he share the English appreciation of Joaquin Miller? But the faith of the faithful was justified when he went on:—

Forenoon, and afternoon, and night—Forenoon,
And afternoon, and night—
Forenoon, and—what!
The empty song repeats itself. No more?
Yea, that is Life: make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered, and thy crown is won.
He knew and loved Sill, and another bond was wound."

THOMAS HOOD was born on May 23, 1799, and Messrs. Macmillan and Co. have marked the centenary by the issue of two volumes of his Poems, edited by Canon Ainger. Of his own religion Hood wrote the following lines:—

Well!—be the graceless lineaments confessed!
I do enjoy this bounteous beauteous earth!
And dote upon a jest
"Within the limits of becoming mirth";—
No solemn sanctimonious face I pull,
Nor think I'm pious when I'm only bilious—
Nor study in my sanctum supercilious
To frame a Sabbath Bill or forge a Bull.
I pray for grace—repent each sinful act—
Peruse, but underneath the rose, my Bible;
And love my neighbour far too well, in fact,
To call and twit him with a godly tract
That's turn'd by application to a libel.
My heart ferments not with the bigot's leaven,
All creeds I view with toleration thorough,
And have a horror of regarding heaven
As any body's rotten borough.

THREE of the papers read at the Liverpool Conference of Domestic Mission Workers on "Old and New Methods of Work," "The Relations of Domestic Missions to Charity Organisation and other Kindred Agencies," and "The Drink Curse, and how to deal with it," by the Rev. W. J. Clarke, Mr. Richard Robinson, and the Rev. J. C. Street, respectively, have now been reprinted and issued in pamphlet form, to be had for a penny from the Liverpool Booksellers' Company, 70, Lord-street, or from Mr. Philip Green, 5, Essex-street, Strand, W.C.

THE function or end of the religious man is to be a minister or vehicle of the divine purposes: and so the function or office of religion is to qualify man for this work. To perform it he must have a nature more or less open to God, and stand, so to speak, in a relation of reciprocity with Him. The worst atheism is that which reduces all God's action in the world to interference or miracle. The supernaturalism which limits His grace and truth to a single Church, however universal it may claim to be, profanely expels Him from nature and humanity.—*A. M. Fairbairn.*

THE GOSPEL OF THE ATONEMENT.

SIR,—Mr. Wicksteed's letter criticising some sentences of my recent article on the Gospel of the Atonement calls for a few words of reply. His remarks on Gregory of Nyssa are to a certain extent a necessary correction of my statement, which, however, with certain reservations, I still hold to be true. The theory of the Atonement to which Mr. Wicksteed refers is certainly to be found in Gregory of Nyssa and others of the Greek Fathers, especially in Origen, who ought to have the credit of introducing it into orthodox theology. But I greatly doubt whether it was held by them as a "legally binding formula." With Origen it probably betrays the influence of Gnosticism and of crude popular mythology. It has no proper relation to his real thought; and is of the nature of an *obiter dictum* in theology. For Origen, Athanasius, and Gregory of Nyssa—to use only three representative names—the interest in the Incarnation is centred in the identification of the divine with the human, in the striking phrase of Athanasius, "God became man that we might become gods." Their thought is best described as a form of Christian pantheism. "There is," says Harnack, of Gregory of Nyssa, "a real relationship between him and the pantheistic monophysites, the Areopagite, Scotus Erigena, and even the modern "liberal" theology of the Hegelian type may appeal to him for support." (Dogmengeschichte, Bd. II., s. 167.) When we turn to the West we find that the atonement as a transaction between man and God, legally necessary to re-establish a lost relationship, is no longer an *addendum* but of the very essence of Christian theology. Cyprian's "satisfacere deo" has no analogue in the East, but for centuries it is expressive of a fundamental Western idea. I must not further elaborate this point, but it is worth noticing that the conception that the sacrifice was made by Christ's human nature, as that alone could be satisfaction for human sin, is necessary to Latin legalism, but impossible to the much more spiritual Greek theory that the whole of human nature was taken up into the divine by the Incarnation. We are in presence of two contrary schools of thought, to only one of which is a transactional theory of the atonement at all congenial.

In regard to Anselm, I fully agree with Mr. Wicksteed that he represents a great ethical advance. But I believe, none the less, that the ethics of the "Cur Deus Homo" are still in bondage to Roman jurisprudence. Will not Mr. Wicksteed admit that Anselm uses *debitum* in a legal as well as in an ethical sense? "Tene igitur certissime, quia sine satisfactione, id est, sine debiti solutione spontanea nec Deus potest peccatum impunitum dimittere, nec peccator ad beatitudinem vel talem, qualem habebat antequam peccavit, pervenire" (Cur Deus Homo, Lib. I., cap. 19). In a passage like this, and others that might be cited, we are in presence of "a disturbed moral order that needs re-harmonising," but it is a moral order which is still subject to legal categories. WM. H. DRUMMOND

THE religion of some sectarians consists in a definite notion of an infinite subject.—*Sir A. Helps.*

"THE TEMPERANCE PROBLEM AND SOCIAL REFORM."*

THOSE who complain that Temperance is too often advocated in language which is without temperance may safely read the book which bears the above title. There is not a single harsh phrase in it—not a word which even the most sensitive brewer or publican could condemn as discourteous or too personal. Yet he would be a strange person who should find it cold or dull on that account. For the authors are in earnest about their subject, and it loses nothing of gravity in their hands. Only they rely upon the weight of facts rather than the fire of declamation; and, whenever possible, they let official documents, responsible statesmen, and acknowledged experts speak for them in well-selected quotations. The very sobriety of the book should give it a special influence. It summarises in a lucid and striking way a mass of evidence which has been collected with great industry and care. Its most characteristic feature is cumulative force.

But the chief value of the book consists in its constructiveness. The lack of this element has hitherto been a cause of weakness in a large amount of Temperance advocacy. Earnestness has too often been accompanied by narrowness of view; legal restriction has been a too exclusive and too immediate aim; and many keenly sympathetic friends of Temperance have been unable to show enthusiasm for a policy so limited. Messrs. Rowntree and Sherwell's book should help to unite the forces thus scattered. This is a result which they themselves hope for.

"Union," they say, "is essential to success, and the help of all possible allies must be secured. This proposition may seem elementary and self-evident, but it is one that has hitherto had little place in the counsels of the Temperance party. To give only one illustration. It has been shown that the agencies which make for Temperance must be both restrictive and constructive. These agencies often appeal to different orders of mind. Broadly, the restrictive agencies appeal most strongly to those who are occupied with direct Temperance work; while the constructive agencies hold the first place with those who are concerned with the wider aspects of society as a whole, the general conditions of city life, the wretchedness of the highly-rented room, and the dreariness of existence to multitudes of workers. Both classes of agencies are essential to success, but hitherto the representatives of the two schools have failed to unite. Now it requires no special gift of reasonableness for those who value the restrictive agencies to agree among themselves, nor for those who value the constructive agencies to agree among themselves. But what is now wanted is the wider outlook, the statesmanship quick to discern the full strength of the forces which may be marshalled on the side of Temperance, and the practical sagacity to bring about a working union. A just appeal may be made to both bodies of reformers to unite for a common end. To those who place their confidence in restrictive agencies it may be pointed out that even if these were enacted to an extent beyond anything that appears probable in the near future, there

must still remain a great volume of trade outside the reach of these restrictions. This will be especially the case in large towns, where the trade, if carried on as at present, will continue to be disastrous to the public weal. A scheme of policy which makes no allowance for this covers only a portion of the ground, and obviously needs to be supplemented. Those, on the other hand, who attach little value to restrictive agencies may be reminded that public opinion has rejected the theory of free licensing, that some restriction is universally held to be necessary, that the sphere of wise restriction cannot be determined by *a priori* considerations, but must be arrived at by experience, and that definite results will be reached the most quickly by giving large liberty to the localities to carry out experiments" (p. xi.).

This admirable passage has been quoted in full, because it displays the method and spirit of the whole book. Now for a brief account of its contents.

Under the heading "The Statement of the Problem," the first chapter gives a large amount of information as to the quantity, the cost, and the effect of the drink consumed in the United Kingdom. It is appalling to read that the amount expended on alcoholic liquor in 1898 "represents an average expenditure of £3 16s. 10½d. for each man, woman, and child in the Kingdom, or £19 4s. 4½d. for each family of five persons" (p. 8), and that an approximate calculation of the amount spent by the working-classes alone shows an average expenditure of £16 13s. 4d., or 6s. 5d. per week for every family. The results of some special inquiries made by the authors are recorded on p. 15 ff. Here are two details: out of 9,613 working men of 43 different trades, 535 were found to spend between 10s. and 15s. per week on drink, and 167 over 15s. What texts! But our authors do not indulge their feelings—they are scrupulously business-like. The greater part of the chapter is occupied with a statement of the *economic* results of this enormous expenditure. Perhaps this statement might have been shortened with advantage, in order to make room for a fuller and more direct treatment of the moral aspects of the problem. Of course, however, these come under notice, since every moral weakness has its economic effect. And in this commercial age that is the point most likely to arrest attention. Everybody feels the force of it.

The second chapter draws attention to "The Social and Political Menace" of the trade. The enormous power of the organisations of brewers and their allies is well illustrated, and quotations from their journals show that the use of this power in elections is being governed, not by the general interests of the country or of local areas, but by trade interests alone. The authors have done well to give prominence to this evil. In the third chapter, the discussion of remedies is commenced with a thorough examination of Prohibition. The results of the application of this method in America are carefully analysed, the conclusion being that it has been fairly successful in the rural districts, but not in the towns. The detailed evidence is full of instruction, but cannot be even summarised here. Next, the effects of "State Monopoly and High Licence," where these remedies have been tried, are brought under scrutiny, and, in spite of a certain amount of good fruit, they are pro-

nounced unsatisfactory. Chapter five discusses "The Company System in Sweden and Norway," and here the authors find themselves on what they believe to be the most hopeful track. They have made a searching investigation into the Scandinavian experiments, and, while thinking them (especially the Norwegian) the most successful that have yet been tried, they suggest various improvements. Their treatment of the subject is of great interest and importance. It must suffice here to quote their own summary of their proposals—namely:—

1.—"That localities shall organise and control the traffic (either directly or through a company as in Norway) under the direct supervision of the central government, and only within certain clearly defined statutory limits.

2.—"That the *whole* of the profits shall, in the first instance, be handed over to a central State Authority.

3.—"That the sole benefit which a locality shall receive from the profits of the traffic shall be an annual grant from the State Authority for the establishment and maintenance of recreative centres, the primary object of which shall be to counteract the influence of the drink traffic. Such grant to be a fixed sum *in ratio to population*, and *not* in ratio to profits earned.

4.—"That similar grants shall be made to prohibition areas, all inducement to continue the traffic for the sake of the grants being thus effectually destroyed.

5.—"That where the municipal councils adopt the system and elect to control the traffic, they shall, as in the case of the present technical education committees, invite the active co-operation of a fixed number of influential citizens, other than members of the Council, in the work of local management.

6.—"Finally, the right of prohibiting the traffic is placed within the power of every locality" (p. 421).

The student of the subject will at once see that we have here a valuable constructive scheme, which differs in many respects from anything yet proposed and which deserves the fullest consideration. The authors maintain that it obviates the objections raised against Scandinavian methods by Temperance reformers, amongst others, in England. And they have made out a strong case. It is to be hoped that this new effort will bring more unity into the ranks and expedite the long-delayed legislation.

One point, however, is inadequately treated in the book—namely, the Compensation question. A short-time notice is the plan approved by the authors, and precedents are duly quoted. But here lies the chief obstacle to reform. As we are told in the Preface: "In making proposals for Temperance legislation, it would be foolish to ignore the enormous strength of the liquor trade, the magnitude of its vested interests, and the degree in which these interests permeate British society" (p. x.). Would it not have been worth while, then, in what is practically a handbook of the Temperance question in its social and political aspects, to commend with ample reasons any proffered solution of the knottiest of its difficulties? Probably the attitude of the Temperance party upon this point alienates more sympathisers than anything else. The book makes no serious attempt to grapple with their objections.

H. RAWLINGS.

*"The Temperance Problem and Social Reform," By Joseph Rowntree and Arthur Sherwell, Hodder and Stoughton, 6s.

IMPRESSIONS OF THE WHIT-WEEK MEETINGS.

I.

AN echo? Mr. Editor. Very well!

"We sit down with inexpressible pleasure to describe the anniversary, holden according to custom on the Wednesday in Whit-week. We wish we could convey an adequate idea of the meeting to our readers! It will be long, very long, remembered, and serve, as long as it is remembered, as a stimulus to the zeal of many. Though now mere reporters of the proceedings of the day, we must be indulged if we be seized with some of that enthusiasm which we honestly confess transported us with joy whilst engaged in them."

It is an echo from ninety years ago. Your post-card found me reading the Rev. R. Aspland's glowing account of the third annual meeting of the Unitarian Fund in 1809, wherein he rejoices over a "respectable" congregation, to hear the sermon, a "satisfactory collection at the doors, flourishing finances, valuable missionary work done up and down the country and in Scotland and Wales by the Rev. R. Wright and others, the determination to erect a place of worship at Soham, and an increased attendance at the annual dinner from 150 of last year to 190 persons—"a company larger than ever assembled, even in the Metropolis, on such an occasion, as avowed Unitarians, and the sight of which infused spirit and joy into everyone present.

I cannot help wondering what the zealous Secretary of 1809 would say to the Secretary of 1899, if he had been privileged to stand on the site of Lindsey's chapel—"the venerable Lindsey," as they toasted him in those days—during four days, so crowded with meetings, to hear of a society whose tentacles are felt all over the world, with a missionary in India and correspondents in Australia, which grants over £2,000 to congregational and mission work, and distributes 1,695 books and 103,000 tracts. What would have been his enthusiasm to hear of the determination to raise £12,000 in and around London; and I fail even to imagine the spirit and joy which the sight of 900 people at the conversazione would have infused into him.

In those days some were already tolling the bell over the grave of Presbyterianism, as there are some who lament the Unitarian demise to-day. Is it not strange? And though I could not quite accept Mr. J. C. Street's enthusiastic statement that the progress of Unitarianism has been more rapid than was Christianity itself during the same early period of its existence, yet surely only the blindest eyes can deny the progress. That was a striking parallel, however, suggesting not only encouragement, but also reflections on our apostolic zeal. Do we care for our cause, and are we as ready to sacrifice and to work for it, as the first Christian missionaries were for theirs? Do we deserve to spread as rapidly as early Christianity did?

The anniversary sub-committee is to be congratulated on the success of the lecture. It is noteworthy how important a feature the Essex Hall Lecture is becoming. But I prayed that Parliament would speedily pass that law against organ-grinders. It is also to be congratulated on the success of the Annual Business Meeting, as newly

arranged. But ought not Mr. Blatchford's stirring appeal to have come beside Mr. Dendy's earnest address, and the Sunday-school Association meeting have been fixed at such a time and in such a manner as would have prevented that plentiful lack of Sunday-school teachers and young people at what used to be one of the brightest and best of the gatherings? "Stand ye in the ways, and see, and ask for the old paths, where is the good way"—that led to the breakfast, even though our friends from the North had to turn aside homewards before we reached it. But let me not grumble. We had a plentiful and varied feast during the week—a feast of reason and a flow of sociability—and I have no doubt the meetings will be long remembered as a stimulus to the zeal of many.

WILLIAM JELLIE.

Ipswich.

II.

According to promise, Mr. Editor, I have pleasure in sending the following lines relative to the recent meetings of the British and Foreign Unitarian Association. At the outset let me express, on my own behalf and that of the Association of Irish Non-Subscribing Presbyterians and other Free Christians, my cordial thanks for the kindness of the reception extended to me, as well as for the hospitality given during the meetings. The above Association, which honoured me in appointing me its delegate, was founded sixty-four years ago, and as the resolution of the primary meeting, which was held in Strand-street Meeting House, Dublin, on July 29, 1835, may be of some interest to your readers at the present time I give it here. The said resolution was moved by the Rev. Dr. Armstrong, and seconded by the Rev. Dr. Montgomery, and reads as follows:—"That whereas the Synod of Munster, the Presbytery of Antrim, and the Remonstrant Synod of Ulster are perfectly unanimous in acknowledging allegiance to the Lord Jesus Christ as the only King and Head of the Church, and, in the maintenance of the great principles of the Reformation—viz., the sufficiency of the Scripture, the right of private judgment, and the rejection of human authority in matters of faith—they do agree to unite under the denomination of 'The Association of Irish Non-Subscribing Presbyterians.'"

The proceedings of Tuesday, when we had Mr. Dendy's and Mr. Wicksteed's addresses, both very fine in their way, were most helpful and pleasing. The large congregation that assembled the following day in Essex Church had the right note struck for it when the Rev. Dendy Agate emphasised Christ as the quickener of life; and the tribute which Mr. Agate paid to Channing and Thom was richly deserved. The luncheon to the delegates in the Holborn Restaurant was a happy thought on the part of the hospitable promoters, who, no doubt, have the great satisfaction of knowing that it was not only admirably carried out, but greatly appreciated. Then what could have been better than the addresses by Rev. Dr. Herford, Rev. C. J. Street, Dr. Blake Odgers, and Rev. A. N. Blatchford in the evening of this day? On Thursday Rev. Charles Hargrove, and Mr. T. Grosvenor Lee worthily opened the proceedings by most interesting papers on the Ritualistic

question. The ministers meeting in the afternoon was full of hope and cheer; and the conversazione, when the President and Mrs. Herford received the guests in the Royal Institute of Water Colours, was a brilliant function, and could not easily have been surpassed. And the Temperance meeting on Friday evening, over which the Earl of Carlisle presided with his usual dignity, and at which Mrs. Ormiston Chant delivered an able and touching address, brought to a close the series of meetings so well arranged by those in charge; and no doubt the labour so cheerfully given to make the meetings successful will be rewarded by the knowledge that new life and courage have, through them, been communicated to many souls.

J. A. KELLY.

Dunmurry, co. Antrim.

III.

I gladly comply with your wish in giving a brief impression of the annual meetings, although the impression as yet has not had time to crystallise. But still the impression is deep, and of a nature calculated to do me good.

It was my first visit, and during the previous week I had been imagining the nature of the meetings. I had but little Unitarian data to work upon—the experiences of a few members of my church. The other part of the data was my experiences of the annual orthodox gatherings of Welsh Nonconformists. Having worked my way out of the labyrinth of puritanical orthodoxy to the daylight of Unitarianism, I had hoped that the meetings would bear a resemblance to the glorious truths which I had seen and felt when I finally decided to cross the Rubicon.

So I left Swansea Tuesday morning in a state of suspense, fearing that the Conference would be a tiny gathering, and that the able ministers and laymen I had read so much about, would leave without my having the privilege of speaking a word to them. But it turned out otherwise. I knew of the cordial welcome of one—Mr. Bowie. I can never forget him—how, when I went to London to tell him the story of my heart, he took me by the hand, and when I longed to throw away the superstition which had been clinging to my nature as a parasitical plant, eating up its vitality, he pointed out to me the path of peace. That path I have found, and it has coloured my whole life anew.

The attendances at the gatherings took me by surprise. Had I not heard from my boyhood of the "dying sect," and was not I born and brought up not far from the "black spot" of Cardiganshire, where the Unitarians have flourished for nearly 200 years.

The gatherings testified to me most clearly the revival of the denomination—a revival in which I saw the outcome of the highest and best in the development of the day.

Also I had been wondering how the business part of the meetings would be transacted. I had asked myself, have they, as a denomination, lost their idea of unity in their strong individuality? And how glad I was to see that it was not so.

It is true that the leaders did not over-dwell on trivialities and legal technicalities. How could they when men like Dr. Herford and Dr. Odgers took a leading part in the conduct of business. The whole level

of viewing things—of leaving out the trivial and unessential to private judgment, struck me as differing much from the mode of conducting the affairs of the annual gatherings of some other denominations.

Here I felt were men who had studied and understood the trend of things, who felt that there are more pressing questions touching the modern world than the question whether a minister ought to be satisfied or not with his sixpence a wedding. I felt that the speakers went to the root of the matter in all the meetings. This note touched me deeply, for I felt that the denomination was lifting itself up above the level of the clique, trivialism and pence. This seemed to be a proof that the meetings were attacking the reality of things.

Another impression which pleased me much was the part the ladies took in the work of the Association. The ability displayed in their speeches, the method which they adopted in their procedure, brought to my mind a fact which I had not fully realised before—what an enormous influence for good they can exercise in our churches.

Lives of ability and energy such as are shown by Miss Pritchard, Miss Taggart and others point out clearly that there are possibilities in store with the women of our churches, which will have to be taken more notice of in the future than in the past.

In regard to the addresses I felt a difference to what I had ever experienced before. Here I found men speaking *real* things—things which were not in conflict with any modern scientific and philosophical developments—men who welcomed the light from all quarters, and who stood on ground which they had made their own. The note struck by Mr. Wicksteed of *enjoying present truth* and of continuing in the pursuit struck me forcibly. I saw that here were men who had not given up their “faith”; but I also saw that what, through effort, had been gained by them was in accord with this faith.

I instinctively felt that the speakers lived in a universe of thought which they had made their own, and that true religion meant moving upward from an already solid foundation—the climbing from a lower rock to a higher one. And finally the feeling of brotherhood was new to me. I spoke to more people and felt more at home during the single evening of the *conversazione* than I had at any previous gathering during the past ten years. Every face in that great gathering seemed so expressive, intelligent, and happy, and so I witnessed a thing which I had never previously witnessed in any large religious gathering—the possibility of being natural and religious at the same time. It did me good. And the readiness of all to extend a welcome to strangers like myself and Mr. Pal—two men brought together to Unitarianism from the extreme points of the compass, and the extreme points of thought—showed me the depth of feeling and the broadness of mind which are possessed by the men and women who take a prominent part in sowing the good seed of liberal religion in our day and generation.

W. TUDOR JONES.

Swansea.

IV.

I do not remember any Whit meetings of recent years that appeared more help-

ful. It is true no “burning” questions were before us for discussion. Indeed, the arrangements left very little time at the disposal of speakers, who were not previously appointed. The course adopted, however, was certainly justified by the result. It was pleasant to find an earnest tone pervading the company assembled, and that the numbers were fairly maintained throughout the week.

To speak first of the Essex Hall lecture, it was indeed worthy of the occasion. Mr. Wicksteed's study of Dante and his age has enabled him to make a valuable contribution to our material for thought. Happily in its published form it will reach a far wider circle than the audience to whom it was addressed. Whilst those who heard it will be glad to avail themselves of an opportunity of more carefully following the reasoning.

It is certainly very desirable that at our principal gatherings the example set by Professor Carpenter at the Sheffield Conference should be followed, and that some subject of profound importance, philosophically or theologically, should be placed before us, at one of the sessions, *not for discussion*, but for very careful meditation. The impression left by such lectures as Mr. Carpenter's on “Immortality,” and Mr. Wicksteed's on the “Eternity of God” is not likely to fade speedily.

Mr. Agate's old friends, now living at a distance from him, were especially delighted to hear his voice once more.

The experiment made at the business meeting of the B. and F.U.A., of separating the formal matter from addresses by leading ministers, certainly proved successful. Time spent in lengthening out speeches on routine resolutions is not always appreciated by hearers. Far better get through the necessary work with all reasonable speed, and afford time for such useful addresses as fell from the President and the friends upon whom he called. They gave the key-note for our message at the present time.

At the Sunday-school Business Meeting Mr. Dendy's address was admirable in every way and most timely. No question needed greater emphasis. Teachers should combine with ministers in combating those “qualifications,” which tend to destroy morality. But one could not say much for the proceedings after Mr. Dendy sat down. I imagine more than one present recalled the keen interest and the earnest tone evinced in the gatherings after the old “Breakfasts.”

The question of Sacerdotalism is one with which, alas! we are all too familiar. Mr. Hargrove's Paper was calculated to help our thought during experiences in the present ecclesiastical world. A clear assertion of the essential principle beneath all the disputing of the hour is of immense service. But the effect of all one hears is heightened by the sympathy of others. It is a true refreshment for ministers to become listeners, to hear the voices and grasp the hands of friends known and valued many a year, and to receive kindly welcome into their homes, or to pass a few hours in their society. It does, besides, help those who are isolated to be brought into communion with fellow-believers, and to gain encouragement from their steadfastness.

F. W. STANLEY.

V.

Amongst mere externals what struck me most this Whitsuntide was the predominance of new faces in the audiences and of old ones on the platform. Young men and young women were well in evidence, not only at the *conversazione*, but at all the meetings throughout the week—a feature as helpful as many of the speeches.

The Essex Hall Lecture, which one newspaper described as “very long, very abstruse, and closely reasoned,” struck a note not often heard in our midst, and will furnish material for many a sermon. Mr. John Dendy was a little bit hard on the pulpit in his earnest address, and seemed to overlook the fact that many ministers are themselves Sunday-school teachers. His words had the ring of the ancient prophets, and certainly deserve the larger audience, which it is to be hoped awaits them.

The business meeting, despite the Sunday-papers' incident, seemed somewhat formal; we much miss those men with grievances who, in years past, so much enlivened these proceedings. Surely the Secretary and others need to take to heart the warning, “Wo unto you when all men speak well of you!” Sermon, service, window, and organ-case at Essex Church were all good and inspiring. Which helped me most I cannot say. There was deep religion evidenced in each. May I be forgiven for saying that after Mr. Hargrove's paper on Thursday all the rest was weariness and vexation of spirit. The *conversazione* was the brilliant success that it usually has been for a dozen years. The absence of speeches was a marked advantage.

The Temperance meeting on Friday was a worthy conclusion of a very refreshing and stimulating set of meetings. Behind all, and for weeks beforehand, there must have been much earnest thought and careful organisation, and we who go back to somewhat lonely posts, strengthened by contact with fellow-believers and inspired by the words of our leaders, owe very much, I am sure, to men and women of whom we know but little, but who, through all this week, have been “the presence of a good diffused.”

ARTHUR HARVIE.

Further Impressions of other correspondents from different parts of the country we shall give next week.

OXFORD SUMMER SESSION.

SIR,—I shall be glad if you will allow me an opportunity of informing Sunday-school teachers desirous of joining the meeting at Oxford that the time for giving in names has been extended until Wednesday, the 7th inst.

Membership tickets will then be forwarded, and Mr. J. H. Woods, 20, Waltonwell-road, Oxford, will be prepared to furnish particulars as to lodgings on application for same, stating requirements, being made to him. Special railway facilities, if granted by the companies, will be made known to the members later on.

I may add that so far as regards numbers the success of this Oxford gathering is already assured.

ION PRITCHARD, Hon. Sec. S.S.A.

WINIFRED HOUSE.

INVALID CHILDREN'S CONVALESCENT
NURSING HOME.

THE annual meeting of the subscribers and friends of the Home was held at University Hall, Gordon-square, on Monday, May 29, at which some fifty ladies and gentlemen interested in the work were present.

MR. URBAN PRITCHARD, M.D., F.R.C.S., presided. Letters were read expressing regret at their inability to be present, and containing all good wishes for the work, from the Countess of Aberdeen, vice-president of the Invalid Children's Aid Association, and from Mr. Robert Hampson. Mr. Hampson wrote that it was a great grief to him to be absent from the meeting, for it was the first time since its original work, so well known under the name of *Mrs. Hampson's Home*, was commenced in 1876, that he had not been able to attend the annual meeting; but that, unfortunately, this year ill-health compelled him to remain at home.

MR. W. M. BLYTH read the financial statement, which was not altogether satisfactory, for it showed that £16 16s. had had to be taken from the sums received on account of the following year, in order to cover the past year's expenditure; and he pleaded earnestly for an increased subscription-list in order to place the Home on a firm financial basis.

MISS MARIAN PRITCHARD then read the annual report. Fifty-eight children had been tended in the Home during the last year, the average number of beds in use being just under 16. Seventeen children (and these were among those whose stay was protracted) had worn some form of surgical instrument, and who therefore needed very special care. The work done during the past year had been most prosperous, and there was no death, and no invasion of epidemic to record. Almost every child had done well, and some wonderfully well; notably, little Maurice, who came at 3½ yrs. old, weighing 17 lbs., and could neither walk or talk. He left after a stay of ten months, having almost doubled his weight, and being able to run about on a sturdy pair of legs, and to chatter most delightfully.

The warm thanks of the Committee were given to the senders of the useful parcels, containing welcome gifts to the wardrobe, the play-cupboard and the house-keeping, and they were glad to say that Mrs. A. T. Young, 121, Ferme Park-road, Crouch End, N., has kindly agreed to continue to take charge of the wardrobe department; so that friends desiring to have information upon the size or kind of garments most needful are requested to write to her.

THE CHAIRMAN, in moving the adoption of the report, referred to Caroline Winifred Hampson's great love of children, which made this Home such a fitting memorial to her honoured name. He continued: "Speaking now as a hospital surgeon, we had always felt the difficulty of sending our patients out—only to get worse again. But now, in long-continued cases, such as hip or spinal diseases, we are able to send them out of hospital into a home where they will still receive good treatment, and what I may call good 'garden' treatment. For if you have visited Winifred House you will have been struck with the difference between the faces of the

children and the nature of their ailments—the children's faces look comparatively robust, and yet, at the same time, you know that they are suffering from some lingering illness, such as tuberculous disease of the spine, &c. Another point to be noted is that where children have to be in 'boxes,' or obliged to wear some form of surgical instrument, constant care is needed in order that they do not cause undue pressure or otherwise produce discomfort or pain. I hear that no less than three children who have come into Winifred House were suffering in this way when admitted, and skilled attendance was required, of course, in each of these cases. I think, therefore, we may be proud of our Home, and look upon its work during the past eight years as a real success. I cannot finish without saying how sorry I am that Mr. Robert Hampson is not able to be here. I seem to miss his presence more and more every moment, and I trust that next time we meet we shall have him with us again."

MR. ARNOLD HAMPSON having seconded the adoption of the report, the resolution was put, and carried unanimously.

The re-election of the officers and the Committee, with the addition of Mrs. Alfred Wilson, was moved by the Rev. W. WOODING, seconded by Mr. TREMAIN, and carried.

MISS MCKEE, M.L.S.B., moved a vote of thanks to the honorary medical officers, to Miss Emma Hope, and to all the workers at Winifred House. After a few words of appreciation, Miss McKee referred to the new Invalid Cripple School in Tavistock-place (The Passmore Edwards' Settlement), where children were fetched daily from their homes and taught. This institution might, she thought, be found useful in the cases of some of the children when they had left Winifred House.

MR. T. PALLISTER YOUNG seconded the resolution, which was carried with acclamation.

Other duties having prevented the medical officers from being present,

MISS MARIAN PRITCHARD responded on behalf of Miss Hope and herself, giving a few anecdotes of some of the children whom they had had with them during the past year. "There was one point," she said, "to which I should like to draw special attention, and that is to the fact that we want more children—boys from 5-10, and girls from 5-12 years old; children who have no special ailment, but who are out of health, and whose constitutions need 'building up' for two or three months. The hospitals, the C.O.S. district officers, and the Invalid Children's Aid Association, send in more applications for 'carrying' children than, unfortunately, we can always take in; but it is to our private friends, to our Sunday-schools and our Missions that we look to provide us with simply delicate children to fill in the extra beds upstairs. At the present time there are no less than twelve children who have to be carried—and now that the 'garden' season has commenced, this is really heavy work. But we have room, besides these, for six or eight 'running about' children, and instead of this number we have only three at present. I shall be very glad if friends will bear this in mind, and send in applications whenever they know of a suitable case, in order that our

Home may do all the good of which it is capable."

A few words of thanks to the Chairman terminated the proceedings.

OBITUARY.

ABRAHAM LEE KILBURN.

THE Park-street congregation at Hull has reason to mourn the recent loss of one of its most esteemed members, whose hearty co-operation, in everything pertaining to the welfare of the Church, has ever been ungrudgingly given.

Born in Orthodoxy, his strong individuality and earnest convictions led him to the Old Bowlalley-lane Chapel, and for over thirty years he took an active part in the councils of the Church of his adoption. He was essentially a "strong" man—strong in his convictions, fearless in his avowal of them, never shrinking from an unpopular cause if his conscience approved, and withal of a kindly and affectionate disposition. He was a factor in municipal and political affairs, and took an active part in the establishment of the Saturday Evenings for the People and the Children's Help Society. Under the leadership of the Rev. H. W. Perris, he worked assiduously in the successful effort to relieve the tedium of the dull Sunday afternoon, by founding the pleasant Sunday afternoon movement in this city—since widely copied.

For many years the successful manager of the Hull People's Public House Company, he was held in high esteem by his employers and his fellow-managers throughout the kingdom.

A speaking fact, well within the writer's ken, is the real affection and confidence he inspired in his numerous body of employés.

His mortal remains were interred in the Western Cemetery, on May 20. The Rev. E. W. Lumnis conducted the service, and a large concourse of friends attested by their presence their regard for our lamented friend, and their sympathy for the sorrowing widow and family.

T. H.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Plain Talk in Psalm and Parable. By E. Crosby. 5s. (Brotherhood Publishing Co.)

The Christianity of St. Paul. By S. A. Alexander, M.A. 4s. 6d. (Longmans.)

Higher Life for Working People. By W. Walker Stephens. 3s. 6d. (Longmans.)

Spiritual Healing. By H. W. Dresser. 2s. 6d. (Putnam.)

Roman Africa. By G. Boissier. 6s. (Putnam.)

The Merchant of Venice. Illustrated by Byam Shaw. 1s. 6d. (Bell and Sons.)

Hamlet. Illustrated by Byam Shaw. 1s. 6d. (Bell and Sons.)

Autobiography and Diary of Samuel Davidson. Edited by his daughter. 7s. 6d. (T. and T. Clark.)

Elijah and Other Poems. By G. W. Moon. 2s. 6d. (Longmans.)

English Illustrated, Woman at Home, Sunday Magazine, Good Words, Cornhill, Contemporary, Nineteenth Century.

SACERDOTALISM.

You have asked me, Mr. Editor, for some remarks on the discussion which followed my paper read last week at Essex Hall; and, perhaps, as my reply was both hurried, and even such as it was was ill-reported, I shall be justified in intruding again on the attention of your readers, although I feel almost ashamed of the many columns I occupied so lately.

Well, my first remark must be, that, like all discussions I have listened to, it wandered for the most part very far from the subject. The Conference was announced as one "on the claims of Sacerdotalism," but Disestablishment as a protection against those claims was most to the fore. Believing as I do, first, that Disestablishment is at present out of the power of us or any party to bring about, and, secondly, that if ever accomplished it would be to the great reinforcement of the Sacerdotal party in the Church, I could not take any keen interest in the talk about it. I have no complaint to make of my paper being slighted; on the contrary, it was better spoken of than I expected or deserved. But I should have liked a little more genuine criticism. I suppose I was partly myself in fault in not making my own view sufficiently clear and emphatic. To hear a paper read is one thing, and to read it in print another. It may read very well and be easy to follow, but heard for the first time be difficult to take in. I am afraid it is often so with our sermons; what to the preacher is perfectly simple is to the hearer quite unintelligible; of course any sensible man understands his own meaning; to make others understand it, who have not dwelt upon it and thought it out, is harder than he always remembers it to be.

Briefly, my argument was this. Sacerdotalism is a claim made by and on behalf of a certain class of men to supernatural powers. There is no method of testing this claim except by the results following upon the acts by which they profess to exercise these powers. But an honest investigation shows that such results are *nil*, for those who are supposed to be benefited by these acts are to no discernible extent better than those who *ex hypothesi* receive no benefit. Therefore I conclude that the powers claimed are imaginary and not real. It is the old test of Hotspur in Shakespeare's "Henry IV."

I can call spirits from the vasty deep is the proud boast of the Welsh chieftain, but it falls before the common-sense of the rough English captain—

Why, so can I, or so can any man;
But will they come when you do call for them?

Any one may claim superior lights or divine commission, but what proof can he afford us that we may venture to believe him and trust to him our salvation.

An able critic in your Unitarian contemporary makes two objections to this argument. First, that if it be true that Sacerdotalism does no good, yet unless its effect is positively injurious there is no reason for quarrelling with it any more than with Ritualism; and if it is intolerant, so too is Evangelicalism. Why should we set ourselves against the one more than the other? My reply is, that if Sacerdotalism is false, as we believe it to be, it is in fact a power so much the more to be dreaded, as its claims are the more extravagant. A triumphant Presbytery were to be feared indeed, for it is rare that men possess power

to coerce their fellows and abstain from exercising it; but Puritanism at its worst has never gone to the fierce excesses of sacerdotalism. If the priest is really God's minister, it is for our own good we submit ourselves to his jurisdiction; but if he is not, his power is a despotism, tempered only by the might of our revolt.

I cannot admit that his second objection is of as much worth as the first. The admission of my main contention, he writes, "would not settle the question for a sacramentalist." Assuredly not, nor did I for a moment imagine I was going to dispose by my paper of one of the most ancient and venerable creeds of the world. The reply generally given to all assertions of the virtues of unbelievers is that the devil spares them temptation and even prompts them to good deeds, in order more surely to damn them in the end by pride and unbelief; and, moreover, lead others astray by the lustre of their seeming merits. I am really quite unable to answer such an assertion. I can only judge by what I see; and when I see two men in no respect differing in all outward signs of piety and goodness, I cannot believe that one owes all to the devil, and the other to God. Of course, sacramentalists will not admit the test, for it works only to their inevitable confusion; but their refusal to allow it does not invalidate it. If no distinction is discoverable between two children, in disposition, conduct, relations to God and man, an impartial jury would refuse to believe that one was in reality immeasurably the superior of the other. To say that "Sacerdotalism does not claim to produce sensible changes," if it means changes which can be perceived in conduct, is to my mind a confession that Sacerdotalism is, according to the title of my paper, "A human pretension, and not a Divine reality." "By their fruits ye shall know them" is the test sanctioned by the highest earthly authority, and by it we should judge and claim to be judged.

CHARLES HARGROVE.

THE CHILDREN'S COLUMN.

I WENT to see a relative of mine the other day. He has a large garden, which almost makes me envious. Being very fond of gardening, I, of course, accompanied him round it to examine his crops and to take notes of what improvements he had been making. On our rounds we were accompanied by a robin-redbreast, which hopped about our feet and chirped in a very friendly way. It said as plainly as a robin could say, "Find me a worm, please." A tamer robin I never saw. You can easily guess it got what it wanted. How came it to be so tame? you will ask. Well, the gardener is an old man with a very kind heart, and while he is digging in the garden he talks quite familiarly with his feathered friend; and this little robin has learnt to trust him; and certainly it is a pretty picture to see this wee birdie joyously hopping round your feet, expecting you will be equally kind and turn it up a few fresh worms. How tame wild creatures will become if they are treated kindly. I remember once having tea at a cottage in Bolton Woods, and the weather being fine we sat in the open air. A number of chaffinches came round us asking for crumbs, and some of them actually alighted on our table quite fear-

lessly. We lingered over our tea an unusually long time just to enjoy their company. Their friendliness was no doubt due to kind treatment received from many visitors.

We are all God's creatures, because God is our Father. You and I are brothers and sisters, but God is also the Father of bird and horse, and so, in a certain sense, they, too, are our brothers and sisters, and we are at least bound to treat them mercifully and with the kindest consideration. I am not averse to children going in for natural history, if they will abstain from all cruelty. You can get together a collection of birds' eggs, for instance, without the birds knowing it, if you are satisfied with one specimen, and take it out of the nest with the greatest care. If you collect butterflies and moths, don't torture them, but kill them mercifully with chloroform. Cruelty of any sort will degrade you. If you keep any animals as pets, be kind to them. In my time I have kept most things from a white-mouse to a goat. I have tamed almost everything that runs or flies wild in the woods and fields; but my parents insisted upon my being kind and attentive to anything I might have. Rabbits and hares and birds have been my pets, and I have even brought up a lamb from its being a day old. If I had neglected any of these animals, omitted to feed them or clean their hutches or cages regularly and thoroughly, my father would have immediately opened the doors and allowed them to escape. I always wanted them to love me, to become tame, to follow me about, to come to me without fear, but pretty sure that I should have a fit-bit of some sort for them. Having learned to love pets of your own makes you feel all the more kindly towards all other birds and animals. I am always suspicious of the boy who is wilfully cruel.

Be kind to your pets and never purposely torment them; treat them as companions and friends, and make them as happy as you know how. They will know how to be faithful to you. If you have a bird be careful to give it fresh water and seed regularly, and keep it warm in the winter; it will repay you with its song for all the trouble you take on its behalf. Nothing grieves me more than to know that a poor helpless little bird, once so beautiful and joyous, as God intended it to be, died of starvation and neglect because its owner, a boy or girl, was too selfishly intent upon play to give it the necessary seed and water. Remember never to give unnecessary pain to any creature. Do not join other boys and girls who take off their jackets and hunt the poor yellow butterfly that comes flitting up the street. They knock its gauzy wings to pieces until all its fair beauty is spoilt, and then they throw it away. That is a cruel thing to do. And don't go ruthlessly bird-nesting, taking all the eggs you can find. You big boys who are strong enough, pluck up your courage when you see any other boys being cruel to any poor helpless animal that God has made, and prevent them. Cruel people are always cowards. Be kind always, as real Christians, loving and not hating the creatures God has made; and say a brave and strong word for those poor animals which so many boys and girls seem to think have no feeling. Remember, God is your Father, and cares for all living creatures, and that He wants you to love them and be kind to them all.

CHARLES ROPER.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	4	0
HALF-PAGE ...	...	2	10
PER COLUMN ...	...	1	10
INCH IN COLUMN ...	...	0	3
BACK PAGE ...	...	5	0

Births, Marriages, Deaths, &c. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, JUNE 3, 1899.

FOR THE KINGDOM OF GOD.

WE gather in this week the aftermath of the Whitsuntide meetings. Having fully reported last week the meetings of the greater societies, we now have reports of the Central Postal Mission, the Essex Hall Temperance Association, and of Winifred House, recording work in three directions, in which, although the operations cannot be said to be very extensive, there is yet no littleness, but the nobility of a true ideal, in religious helpfulness, in moral reform, and in practical philanthropy.

The work of the Postal Mission is distinctly that of religious helpfulness of the simplest, most unassuming sort, and for that reason among the most effective and most gracious in its ministry for good that is exercised in our day. To reach anxious and bewildered minds, in the confidence of friendship; to offer new light and guidance, to open a new world of thought and aspiration through the silent messengers of the post, which no distance can balk, such is the privilege enjoyed by many faithful workers in this service. The churches into which Unitarians are gathered may or may not remain few in number, but the fellowship of Unitarians throughout the world, held together by the bonds of earnest sympathy in thousands of scattered homes in many lands, may yet grow to the clear consciousness of a greater unity in the Spirit, in a true brotherhood by reason of their living faith in the Eternal Father, and in common service in quite humble places for the kingdom of God. Postal Mission work shows signs of developing in various ways, in reading circles, in little groups of

friends even where no church can be gathered for stated public worship; it will all make, as we trust, for the growth of genuine religious life, in the gladness of a free spirit and the sunlight of the truth of God—not for theological dogmatism, but for the opening of the pathways of faith, the liberating of the heart held in cruel bondage, the strengthening of all that is good and healthful in the lives of the children of God. But whatever new ways of service may be discovered, the first simple method of this mission must always remain ready and effective, quick to respond to every cry for help, most welcome as a bearer of good tidings, bringing the surprises of unexpected sympathy, the delight of growing friendships even between those who may never meet, except through this silent ministry of letters. One likes to think with what affectionate insistence PAUL would have urged the claims of this mission on the generous support of the Churches: "Help these women, for they laboured with me in the gospel."

The Essex Hall Temperance Association stands for one special branch of moral reform, but it may be taken as typical of the effort to be true to the obligations of duty in practical life, without which all our religion must be in vain; and with this zeal of the reformer goes the beneficent activity of compassion and brotherly kindness, of which Winifred House may stand as an emblem. We commend the reports of these two societies to the attention of our readers. The Earl of CARLISLE, as President of the Temperance Association, spoke some wise words, the more forcible for their moderation, while the work done in the Winifred House Nursing Home is eloquent of tenderness for pathetic sufferings and of a truly wise helpfulness. It will be noted that for the efficient support of this work there is serious need of new subscriptions.

We have spoken of the work of these three societies together, partly because the interest of their reports appeals to us at the same time, but chiefly in order that we might use them as illustrations of the fundamental truth, to which they all bear witness. It is for the Kingdom of God that we have always to strive. From different sides those three make for the same great end, and this must be the test of our activities of whatever kind, as the realising of what it means will be the source of the renewal of our strength and consecration. This applies to all the work that has been pressed upon our attention during these past days. Are we eager for theological truth? It must be because to think rightly of God opens the way for more whole-hearted service, for the life with God, in which His Kingdom must be established among men. Are we bent on the reform of Church order? It must be to the same end, to make it more natural for men to live the life of the

children of God. And as with theology and the Church, so with morals and the healing of all the ills that flesh is heir to. The Kingdom of God is righteousness and peace and joy in the Holy Spirit.

If, therefore, at any time we are discouraged, or apt to think little of our work, or doubt the wisdom of its methods, to this we must always return. It is not for ourselves, it is for the Kingdom of God. We are to be surrendered to Him. It may be little that we can do, or little that we can see or understand, but it is for a great end, or it is false and must be abandoned altogether, and however dim our vision we keep our faces turned heavenward, simply holding to truth and righteousness, so far as we can comprehend and grasp them, and above all holding to love and the surrender of an unselfish spirit. The greatness of the ideal lifts us out of all unworthy littleness of spirit. Are we doing the best we can for the Kingdom? That is all we have to ask—for that means truth and righteousness, compassion and brotherly love; it means the mind of CHRIST and the love of God. In this ideal we find the unity of all our efforts, and the greatness of our calling.

FOR LIBERTY.

O God of freedom! by whose hand
From Egypt Israel came,
Her path the wet mid-ocean sand:
Her guides the cloud and flame:

Thou whose just laws are freedom's laws,
Bequeathed to make us free,
We pray Thee bless our sacred cause:
We cry for Liberty.

For Liberty, true Liberty
We pray: we struggle still.
Come sacred Spirit! make us free
From threatening forms of ill:

From Faction's busy barbéd tongue
And Jealousy's hot breath,
And, creeping over old and young,
The apathy of death.

From spider Priestcraft's lurking snares,
Spun in the subtle brain:
From Anarch, who thy title wears,
Yet shows the brand of Cain:

From huge machines for slaughter framed
To wrench, and crush, and tear,
While plundered peoples, cowed and tamed,
Look on in dull despair.

The base design, the craven will,
And Licence, Lust, and Greed,
From these: from every form of ill
Save us, O God, we plead!

Newport, I.W.

C. E. PIKE.

It has been well said that no man ever sank under the burden of to-day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: it is your own doing, not God's. He begs you to leave the future to Him, and mind the present.—G. MacDonald.

THE SUNDAY SCHOOL TEACHER
AS SOCIAL REFORMER.

THE Address on this subject, given by Mr. John Dendy, as President, at the recent Annual Meeting of the Sunday School Association, was so earnest and direct an appeal to us all to consider our duty in the matters dealt with, that we have invited a discussion upon it, which will be continued for two or three weeks in these columns, after which Mr. Dendy, if he desires to do so, will reply. The Address contains a challenge both to the ministers and laymen in our churches, and we trust that the serious consideration of it will not be neglected. This week we offer the three following contributions towards the discussion:—

I.

I do not remember listening to a more significant address than that delivered by Mr. John Dendy at the meeting of the Sunday School Association. We had not any opportunity of discussing the grave topics it dealt with, but we were all driven into the region of serious meditation. I should like to say a few words about it.

Mr. Dendy started with the terrible assumption that notwithstanding our nineteen centuries of Christianity certain great evils like impurity, gambling, commercial dishonesty, and intemperance, were rampant among us, and seemed as if they had "come to terms" with religion. We cannot shut our eyes to the evidence ever before us that Mr. Dendy is justified in his assumption. The message of Jesus to the world is more or less faithfully delivered by his disciples, but the great sores are not only unremoved, but are running with ghastly stream through all the channels of our civilisation and domestic life.

After this tremendous indictment Mr. Dendy sorrowfully assumes that the "clergy of all denominations decline to so large an extent the duties of the prophet in regard to these matters." I am afraid there is no satisfactory answer to be given to this grave charge. Mr. Dendy will not be content if I assure him that not a few ministers of religion do grapple with these evils in public and in private, and from pulpit and platform use their utmost influence to uproot all noxious weeds, and heal all moral sores. He will say he knows that a few are found faithful among the faithless. But he will fall back upon his general statement. I wish I could challenge its accuracy, and prove up to the hilt the boldness and fidelity of those who are by station and function the recognised leaders of the spiritual life of the Christian world. I cannot do this. I sorrowfully admit the truth of Mr. Dendy's indictment. I know what an awful reflection this is upon the clergy of all denominations, and how it strikes at the very root of their utility in dealing with the moral issues of the world.

But I am not willing to let the matter rest here, and sorrowfully go with Mr. Dendy to commit to the Sunday-school teacher the work which the prophet and preacher fails to do. At least, I cannot do this without a protest and an appeal. Some of us declare we are doing our best—many of us are eager to find out how we can do more—and, in our hearts, all of us are dissatisfied that we are doing so little. But we must not be passed by. We must not be relieved of our responsibilities. We must not have our work

transferred to others. So far as I am concerned—and I speak for many others—I admit that it is our duty to do the work which Mr. Dendy invites the Sunday-school teacher to undertake, and I make an appeal to those who are engaged in the ministry to read Mr. Dendy's paper not in the light of a message and a suggestion to *Teachers*, but as a layman's solemn appeal to the preachers to face the awful problems of vice and immorality with boldness, and to let their pulpits resound with condemnations of customs and practices which they know are imperilling the welfare of many of those to whom they regularly minister, as well as the multitudes who stand outside nearly all the ministries of religion.

I rejoice, however, in Mr. Dendy's appeal to the teachers. They can be invaluable auxiliaries to even the most faithful ministry. They have charge of souls at a happy seed-time. They come very close to the lives of the young at the season of their greatest receptivity. Their words and example are of far-reaching power. By all means let us enlist them into the service, so that a ministry quickened into a new sense of its duty, reinforced by a godly band of men and women in the Sunday-schools may make united and successful war against the great evils which deride our religion, and laugh at our civilisation. Against these evils there needs the plainest speech, and the sternest denunciation. We must not take refuge any longer in a coward's castle, and cheat ourselves by the thought that it is best to leave unpleasant and unfragrant things alone. The evils are here in our midst, working their dreadful havoc, and bringing their harvest of woe, and we must warn, entreat, and rebuke with all the earnestness of our natures. Silence is cowardice. To speak is our duty.

I venture to commend Mr. Dendy's paper not only to those who heard it read or who may read it in your pages, but to the Sunday School Association, and to ask them to give it the widest circulation among ministers and teachers, so that they may at least see what a demand is made upon them and be stirred up to do the work which is so imperiously laid upon them.

JAMES C. STREET.

II.

In common with almost all who heard or who read the paper I wish to express my gratitude to Mr. Dendy for such a manly, outspoken, and righteous appeal to all that is best in human nature against the terrible evils that still, as he says, "seem as much a part of our civilisation as our churches" themselves.

One of the most disheartening signs is, as he points out, that these vices are entrenched in the very citadels of outward religiousness; and that because a man makes profession of following a Christian standard of life is no guarantee that he does not practise these and similar vices, and, perhaps, uses his religious profession as a cloak to enable him the more safely to mislead his fellows. The distrust on the part of the ordinary commercial man of the over-pious tradesman is one testified to by overwhelming and sad experience.

I think that in his paper Mr. Dendy hardly gives full weight to the lessons such a fact should teach—namely, the strangely-mixed character of most human

natures in which the good and the bad are so wonderfully woven, and next the extreme difficulty of correct moral judgment when one comes to measure out condemnation amongst different forms of vice, and, of course, still more of differing kinds of sinners. Francis Newman's beautiful passage on this subject in "The Soul, its Sorrows and Aspirations" (p. 71) will occur to most readers.

To Mr. Dendy's appeal to Sunday-school teachers to become social reformers, I add my humble and glad approval. I cannot conceive of a Sunday-school teacher who could refuse to be a social reformer; and I am quite certain that if social reformers would become Sunday-school teachers, they would add immensely to their power for good, and their influence to bring about their ideals.

While saying so much and acknowledging to the full the obligation to speak out against such vices as Mr. Dendy inveighs against, and others which he does not mention, I must earnestly differ from him in his advice to teachers to add to the curriculum of the Sunday-school concrete and particular cases of vice in order to let it be seen "in all the true proportions of its ugliness."

Especially dangerous, in my opinion, would be the treatment on these lines of the first-mentioned class of evils by Mr. Dendy—those connected with the word impurity.

It is a true instinct which leads us to keep from the knowledge of the young whole classes of the literature of the day in which these vices are dragged into the daylight; and it did not need the terrible evils wrought by a sensational and indiscreet journalist a few years ago to show the danger of too much publicity in matters of this kind. The old legend still is true that the apple of moral discord is found upon the tree of knowledge of good and of evil.

I cannot but think that Mr. Dendy has not fully appreciated the possible effect of this emphasis which he is anxious that teachers should give to that part of their work which leads them to warn against evil.

My own opinion very strongly is, that the best form of preparation which parent and Sunday-school teacher alike can give to the young to enable them to withstand evil influences of whatever kind, is that love of and delight in goodness and in holy things, the knowledge of fine examples and pure lives lived in the past, the affection which leads to the rejection of anything which would pain or hurt those they have been taught to love, the sense of the grandeur of right conduct which will inevitably cause the opposite line of conduct, when presented, to look poor and mean by comparison. I have faith in the capacity of such souls so trained to know the right when they see it, to distinguish the wrong by an unerring guide. They may not always win—who can?—but at least they will know which was best.

It must not be supposed by this that I would urge complete silence on these questions, but occasions will arise to every conscientious parent and teacher alike, when a serious word may be spoken in warning of some particular evil to which he may discern some leaning on the part of a child, as to which the natural course of the lessons may lead him.

But I am convinced that the more exceptional such denunciations are the better.

I remember one dread warning given to me on one of the vices mentioned by Mr. Dendy, which stood absolutely alone because it was never repeated, but which, possibly by its very solitariness, has never left my memory. With this exception, I wish to accord to the paper, as a whole, my cordial and grateful appreciation.

RICHARD ROBINSON.

III.

Of the reality and enormity of the four evils—impurity, gambling, commercial dishonesty and intemperance—which Mr. Dendy so vividly brought before us, there can scarcely be two opinions; and of the need for more powerful and effective work towards the “reform” of these evils, we must all be fairly well agreed. It is when we come to the means and methods of reform in these matters, that differences arise. The gist of Mr. Dendy’s message, as I understood it, was that we must fall back mainly upon the Sunday-school teachers of our land as the one great untrammelled moral force, which, more than any other, can cope with and do most to conquer these awful social evils. I think I clearly see his point. And to a very large extent, I am at one with him. But, in putting forward the Sunday-school teacher as *the* Social Reformer, it seemed to me that Mr. Dendy had made a considerable assumption (1) as to the teaching ability of the average Sunday-school teacher, and (2) as to the easy possibility of dealing with these subjects in Sunday-school classes.

Upon the minor reason which Mr. Dendy gave why the Sunday-School teachers should boldly and systematically take these subjects in hand, I must here say a word. It was that, for something or other—which he did not name—the pulpit had not adequately dealt with the evils mentioned. If this meant that the pulpit had not been powerful enough to end these evils, the sad fact must be sorrowfully admitted. But if it meant that from any motive touching self the ministers of our churches (of whom only we can speak in this discussion) have been silent when they should have spoken, or that they have not used against these real sins and evils of the world, whatever of preaching power or pulpit influence they possess, then it cannot be admitted, in my judgment, by anyone who at all widely knows our ministry. Though himself the son of a late minister, Mr. Dendy’s actual knowledge of what is said in our various pulpits must be rather limited. But he is an active and influential member of a congregation. May I tell him where the difficulty in dealing with these evils lies? It is chiefly in the pews, not in the pulpit. I could name to him several ministers—some among the acknowledged best—who have had to suffer severely for wise earnest words in the pulpit concerning such evils. This, however, has not deterred them. One minister I know intimately who, for appealing to his young people, in the most careful language, to keep themselves pure, and by the nature of the appeal necessarily condemning one form of impurity, much too common at the time, leading to early marriages or worse, thus earned for himself years of enmity from certain families concerned; who, also, on the subject of raffling, which, but for his pulpit word, was about to be used at a forthcoming bazaar in the

school, and although the united chapel and school committees, after he had spoken, decided to have no raffling, yet earned for himself the unfriendliness of certain well-to-do families who wanted raffling! I have thought it best to give instances, and not mere generalities. And now it dawns upon me that perhaps it was because of such members being found in so many of our congregations that Mr. Dendy almost despaired of the pulpit’s power to deal with these social evils. I cannot think he meant for a moment to censure our ministry generally for its silence, but he may know as well as any one—and especially as the son of a minister—what some members of congregations will do towards a minister who ventures to speak as Mr. Dendy himself would speak.

And so Mr. Dendy falls back upon Sunday-school teachers as the reformers who can most effectively deal with these social evils. In so doing, he falls back upon what I will call a splendid moral reserve. Banded together, of set purpose, wisely, definitely, and enthusiastically attacking these evils week after week for three or four years, what might not a noble army of Sunday-school teachers accomplish? But, alas! we must descend from paper to practicalities, from the ideal to the actual. What about those two points?—

1. The teaching ability of our average Sunday-school teacher. Ethics—morals—he or she is to teach. There is nothing more necessary. The kingdom of Moral Law is never far from the Kingdom of Heaven. To make young folks feel and know that there is such a kingdom; to teach them what is meant by Moral Laws; to train them into allegiance to such Laws, is, as Mr. Dendy sees, a primal need to-day. Long since I have said that we could spare a good many other things if we could teach and train them to these Moral Laws and what they lead to. So that I am not differing from Mr. Dendy in asking what percentage of the actual teachers in our Sunday-schools feel themselves capable of doing this work? Thank God, we have in some schools our Mr. Dendys; but how few? And it must not be forgotten that most of our ministers are Sunday-school teachers. But while my heart and head say “yes” to Mr. Dendy’s noble aim, my knowledge of “things as they are” makes me say: “This is another reason why we require greatly to improve the Sunday-school teacher.”

2. Even to the best teacher, are all the evils named so easy to deal with in class? Intemperance may not now be very difficult, and more might be made of it in Sunday-schools than is, though it is dealt with in Bands of Hope, &c., and in many day-schools. Commercial dishonesty and gambling are not quite so easy as intemperance. Teachers who have dealt with these topics in young men’s classes will have experienced the difficulties. Of course, this is no argument against dealing with them—when you can get the teachers who will do it, or try to do it. But come to the subject of impurity. Doubtless Mr. Dendy has dealt with it in a class, or in a gathering of young people over a certain age, or with individuals as I myself have. But is it not very difficult? Shall you speak of the effects of impurity, &c. Why I dare not even write the difficulties down to be printed in THE INQUIRER! And yet I feel as strongly as

Mr. Dendy possibly can the crying need there is for the Sunday-school teacher—especially of the older classes—to deal with these matters. But in order to do so he or she must not only be wise and good, but, as I think, must get into very friendly relationship with those whom he or she wishes to warn and guide.

Wendell Holmes says: “The patient can almost always be saved if the doctor be called in time; but he should be called two or three hundred years before the patient is born!” There is always wisdom in his wit. And one strong major reason given us by Mr. Dendy why the Sunday-school should become the Social Reformer—namely, that we thus systematically *begin earlier* than we have hitherto done, while character is unhardened and unset—is a reason which must commend itself to us all. His clear bugle call is an awakening summons to us to realise once again the supreme importance of the Sunday-school to our national life, the unique opportunity towards the making of moral character which it offers, and the noble need there is for more capable and consecrated teaching power.

J. J. WRIGHT.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS’ UNION.

THE eleventh annual meeting of this Society was held at Essex Hall on Thursday afternoon, May 25, the President, Miss Taggart, in the chair. There was a good attendance, including the following:—Miss Clephan, Miss J. Durning Smith, and Miss Preston, Vice-Presidents; Miss Dowling, Birmingham Postal Mission; Miss Holt, Liverpool P.M.; Miss F. M. Cooper, Three Towns P.M.; Miss Barmby and the Rev. T. B. Broadrick, Western Union P.M.; the Rev. T. B. Badcock, Shepton Mallet Circle; Mrs. Powers, Hampstead Circle; Mr. G. Cosens Prior, John Pounds Mission; and of members of the Central Committee, Miss Burkitt, Miss Dressler, Miss L. K. Garrett, Mrs. Farquharson, Mrs. Morton, Miss Lake, Miss E. L. Lister, Mrs. Stronge, Miss Teschemacher, and Mrs. Rutt.

THE PRESIDENT, in opening the proceedings, made reference to the loss sustained by that Society and all Unitarian workers in the death of the Rev. Robert Spears. To him had been due the first attempt to form that Society, and to gather together the ladies of their congregations for united work. He was one to whom the truth he held so courageously was constantly a motive force, and no one could doubt that the reality of God’s presence inspired the energy and self-sacrifice of his life. It was for the Unitarian workers there assembled to go forward and inspire others, following in his steps, who had now attained to the transcendent fruition. She moved the following resolution, which was passed in reverent silence:—

We desire to express our sense of the loss which this Society has sustained in the death of the Rev. Robert Spears, who was one of the first to encourage the initiation of the Postal Mission in England, and always gave it his unfailing and hearty support.

The past year had been very active, but their work was by no means finished. On their Postal Mission work followed something more, and they had to consider what to do for those who were drawn to them,

scattered about the country. She pleaded for the maintenance of their old chapels. They ought not to let their hands go off any piece of land or property they held. If it was not wanted at present, it did not follow that it would not be wanted, for they might find that there were many people longing for such fellowship and worship as they could provide. The old Battle Chapel was such an instance, which she had bought and renovated as an institute and club, which met a distinct need in the place, and she hoped it would not be long before religious services would be again held there. She also referred to the revived activity at College Chapel, Stepney, which had been under the active management of their late friend Mr. Spears, and she thought that no further defence was needed of the Unitarian Workers' Union.

In their summer excursions an important religious work was done, drawing people from different congregations together and deepening the sense of unity. Many valuable friendships had been formed. When the meeting was at Bournemouth, five chapels in the neighbourhood had been visited. The surplus from the very successful excursion to Grindelwald had been devoted in part to their mission work. This year she hoped that many friends would again be gathered together in Switzerland.

Miss FLORENCE HILL (Hon. Secretary) then read passages from the annual report:—

THE REPORT.

The report opened with references to the loss sustained in the death of Mr. William Tate, who had rendered such good service as treasurer, Mrs. Weiss, and Miss Bartram. Miss E. M. Lawrence had been good enough to undertake the duties of treasurer, and the receipts had nearly doubled. She had also taken an active interest in the Suffolk Village Mission. Taking together the work of all the affiliated Postal Missions, including the central, it was found that during 1898 there had been 1,922 new applications for Unitarian literature, old correspondents on the books numbering 1,133. Correspondents borrowed 1,397 books, and a large number of tracts were distributed. Twenty people were recorded as having joined congregations through the agency of the Mission. The circles had been very active. In addition to meetings for religious readings and social intercourse they had done practical work, raising funds by sales of work both for their own chapels and for charity. The work of the Suffolk Village Mission had been vigorously carried on. There were signs of reviving life at Framlingham and the little chapel at Bedford was a centre of healthy religious and social life.

The Central Committee had advertised in nine papers at a cost of £14 19s., and 440 new applications for literature had been received. Through an advertisement in the *Review of Reviews*, response had come from Australia, New Zealand, Cape Colony, Canada, Newfoundland, India, Sierra Leone, Greece, Italy, Switzerland, China, Cairo, and Jerusalem. An advertisement in a New Zealand paper brought twenty-three applications, and one from a man whose interest in liberal religious thought had been awakened thirty years ago by hearing the Rev. Samuel Martin preach at Trowbridge.

The help derived from visits paid to scattered correspondents, and from the monthly religious Conferences at College Chapel, Stepney, was also noted. The demand for books from the Central Library was increasing, and two new boxes of books had been added to the Travelling Library, bringing the number up to twelve.

College Chapel, Stepney, in charge of Mr. L. Taverner, acting as lay-worker under the Rev. T. E. M. Edwards, was showing welcome signs of reviving prosperity.

Miss E. M. LAWRENCE then presented the Treasurer's statement.

The general account opened with a balance of £29 11s. 8½d. in hand; subscriptions amounted to £74 17s., donations to £24 2s. 6d., making with other small receipts a total of £134 4s. 8½d. The expenses included: post and stationery, £24 2s. 5½d.; advertising, £14 19s.; printing, £15; grant to Suffolk Village Mission, £34 3s. 6d. A balance of £4 remained in hand. Of the balance of £77 17s. 7d. from the Grindelwald excursion of 1897, £25 had been set aside as a summer excursion guarantee fund, £12 had been spent in furnishing the Battle Institute, £10 had been granted to College Chapel, Stepney, and £30 17s. 7d. remained in hand. For the work of the Suffolk Village Mission £58 3s. 6d. had been received in subscriptions, £27 donations, and £50 from the B. and F.U.A. The total expenditure was £179 3s. 5½d.

In presenting this statement, Miss Lawrence pointed out that the expenditure had nearly doubled. £180 a year was required to maintain the work of the Suffolk Mission, and she made an earnest appeal for new subscriptions. Dr. Odgers had said on the previous evening that it was their duty to take the gospel to the people, and that is what they were doing at Bedford.

Dr. BLAKE ODGERS, at the request of the President, then made a statement as to the work of the London District Unitarian Society, and the bazaar to be held next year to strengthen its work and to raise a permanent Chapel Building Fund. Almost the first encouragement he had received in connection with that effort had been the promise that the Central Postal Mission would have a stall at the bazaar. Of the £12,000 aimed at, £6,000 had already been promised in donations.

Miss CLEPHAN, in moving the adoption of the report and statement of accounts, said it was a privilege to be connected in any way with such a report. The report was full of helpfulness, hopefulness, and of the vigour of fresh new life. They were constantly being asked what Unitarians were doing? They knew that some of their finest preachers had to preach to half-empty pews; they could not often build large new chapels; there was very much that they could not do. They were glad that they were not making a new creed or a new catechism. What were they doing? Just the same work they had done in all the past years, pioneer work, making the way, preparing a highway for the Lord. Unitarians were like a little band of sappers and miners, who went ahead into the difficult places, to make the way ready for the multitude, who then went up on it. The leaders of the multitude asked, Where was the difficulty? And even some of their own number were apt to think they might go back on their steps and join the multitude, and all go on comfortably together. But was the path finished yet? And who was to do the pioneer work, if they did not? They had their dreams of a comprehensive Church, but they must remember, it was never behind them, it must ever be before them, and they could never go back on their steps, even for the sake of fellowship. Their work was not finished, and that brave little organisation showed them the fallacy of thinking that it was. The response to its efforts to spread the good news was the answer to any such suggestion. Nearly 2,000 new applicants for literature proved how much need there was for that work, which they alone of all the churches were able to do. During the past year the number of constant correspondents had nearly

doubled, and twenty new members had joined one or other of their churches through the agency of the Mission. Each of those was worth a dozen ordinary good men. Perhaps the most interesting part of the report was the extracts from letters received from those seeking the truth, letters from thirsty souls, so much in need of a good fresh draught. There were half-timorous souls, who found the truth so strong that they were obliged to take it, in spite of the scruples and fears which even yet encompassed them; when they had got through their fears they found the truth all the dearer to them. Then there were lonely souls, like one whose words were quoted in the report:—"I wish there were a Unitarian Church here, it is dreadfully lonely to be one alone in one's beliefs. Do you know of any Correspondence Class or Reading Circle I could join amongst Unitarians?" They could help lonely souls, knowing themselves what it was, through most of the year in their little isolated places.

The need was there, and the organisation was there—the great thinkers who spoke the good news, the workers who sent it out; what they always wanted was money to carry on the work. They should pass that report with gratitude and pleasure, and then ask next year for another twice as full of work, and twice as long also in the matter of the subscription list.

Miss COOPER, in seconding, drew special attention to the Conferences at Stepney, which should prove useful to all Postal Mission correspondents. Writing was very good, but speaking was better, especially when there were difficulties to be solved, and thus to bring correspondents face to face with sympathetic friends was a great service.

Mr. H. FISHER SHORT, a correspondent from Sheffield, told of what he owed to the Postal Mission. Five years ago he had written, out of curiosity, to see the literature offered, being then a Methodist. And he said frankly he had been disgusted with the books. Here, he felt, was someone trying to undermine his faith. But when later he was going in for an examination as a local preacher he had come to a different conclusion. The conviction had taken hold of him that God was a loving Father, and by that all else had to be judged. Eternal hell, total depravity, and afterwards the infallibility of the Bible would not stand the test. So the struggle went on within him, until a little over three years ago he obtained through a Postal Mission advertisement Stopford Brooke's sermon on "Eternal Punishment," and this brought him satisfaction. He read it over and over again, and had passed on hundreds of it to others all over the country. He was attached to his work, to his Methodist connection, but conscience urged him on, and he had to separate from them. Among Unitarians he found in the preacher a man speaking in his natural voice, and he understood that "the highest life was always the soul's in development." They need not be discouraged. It was a good work, and it was sure to spread.

The report having been adopted, Mr. W. H. SHRUBSOLE, F.G.S., proposed the election of officers and committee for the ensuing year. He expressed his satisfaction that the Society did not confine itself to work done through the Post Office, and gave an interesting account of a recent visit

to Framlingham and Bedford, where he had preached on Sunday, and on Monday had given a public lantern lecture at which the rector had been present, and others, unconnected with their body, had given cordial help. He spoke in high terms of the work at Bedford under Mr. Amey's care.

Mrs. POWERS seconded, as representing the Hampstead reading circle, which she felt to be a valuable branch of the work. The reading of great books, and the discussion of them, was one of the best agencies for creating warm sympathy, breaking down reserve, and leading to true friendship. The increase of the number of circles and of the numbers belonging to them, would only increase the debt they owed to the Postal Mission.

Mr. G. COSENS PRIOR then gave an account of the good work done by the Girls' Home, under the superintendence of Mrs. Rogers, in connection with the John Pounds Mission at Portsmouth. Another Postal Mission correspondent, from a colliery district in South Wales, told of the benefit he had received when a member of an orthodox Baptist Church, and of the new light Unitarianism had brought to him; and Miss FREEMAN CLARKE spoke of the great value of the work, of which she had had intimate experience in America.

A vote of thanks to the President, moved by the Rev. F. Summers, brought the meeting to a close.

ESSEX HALL TEMPERANCE ASSOCIATION.

THE sixth annual meeting of this Association was held in Essex Hall on Friday evening, May 26, under the presidency of the Right Hon. the Earl of Carlisle.

There was a large attendance of members and friends, including Lady Cecilia Roberts, Mrs. Ormiston Chant, the Revs. W. G. Tarrant, H. Shaen Solly, Peter Dean, C. D. Badland, W. T. Jones, A. L. Smith, T. A. Thomas, F. Summers, A. Harvie, T. Lloyd Jones, Fisher Jones, W. C. Pope, V. D. Davis, and others.

The proceedings opened with a hymn, followed by prayer, and the President announced that letters of regret had been received from Mrs. H. S. Solly, the former Treasurer of the Association, the Revs. R. A. Armstrong, W. Copeland Bowie, J. Estlin Carpenter, J. Drummond, S. A. Steinthal, and F. Allen.

Mr. T. A. EDWARDS, in presenting the Treasurer's statement of accounts, pointed out that the increase of £10 in the expenditure was due to the fact that the accounts were for fifteen months, being brought down to the end of March, and the balance in hand of £17 0s. 1d. was also due to some of the New Year's subscriptions having come in, and only a quarter's expenses having fallen upon them. The total receipts were £73 0s. 1½d., the whole expenditure £63 4s. 5d. He expressed regret that a resolution on Sunday closing had not been brought forward by the B. and F.U.A., but had been passed on to their Society. It was a matter of course that they would pass such a resolution, but it ought to have been dealt with by the Society representing their whole body.

Mr. J. BREDALL, secretary, read the Committee's Report, which stated that

there were fifty-eight societies now on the roll, and 123 individual members; 10,173 copies of *Young Days* had been issued at half price to members of Bands of Hope, involving a charge of £7 8s. 6½d. to the Association, which was held to be well spent. Successful united meetings, both in North and South London, had been held. The circulating libraries, each containing thirty-five volumes, offered on loan to affiliated societies, had not been used as much as had been hoped. The gift by the Unitarian Temperance Society of Boston, U.S., of 500 copies of the Rev. J. T. Sunderland's pamphlet, "Some World Aspects of the Temperance Question," was cordially acknowledged.

The CHAIRMAN, in moving the adoption of the report, said that he had noticed among recent speakers on the Temperance question a certain note of discouragement. He did not know why, unless it was that they were thinking mainly of the legislative side of the question and the delays in legislation. He had good hopes that Lord Peel's report would tend to the shortening of those delays. But even if there was some delay in legislation, it was a truism to say that whatever legislation they obtained would be ineffective unless supported by a mass of Temperance opinion of strong teetotalers in the country. They had to prevent the time from being wasted, by increasing the body of that opinion, that would make legislation possible, and when made, effectual. There were those who thought that having worked for a certain number of years, it was not likely that they would gain any larger proportion of the people; that they had already secured the co-operation of those who by temperament and character were likely to join them. That might be so in districts which had been thoroughly worked by their Temperance Societies. But there were classes of society and large districts which had not been so worked.

Some religious denominations had put the Temperance question in the fore-front of their work, but others had not done so. He felt that the character of the work was such as to demand the sanction and the help of any religious body, however liberal and however sensible, and he hoped their meeting would help forward that object. Statistics seemed to show that the consumption of alcohol per head was not now so great in this country as in some foreign countries. But it was not enough simply not to head the list and just to miss the evil distinction of being the most drunken nation in the world. They ought to be in a better position than that. But in so far as they had achieved anything in that direction, it was the work of Temperance Societies, and, above all, of Bands of Hope.

The CHAIRMAN then quoted some evidence that had recently come to his knowledge. An officer in command of a recruiting district in Lancashire had informed him that of the thousand young men last recruited in his district, four hundred were teetotalers. This average had additional force, when it was borne in mind that recruits were generally drawn from a class specially open to temptation. A teetotaler was no longer laughed at in the Army, but receive encouragement and was respected by his comrades.

Another piece of evidence came from Khartoum, where two companies of a regiment had been lately sent. Un-

fortunately it bore a bad character for drunkenness. Those two companies found themselves at Khartoum where no liquor was to be got, and one of the officers overheard some of the men at work, when one said to his comrade: "Well, I don't like this place. I don't hold with this not getting any drink, but I'm bound to say I feel a sight better for it." The narrator was not a teetotaler and did not know he was addressing one.

It was sometimes affirmed that the improvements in the drinking habits of the community were due to education, but education by itself would not do what they wanted. There was, no doubt, improvement in the matter of drunkenness after dinner among the richer classes, but there were other evils formerly unknown, and it was difficult to say whether the former open drunkenness was as mischievous as the nipping that goes on now. It was not enough to say that they wanted the working classes to be like the rich, they wanted them to be better; in many respects the well-to-do would have to learn from the working classes.

The motion was seconded by the Rev. W. C. POPE, and supported by the Rev. T. LLOYD JONES, who said that the Association had all the machinery for much more extended work, and he hoped the Committee would take further measures to spread their literature throughout the country, and make it felt that theirs was a national society.

The Rev. W. G. TARRANT, in moving the election of officers, explained that the Committee of the British and Foreign Unitarian Association had thought that the Sunday Closing resolution would be more appropriately dealt with by that Association, which ought to be recognised as representing their whole community in the matter of Temperance.

The Rev. V. D. DAVIS seconded the resolution, which was carried.

Mrs. L. ORMISTON CHANT, in an eloquent speech, then moved the following resolution:—"That in the opinion of this meeting the sale of intoxicating drinks to children under sixteen years of age should be prohibited by law, and that copies of the resolution be forwarded to the Home Secretary and to the member of Parliament for the Strand Division."

Referring for the moment to the Sunday Closing resolution, she was amazed to hear doubts expressed as to the passing of a resolution on the subject by any liberal, religious body. The whole country was sound upon the question, and the only antagonists were the manifest supporters of the drink traffic. It ought to be patent to every man and woman that only by closing the public-houses on Sunday could we approach to a happy, bright and sober day of rest—a day which should draw the soul upwards to the Unseen Kingdom. The sale of intoxicating drinks to children was closely connected with the Sunday Closing question, and all who had any experience of life in the London slums know something of that. She had to witness every Sunday the painful spectacle of little girls employed during a great part of Sunday, fetching drink for their fathers, who were, in many instances, too drunk to fetch it for themselves. It was a direct violation of the law. Nothing else than white hot enthusiasm on the part of reformers would prevent England from being totally throttled by the drink traffic. It had not only its grip on

the neck of the Churches, but seemed also to have gripped the neck of the law, as shown by the recent refusal to allow, out of the Borough Rate, the expenses of a chief constable in opposing the renewal of licenses. Mrs. Chant referred in terms of warm appreciation to the Rev. J. T. Sunderland's pamphlet, "Some World Aspects of the Temperance Question," and also to a book on the Temperance Question by Mr. Joshua Rowntree, the finest utterance on the subject which had yet appeared.

It was not necessarily foolish or wicked people who fell victims to drink. Alcohol was a brain poison, and the educated were subject to special dangers.

The British nation spent 154 millions of money last year in intoxicating drinks, which meant an appalling amount of misery and degradation, and piling up the burdens of the coming generations. England is proud of its Christianity, but to enable her to hold her head high among the nations of the world, its people must be taught to do their duty to each other, and help each other to fight and labour for the Kingdom to come.

The Rev. A. HARVIE, in seconding the resolution, said it was high time that ministers should speak out fearlessly, and that the work of the Churches ought not to be crippled because of owners of public-houses and brewers. Magistrates in many places had exercised a salutary influence by making their opinion in this question known to licensees, but it could only be fully dealt with by the force of law.

The resolution was unanimously carried.

Mr. H. G. CHANCELLOR moved—

That this meeting regards with much satisfaction the conclusive evidence as to the good results of Sunday closing in Scotland, Ireland, and Wales, which has recently been submitted to the Royal Commission, and earnestly calls upon Parliament to pass a Sunday Closing Bill for England, in order that similar advantages may be realised in this country.

This, he said, was not a question of party politics, and he protested against the exclusion of that resolution from the agenda of the B. and F.U.A.

The resolution was seconded by Mr. L. TAVENER, and having been supported in an eloquent speech by Mr. BIPIN CHANDRA PAL, of the Brahmo Somaj, Calcutta, was unanimously adopted.

A cordial vote of thanks to the Earl of Carlisle for presiding and to Mrs. Ormiston Chant for her address, moved by Mr. A. J. Pain, seconded by Mr. H. Pallister Young, brought the meeting to a close.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the followingsums: H. G. Chancellor, Esq., 10s.; C. Jecks, Esq., £1; P. M. Martineau, Esq., £1 1s.; O. Nettlefold, Esq., £1 1s.; J. F. Schwann, Esq., £5; W. Spilier, Esq., £5; Miss H. Woods, 10s. 6d.

TO CORRESPONDENTS.—Letters, &c., received from the following:—W. E. A. A.; C. D. B.; G. B.; F. E. C.; A. H. D.; R. J. D.; A. M.; C. E. P.; H. S. P.; C. T.; F. W.; S. F. W. (all three at once, thanks).

PROVINCIAL LETTER.

LONDON.

THE readers of last week's INQUIRER need not be told that many instructive and helpful words were spoken at the meetings which it amply chronicled. As one who attended the whole series of public gatherings which began on Tuesday afternoon and ended on Friday night, I may venture to add some impressions of them. From the point of view of numbers, I think last year's anniversary must claim the palm, though I should not be surprised to learn that actual count showed as many to be present at the *conversazione* as last year; and certainly the congregation on Wednesday morning was larger than in several recent years. The Essex Hall lecture, too, was very well attended—in two senses; if the audience had been less attentive it must have missed much of the close-packed and elevating thought which Mr. Wicksteed gave them. During the week a large number of well-known friends were seen and heard, the Lancashire contingent being specially strong. Last year's interim meeting of the National Conference brought together more representatives of the congregations than usually attend at Whitweek, and they seem to have got back to the average this year; but among those whom we missed were several who have been frequently amongst us, and whose counsel is of the wisest and weightiest. The weakest point that occurs to my mind in recalling the week's work is the discussion after the papers on Thursday morning. But discussions usually are not our strong point.

The experiment was tried of dividing the purely business part of the annual meeting of the British and Foreign Unitarian Association from the more distinctly declaratory and hortatory utterances which we naturally expect on such an occasion. It was quite a success. The idea, I believe, was the President's, and in other ways the programme benefited by his suggestions. Dr. Herford, it need not be said, has been a hard-working President. Everyone would expect that of him, and would know that no considerations of personal comfort would be allowed by him to excuse him from the labours in which he delights. It is well known that in the course of the summer he will receive a ministerial co-adjutor, the Rev. E. M. Daplyn, in his work at Hampstead. We all affectionately trust that the assistance thus given him may enable him to renew his youth like the eagle—though that is not exactly the creature that most appropriately suggests his kind, wise, and cheery nature. The Association has not had many ministerial Presidents in the course of its history; but the three who in recent years have held the office—Dr. Crosskey, Mr. Dowson, and Dr. Herford—have assuredly not been less useful in the capacity of leaders of business than in that of leaders of thought.

Since my last letter the Rev. R. H. U. Bloor has been happily welcomed to the work at Hackney, and has been introduced to London friends generally at the annual meeting of the District Unitarian Society. His work, in common with that of most ministers in London, has to be done in the face of much difficulty, and perhaps there are difficulties peculiar to the district surrounding the new Gravel Pit Church. But Mr. Bloor seems to have all the brightness and energy demanded by the

situation, and we hope soon to congratulate him on unmistakable successes as pastor and preacher.

Highgate still awaits the successor to its first minister, Mr. Spears, though the words recall one at once to the real impossibility of finding anyone to fill all the offices and do all the work which, to the last of his strenuous life, occupied our late friend. Not in one place alone, nor in two, his cheery presence and helpful words are missed sorely. His personality and energy were such that his removal leaves a great gap, and his bereaved co-workers in many places have passed through many hours of anxiety, and almost of gloom, since his death. They are working on, however, bravely and effectively in their several ways; and the Highgate friends are, I understand, very hopeful of securing a strong and able minister for their leader before long. The ministry to which such a leader will be called is second to few or none in London. It is in the midst of a great residential population of the middle and humbler classes. Already a wide-spread area of influence is reached through the schools and other institutions; and of the congregation itself a most interesting and important section is that formed by the girls of Channing House School. When one reflects on the invaluable service to be rendered to our cause by women, the potentialities of a ministry which includes the spiritual training of so many intelligent daughters of our people are clearly very great. May the selection prove a wise and beneficial one in every way!

The report of the annual meeting of the District Unitarian Society, already referred to, drew attention to the difficult position at Bermondsey. It was resolved at the meeting to commend a special form of church work for the people at this centre, and some steps have been taken, I believe, towards the formation of a committee *ad hoc*, and distinct from the society which has hitherto had charge of the church. It is, however, too soon to announce any scheme; I can only express the earnest hope that when the appeal comes our London friends in easier localities will not in any way starve this effort to help the people of Bermondsey.

Happy news comes from Richmond. Our church there is at last, by dint of much perseverance and rare self-denial, free from debt. If this is not absolutely so to the letter, I am assured that June will not vanish before the very last farthing is paid. I am fortunate in knowing a little intimately the story of this seemingly prosaic event; it is a story too delicate—I almost wrote too sacred—to tell here. But never has it been easier to follow the apostolic injunction, and to "rejoice with them that do rejoice." "Free Church" has been the name of this place since it was erected three years ago; but now it is doubly free. If any debt-burdened minister and committee want to know how the happy consummation has been reached let him and them consult Mr. Farrington, and be prepared, as the son of Sirach says, "for trial."

Of course money can be raised in various ways. One way of raising it is by holding a great —, but dare I write the word? Last week Dr. Blake Odgers was among the speakers at the evening meeting on Wednesday, and as usual, not to say inevitable, he made a good speech, full of go and earnestness. Had Londoners been

asked beforehand they would have declared with one consent that inevitably he must mention—and something more than mention—the great London Bazaar. But not one syllable about it escaped his lips. Several times our expectant hearts beat quickly; we thought it was coming; he was “leading up to it”—no, he wasn’t. Now, when the reader of last week’s INQUIRER turns again to the full-page announcement of the Bazaar, and reads it once more very carefully, from the statement of needs and prospects to the very handsome list of subscriptions already promised, he must see that the Chairman of the Executive Committee of the Bazaar could not possibly have forgotten the subject. Human nature is but human—though Mr. Grosvenor Lee said something about “thirty years a lawyer” which might tend to differentiate some from others. But which of us having already secured some five or six thousand pounds, and eager to raise them to ten or twelve thousand, would—or even could, except Dr. Odgers—have kept silence about it? My belief is that it was supreme tactics. Sometimes silence speaks more than words, and subjects like persons may be conspicuous by their absence. However that may be, our friends everywhere must know that the Bazaar project is going forward most energetically. All the London congregations, and some beyond the area, have their bands of honourable women, not a few, meeting regularly to sew and practice other allied arts. Treasurers are busy as bees. Committees meet and work. One committee is going to play—“Comus” to wit, in a sylvan spot famous in literature, as is fitting. And all is for the benefit of this great scheme—I hope, most earnestly, a great scheme for helping on the work in London. But I must not wax eloquent where our learned leader was so significantly silent.

(It is true that in the comparative privacy of a meeting consisting largely of ladies—namely, the annual meeting of the Central Postal Mission—Dr. Odgers did speak fully and forcibly on the subject of the Bazaar, but it will not do to spoil my point by that circumstance!)

W. G. TARRANT.

THE Annual Meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was held on Tuesday, May 30, at the Sunday-school Union House, 56, Old Bailey, Robert Grace, Esq. presiding. The report showed that £905 had been distributed among seventy-two aged and infirm ministers during the past year, and several new applications are under consideration. Subscriptions and donations will be thankfully received by the Treasurer, Philip Cadby, Esq., 24, St. Peter’s-square, Hammersmith, W., or by the Secretary, the Rev. P. G. Scorey, Gibbons House, Billingshurst, Sussex.

EPPS’S COCOA ESSENCE.—A THIN COCOA.—The choicest roasted nibs of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—a product which, when prepared with boiling water, has the consistence of tea, of which it is now with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epps and Co., Ltd., Homoeopathic Chemists, London.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible and be sent in by Thursday Morning.]

APPEALS.

Belfast Domestic Mission.—A movement has been set on foot for the purpose of helping parents connected with the Mission to obtain for their children a short country holiday in the summer. It is hoped that it may be possible to arrange such a holiday for adults also who may be in need of rest and change. The committee desire to enlist the interest of all friends of the Mission in their new undertaking, and they appeal to them for financial help. Any contribution sent to the secretary of the movement, Mr. Geo. J. Slipper, will be gratefully acknowledged.

Panteg.—The chapel at Panteg, three and a-half miles from Newcastle Emlyn, Cardiganshire, was built in 1764 and rebuilt many years afterwards. There remains a small band of earnest worshippers, who now desire to carry out necessary repairs at an expense of about £40 beyond what they themselves can raise. They, therefore, appeal for help from friends at a distance. Donations may be sent to the Rev. J. Williams, Panteg, Newcastle Emlyn, or to Mr. Samuel Hughes, Llwynbedw, Newcastle Emlyn.

Bessell’s Green.—Spring services were held in the old Meeting-house last Sunday. The communion table, stove, &c., were beautifully decorated with flowers, and exclusively spring hymns were sung. After the evening service further music and readings were contributed by friends.

Hollywood, near Birmingham.—The annual spring flower services were held in Kingswood Chapel on Sunday last. The chapel was prettily decorated with flowers and pot plants. The Rev. J. H. Matthews preached morning and evening to good congregations, and, the day being very favourable, friends from Birmingham were present. The collections amounted to £3 15s. 6d. At the close of the morning service the annual meeting was held, at which Mr. Lewis Lloyd was elected treasurer, and the usual business was transacted.

London: Essex Church.—The Rev. F. K. Freeston, who has been concluding his holiday of convalescence in Italy, is to preach again on Sunday week, June 11, and proposes on the evening of that day to begin a short series of addresses on “The Churches and Saints of Italy: their Teaching for To-day.”

London: Peckham.—A series of summer excursions, under the auspices of the Literary Society connected with the Avondale Church, was inaugurated on Saturday last by a visit to the Natural History Department of the British Museum, South Kensington. Dr. Woodward, F.R.S., the eminent geologist, kindly acted as conductor of the party, and, a comprehensive tour of the museum being, of course, out of the question, confined his descriptive remarks to a few types of bird life and marine mammals, for an hour and a-half, entertaining his hearers (about thirty in number) with an admirable discourse on the exhibits selected. At the conclusion of his remarks, which were enlivened by many touches of quaint humour, Dr. Woodward was cordially thanked by his audience, and a hope was generally expressed that the afternoon’s enjoyable experience might soon be repeated.

London: Welsh Services.—The service last Sunday evening was conducted by the Rev. T. A. Thomas, of Pantydefaid, who preached from the text, “Watchman, what of the night?” The congregation numbered nearly 50. After the sermon Mr. Thomas and the Rev. T. Lloyd Jones, of Liverpool, who was also present, gave a few words of kindly advice, sympathy, and exhortation to the friends present.

Manchester: Goulden-street Ministry to the Poor.—On Whit-Saturday about 80 poor folk were taken by the Rev. B. Walker, by luries, to spend the day at Sale Lodge, where Mrs. James Worthington kindly entertained them during the day. Through the kindness of a “Friend” an extra treat was given on the Wednesday to the poor who are attached to the mission, and which included a visit of the adults to Whitworth Park and museum, and a good tea afterwards. Mr. Walker still regrets his inability to procure a larger meeting-room to accommodate the numbers who have gathered round him.

Stalybridge.—On Whit-Sunday the usual Whitsuntide school service was held in the afternoon. The church was crowded with scholars, teachers, and parents, about 400 being present. The scholars

sang the Whitsuntide hymns, and the Rev. W. Harrison conducted the service. On Thursday, 25th ult., the annual Sunday-school procession took place through the town, led by a brass band and banners. The afternoon was spent in a field. On Saturday the teachers, to the number of 50, went on a picnic to Chatsworth.

NONCONFORMIST MARRIAGE ACT.

THE following memorandum has been issued from the office of the Registrar-General:—

Inquiries having been made of the Registrar-General as to whether strong iron chests or boxes, such as are used by Registrars of Births, Deaths and Marriages, would be regarded by him as sufficiently suitable receptacles for holding the Marriage Registers, Certified Copy Forms, &c., which are supplied to authorised persons for use under the Marriage Act, 1898, he is disposed to consider that such strong iron boxes would be satisfactory, because, although not strictly “fireproof safes” (Rules and Regulations, page 1), as generally understood, these boxes have in some cases of fires in Registrars’ houses preserved the Registers and documents inside them uninjured.

The Registrars’ iron boxes are 17 inches long, 11 inches wide and 8 inches deep—all inside measurements—and it is understood the cost of those originally supplied to the Registrars was about fifty shillings each.

The Registrar-General is unable to say where they can be obtained now; but from applications which have recently been made to him, he thinks it probable that announcements on the subject by advertisement from safe makers may be looked for shortly.

The Register Books are each 15 inches long, 10 inches wide, and $\frac{1}{2}$ inch thick, and are bound in stiff covers. The Forms for Quarterly Certified Copies must be kept locked up with the Registers.

It is not the most active people to whom we owe the most. It is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know we can be something for them; to know (and this we may know surely) that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being the better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

PRAYERS: NEW AND OLD.

Suitable for Church, Family, or Private Worship.
By P. E. VIZARD.

WILLIAMS & NORGATE, 14, Henrietta-street, London.
Price 1s. net.

“The prayers are redolent of the deeper piety of all ages and sections of the Christian Church. They are arranged and selected so as to meet the needs especially of those who seek to combine ancient devotion with modern conceptions of God and man. The book is a good one.”—INQUIRER.

“The yearnings and outpourings of the human heart were never expressed in truer language nor in finer words.”—ROCK.

“The compiler’s aim has been to include only such gems of devotional desire as have been fitly wedded to beautiful language, and in this he has been successful.”—LITERARY WORLD.

OUR CALENDAR.

SUNDAY, JUNE 4.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
 Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. HAROLD RYLETT, and 7 P.M., Rev. R. C. DENDY.
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
 Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. W. STODDART, B.A.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. J. E. STRONGE. The Communion at the close of Morning Service.
 Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. JOHN HOWARD.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAVES HICKS, M.A., Ph.D.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M., Rev. J. E. STRONGE, and 7 P.M., Rev. A. FARQUHARSON.
 Kilburn, Quex-road, 11 A.M., Rev. A. FARQUHARSON, and 7 P.M., Rev. BROOKE HERFORD, D.D.
 Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Morning, "Faith and Work."
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER. Sunday School Anniversary and Flower Services.
 Plumstead, Common road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
 Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
 Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M.
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. A. N. BLATCHFORD, B.A.
 BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
 BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
 BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
 BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
 BRIGHTON, Christ Church (Free Christian), New-road North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
 CANTERBURY, Blackfriars, 11 A.M.
 DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M.
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
 HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
 LISCARD (Concert Hall), for NEW BRIGHTON and DISTRICT, 11 A.M. and 6.30 P.M., Rev. LLOYD THOMAS.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. COBDEN SMITH.
 LIVERPOOL, Ancient Chapel of Toxteth 11 A.M. and 6.30 P.M., Rev. SAMUEL THOMPSON.

LIVERPOOL Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
 MARGATE, Forester's Hall (Side Entrance) Union-crescent, 11 A.M., Mr. C. A. GINEVER.
 OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. C. A. GINEVER.
 READING, Unitarian Free Church London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Services by Members of the Congregation.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. HERBERT RIX.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. A. W. TIMMIS, of Stourbridge.

CAPE TOWN, Free Protestant Unitarian Church Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
 SOUTH-PLACE, FINSBURY.—June 4th, at 11.15, HERBERT BURROWS, "The Unemployed and the Housing of the People."

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE, S.W.—June 4th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Cult of the Body and the Saving of the Soul."

POSTAL MISSION RELIGIOUS
 CONFERENCE NEXT SUNDAY AFTERNOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. "Peace." Subject introduced by C. E. MAURICE, Esq. Tea at Six o'clock. All welcome.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

19TH CENTURY BUILDING SOCIETY
 ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.
 F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
 Miss ORME, 118, Upper Tulse-hill, S.W.
 STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.
 and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest $4\frac{1}{2}$ per cent. DEPOSITS received at 3, $3\frac{1}{2}$, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 18s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

FREDK. LONG & SON,
 AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
 4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

BIRTHS.

DAPLYN—On Friday, May 26th, at Kingsley Villa, Norwich, the wife of the Rev. Edgar Daplyn, of a daughter.

Schools, etc.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle of freely imparting Theological knowledge without insisting on the adoption of particular Theological doctrines."

The ANNUAL PROCEEDINGS in connection with the CLOSING of the SESSION will take place at the College on Thursday and Friday, June 22nd and 23rd.

The Rev. CHARLES HARGROVE, M.A., will deliver the Address to the Students on Thursday, June 22nd, at Five o'clock P.M.

The ANNUAL MEETING of TRUSTEES will be held on Friday, June 23rd, at Half-past Eleven o'clock A.M., for the usual business.

Rev. H. ENFIELD DOWSON, B.A.,
 Gee Cross, Hyde;
 A. H. WORTHINGTON, B.A.,
 1, St. James's-square, Manchester. } Secs.

EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM.
 ESTABLISHED 1876.

HEAD MISTRESS:—Miss G. TARLETON YOUNG (Girton College, Cambridge; Medieval and Modern Languages Tripos. For three years Student of Languages and Continental Methods of Teaching in Germany and France).

BOARDING HOUSE,

Thorne Hill, Augustus-road, Edgbaston.
 Pleasant Situation; Electric Light, Large Garden. Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.
 Resident—Miss S. E. WELLS, B.A.
 Assistant House Mistress—Miss K. CHAMBERS, M.A.

HIGH SCHOOL FOR GIRLS,
 SOUTH MARINE TERRACE,
 ABERYSTWYTH.

PRINCIPAL ... Mrs. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... Mrs. DE WASGINDT.
 ENGLISH TEACHER ... Miss FOX, B.A. (London).
 VIOLIN AND PIANO ... Miss DE WASGINDT,
 (Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY,
 HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY
 HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application

FRANCIS RAVENSCROFT, Manager.

MATTHEW HENRY'S CHAPEL, CHESTER.

BI-CENTENARY RESTORATION FUND.

The roof and ceiling of the Ancient Chapel (1700) are now dangerous. The architects recommend entirely new ones. Much dilapidated in other respects, renovation is *urgently* needed. The cost of these restorations will be £750, or more. Towards this sum the congregation and trustees, with some old members and friends, have subscribed £286, which may be increased. The British and Foreign Unitarian Association has given £50.

	£	s.	d.
Amount already acknowledged...	337	10	0
Mrs. Francis Francis ...	10	10	0
"In Memoriam E. C." ...	5	0	0
Rev. C. H. Wellbeloved ...	3	3	0
Miss Bridgett, London ...	1	1	0
Rev. A. W. Worthington ...	1	1	0
Mrs. Nettlefold, Birmingham ...	2	2	0
Robt. Harris, Esq., Southport ...	1	1	0
Herbert Thomas, Esq., Bristol ...	1	1	0
"In Memoriam" ...	2	0	0
Richd. D. Holt, Esq., Liverpool ...	2	2	0
C. Ashworth Tate, Esq., London ...	5	0	0
W. Thornely, Esq., London ...	5	0	0
Mrs. Holt, Liverpool ...	5	0	0
Miss E. G. Holt, Liverpool ...	5	0	0
H. W. Gair, Esq., Liverpool ...	10	10	0
Alfd. Holt, Esq., Liverpool ...	10	0	0
Chas. W. Jones, Esq., Liverpool ...	10	0	0

Further donations will be gratefully received by Rev. H. D. ROBERTS, Brook Lodge, and Mr. WM. ORRETT, 15, Foregate-street, Chester, and acknowledged in the INQUIRER and *Christian Life*.

LYDGATE CHAPEL.

URGENT APPEAL.

The Congregation desire to announce that there is a pressing need of repairs and alterations in the Chapel and Parsonage. In order to carry out everything completely £300 is required.

A BAZAAR will be held at Lydgate on JULY 6TH, 7TH, and 8TH in aid of this object.

By a Resolution passed on April 25th the Committee of the Yorkshire Unitarian Union "commend the scheme to the generous support of the Unitarian public."

Contributions will be thankfully acknowledged by Mr. W. HEBLEY, Sycamore, New Mill, Huddersfield, or by the Rev. J. H. GREEN, Minister, Lydgate, New Mill, Huddersfield.

We have received with cordial thanks:—

	£	s.	d.
T. B. Wood, Esq. ...	5	0	0
Percy Leigh, Esq. ...	5	0	0
H. J. Morton, Esq. ...	1	1	0
Mrs. Wells ...	5	0	0
Mrs. F. W. Sykes ...	3	3	0
Mrs. W. cd ...	1	0	0
Miss L. l eig ...	5	0	0
W. Higden, Esq. ...	1	1	0

LINDSEY RENOVATION FUND.

Subscriptions are invited towards the expenses of restoring the tomb of Theophilus Lindsey, founder of the first Unitarian Chapel in London (Essex-street). Amount required, £15.

	£	s.	d.
Dr. Vance Smith ...	1	1	0
Lady Durning Lawrence... ..	1	0	0
Miss E. Sharpe ...	1	0	0
Miss Reid, Eastbourne ...	1	0	0
Miss Warren ...	1	0	0
Christian Unitarian Mission Workers ...	1	0	0
F. Nettlefold, E.g. ...	1	0	0
"Old Mortality" ...	1	0	0
Mrs. Wright, Leicester ...	0	10	0
Rev. J. Pantan Ham ...	0	10	0
Howard Chatfield Clarke, E.g. ...	0	5	0
Rev. J. Toye and Mrs. Toye ...	0	3	0
Mrs. Spears ...	0	2	6
Miss Philpot ...	0	2	6
Rev. F. Allen ...	0	2	6
"X. Y." Leeds ...	0	2	6
Miss Corfield ...	0	1	0

Miss E. SHARPE, Hon. Treas.,
32, Highbury-place N.

Mr. JAMES FERGUSON, Hon. Sec.,
22, Cheverton-road, London, N.

WANTED, good plain COOK (single-handed), age not over 40; 3 in family; 3 servants; no boots or knives. Wages, £25.—Apply to Mrs. LISTER, 6, Stanhope-street, Sussex-square, W., between 2 and 3 or after 8.

"BIBLE READINGS WITH MY CHILDREN."

By Mrs. PHILIP COHEN.

In two parts. Price 2s. each, or 2s. 3d. Post Free.

"Written in a style highly attractive to children."—The Very Rev. the CHIEF RABBI.
"Continues to be regarded in our private families as a most welcome friend."—Rev. G. EMANUEL, B.A.
"The charm of style is so attractive in its simplicity; will ensure a large and affectionate circle of readers."—The late Rev. A. L. GREEN.

Published by WERTHEIMER, LEA, and Co., Circus-place, London Wall, E.C.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

FELIXSTOWE.—Pleasant APARTMENTS at this healthy sunny seaside resort. Close to new station and near the sea.—For terms, apply to Mrs. H. ROBINSON, Kimberley House, Ranelagh-road.

MRS. A. H. GREEN (late of Oxford) receives girls, from 9 to 15 years of age, at her house, to attend by day Mr. Badley's Boys' School at Bedales, where her son and daughter are pupils.—Scaynes Hill House, Haywards Heath.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

WANTED, the post of LADY COMPANION; nine years' experience, and good references.—J., INQUIRER Office, Essex Hall, Essex-street, Strand, London.

MARGATE (Westbrook).—TO BE LET, furnished detached HOUSE, most delightfully situated. Sea and country views, south aspect, near churches, stations, and golf links; 4 bedrooms, 2 reception, garden, &c. Terms for June, 10 guineas; July, 12; August, 16, or 3 months, £36.—Address, Thanet, Kentmere, Canterbury-road, Margate.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for JUNE:

A Dream of the Dawn.
A Higher Ideal of Church Worship.
Why so few of the Workers go to Places of Worship.
A Grave Problem.
A Warning.
Eton College Cads.
Uniformity in the Church impossible.
American Imperialism.
Still Raiding.
The Nation's Church.
Happy Hawaii.
The Tobacco Mania.
A Real Holiday.
Notes on Books and Notes by the Way, &c.

London, Edinburgh, and Oxford:
WILLIAMS and NORGATE, and all Booksellers.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c., from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

ETHICAL RELIGION.

THE NEW TESTAMENT OF JESUS FOR THEISTS.
A Compilation of Selected Passages, freely Arranged, without Note or Comment. (Pages 100, neatly bound in cloth) Price One Shilling.

THE MISLAID GOSPEL. A Poem. With Notes and References. And

THE WITNESSES AT JERUSALEM. (Pages 48). Price Sixpence.

"The Personal Religion of Jesus."

Published by WILLIAMS & NORGATE, 14, Henrietta-street, Covent Garden, W.C.
Sold by PHILIP GREEN, Essex Hall, 5, Essex-street, Strand, W.C.

YORKSHIRE UNITARIAN UNION.

The ANNUAL MEETING will be held at PARK STREET CHURCH, HULL, on WEDNESDAY, the 14th of June.

There will be Divine Service at 11.45, and the Sermon will be preached by the Rev. J. C. STREET, of Shrewsbury, after which a Collection will be taken in aid of the Funds of the Union.

Luncheon will be served at 1.30 at the Grosvenor Hotel.

At 3 o'clock there will be the usual Business Meeting and a Conference, with short Paper and Discussion, to be followed by Tea.

At 6.15 there will be a PUBLIC MEETING, when the Rev. A. CHALMERS, the President, will take the Chair.

All friends are invited to attend.

E. BASIL LUPTON, Secretary,
14, East Parade, Leeds.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—Geo. McLeod & Sons, Hawick N.B.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate. — Saturday, June 3, 1899.

The Inquirer.

ESTABLISHED IN 1842.]

A Journal of Liberal Religious Thought and Life.

[REGISTERED AS A NEWSPAPER.]

No. 2972.
NEW SERIES, No. 76.]

LONDON, SATURDAY, JUNE 10, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	361
POETRY :—	
Christ and the Children	362
Man	368
LITERATURE :—	
A Laodicean God	363
Freemasonry : a Survival	363
Plato and Darwin	364
Articles in the Reviews	364
ARTICLES :—	
Notes from Assam.—I.	365
Cambridge Notes	366
The Inward Life	367
More Impressions of the Whit-week Meetings	369
The Sunday School Teacher as Social Reformer	370
Inclusion or Disestablishment?	371
Australian Notes	372
CORRESPONDENCE :—	
Books for Lending	367
THE CHILDREN'S COLUMN	367
LEADER :—	
The French Victory	368
PROVINCIAL LETTER :—	
Manchester District	371
NEWS FROM THE CHURCHES	373
ADVERTISEMENTS	374

NOTES OF THE WEEK.

ON Monday Mr. John Morley and a small minority of members protested in the House of Commons against the action of the Sirdar with respect to the Mahdi's remains. It can hardly be doubted that the general feeling on hearing of the Sirdar's action was one of shame and disgust, mingled with a peculiar pain that one of the ablest of British officers seen in recent years should have been party to proceedings so discreditable. The vote of £30,000 was carried, of course; as long as fighting men are wanted they ought to be well paid. Mr. Morley and those who supported him are probably satisfied to have made their protest. It will remind military men that they are not above criticism—in this country at any rate. Some good speaking occurred during the debate, and none more worthy of attention than two sentences by Mr. Morley. He said:—"They sent their generals and soldiers to civilise savages; let them take care that the savages did not barbarise their soldiers and generals. It would be a bad day if the country had two consciences—one conscience for the Mother Country, and another conscience for other parts of the Empire."

IF a Church Congress were to condescend to give a morning's attention to the subject of Unitarianism, and a leading Churchman were to read a paper which did impartial justice to our religious movement, as the only logical development of Nonconformist principles, we should all of us, no doubt, be grateful to him, and find merits in his paper more than were discoverable to those who heard

it read. We are not, therefore, surprised that the *Church Times* should devote an article to Mr. Hargrove's recent address on Sacerdotalism. It is always agreeable to have your opponents forced into company with you and exposed to the same attack by which you are yourselves assailed. "He saw clearly and said vigorously, that the Prayer-book is entirely on the side of High Churchmen." This is Mr. Hargrove's great merit, and Dr. Parker, Mr. Birrell, and Dr. Martineau are cited as confirmatory witnesses of his contention. But the *Church Times*, like an organ nearer home, cannot accept the comparison of priests and sacraments to magicians and magical rites, and is affected "with profound astonishment" that "so acute a man" could be capable of such a suggestion. And, quoting the authority of Hooker, the writer concludes that "the sacraments are moral instruments, the use whereof is in our own hands, the effect in God's. For the use we have His express commandment; for the effect His conditional promise."

Now this theory may apply so far as regards the grace which accrues by the use of the Sacrament to the intelligent recipient: a man, receiving absolution of the sins he had humbly and penitently confessed, or devoutly partaking of the bread and wine of the Eucharist, in the belief that these sacraments are God's ordinances, may well receive from so doing, the assurance of Divine forgiveness or the sense of communion with God and His Holy Church. Nor is there anything magical about it; the effect is, indeed, strictly proportioned to the cause. But how can this be said when the effect is wholly independent of the disposition of the administrator or recipient of the Sacrament? Water is sprinkled on an unconscious babe, and a certain formula simultaneously pronounced, the babe thereby becomes a new being, it is "regenerate," born again! Words are spoken over bread and wine, and by the words a change is effected whose nature may be doubtful, but about whose reality Romans and Anglicans are agreed: what was mere food and drink has become an object of love and reverence, if not of actual adoration! Hands are laid upon a young man's head, and an invocation is pronounced over him, and he becomes a priest, and is gifted with superhuman powers. It is all magic; high and holy and of Divine institution it may be, but essentially magical—the effects alleged have no proportion to the apparent and assigned cause.

BUT the writer further turns the tables very cleverly, using Mr. Hargrove's argument from experience—that those who use the sacraments are no better than those

who are without any—against Unitarians. "Does not the weapon of experience break in the hand of the Unitarian champion, and his creed stand self-confessed of being unable to satisfy *all* the wants of the complex nature of man?" "Judged by the test of experience, it has not achieved the success which would justify it in girding at the historic Church of the country." "Conduct is a test of grace," urged Mr. Hargrove. "Success is test of truth," is the retort. But is it so? "By their fruits ye shall know them," said the Great Teacher, but never "By the number of their adherents shall ye judge them." Whether "Unitarianism as a whole is a failure" we are not careful to answer. That it has produced public servants, distinguished and undistinguished, out of all proportion to the number of its adherents, is a boast we had rather let others make than that it should be forced from ourselves. That "it does not satisfy all the wants of man" we freely admit. Does Anglicanism, High or Broad or Low? Does any one form of religion? But

God fulfils Himself in many ways, and we "gird" at none and despise none. We claim for ourselves this only superiority over others—that it is our principle and our privilege, to hold worthy of love and honour all who are engaged in God's service, whatever may be their opinion or their name.

MR. J. THACKERAY BUNCE, who has been for many years associated with the *Birmingham Post*, and on whom the freedom of this city has been recently conferred, is contributing a series of reminiscences to the weekly edition of that journal. Last Saturday he referred to the Nonconformist ministers who belonged to Birmingham in the "forties and fifties." The Unitarians named are Mr. Kentish, Mr. Samuel Bache, and Mr. Hugh Hutton, and the only additional remark is added to the name of the last of these, who, says Mr. Bunce, "was especially famous from his connection with the Political Union." A longer notice occurs of Mr. George Dawson, who is described as "one of the ablest, most original, and most attractive preachers we have ever had in Birmingham." Mr. Bunce says:—

It seems strange that it should have been so long back, and yet it was actually fifty-five years ago that Mr. Dawson came to Birmingham as minister of the Mount Zion Baptist Chapel in Graham-street. There are still many persons living who remember the sensation he excited by his fresh and original style, his daring choice of subject, and his fearlessness of thought and speech. Nothing like it had been known before in Nonconformist circles; and naturally enough the elder ministers were gravely disturbed,

Two of them—Mr. James [John Angell James] and Mr. Morgan [Baptist]—undertook to remonstrate affectionately, but firmly, with their young brother in the ministry.

The upshot was that "the young man was altogether too much for them, and they wisely came to the conclusion that he had better be left alone. How finely he used his freedom," concludes Mr. Bunce, "and how great an influence for good he exerted in the country as well as in the town, it would take a volume to tell."

APPARENTLY the Church of Scotland is free from heresy and schism. At any rate the meetings of the General Assembly, held last week, passed off without the discussion of any important case of discipline. There was one matter, however, which excited considerable feeling. It concerns the provision for the religious needs of our soldiers in India. Places of worship, erected by the Government, exist in many districts where no voluntary provision of the kind exists; and in these cases the law secures the use of the common place of worship to Anglicans, Roman Catholics, and Presbyterians alike. Unhappily, the first-named, being generally in the majority, have come to think—or their clergy for them—that the chapels are their special property. Among some new regulations on the subject, it is directed that before the Presbyterians may use such a place of worship "it shall be necessary to obtain the consent of the Bishop of the diocese in each case." Naturally the Presbyterians, who are as much members of an "Established Church" at home as the Anglicans, and who are the equals of the Anglicans before the law in India where there is no "Established Church," consider this a piece of ecclesiastical usurpation. Moreover, some not very Christian devices appear to be used here and there, where the Presbyterians' right of user is admitted, in order to make it highly inconvenient for them to exercise their right. On the whole, the subject is chiefly interesting as showing how pertinacious the priestly caste is, and how essentially oblivious of fair play. But tolerance and the priesthood are incompatible terms.

In a new magazine entitled the *Free Church Chronicle* we find a large number of letters from ministers and others belonging to rural districts, the subject being "The Free Churches in the Villages." In many of the letters a sad story is told, not simply as to the dwindling condition of the congregations, but as to the grossly unfair policy of petty persecution employed by representatives of "the Church." But what strikes us most is a sentence at the end of a letter which is sent by a minister in Sussex. He says "The chief difficulty, after all, is a very prosy and unexciting one. Money and sport and beer, and the supposed favour of various persons, are very visible and tangible." This opinion is given after the recital of several instances of clerical tyranny, so that the writer is by no means blind to that particular form of obstacle to the evangelisation of the villages. Is not a similar thing true of the town population also? "Money, sport and beer," and a lack of the manliness that disdains to cringe for custom—it is these things that have to be fought with, if a really "free" religion is to possess the people.

THE name of Dr. Briggs, the erudite Professor of Biblical Theology, is well known to many of our readers. Even those who have never read any of his volumes on biblical criticism remember the famous trial for heresy which he had to undergo some years ago before his Presbyterian brethren. He has just found rest for the sole of his foot. Last month he was duly ordained priest of the American Episcopal Church by Bishop Potter, of New York. There were many protests, we hear, against the ordination taking place, though the ceremony itself was not disturbed. Bishop Potter not only defends the ordination as just and in accordance with canonical law; he boldly espouses the cause of "advanced" biblical criticism with the statement:—"The author of 'The Introduction to the Study of Holy Scripture' has simply stated conclusions which the best learning and the most devout minds have reached before him." It is pleasant to recall the fact that the same air of critical freedom is characteristic of many in the Episcopal Church on our side of the water. The extreme sacerdotalists are not the only Anglicans. We confess we cannot see how men of light and leading manage to reconcile the results of their studies with the formulas of the Church; but so long as their consciences are not offended it is a very good thing that the Establishment contains such men.

AN English Roman Catholic, Mr. Bagot, who was a convert to Rome under Cardinal Manning twenty-five years ago, has published an article in the *Nuova Antologia* on the possibility of England's return to the old faith. His opinion, which is said to be very vigorously expressed, is that England will never become Roman Catholic. He declares that "with Manning's death the true and genuine progress of the Roman Church in England died also, and the epoch of agitators and ecclesiastical tribunes began, characters which Manning would never have encouraged. The truth is that Roman Catholicism in England, far from being a progressive movement, is, and has been for several years, stationary, if not retrograde." The crowds that go to their churches are, he says, chiefly made up of persons who go to see the spectacle and hear the music—the amusements of an English Sunday being rare. Their converts are often clergymen who become Roman Catholic priests, elderly persons, or young women who enter convents. Hence but a small family population accrues. He quotes marriage statistics in proof. He points out that, while the Established Church already boasts of being "Catholic," there is an enormous number of really Protestant sects which hate the Anglican Church almost as much as they hate Romanism, because they hate the sacerdotal feature common to both. He further enumerates three special drawbacks to the spread of Roman Catholicism—namely, the clerical intolerance that insists on the Catholic education of the children of mixed marriages, the unhappy state of the Romanist parts of Ireland, and the deeply-rooted historical distrust of Rome, as justified by the reign of Mary, the Spanish Armada, and the Jesuitry of James II. Unless the correspondent of the *Morning Post*, whose summary we use, has seriously misrepresented Mr. Bagot, his sympathy with the

really Roman Rome must still be very imperfect after his quarter of a century's faith and obedience; for he asks in conclusion, "May it not be possible that faith in Christianity may be kept alive by diversity of religious opinion?" We take the article to be a most significant one.

THE Committee of the London Unitarian Bazaar have, after carefully examining a number of alternatives, engaged the King's Hall suite of rooms, Newton-street, Holborn (adjoining the Holborn Restaurant), for the bazaar. The rooms are taken for the whole week commencing April 30, and ending May 5, 1900. It will be a welcome reassurance to many friends when we add that the rooms are quite cut off from the restaurant, with a separate entrance and staircase. No alcoholic liquors will be sold at the bazaar. There will be ample room for other refreshments, and for entertainments of all kinds, in addition to the accommodation of the King's Hall itself, which will comfortably hold more than twenty stalls.

MISS FLORENCE HILL, hon. sec. of the Central Postal Mission, writes:—"As some mention was made in last week's *INQUIRER* about the speech of Dr. Blake Odgers at the Central Postal Mission Meeting, may I be allowed to explain that he kindly came at the express desire of our committee to ask for the generous help of all friends for the stall which the Postal Mission will have at the London Unitarian Bazaar next May. As many of our Postal Mission friends in all parts of the world see *THE INQUIRER*, this information will probably interest them; and I hope they will act on it and show practical proof of their sympathy."

THE Rev. W. Everett Hale has announced his resignation of the pulpit of Boston South Congregational Church, to which he was appointed in 1856.

CHRIST AND THE CHILDREN.

[Suggested by the statue of "Christ and the Children" executed by Mr. George Tinworth, from the design of Mr. R. D. Darbishire, by whom the statue was presented to Whitworth Park, Manchester, in 1895.]

Thus sat the Master in the ancient days
Upon Judæa's hills and 'neath her trees,
With children clust'ring at his loving
knees,
To hear his gentle words of love and
praise.
To his sad face their own bright eyes they
raise,
The Man of Sorrow every movement
sees:
The proffered flower, unwilted by the
breeze,
The looks of tender faith and glad amaze
Far from the thronging crowd they stand
apart,
Far from the Temple and the busy Mart,
From where men barter, and from
where men pray.
As it was then, so is it in our day,
For Christ is found where happy children
play
And Truth blooms fairest in the childlike
heart. W. E. A. A.
Moss Side, Manchester.

LITERATURE.

'A LAODICEAN GOD.'*

THERE are several references in this volume to what the author describes as "the limp, amiable theology of the hour." There is nothing like limpness either in the thought or the expression of these sermons, and they concede very little to the demand which he declares to be the evidence of a sleeping and unfaithful Church—namely, that "it wants a sleeping God and a theology which is pure sunshine." The writer is clearly a robust and vigorous thinker, and his style is direct and forcible. A noticeable feature is his command of illustrations which, though not always wisely used, are striking by their very abundance. The chief distinction of the volume, however, is its note of moral earnestness and its strong insistent sense of the gravity of the issues of life. Sin to this writer is something more than a conventional term, it is a solid and substantial fact, a dread reality. He calls it "the tragic schism, the great divide," and paints with much power and insight its estranging influence upon the human spirit. "Sin is the one only thing which compels God to act as though He were keeping aloof from our reproach and woe." He convicts the present generation of an inadequate sense of the seriousness of sin, which he traces in part to the growth of material prosperity and the spread of self-indulgence and luxurious habits in all classes of society. With this also he connects the materialistic supposition that modern science in revealing an infinitely wider universe in respect to spatial magnitude necessarily reduces man and the motions of his soul to insignificance in the eyes of God. The opening sermon, "The Unheeding God," is a very searching analysis of a conception of God which is growing too familiar in latter-day theology. This conception is the shadow cast by prevailing moral indifference. "The strenuous man," says the author, "will believe in a strenuous God," and it is this strenuousness that is lacking. We are "tepid in our moral sensibilities," with the result that the God whom we worship to-day is "indolently amiable," "lethargic," a "Laodicean." "If it be true that the God in whom we have come to believe would satisfy the Laodicean ideal, the call to repentance loses its urgency. . . . He will not trouble Himself about our peccadilloes."

As we read this, we recalled a sentence by a writer, of whom we know very little but for whom we understand large claims are made as a representative of the modern spirit, Maurice Maeterlinck. "What God," he asks, "that is indeed on the heights, but must smile at our gravest faults, as we smile at the puppies on the hearthrug?" It is the aim of Mr. Selby to remind us that the God, who is indeed on the heights, occupies them not as "an Olympian dilettante," but as "the high and lofty One that inhabiteth eternity," who dwells "with him also that is of a contrite and humble spirit."

We cannot follow Mr. Selby in some features of his theology. We think at times the reactionary spirit carries him too far. This is markedly the case in the sermon on "Prayer and Temperament," where he makes the extravagant assertion

respecting those who deprecate prayers for rain or sunshine that "men with such a gospel are like nipping winds from the Arctic ice, and freeze devotion at its very sources." Neither are we inclined to share his horror of "the rainbow glories of an æsthetic religion," and we think his fears that men are likely to "commit ethical suicide under the cover of an ornate worship" largely chimerical.

But apart from incidental points like these we heartily welcome these able and outspoken sermons. We are convinced that the particular aspect of religious truth insisted on throughout the book never stood in greater need of courageous and emphatic exposition than at the present time. And perhaps we may add that none will profit more in listening to it than those who are engaged in what Harnack has recently called "the effort to state the old Faith anew, and to state it simply and clearly in the language of our own time." For the effort after simplicity sometimes leads to the sacrifice of depth, and the most lucid of interpreters is not always the most faithful. There are theologies in which the highest of Divine attributes appears to be represented as a species of good-natured or bland amiability. We have heard the Divine Fatherhood expounded in a way that at once conjured up visions of "puppies on the hearthrug." Belief in a doctrine of the Fatherhood of God is no advance if it is accompanied by a relaxation of the sense of sin, inasmuch as without a secure possession of that sense none can properly appreciate what the doctrine means. Nor is it well to recommend Christianity as something beautiful and simple to any who are not already prepared to find that it is exacting and austere. "What," asked Maurice—and Mr. Selby's discourses are an excellent commentary on the question—"what is the worth of simplicity if it does not satisfy wants which we feel, if it does not lead us up to the truth which we desire?"

AMBROSE BENNETT.

FREEMASONRY: A SURVIVAL.*

THE fulness of the title given to this book anticipates its main conclusions, which are, first, that the Egyptian religious system was a system of Freemasonry; secondly, and by consequence, the rites, ceremonies, symbols and passwords of Freemasons, now, are but a modernisation of the Ritual of the Nile Dwellers. And not of the Nile Dwellers alone, for there are sculptured symbols which show that similar ideas prevailed in Assyria and in Mexico; and the author attributes to them everywhere a vast antiquity. Dr. Churchward is a Freemason himself, having attained to the 18th degree, and he is so convinced of the analogy between ancient and modern, so far as those eighteen stages go, that he believes he can learn the secrets of the degrees beyond the 18th by a careful study of the "Book of the Dead." There seems nothing at all impossible in his contention. Freemasonry must have had an origin; the origin is lost in antiquity, the rites are now performed traditionally and

* "Origin and Antiquity of Freemasonry, and its Analogy to the Eschatology of the Ancient Egyptians, as witnessed by the 'Book of the Dead,' and the Great Pyramid of Ghizeh, the First Masonic Temple in the World." By Albert Churchward, M.D., &c. Published by Causton and Sons, Eastcheap, 1898.

without full understanding of their meaning; and the explanation now offered seems likely and appears adequate.

What, then, was the object of the Egyptian in his rites? "To know Osiris in his forms of manifestation was the secret of power; to understand Osiris in all his names, all his places, conferred the Crown of Illumination." But in the attainment of that knowledge there were many stages which must be traversed. "The Initiate must pass through the fiery ordeal and be approved as adept; like Paul, who was epopt and perfect, thus showing that Paul was a Mason and initiated into the highest degree. The Adept must be justified in the Tribunal of Truth before he could emerge from the shadow of the halls of death into the immediate presence of the Source of Light. The Justified must become the Illuminate. The Illuminate must be consummated as Master, before he could obtain the innermost mansion of the divine house."

Dr. Churchward has much to say about the Great Pyramid, and the blindfold progress of the Postulant through its mysterious portals and passages, everything being symbolical of spiritual truth. The text is illustrated with coloured sketches of the pyramid interior, the door of entrance, and various symbols familiar to Masons. It is among Masons chiefly that the author expects to find readers. But if his contention is sound, Freemasonry assumes a more general interest, since none of us can be indifferent to the essential ideas of an ancient and world-wide religion.

It is wonderful that such a relic of a pre-Mosaic faith should have come down to us, with the ancient features still recognisable. We deplore the ravages of time in destroying manuscripts. We would give gold for an earlier Gospel, we would offer gold and pearls for the original documents of Genesis; and here in our midst is a living ritual, which is, perhaps, six thousand years old! From the commencement, and through all these ages, the moral teaching has been much the same, as testified by symbols which were early figured and are still in use. The Mason's "square" is depicted in the ritual, and formed the seat of the divinities of Truth, Justice, and Law. "It was first employed in squaring the stones of the builders, and next in squaring the conduct in the sphere of morals." "Much is made in Masonry of acting on the square, and here is the foundation of the whole matter." "The end of Masonry was to show the life that must be led on earth to attain the Throne of Glory, and the trials the spirit would be subject to until that was accomplished."

Comparing the modern Brotherhood with the ancient, Dr. Churchward says:—"Our principal tenets are the same . . . and we Freemasons have practically the same signs and symbols in use now as with the Egyptians, who had the different degrees, with knowledge and secrets restricted to each. . . . The principles and tenets of our craft are the highest principles of Morality, Charity, Truth, and Justice, which we have received as a sacred legacy from our forefathers, teaching us by sign and symbol those duties we owe to others and ourselves, to guide us through this dark life into everlasting light and happiness."

G. ST. CLAIR.

* "The Unheeding God, and other Sermons," By T. G. Selby. Hodder and Stoughton, 6s.

PLATO AND DARWIN.*

A PIN prick is gateway enough and to spare through which to enter the realms of Philosophy: the sensation, the perceptive mind, and the thing perceived. That is the end of a thread. Wind it into a ball, and it will lead you in at Philosophy's gate, and into every mansion of that house, for in that house are many mansions. The thing perceived, at length, involves us in that "great question which the philosopher of Königsberg left unsolved—How to get rid of that dualism which has seemed inseparable from the history of thought." How to comprehend or reconcile the relationships between the glittering phenomenal implement, "all silver white," the pin, as it appears to us, and the real cause of all our perturbation, the latent noumenal "Ding-an-Sich," as it is known to be, by Whomsoever known—that is the Question. The vagaries of the "Ding-an-Sich" in the history of Philosophy have been something like those of "that fellow in the cellarage," *hic et ubique*, at all points with his exhortations to remembrance, and with urgent injunctions "to swear"—not lost on some of the more modern Schools of Philosophers, who, when asked what Matter is, brusquely respond "Never Mind."

Lo! where that pin prick has led us! A subtle definition of dogma by M. Auguste Sabatier, Dean of the Faculty of Protestant Theology in Paris, was gateway enough and to spare (we surmise from the Hon. W. Gibson's Introduction) for the Abbé Marcel Hébert's novel attempt to get rid of that dualism which baffled Kant. In each dogma, says M. Sabatier, we must distinguish "between the religious content which must be safeguarded and the symbolical expression which may vary indefinitely." "M. Hébert's treatment of the subject"—i.e., of dualism—"is distinctly original" says the editor. "He personifies the antinomies of reason in the characters of Plato and Darwin, and the solution is reached through the medium of a dialogue in which one of these characters sets out from the standpoint of physical science in its Darwinian stage, and the other from that of philosophy in the strict sense of the word. And that solution is *dogma, formula, symbol*." "Appearances, signs, symbols veil the mysterious reality, but nevertheless adapt us to it, so that it penetrates us and makes us live." The Dialogue first appeared in the *Annales de Philosophie Chrétienne* of May, 1893. It would be interesting, if space allowed, to indicate the subtle way in which the "solution" is reached. Darwin is driven back step by step from "impregnable" positions with characteristic Platonic force, till at last against the encroaching dogma of "the Perfect," i.e., God, he opposes the inevitable Problem of Evil. Here he feels himself in his last entrenchment, prepared to die in this his last ditch. But no one ever dies in the last ditch. That is merely an Orangeman's "thrasonic brag." There are always plenty more ditches for those who have fallen so far to the rear. Plato does not despatch him, but extricates him with a "charity" which makes us wonder with annoyance why the author waked from his dream, on that auspicious Aug. 20, 1891, with these as the

last words of Plato ringing in his ears, "What is charity?" If we might venture to reply for Plato, we should say that charity consists in reading and quoting what Plato himself had to say about it. But the coping-stone had to be placed on the edifice—the antinomies had to escape into a unifying dogma, formula, and symbol. "I walked towards the Duomo. 'Oh,' I said to myself, 'if Plato had known the Christ!'"

Dialogue is an unhappy medium for conveying a metaphysical disquisition. No doubt, however, if it can be done to satisfaction, it can only be done by the French. With a people who can turn *Hamlet* into an opera nothing is impossible.

To our mind we confess only to have met one formula, or rather Lotze's version of it, which approximately solved that "great question," and "got rid of the dualism which has seemed inseparable from the history of thought." St. Augustine, if we remember rightly, it was who said that God made the world out of nothing, which Lotze says obviously means he had nothing out of which to make it, with the consequent inference, that God is therefore the Ground of all things. Now God is a Spirit, the negation therefore of all that is implied in the *acquired* idea of matter. The Dualism so apparent and so bewildering to us is therefore contingent on the creation of Free Beings and of that Phenomenal World—fit high school and playground for them—which wears such a subtle materialistic look as to pardonably deceive most people: still "Wen Gott betrügt, ist wohl betrogen." But if things are not as Robert Browning surmised they are

That what began best, can't end worst,
Nor what God blessed once, prove accurst,

then are we in a parlous state. If the gift of Freedom involves such evil as is so manifest, and does not contain, as part of the gift, a remedy for its own wounds, then one may well wonder at the nature of that Divine Self-limitation of the Infinite and Perfect which involved the existence of Beings finite and imperfect, and peradventure involved the eternal perdition of a vast portion of them—seeing that the rebellious would prefer to rule in Hell than serve in Heaven. No doubt, humanly speaking, men would rather be damned than not be free, but that is either because they do not know what perdition would mean, or because they attach a fictitious value to Freedom; but *sub specie eternitatis* and in the will of Heaven must not the essence of Freedom for a finite and imperfect Being consist in a desire ultimately to choose as the Infinite and the Perfect would choose, and so by a parallel self-limitation the finite and the imperfect would approach the Infinite and the Perfect? If what we have tried to express here is what is meant by the words that the author finds the solution of Dualism in Dogma, we have no objections. It is, however, a somewhat uncommon mode of expression, and might lead the unwary to take for granted that any dogma, such as that involved in the doctrine of Transubstantiation would serve equally well as a solution. The author, entering the Duomo at Pisa, "started" as he heard the words—

Sub diversis speciebus
Signis tantum et non rebus
Latent res eximiae!

And we were a little startled too, but were reassured by the philosophical or

rather spiritual application of the words, and thereupon we gave the little dialogue our benediction as being uncommonly suggestive, uncommonly subtle, uncommonly elegant, and uncommonly cheap.

E. L. H. THOMAS.

ARTICLES IN THE REVIEWS.

THERE is now a pathetic interest in Mr. Robert Wallace's article in the *Contemporary* on "The Seamy Side of Imperialism," in the light of which one cannot speak with perfect freedom of its style. Mr. Wallace, once the brilliant Scottish divine, then for a brief period a journalist, was recognised as a somewhat privileged person, after the grade of those whose wit we enjoy or fear, but whose sentiments are not of high importance to us. And yet, setting aside the fun and extravagance of his article, there is enough seriousness in its theme in all conscience. To a generation fascinated by Kipling and dazzled with Khartoum it is but as one crying in the wilderness that any voice is heard protesting that England's greatness and England's littleness are not measurable by acres or pounds sterling. Approaching the same subject from a different side, Mr. A. J. Wilson, in the same Review, again warns us that even what we call our wealth is chiefly made up of promises to pay—promises made by irresponsible sponsors on behalf of generations unborn. His article is called "The Art of Living upon Capital." Like all money themes, it has a moral side, not far to seek. "Within the Workhouse Walls," by Virginia N. Crawford, is an article that brings us face to face with the deadly ineffectual character of our relief of the poor; perhaps the most significant passage is that in which, speaking as an expert, the writer describes the characteristics of the average official in the workhouse. Surely, the personal qualities of the ideal custodian of the nation's pauper wreckage should be second only, if second, to those of the trainers of the nation's children. We are trying to uplift the whole teaching profession; at present the dispensers of municipal charity are left very much to themselves, in an atmosphere terribly corrosive of natural pity and transmutive of wisdom into 'cuteness. We pass with a cordial note of recommendation of Mr. Phil Robinson's capital sketch "The Garden Revisited," to what is to us the most instructive and considerable of all the articles this month. It is Principal Fairbairn's on "Religion in India," which he confesses to be a subject far too great for adequate treatment, but the greatness of which is admirably suggested by his rapid yet graphic sketches. One cannot help contrasting the tone and method of this fine paper with the typical disposition of the bygone leaders of Christian thought in this country in regard to the "heathen" of India. There is something like awe in the tone of Dr. Fairbairn's remarks on the newer Hinduism; and all through his paper there is that temper of discrimination which, indeed, we should have always expected from him, but which cannot but have been greatly strengthened by actual contact with the multitudinous religious life of the great dependency. We strongly advise all our readers—we were about to say, especially those who are interested in the Rev. S. Fletcher Williams's work in

* "A Philosophic Dialogue." By Abbé Marcel Hébert. Translated by the Hon. W. Gibson. Longmans and Co., 2s.

India, but it is really the uninterested who need the advice—to make themselves well acquainted with Dr. Fairbairn's present article, and to be on the look-out for his subsequent utterances on the same important theme. We need only cite one thought by way of illustration. Dr. Fairbairn, after considering the influence of other immigrant forms of thought, traces the result of Christian contract with the Indian mind in a new-born energy towards developing, not an Indian type of Christianity, but purer and more effective forms of the faiths long rooted in the life of the people. It is to that end, chiefly, that any efforts put forth by Unitarian Christians have been, and we think, should be, directed.

There is a long array of articles in the *Nineteenth Century*, and the majority are distinctly interesting and informing. To cite a few of them:—Mr. Leonard Courtney criticises, *more suo*, Mr. O'Brien's "Life of Parnell"; Mr. Henniker Heaton, discussing an "Imperial Telegraph System," assures us that it would pay to do our colonial business by cable, even at present rates—which ought, of course, to come down—if we kept the money that subsidises the mail ships; Dr. Henry S. Gabbett draws attention to "Beneficent Germs"; and Mrs. Huxley tells us about the Bathurst gold fever of 1851, amidst which a portion of her girlhood was spent. Several weightier contributions will well repay reading. Among them is Mr. E. M. Bowden's, entitled "Jainism: a Chat with Raja Sivaprasad," an article which may be profitably read in association with Dr. Fairbairn's, referred to above. Two things strike one in it—namely, the reality of the religious feelings under the different types of religion, and the comparative indifference of these feelings to logic and intellectual consistency. Dr. Llewellyn Davies defends a moderate "Erastianism" against the "lawlessness" of the Sacerdotal party. He emphasises, and very properly, the absurdity of the position of those who, while they affect to be too faithful to the Church, to endure for a moment ecclesiastical control by the head of the Church as by law established, and declare they want not the voice of a Privy Council but the dictum of the Bishops, add, in the same breath, that even with regard to the Bishops they must first know what these dignitaries order before they will promise to obey it. An article of considerable significance is given by the Rev. A. C. Deane on the subject of "The Falling-off in the Quantity and Quality of the Clergy." By "quality" he means, not only the social standing of the class whence the clergy are recruited, though that is emphasised, but also the intellectual calibre of the men who apply for ordination. Incidentally, it is a relief to find that the great army of the unemployed curates, of which we heard with pain a short time ago, does not really exist. On the other hand, Mr. Deane seems to have good evidence in support of his contentions that the ranks of the clergy are not being recruited as fast as formerly, and that if it were not for the offers of men of humbler station, the deficit would be greater still. The causes suggested are various, but chiefly they are—the lowness of the incomes offered and the greater necessity for real work from the parsons nowadays. Mr. Deane says this subject presents the true crisis of the Church in our day. Perhaps so; for

neither of the causes named is very creditable to the Church as an organisation commanding vast wealth of resource, nor to the Christian enterprise of men aspiring to the title of "reverend." Might not such men take note of the zeal with which, according to Mr. Richard Davey, the singers who mean to excel should discipline themselves? Mr. Davey's article, "The Decline of the Art of Singing," strikes us as a veteran's characteristic lament; but it is highly interesting and suggestive. One of his stories brings in two names, each held in high honour by people who know, and again we may say there is a hint for preachers as well as singers. Madame Titien, writing from Boston in March, 1876, said:—"I have seen Mr. Longfellow. He called at my hotel, and insisted on my passing the afternoon at his delightful house on the common, which I did. He is extremely handsome, with beautiful kindly eyes, and with white hair which sets them off to advantage. . . . I sang to him several times, especially old ballads. He afterwards paid me a compliment which I appreciate beyond any. Taking both my hands in his, he said: 'And I understood every word you sang; you gave each word its true value, and phrased to absolute perfection.' Now if I am vain of one thing more than another," continued the great singer, "it is of being understood by my audience. What, in Heaven's name, is the good of listening to a song if you can't make out what it is all about?" What, indeed! Or of listening to a sermon, either.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Poems of Love and Home. By G. W. Moon. 2s. 6d. (Longmans.)

The Legend of St. Mark. By John Byles. 3s. 6d. (Fisher Unwin.)

Bible Readings with My Children. By Mrs. Philip Cohen. Parts I. and II. (Wertheimer, Lea, and Co.)

The Way of the Kingdom. By W. Hall. 2s. 6d. (Sonnenschein.)

Ecclesiastes. By T. Tyler, M.A. 6s. (Nutt.)

James Russell Lowell and His Friends. By E. Everett Hale. 16s. (Constable.)

Expositor, United Temperance Gazette, Scribner's, Young Days, Bookman.

WE are glad to hear that the invitation to our Sunday-school teachers to a summer course of study at Oxford has been accepted by a large and widely representative number of teachers. The scheme was propounded in faith, not unmingled with, fear lest only a few would be found ready to embrace such an opportunity. The only difficulty now is the happy one of not being quite sure of finding easy accommodation for all who have applied. Of course, that will be got over by those to whose initiative and intelligent organisation this excellent movement is due. We congratulate them and their prospective guests.

TO CORRESPONDENTS.—Letters, &c., received from the following:—A. C. S.; W. R.; W. E. A. A.; W. L.; C. D. B.; H. G.; P. A. H.; R. K. G.

NOTES FROM ASSAM.—I.

Jowai, in the Khasi Hills,
Assam, India, May 3, 1899.

I REACHED Gauhati, situate on the Brahmaputra, in the valley of Assam, on Monday afternoon, April 17. The Gauhati Brahmos gave me a hearty greeting, and after providing me with "creature comforts," took me along Gauhati. I say *along*, because Gauhati, like "the lang toun of Kirkealdy," consists of one road, or street, three miles in length. It suffered terribly in the earthquake in the summer of 1897. But the houses have been rebuilt with celerity. Most of the private residences, many of them artistic in design, are embosomed in tropical shrubs and trees, fronted by the river, and backed by ranges of richly-wooded hills. In the evening I gave a theological lecture to the Brahmos, hastily called together in their Mandir—about forty present. On the way to the Mandir myriads of glow-worms made brilliant the roads and fields of Gauhati. On the way from the Mandir the heavens gathered blackness, lightning flashed all along the horizon, loud peals of thunder reverberated among the mountains, and Gauhati was visited by one of its torrential storms.

The following morning dawned in glory. I proceeded by tonga to Shillong, a distance of sixty-three miles, covered in ten hours. The ascent to Shillong is steep. A constant change of ponies is necessary. The stages average about four miles each. The scenery inspired me with a philosophical indifference to the jolting of the tonga, which, like a London omnibus in Kingsland, "rattled one's bones over the stones." It was a day of exceeding loveliness; and, although not in June, Emerson's saying constantly came up in the mind: "Give me health and a June day, and I will make the pomp of Emperors ridiculous." Those who know the *Via Gellia*, near Matlock, will have a faint—and only a faint—idea of the scenery along the first half of the route. The botanist would find in it a paradise. The geologist would read in its rocks and boulders the physical story of the earth. The forester would delight in its wealth of timber. The heart of the artist would leap for joy at the exquisite bits of beauty which charm the eye at almost everyone of the many sharp curves in the road. The Wordsworthian lover of Nature would feel "the Presence that disturbs him with the joy of elevated thoughts." Suddenly the landscape opens out into long stretches of uplands, surmounted and crowned with hills dressed in living green. Towards Shillong these are succeeded by a deep valley rich in pine trees, musical with running water, which now and then gathers over boulders and fragments of rock into a leaping cataract white with foam.

From Gauhati to Shillong, from Shillong to Jowai, from Jowai to Jarain, from Jarain to Nontalang in the extreme north-east—a total distance of 119 miles—the general physical features are all very much alike. They consist of a succession of undulating downs, broken here and there by the valleys of the larger hill streams. In the higher ranges of hills, the country, in places which is denuded of forest, is covered with short grass, which gets longer and more rank in the lower plateaux. A most remarkable feature in the aspect of the country throughout the

hills is the sacred groves which superstition has preserved from the destructive hand of man. The sacred groves contain beautiful trees of various kinds, rare orchids, rhododendrons, and wild cinnamon. I passed through one of them in Jowai, and—shall I say like an Englishman without much sentiment?—lunched in the shade of another between Jarain and Nontalang. In the more elevated tablelands the pine-trees (*Pinus Khasiana*), peculiar to these hills, grow luxuriously, and form most picturesque forests. Stunted oak is also indigenous; and in the lower hills in every direction there are dense forests, containing sal, nahor, and other valuable timber.

Like all mountainous countries, the Khasi and Jaintia Hills are intricately watered. The streams run over rocky beds. Some pass through cultivated lands on the different plateaux. As they near the plains the waters precipitate themselves down deep rocky gorges and chasms, which are choked with boulders. Some of the gorges through which the rivers flow, at the entrance to, at the foot of the hills, are of surpassing beauty. The streams, confined between stupendous mountains covered with primeval forests, run very deep, and swarm with fish. No islands or lakes are formed by any of the rivers, although several of them have large deep pools. The rivers on the higher plateaux, though they might be turned to account, are not utilised as a motive power for turning machinery. Their waters, however, are extensively used for the purpose of irrigation. The hill people display great ingenuity in constructing aqueducts. In this manner, at Shillong, the chief place in the hills, water is distributed in the town throughout its ramifications. It is thus conveyed to the estates of the European residents, to the bazar, and to almost all the houses of the natives. In Shillong, too, a few tanks are made by the construction of embankments, and these are ornamental as well as useful.

Coal and limestone are found in abundance in the hills. Both are of good quality. Lower Bengal obtains nearly the whole of its lime supply from the Khasi and Jaintia Hills. The supply of limestone is said to be literally inexhaustible. For the most part coal is found in localities more or less inaccessible. From this cause the development of the resource has been, and is still, in a backward state. Iron exists throughout the higher ranges of the Khasi Hills. It has been worked by the inhabitants from time immemorial. The ore is described as of superior quality. But, as the value of labour has increased, and as fuel, through the exhaustion of the forests, has become costly, the trade in iron, which was at one time a flourishing industry, has almost died out. At present it is confined locally to the hills to meet the wants of the inhabitants for tools used in cultivation and for domestic purposes.

I have mentioned the exhaustion of the forests. But this applies to twenty-five years ago rather than to the present time. It was owing to jungle fires, which, however, have not entirely ceased; but under the administration of the British Government, as represented by the Chief Commissioner and the Deputy Commissioners of Assam, great care has been given to this matter, special efforts have been made to preserve the forests on the higher

plateaux, and large areas have been set apart for the preservation and growth of timber throughout the country. The effect of this policy is apparent to every one who travels in these hills. The natural products in these hills are potatoes, oranges, pineapples, bay-leaves, cinnamon, black pepper, betel-nut, pan-leaves, cotton, caoutchouc, and honey.

"But what," some one may ask, "has all this to do with the Indian Mission of the B. and F.U.A.?" Nothing, perhaps; but I do not think the readers of THE INQUIRER are people with eyes that see not, and ears that ear not, but people with eyes and ears open to all the sights and sounds of Nature. To some of them, at any rate, the few details here given may stimulate an interest in these hills.

At the entrance to Shillong I was met by Mr. Mar Singh, the Lay Worker at the Unitarian Mission, by Mr. Nilmani Chakrabarti, the Brahmo Missionary, and by a number of Brahmo friends, whose attentions spelt out kindness itself. Shillong is the seat of the Local Government for Assam, Sylhet, and Cachar. It is also the headquarter station for the Deputy Commissioner in charge of the country. Being central, it commands the hills in every direction. For these reasons it is the most important place. The Chief Commissioner resides here. It is the station for the heads of all Departments connected with the administration of the Province. Shillong is seven miles in length by one-and-a-half to three-quarters of a mile in breadth. The height of the principal peak in its range of hills is 6,449 feet. Upper Shillong houses are built on the hill-sides, and, in looking over the town, one's mind goes to Matlock and Malvern—it is a sort of amalgam of both. The earthquake wrought terrible destruction. Not a public edifice or a private dwelling was left standing. A book of photographs of Shillong before and after the earthquake helps one to realise to some extent the awful devastation. In a few seconds the beautiful town was in ruins. A few lives were lost, but the destruction of human life would have been appalling save for the circumstance that the catastrophe occurred just when the public offices had been closed, when many of the children were playing out-of-doors, and when numbers of the residents were engaged in pastimes on the cricket-field, on the golf-links, on the polo grounds, and in tennis-courts. As it was, their dwellings became a heap of bricks and stones, the contents were smashed into atoms, food supplies from shops and houses were buried in the earth, and famine stared the residents in the face. The European ladies and their children were compelled to live as best they could for nearly a fortnight in the native market. The men set to work to reconstruct the town. Labourers and workmen of all kinds were imported. Wages went up to an almost fabulous sum in Assam. In a surprisingly short time the public edifices and the bungalows of the inhabitants were re-erected; and many of these, though less substantial than the former structures, are neat and attractive buildings. Prior to the earthquake the increase of the bazar and native settlements during the last fifty years had presented remarkable evidence of progress. Villages in the vicinity of Shillong had rapidly become native towns. One of the largest weekly markets is held in

Shillong. The climate has been considered excellent, the temperature being more equable than that of any other hill station in India. But there are those who consider that the earthquake has changed the climate, and they base this opinion on the fact that in the winter of 1898 snow-storms fell—a phenomenon unknown in the previous history of Shillong.

On Wednesday morning, April 19, I visited the school in the little Unitarian chapel. The school has not long been instituted. The number of pupils is at present only nine, but Mr. Mar Singh, a kindly gentle-hearted man, seems to have caught the secret of winning children to himself, and no doubt the numbers will increase as time goes on. The same day I had the pleasure of addressing the weekly meeting of the Brahmo women. At the request of their leader, who opened and closed the meeting with prayer, I gave an account of the advance in women's education and of the opening up of Government, commercial, and professional employments to women in England during the present generation, referred to the work of women on School Boards and Boards of Guardians, and then described the work of our Unitarian women in our churches, Sunday-schools, and in the Postal Mission. Mr. Chakrabarti was good enough to translate this Address into the vernacular, as only a few of the women understood English. In the evening I gave a theological lecture in the Brahmo Somaj Mandir, which was well filled with an audience of between 150 and 160. Among these were eighteen or twenty native Trinitarian Christians.

S. FLETCHER WILLIAMS.
(To be continued.)

CAMBRIDGE NOTES.

THE University Nonconformist Union has had a very successful term. The membership is on the increase, and it is hoped that this will continue to be the case.

The officers for the term were:—

President.—Mr. L. R. O. Bevan, Trinity Hall.

Hon. Treasurer.—Mr. E. J. Turner, Trinity College.

Hon. Secretary.—Mr. J. E. Few, King's College.

Six meetings have been held, when the following papers were read:—

April 30.—"Eastern Religions," by Mr. F. W. Lawrence, M.A., Trinity College.

May 7.—"The Work of the Monastic Orders," by Mr. H. R. Haworth, Trinity Hall.

May 14.—"Christ and the Higher Criticism," by the Rev. C. Joseph, M.A.

May 21.—A deputation from the Livingstone Society of Oxford University was entertained. Unfortunately one of the deputation—Mr. Lindsay, of University College—was unable to be present, owing to illness. Mr. Franks, of Mansfield College, Oxford, read a paper on "The Church and the Future," and was followed by Mr. H. S. Jevons, B.A., Trinity College, Cambridge; Mr. Adams, Balliol College, Oxford; Mr. P. V. Bevan, Trinity College, Cambridge; and Mr. E. J. Turner, Trinity College, Cambridge.

May 28.—"Henry Drummond," by Mr. C. Walter, Sidney Sussex College.

June 4.—"The Church and the Liquor Traffic," by the Rev. J. H. Moulton, King's College.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

BOOKS FOR LENDING.

SIR,—Will any of your readers give, or lend, or sell at half-price, copies of Savage's two books, "The Religion of Evolution" and "The Morals of Evolution." These books I want for Postal Mission purposes, as just now there is a great demand for them, and I cannot afford to buy more new copies.

JULIA BARMBY.

Mount Pleasant, Sidmouth.

THE INWARD LIFE.

From "The Soul," by F. W. Newman.

THE sacred happiness of a heart which knows it is known of God, is not derived from approving its own attainments, but from the very acting of its insatiable desires, and from its sympathy with the source of life and joy. Its outcry is after Perfection. It longs after God's own holiness: for this it would give Earth and Heaven. It no sooner effects one conquest, than it aspires after another. If God would offer to make it at once and wholly perfect, it would eagerly catch at the offer. For while it does not renounce the world, in any such sense as not to have a thousand objects of worldly interest and desire; yet the One desire—to please God—so predominates over all, that for personal attainment, the soul counts all things as in comparison valueless. And (where the spiritual stage of development has been reached) the consciousness of this infinite longing to be more and more like to the Only Perfect One seems to be the essence of a good conscience. He who breathes forth this steady desire after God's holiness, he is upright, he is reconciled, he is humble; and is truly in peace of conscience, even when most full of sacred contrition. He has no finite standard of goodness: for although what he dimly imagines as Perfection is only a limited idea of his own mind, it is both above what he has yet reached, and it rises the moment he seems about to reach it. This state of things may even be called the exact reverse of self-righteousness—which is stagnation; in fact, the soul is probably so far from self-complacency, as to look with much severity on its own short-coming; because it measures them with the grace and mercy of God which it has known, and feels how much He may justly expect of it.

The thing to be *desired* undoubtedly is, such a constant presence of God's Spirit with our spirit, that there may be no more "variableness or shadow of turning" in us than in Him; that our hearts may be altars, whence the smoke of incense perpetually rises to heaven; that our wills may be animated by a power uniformly equal to their task, so that duty may be nothing but healthy exercise, without labouring or groaning. But if this is not yet attained, if we get into a stagnant, lethargic atmosphere, which threatens to benumb us, we must be thankful for an occasional healthful typhoon, and not cavil that it is not a trade-wind. Individual character and circumstances of

temptation differ so much, and false theories so derange the proper progress of things, that it is delusive to assert any result to be *generally* true; but it seems impossible to doubt that in a *healthy* state, the internal life of spiritual men tends to become more and more tranquil, until the observer can detect no disturbances. Happy are those, to whom Habit gives that steadiness which the moralist admires without that languor which the spiritual dread.

THE CHILDREN'S COLUMN.

"In this world we are all busy building."
—R. S. Stevenson.

PERHAPS some of you do not know the story—six hundred years old and more—of the Italian peasant boy, Giotto, who, when he was a little lad, used to take care of his father's sheep in the sunny fields round a village near Florence. While the contented creatures cropped the grass and wandered about bleating their friendly greetings to each other all day long, Giotto also wanted something to do, and he used to draw pictures of his sheep, or his dog, or some other object, with a sharply-pointed stone upon the pieces of slate he happened to find.

One day a famous artist, named Cimabue, who lived in Florence, took a journey into the country, and happened to pass by the shepherd boy as he was busy drawing. Cimabue was delighted with the clever way in which the child of ten years old was sketching, quite untaught, the head of a sheep, and asked him if he would like to go to live in Florence and learn to paint well.

This seemed a golden prospect to the boy. Leave must be asked of the poor peasant father next, and it was granted, though Bondoni found it hard to lose the merry-hearted, clever little lad who had been the light of his home. Well, Giotto went with Cimabue, and for years he worked hard, plodding over little details as he studied, till at last, by perseverance as well as talent, he became a wonderful artist. He grew up a homely, plain-spoken man, full of humour and quaint jokes, always glad to turn back from the companionship of the nobles and wealthy people who sought him to that of the peasants from whom he was descended and the poor dwellers in the towns. He used to go from town to town to execute the commissions given to him, painting beautiful altar-pieces in churches and frescoes on their walls which tell us to this day the stories of saintly people, and keep lovely memories in the thoughts of men.

Often his paintings were done for no reward, just for the sake of pleasing poor people who could pay him nothing. So he filled buildings all over Italy with beauty, and wherever he went he left art treasures behind him. At sixty years of age he almost ceased to paint, and became a builder and sculptor, and fashioned his beautiful dreams in stone. Outwardly he was a commonplace-looking, burly man, making people laugh with his ready jokes and homely sayings; yet he was like one inspired in his art work. Could he have done all this exquisite work, do you think, if he had not had beautiful thoughts and visions within him—if he had not treasured every ideal that came to him,

and been on the watch for all the beauty he could see around him?

"In this world we are all busy building." Not like Giotto, building and decorating churches and towers; but we are all building lives and characters, and if we would build these well we need, like Giotto, to have beautiful thoughts in our minds, and to keep before us great and noble aims as to what we want to be and do.

Here is another story—a true one—which will partly explain what I mean:—

A young girl, who had spent all her short life in the country among flowers and birds and lovely scenery, was obliged to leave her happy home to earn her living by going to work in a town factory. The noise and movement of the great pulleys and wheels, as they flew round and rushed up and down, seemed to deafen and make her dizzy at first. Worse still, she found that her new companions, the mill girls, were growing into dull drudges with empty minds, almost like the machines which needed so little thought on their part to tend. Was she to sink to their level or to help them to rise? Hear what she did.

She persuaded a few of the girls to try to find out for themselves if it was not a fact that books and reading brought interest and pleasures into life. She lent them the few precious volumes she owned. Then they all found means of getting more books; they became quite thirsty for them, and it grew into a habit with them to meet two or three evenings in each week, when work was over, to talk about what they had read and enjoyed. This was only the beginning. The new influence spread. The little circle of readers increased, till all the mill girls became readers, and their long working hours were brightened, as they almost mechanically tended their machines, by the thoughts that now filled their minds. Did not these girls begin to build well when they set to work to store up thoughts that were worth treasuring, and to place before themselves higher and better aims in life?

A wise man once said: "Make yourselves nests of pleasant thoughts. None of us yet know what fairy palaces we may build of beautiful thoughts, proof against all adversity. Bright fancies, satisfied memories, faithful sayings, pleasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us; houses built without hands, for our souls to live in."

Now what the little builders in this world, that is the children, have to do, is to be on the watch for all that is beautiful, and good, and kind, and true, and to treasure such thoughts and make them their own. They come to us in all kinds of ways—in poems, and hymns, and stories that we read, from pictures, and brave noble deeds we hear of. They drop into our hearts suddenly—thoughts sent by God to us,—as when we think of a kind deed we want to do, or long to grow wiser and better than we have been. These thoughts and aims are what we must build our characters and lives with. We grow like the ideals we set before ourselves; the thoughts and longings we encourage, make us what we are. But remember, to build well, we must not only think well, we must act well.

FRANCES E. COOKE.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, &c., per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, JUNE 10, 1899.

THE FRENCH VICTORY.

THE pronouncement of the Court of Cassation on the DREYFUS case marks a great victory—a victory much more to be applauded, we dare to think, than many a feat of war. To those public-spirited men in France who have braved obloquy and loss in order that the truth should be known and justice be done, every lover of righteousness will desire to tender hearty congratulations. It has been a long fight and a stern one. We need not attempt to tell again the story. It is but too familiar. When many months ago the journalists of this country were supplied with a pamphlet professing to give the actual details of Captain DREYFUS's trial and condemnation, there were many of us who were already weary of the apparently interminable wrangle. Accusations and counter-accusations fell thick, and it was pardonable, let us hope, if being without special means of access to the sources of knowledge on the case, some of us deemed it a duty to refrain from adding anything to the chaos of mere opinion. To-day, however, the apparently interminable has come to an end. Confession on the one hand, and sullen silence on the other, support the solemn judgment of the highest court in the Republic, which is to the effect that the accused man was, after all, wrongly accused, and what is infinitely worse, treacherously accused. It is no longer open to doubt on which side the traitors stand. We have come to the point when to be silent would be simply to show ourselves insensible to the great moral issues of this notorious case.

Englishmen have often made it their boast, and there is probably more ground for it than for much else that they boast of, that if there is one thing

they like, it is fair play. Our blood is not soon heated; but injustice was ever a thing to rouse the typical men of our race. There could not be, on the other hand, a charge more galling than that any of us had acted unfairly towards others. It is, we would fain hope, our best credential, as we go to our inheritance of domination over various dusky tribes of the earth, that our people, as a rule, will see justice done between man and man. Our interest in this DREYFUS case is largely, almost entirely, based on this love of fair play. We believe, however, that the French have a sense of honour fully as keen as ours, and that if they have been slower than we like to remember to reverse the iniquitous verdict of the court-martial on DREYFUS, it has been because the majority did really think justice had been done. It is obvious that two prejudices of enormous strength fortified this long-persistent error in their minds. In the first place we cannot forget that the frightful disasters of 1870, and the barely averted humiliations of a few years later, have very deeply and painfully impressed the minds of the French people. The army is the one hope they have of retaining a creditable place in history—indeed, of preserving national liberty. Honestly convinced that the reversal of the DREYFUS sentence would be a blow at the efficiency of the army through the discredit it would bring upon men high in military rank, the French public, even at some risk of perpetuated injustice, elected to stand by its generals. It is not the first time that the sentiment has prevailed that it were expedient one man should perish rather than the nation. That sentiment, and the peculiarly exalted enthusiasm of the French for military things, had to be slowly overborne by cumulative evidence before the true proportions of the issue could be realised. Slowly, very slowly, and in the teeth of the most determined opposition, the great change has been effected. The legal reversal has not been simply overwhelming—it is so complete, so absolutely unanimous, that there is no opposition to overwhelm. We believe that the vast majority of decent citizens in France—we should say the whole of them who are not kept wholly subservient to the priests—acquiesce in the judgment. It is a victory for the best life, the moral and spiritual life of the nation.

But there is yet to be named a baser prejudice, the influence of which seems to have brought about this monstrous injustice in the first instance, and to have resisted its repeal most effectively all this long time. This baser sentiment is the more despicable because it gains its most formidable support, if it does not derive its birth, from the very circle where righteousness ought to be most sedulously fostered. It is the anti-Jewish feeling, for the existence of which, indeed, special social conditions are answer-

able in no small degree, but none the less surely it is a feeling which, according to unimpeachable evidence, has been nursed and stimulated by priests of the Roman Catholic Church. Poor DREYFUS was a Jew, a member of a race often hated when it is not despised; and in proportion as his brethren by race rallied to his vindication, Catholic bigots have ranged themselves in the opposite camp. Happily there has proved something stronger in France than unreasoning prejudice, even of the most violent order: that something is the sense of law, the sanity of justice. In a few deeply impressive words, as many of us remember, Mr. WICKSTEED referred in his Essex Hall Lecture to the sorrow and humiliation with which the friends of France everywhere had witnessed many of the events of recent years. The lecturer had with him the sympathy of his audience, alike in the pain he expressed and in the hope he cherished, that a nation so great, and so variously great, might yet rise to better things. The judgment just given is an assurance that such hopes are not in vain.

MAN.

Who can measure man?

To rest on a hill and mark
The work of his hands;
How the woods fall back at his nod,
And smooth fields show;
And springing corn like a sea;
And, o'er hedge and top,
Trim roofs and spires,
Happy entrenchments,
Wherefrom, at eve,
His heart's enchantment,
With mirth and melody,
Beats off beleaguering night:
O rare vision!

The exquisite web of veins,
Time's uniform
Matching the bud and flower,
Lay it upon the board,
Test its atoms,
Fill your cups with its blood,
Hunt long its secret;
Learn what man is not!

Is the rose the petals it seemed,
Tho' each be set back
In its place of beauty?

Who can measure man?

Like a curious god he peers into crea-
tion's eyes;
Half god he is!
The foaming flash that darts from the
dazzled eye like a snake,
Bearing along its load as though it
were lighter than breath,
Smiting space asunder in a rapture
of strength and speed,
Is it but steel and steam?
Nay,
Like Adam's spade,
'Tis mostly wit!

Who can measure man?

Earth bounds him not,
Nor the last lone star in heaven!
He overfills his house!
He bursts its walls!
And on thought-wings soars to the
bodiless day of eternal things!

—BURTON BETHAM,

MORE IMPRESSIONS OF THE
WHIT-WEEK MEETINGS.

VI.

"EVERY man at the beginning doth set forth good wine," said the governor of a certain feast. The B. and F.U.A. adopted this orthodox policy, and on Tuesday we had "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." This fairly describes Mr. Dendy's thoughtful and suggestive paper read at the Sunday School Association Meeting, and it may also be describe the Essex Hall Lecture. That was certainly "full of marrow." In one's impression of a series of speeches there is usually one utterance which dominates the rest, and is likely to out-last them. My dominant impression was received on Tuesday night, despite the unfortunate interruptions.

The intensity of expression on some of the listening faces would have given hints to Scopas. In these days when a rather blatant Protestantism is on the war-path I thought the subject as timely as its treatment was magnificently impressive.

The singing of the National Anthem at the service on Wednesday morning impressed me very happily, though I must confess I did not care for the alterations in that time-honoured composition. I don't mind praying or singing "Scatter her enemies;" but "Make wars to cease" in the same breath seems rather a quick change. However this was only for the *soprano solo*, in which I did not join audibly.

The meeting on Wednesday evening struck me as rather too "cut and dried." I believe they manage these things better in other denominations. Fancy a great Baptist or Congregational meeting limited to four speakers whose deliverances were all longer than the average sermon! Careful, thoughtful, studied deliverances they were no doubt, but, perhaps, just a little wee bit too inevitable. There were no surprises, no novelties; but Unitarians are not like the Athenians of old. They do not "spend their time in nothing else, but either to tell, or hear some new thing." If they did they would be disappointed sometimes.

I am sorry to say that an engagement to interview J. M. W. Turner at the Guildhall prevented me from attending the Conference. As my impressions of that meeting have been received only from your admirable report in last week's INQUIRER, you will not thank me for recording them.

The conversazione at the Royal Institute of Painters in Water Colours was as thronged as ever. If I were an impressionist painter with a good memory, I would send the result to the next exhibition at Knightsbridge. Such a quickly moving, struggling, entangled mass of colour and form would be very effective. Some think the Institute is not quite large enough. I don't know about that. I suppose we ought to be grateful for the opportunity of being crowded and crushed by our fellow non-subscribing, Presbyterian, Free or Liberal Christians. These are some of my impressions. I have a few more; but I think these will be sufficient.

Newport, I.W. CLEMENT E. PIKE.

VII.

You ask for my impressions of last week's meetings. They are fairly well expressed by your own INQUIRER word

last week—that is, I felt them to be encouraging—full of encouragement.

Owing to Sunday-school and other engagements, I had not been able to attend the London meetings till this year for about seven years, and, of course, after so long an absence, I missed many old friends, and noticed some changes. The most striking of these changes was the feeling that somehow we had got out into the open air more than formerly, and more into touch with the world and its affairs. My most distinct recollection of the last meeting I was able to attend, is of a tremendous fight on the subject as to whether questions which might be interpreted from the political or social standpoint should be discussed at these meetings at all. Last week these things seemed to come as natural as possible, and no one appeared "a penny the worse." I faithfully attended all the meetings, beginning with that of the Sunday-school Association, and listened with admiration to our friend Mr. John Dendy, who had got hold of the right end of the stick when he was telling us that if we wish to reform the world of humanity we must begin with the children, and that every teacher should aim at being a social reformer in the highest and best sense of that word. Then following on came that which has left the most vivid impression on my mind—namely, Mr. Wicksteed's Essex Hall Lecture, worthy, indeed, of "the most free and enlightened and advanced sect in Christendom," as we were described in a local print last week. Like Dr. Herford, I want to get hold of the book, and expect to have a good time then. Mentioning the name of Dr. Herford recalls many pleasant recollections and impressions.

It is always good to see him about, and we thank him on the one hand for his Presidential address on "Our Word and Work"—perhaps one of the most distinctly encouraging utterances of the whole series—and on the other for his bright geniality throughout the whole time. I think there was a brotherly and friendly feeling in the meetings this time which showed itself on many occasions. Very useful also was Mr. Hargrove's paper on "The Claims of the Sacerdotalists," which went clean down to the roots of this mighty problem, as he insisted that the appeal must be to the bar of reason and experience. "In what respect is a man the better that he is participator of the good offices of the priesthood," that is the supreme test—of course, comparing him with one of like piety who is not a participator in these offices. The subjects of the papers and sermon were important and living. Mr. Agate gave us the right note; but there were so many other notes and noises that it was not easy to follow his from the far end of the church where I sat. Surely something could be done to deaden the effect of the heavy traffic passing by the church. I had noticed it before, but never so much as this time. Then, again, I should like to add a word with regard to the Postal Mission Meeting and the admirable address delivered by Miss Clephan. There was a grip of realities in it which was very delightful, and gave one the impression that the work of this Mission is a very valuable and important work. Now I must close however, and would only add that of all the friends I missed from the meetings, I thought most of our suffering friend R. A. Armstrong, and am quite sure that

a resolution expressing sympathy with him in his continued illness would have met with the approval of all attending the meetings. It was doubtless passed and carried in many minds. On the whole, I feel that the meetings of this year have been full of encouragement.

Leigh.

A. H. DOLPHIN.

VIII.

The chief general impression made on my mind by the meetings this year is of a negative character—the absence of any special impression. There was much that was good and useful and interesting, but nothing to rouse the audience to excitement or enthusiasm. There were no burning questions to discuss, no new and large proposals to consider, and no fresh marvel of inspiration to penetrate the soul and spring up as a fountain of living water. There was help to thought and encouragement and instruction, but nothing particularly striking. The mental and spiritual atmosphere resembled that outside: it was cool and grey. Such at least was my impression. Perhaps it would have been somewhat different if I had heard Dr. Herford's speech. For in that, even when only read, there is a strong note of encouragement. By placing our work in its true relation to the great religious movement of which it forms a small but conspicuous part, he has done much to deepen our sense of its worth without any exaggeration of its size; and without anything of the corporate egotism that claims the general advance of religious Liberalism as the work of our little Church. At the same time he made good our rightful claim to our share in the honour, and renewed our feeling of the essential importance of the work that we are able to do.

The two parts of the proceedings that most impressed me were Mr. Wicksteed's lecture and Mr. Hargrove's paper. Mr. Wicksteed's lecture did not fulfil the expectations raised by the title. It was not a general comparison of Mediævalism and Modern Thought; and it had a curious philosophical aloofness from the controversies of the hour. But it was a deeply religious spiritual discourse, impressing upon us with great power a few thoughts which he traced to mediæval thinkers. The impression made by the strong and reverent personality of the lecturer on the delivery was so marked that much will certainly be lost by those who only read the lecture in print.

Mr. Hargrove's paper went straight to the decisive point in the controversy with sacerdotalism; the absence of moral effects corresponding to the supernatural efficacy which is attributed to the sacraments. It seemed to me that he depreciated too much the importance of the arguments from the New Testament and from early Christian History. But he brought out with admirable force and clearness the irresistible argument from moral experience.

I have only to add, further, that the reports of work done by the various organisations were of a distinctly encouraging character.

C. D. BADLAND.

IX.

I was only able to be present at a portion of the meetings, so that my "impressions" must be read with that

reservation. The attendance seemed to be smaller than usual, and the atmosphere was by no means so charged with interest and expectation as was the case at the memorable meetings of 1898. A number of our best-known men were remarkable by their (perhaps unavoidable) absence. We missed the assistance of Klein and Armstrong, Wood and Jacks, Drummond and Carpenter. In such days as these, and with such problems to face, one realises what our churches have lost in a Crosskey and a Beard; one realises, too, what a huge gain it is to our Baptist friends to have the clear, courageous leadership of a Dr. Clifford. One of the most gratifying features of the meetings, in the view of the present writer, was the strong and statesmanlike line taken, on the sacerdotal controversy, by Mr. T. Grosvenor Lee. For nearly 200 years the action of the English Presbyterian Churches on "the Church Question" has been largely paralysed owing to the vain dream of a really comprehensive establishment clung to with a pathetic persistence by many of them. Have they gained anything, for all their pains? Are the formularies or the spirit of the establishment one whit broader or more comprehensive than they were at the outset of the struggle? No; there is only one line along which there is any real prospect of breaking the ancient fetters and inaugurating a period of religious progress, and that is the clear and persistent advocacy of Disestablishment and religious equality. Why is the Nonconformist phalanx to be deprived of our assistance? If we stand aside, with folded hands, at this crisis in the religious history of our country, we lose, perhaps for ever, the hold of our movement on the mind and heart of progressive and liberal England. Two other "impressions" of the meetings I would here briefly mention, in conclusion. Mr. C. J. Street did good service to our cause by his clear statement of the elementary principles which should govern the attitude of our churches and ministers towards social and political questions. One might have hoped that this vindication had been unnecessary; but the experience of some recent meetings proves that there are some who take a surprisingly narrow and exclusive view of the functions of our religious assemblies. The other matter to which I should like to draw attention was the bad arrangement of the "Time-Table" at the meeting on Wednesday morning. Such vastly important subjects as the Peace Conference, Sunday Newspapers, &c., were "polished off" at almost break-neck speed, whilst the bulk of the sitting was given over to formal and complimentary speeches and resolutions. This is not the way to make our meetings successful, or to make our influence felt in the wider circle of the public mind. In conclusion, let me say that the good and wholesome words of Dr. Herford on Wednesday night must have brought "courage and cheer" to the heart of many a country parson.

Mansfield. HARRY S. PERRIS.

THE Rev. J. Page Hopps writes:—Will you be so hospitable as to let me ask the attention of your readers to an advertisement in your columns concerning my change of address? In September I hope to be able to give an address that will last my life. Till then, Rushworth, Ashburton-road, Croydon, will find me.

THE SUNDAY SCHOOL TEACHER AS SOCIAL REFORMER.

IV.

I do not think that the admirable paper read by Mr. John Dendy to the Sunday School Association should be expected to lead to any lengthened discussion. It was really not a debating-class paper, but a very earnest sermon—a sermon to Sunday-school teachers, with some significant remarks to Christian ministers. A good sermon is a thing not to be debated, but to be understood and obeyed. I can imagine, meanwhile, that Mr. Dendy, like any other preacher, might like to know what effect his words have had upon the minds of his hearers; whether they have apprehended his thought, whether they are likely to be better for his advice, or whether he will need yet again to insist on the same truth and to chide the same negligence.

As far as the ministers are concerned, I believe we understood him only too well. We know that the evils which he referred to, in language at once so convincing and so restrained, do certainly exist: we know how inadequate the efforts of the ministry have proved to be: we can sympathise with his desperate appeal to the Sunday-school teachers.

But when Mr. Dendy appeals to the Sunday-school teachers for the "plain speaking and clear teaching" which the pulpit fails to give, I can only remark that it would be an ominous sign if the response should be very eager or the promise very definite. The evils that have to be combated are gross and widespread. But the reticence of the clergy itself may suggest that these evils need to be very dextrously dealt with. If some hundreds of Sunday-school teachers should declare themselves ready to deal with the gambling madness, with the dishonest tricks of commercial life, and with the frightfully graded evils that may all be included under the word Impurity; if we knew that they would give word-pictures of these evils; if we thought that they would describe them in detail, should we feel sure that the result would be blessed and only blessed?

Take one subject on which everybody considers himself at liberty to speak. Is it a good thing that almost every "Gospel Temperance" speaker compels his hearers to "go with him to the drunkard's home," to see the timid, crouching, hungry children, to hear the cries of the helpless wife, and so forth, with ceaseless reiteration and with limitless illustrations? According to my experience, the less instructed teachers in this department are precisely those who are most pictorial, and whose realistic descriptions are taken most faithfully from life. The clumsy Band of Hope rhymes, which I learned in my early days, full of references to drink and drunkards, were, I am sure, much more harmful in their effect on the youthful mind than the original nigger-songs to the tunes of which these rhymes were sung. I believe that more recent Band of Hope song-books are much more wholesome, more wholesome because more reticent. I have personally known more than one perfectly sincere Temperance worker whose best work was marred by a constant and unconsciously degrading habit of dwelling upon squalid details, the habit of holding up the mirror to Vice, and of holding a candle to the Evil One.

I have noticed, too, that just those who have more education and a finer spiritual instinct are those who avoid details, and deal with the evil which they deplore in a manner more delicate and reticent.

I am inclined to think, therefore, that the gross moral evils which disfigure our civilisation and besmudge our Christianity cannot wisely be made a common theme in our Sunday-schools. There are young men's and young women's classes where matters may be dealt with that cannot be very often or very definitely named in the pulpit. But even there those teachers will do most good, and do good with least risk of accompanying harm, who have learned, from their minister or elsewhere, the method of a wise restraint, and who know how to pass over that which is squalid and unwholesome, and to keep the main attention of the class on better things. For the ministry itself it would not become us to say anything in its defence. I do not believe that we have been consciously unfaithful. If we have sometimes supposed our congregations to be more free than they are from the faults of their time it has been an honest misjudgment, and not a politic pretence. We are grateful to be reminded of our duties, and would receive a layman's admonition in that spirit of self-examination and thoughtfulness which is all that we ask for in our own hearers.

J. RUDDLE.
Chorlton-cum-Hardy.

V.

It is as a Sunday-school teacher of over thirty-five years of active experience that I venture to join in the discussion of Mr. Dendy's thoughtful and enthusiastic address, and I feel the more inclined to do so lest the methods and ideals therein advocated should be stumbling-blocks of discouragement in the way of the average Sunday-school and Sunday-school teacher—the school that has small classes and few elder scholars; the teacher who can lay no claim to the knowledge and experience necessary to the Social Reformer.

It seems out of order that it should be so; yet it is to the Social Reformer, and not to the pulpit preacher, that we can with hope look for the combating with active sins and the abating of such of the grosser evils as impurity, gambling, and commercial dishonesty. Outspeaking on such subjects from the pulpit is rare and difficult—nay, owing to the attitude of the hearers, in many cases, quite impossible. The Social Reformer is not so dependent upon the tolerance of those who sit at his feet.

With the present material which is available for the supply of our Sunday-school teachers, even of the higher classes—and excellent material it is—it is unreasonable to expect that the terms Sunday-school teacher and Social Reformer can be synonymous. Few of us have the ability or the experience sufficient to do the reformer's work effectively. This difficulty is met with in the more advanced schools and teachers; and, of course, that difficulty would be more keenly felt were Mr. Dendy's methods attempted in our ordinary schools.

It should be noticed, too, that Mr. Dendy's address applies almost entirely to the teaching of classes of elder boys and girls. He would probably admit that the rational dealing with such subjects as

personal impurity could not with hope or success, or even without disaster, form part of the curriculum of classes of younger children, and yet it is essential for success in that direction in after life that in some way or other the foundations of the principles on which the fight for a virtuous life should be laid even in the earliest years.

For the carrying out of the ideals towards which Mr. Dendy would have all strive, let our demand be not so much that the Sunday-school teacher here, there, and everywhere, shall pose as a Social Reformer, as that the Social Reformer shall join the ranks of Sunday-school teachers and take advantage of that best field for the sowing of seeds of right living—the rich fruitful ground of young lives.

But all this must not be allowed to discourage us—the ordinary Sunday-school teachers—in our work. We, too, may join in co-operation with the Social Reformer, and his ideals may be our ideals, and we may help him in his work. What can the Sunday-school teacher do among young children? He or she can do this—after all, the most important task—he or she can remove bad habits, and form good habits. With habits of cleanliness of thought and speech, habits of contentment, habits of unselfishness, the ground of the child's nature is made and kept ready for the sweet reasonableness which is perceived in the teaching of after life, and the teacher of right living has his task lightened and its success assured by firm, kindly influence which every teacher can and ought to exert on the little ones under his or her charge.

How is this to be done, and can every one do it? It is to be done by leading the child, by example and word, in daily intercourse towards the footsteps of Christ, under the influence of the touch of his spirit, and for this task every one, more or less, is fitted. One human heart seeking goodness, striving itself for a better life, can always lead a companion, even a short distance, on the way, and the footsteps trodden by young and tender feet become landmarks on the highroad of later life.

THOS. HODGETTS GORDON.

Dukinfield, Cheshire.

INCLUSION OR DISESTABLISHMENT?

We print below a letter on this subject, which we have received from the Editor of the *Church Gazette*, and which merits careful attention. There are some we know, and there may be many, to whom proposals for an inclusive National Church do not seem like a forlorn hope, in spite of the years that have elapsed since it was first ardently advanced. The brief discussion that arose in connection with Mr. Grosvenor Lee's paper at the recent Conference at Essex Hall indicated the existence of this optimist feeling in quarters which command hearty respect. It will, doubtless, be interesting to both sides to learn from the authority quoted, how our Broad Church friends look at the matter. The letter is as follows:—

18-20, Temple House,
Temple-avenue, E.C.

Dear Sir.—I desire, in a brotherly spirit, to call your attention, and that of

your readers, to a change of feeling with regard to Disestablishment, looked on in the light of Church inclusiveness, which I think is coming largely into favour, both from within our Anglican body, and also from such as are at present without it.

From within, the organ of Church opinion, which I have the honour to represent—the *Church Gazette*—has from the outset advocated the nationalising of the National Church, and the rendering of its limits practically co-extensive with those of the religious thought of England, so far as the various existing bodies should desire or consent to inclusion. Of such bodies, the Romanists, by virtue of their exclusive claims, can never form one. The aim proposed is, of course, a final, not an immediate one, and the steps towards realising it do not as yet profess to be fully revealed. Still, the object is clear.

I may here remark that to this comprehensive view of Churchmanship many of the most influential organs of the secular Press have already given in their adhesion.

Among the Free Churches it has seemed to me and others that the same idea is beginning to be widely entertained, and to supersede the purely destructive alternative of Disestablishment. To them, too—especially the more thoughtful of their members—it has occurred that the Church is a national trust and belongs to no special section, and that it would be a grievous blunder to abdicate their rights, or fail to press them home, just at the moment when they have an opportunity of success; and a more grievous one to destroy what they are invited to share, or very soon may be, if they will work to that end. All this becomes to some of them specially convincing—if you will allow me to presume to say so—in view of the existing crisis occasioned by sacerdotal doctrines and practices in our body. For it happens that a large number, perhaps the majority of the extreme Romanisers in our Church, are throwing their influence on the side of Disestablishment, and that, not at all because they are eager to do justice to the abstract claims of equality, but because they see thus an opportunity both of throwing off restraints, and withal of securing a good share of the loaves and fishes from the general scramble, and so gaining their point all round.

Now I do not imagine that Nonconformists favour these men very much, therefore it is reasonable to suppose that they will hesitate to join hands with them, especially in pulling down an inheritance in which they soon may claim an interest.

For this view of the case I should, perhaps, supply some authority, and for this I may appeal confidently to such well-known names as Mr. Stead (*vide* last number of the *Review of Reviews*), the Rev. Price Hughes (there also mentioned), Mr. John Page Hopps, and many more equally prominent names.

It comes then, Sir, to this. May we not, all round, take breathing-time to reconsider the situation? May it not be well that the anti-Church position, equally with the anti-Dissent position, should be abandoned in favour of a policy of general inclusion and union on mutual terms—the formation of a National Church, which is really National? Of course, the how and the when cannot be even discussed in a first overture like this.—I am, Sir, yours, &c.

THE EDITOR of the *Church Gazette*.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

WHIT-WEEK has been an exciting time with us, just as it has been with our friends in London. Whit-week arrangements have to be commenced a long time beforehand, and they involve a considerable amount of anxiety and labour. Our scholars festival in the Free Trade Hall on Whit-Sunday is the actual beginning of our festivities. This year about 2,000 scholars assembled in the body of the hall and about 2,000 parents and friends in the galleries, and you can imagine what hearty singing we had. As usual, the hymns included original tunes by our own Unitarian musicians; and both the organist and conductor answered to the name of Heyes, a fact that is sufficient to prove to anyone in this district that they are Sunday-school enthusiasts. The Rev. J. J. Wright delivered an address on "Sincerity," the matter of which was exceptionally good: but its length, over forty minutes, seriously over-taxed the patience and attention of the scholars. It would be well for the Chairman on those occasions to ring a bell after the speaker has had fifteen minutes, and allow absolutely no one to address the scholars longer than that.

The Whit-week trips have, as usual, been a serious matter for some of us. They commenced on Wednesday and ended on Saturday—or in some cases on Sunday morning. The adults at one school were taking a trip to London on Whit-Saturday, and did not expect to reach Manchester on the return journey before six o'clock Sunday morning. The minister went with them, and afterwards had a full day's work in chapel and school. The weather was very unfavourable for us on Wednesday; it was excessively cold and very wet. In my own case, fortunately, we were able to spend a fairly pleasant afternoon and evening in our own school, instead of playing like drowned rats in a half-deluged meadow. Thursday was fine although cold, and Friday and Saturday were glorious days indeed. They began a spell of perfect June weather, which has lasted even until now. All this festivity makes it impossible for a considerable number of Manchester District ministers to be present at the London meetings in Whit-week. We feel our loss keenly; but I suppose we must remain content with the reports of the proceedings, which appear in our periodicals; though, of course, we miss the inspiration that waits upon personal attendance. The feeling amongst us, however, is that you had strong meat served you at your meetings, and that the occasion will be worthily deemed a memorable one.

We are naturally watching with considerable interest the progress of the arrangements for the London Bazaar; and we heartily congratulate our metropolitan friends upon the grand beginning they have made. Our Manchester District churches are not unmindful of the welcome help which London rendered them a year and a-half ago; and they are bent upon returning the compliment by providing a stall at the London Bazaar next May.

I suppose we really ought to feel thankful that there are continual demands in this district upon our generosity and enthusiasm; for it means that there is opportunity for work. Yet there are so

many who pretend that they want a rest after every big effort. Though for the present we are opening up no new ground here, the young churches which we are organising and consolidating want all the generous enthusiasm we are capable of, just the same; and if any turn lukewarm and seek repose, it means that they wilfully shift the burden of work and responsibility upon the shoulders of their brethren. Our Forward Movement special subscription list comes to an end in this its sixth year, and some there are who think that the special effort they made at our recent bazaar relieves them from annual subscriptions for the future. If there were logic in this, then special efforts would scarcely be worth having. It has been surprising to some of us how little we can accomplish with £10,000. We are erecting buildings with it for new causes, and enabling some old causes to increase their facilities and strengthen their position; but when these things are completed in a few months' time, the demands made upon us for maintenance will for a period be almost as heavy as ever they were. Nor do we despair of their being met. Who can think of reducing his subscriptions towards the support of any good work in our midst, when all around us our neighbours are talking of twentieth-century funds, and, in response to earnest appeals, are raising almost fabulous sums for the purposes of religious efforts? Are we less generous than they? or afraid of spending a little more about our religion and a little less about our amusements? This is the time when the staunch and true amongst us, who are at the same time prosperous in worldly estate, will think of reassessing themselves on a higher scale, and thus give impetus and encouragement to many a languishing cause.

Our Manchester Domestic Missions are doing an admirable work—religiously and morally uplifting, and undenominational. For several years past, however, they have been allowed to get into low water financially, and about a year ago the Committee were startled by a revelation of the unsatisfactory state of the business aspect of their institution. The income was about £200 less than its ordinary expenditure. It shows that the heart of our people is right when it is said that last year about £150 additional annual subscriptions was secured; and at the end of this present year an anonymous friend has promised to give the sum of £200 if the income can be raised to cover the ordinary expenses. What an incentive for any treasurer to work for new and increased subscriptions! And what more favourable time than the present for putting such grand institutions as Domestic Missions upon a sound financial basis that shall guarantee efficient resource for years to come! The work at both Missions could be considerably extended if only the necessary money were forthcoming. It is hoped and believed that many friends in this district will respond to the appeal which will shortly be made to them.

Some time ago I wrote about *Ye Cosie Nook* in connection with the Renshaw-street Mission, and as I know there are many interested in the development of this novel venture, I should like to say that I hear it is still flourishing, and that its trade is being maintained during the summer days. A piano is still badly needed. Several little efforts have been made by means of smoking concerts and

so on to raise the wind, and two or three pounds are already in hand. There is also a little debt remaining on the furnishing account, towards the liquidation of which the Rev. S. H. Street would be glad to receive donations. I am desirous to say that if any friend has already forwarded a donation to the Cosie Nook funds, without having received an official acknowledgment of the same, he or she is requested to communicate with Miss Mellor or Mr. Street who alone are authorised to appeal for money in connection with this laudable piece of work.

Our District Sunday School Association is always finding it desirable to extend its sphere of operations. For a provincial organisation its activities are unusually varied. It is now thinking of establishing a Holiday Home for its teachers and scholars; and in order to gain some practical data it has rented the Old Hall, Great Hucklow, for these current summer months. A generous friend has offered to pay for a number of camp bedsteads, &c., and it is estimated that the very large rooms of this farm-house will easily accommodate twenty or twenty-five young people. Should the party exceed this number—and one party at least will number about seventy—the villagers lay themselves out to cater for the surplus.

Several schools have already made fixtures, and a healthier situation cannot well be conceived. Great Hucklow is a thousand feet above the level of the sea, and though it cannot boast of much beauty of its own, it is within easy walking distance of very many picturesque spots. For some years past the Rev. C. Peach has been in the habit of taking scholars to Great Hucklow for a summer holiday; and recently the Rev. Lawrence Scott has offered to give a site free of cost, if the Association will erect a holiday home thereon. Last August I spent seven or eight days in this village, and can therefore speak from experience of its bracing air and generally healthy situation; and, moreover, I do not know a better centre in Derbyshire for most delightful walks. Besides, we have a chapel there and a schoolroom attached, which are willingly placed at the disposal of visitors from our own churches and Sunday-schools.

We are looking forward to our Provincial Assembly Meetings at Warrington next week. It is the annual gathering of the clans with us, and from past experience we know that our Warrington friends will not leave a stone unturned to make our visit to their town enjoyable and interesting.

CHARLES ROPER.

THE extreme sense of perfection in some men, is the greatest obstacle to their success.—*Sir A. Helps.*

EPH'S COCOA.—GRATEFUL AND COMFORTING.—“By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.”—*Civil Service Gazette.*—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled —“JAMES EPPS and Co. Ltd., Homoeopathic Chemists, London.”

AUSTRALIAN NOTES.

“By the long wash of Australasian seas
Far off, they turn their heads to other
stars,
And breathe in April-autumns.”—
(*Apologies to the Shade of Tennyson*).

Nor being a prophet nor a prophet's son, I yet ventured to assume that rôle in the few notes I last sent to THE INQUIRER, and the first item in these must be the statement that my prophecy has been fulfilled. “Spiritual Law thro' the Natural World” has produced a charge of heresy against its author, the Rev. H. Ferguson. The official machinery was set in motion early in March and had nearly completed its stated revolutions when the cause of all the commotion withdrew from the ring and resigned his ministry in the Presbyterian Church. This ought to have been done at first, and we should have been spared a great deal of angry controversy and one or two disgraceful scenes which were quite worthy, in temper and bitterness, of the Council of Nicæa, but jar a good deal on the modern mind where they do but make sport for the Philistines. Expulsion from a Church for opinion's sake is a mistake, but it must inevitably be committed whilst subscription to a definite formula is exacted; and Mr. Ferguson would have been well advised if he had quietly and honourably withdrawn after he had discovered his inability to comply with his ordination vow. He has taken most of his congregation with him, and they are worshipping in the Northcote Town Hall for the present. His book shows that he is really a Swedenborgian, but whether he will gravitate to that Church remains to be seen. Meanwhile the Presbyterian Church itself shows some disposition to move not in the direction of the abolition of subscription, but towards a “shorter creed.” The Federal Council, at its recent meeting in N.S.W., has decided “to shorten the creed,” but, it is said, it will not be altered in any essential point. It will be interesting to learn what the Presbyterians consider to be *essential* in the Westminster confession.

Within these last few weeks Australia has gained distinction by the creation of another sect. “The Australian Churches,” four in number, have issued a “basis of union.” The basis is broad and fairly tolerant. “The aim has been to frame a basis on which Churches at different stages of theological thought, and with varieties in ritual, might work together.” I believe the official title is to be, “The Australian Christian Church.” “General” Booth has just completed a successful mission in this city, and is now on his way to Tasmania. Coming across from Sydney the “General” made a frank confession which it is impossible not to regret. “He acknowledged having been a great rake in his young days, but reflection had caused him to reform, and he urged on those young men of Australia given to folly to sow their wild oats as quickly as possible.” This is an ill-judged utterance that may work mischief. It seems to encourage the belief that young men *have* “wild oats” to sow, and so incites to vice. But is it true? Is there any necessary, human or divine, for such a proceeding? I wish the “General” had told the young men of Australia, that sowing wild oats was sowing the wind to reap the whirlwind—was, in short, sin, for which they must suffer,

even though they repent in sackcloth and ashes. Young men have no wild oats to sow, but strength to garner and to keep for a successful struggle with the world.

As to our own churches and work out here, I have not very much to communicate. From Sydney comes the cheering news that there are indications of success all round. The Sunday evening services have grown in interest and attendance. "A class of hard-thinking men, and advanced members of other denominations, are amongst the regular Sunday evening attendants. If the present rate of progress is kept up, a splendid record will be made at no distant date." "Auckland's first anniversary was marred by a tremendous deluge of rain, but the meeting arranged for the following Monday was a great success in every way. We hope when the next anniversary comes round the church there will be under the guidance of a competent minister and well on its way towards a great future." Hobart is going quietly on its way and well maintaining its ground, but I hear of no very great progress. Adelaide has suffered somewhat of late from the loss, by death, of some of its more influential members who have left no representatives, but is otherwise in a fairly satisfactory condition. Its minister, the Rev. A. Wilson, is out of health, and now on his way to England on a six months' leave of absence. At Melbourne we are settling down for our winter's work which we hope will bear some good results. We are only a small body, but we have various agencies in active work which, if we have patience and faint not, must in the end tell. In spite of the many difficulties which beset our work in the south, I look to the future with hope and confidence if we can only stir ourselves to be more loyal and faithful in the present. R. H. LAMBLEY.

Melbourne, May 3.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

APPEALS.

Blackfriars Mission and Stamford-street Chapel Summer Cottage.—Kindly allow me to make an appeal to your readers on behalf of the families whom we are sending this year to our summer cottage, Raynes Park, Surrey, to which, I may add, the benefit afforded to those sent for a week or fortnight into the country is great, both to parents and children. Last year we were able to give this change of scene and air, with, in many cases, a much-needed rest to about 200 persons in all. To do this requires financial aid, which will be very gladly received from any friends desirous of helping so desirable an institution by Mrs. David Martineau, South-road, Clapham Park, S.W., who so kindly acts, as for years past, as Hon. Treasurer to this department of our work at Stamford-street.—FREDERIC ALLEN.

London: Stratford.—The teachers of the Sunday-school earnestly solicit the assistance of friends to enable them to take the scholars for their annual excursion early in July. Donations will be thankfully received by Mr. W. J. Noel, Grove-hill, Woodford, Essex, Treasurer, or by the Secretary, Mr. George Shute, 53A, Romford-road, Stratford, Essex.

Belfast: Mountpottinger.—Our annual meeting has just been held, under the presidency of Mr. James Davidson. Mr. Henry Napier read the financial statement of the church, which went to prove that there was a small debit balance. Mr. Napier attributed this deficit to the fact that for some months of the year 1898 the congregation was very considerably incommenced by the enlargement operations, and also to the strenuous exertions

made by one and all to wipe off the debt on the new building, and since the opening of the new church the attendance and the finances of the church had considerably improved. Dr. Munn, the Treasurer of the Building Fund, stated that, although over £800 had been spent on their church since Nov. 1, at the present time only £50 (since reduced to £35) remained unpaid. The B. and F.U.A. had contributed £50. The church officers are in treaty about the site for the school buildings. On Sunday, June 4, the first grand musical service was held in the new church, which was literally packed. The service was a *Messiah* and *Elijah* night. Miss Gordon and Mrs. Dr. Munn (soprano), Miss McKisack (contralto), Mr. Haughey (tenor), and Mr. Christopher Gordon (baritone) rendered solos and quartettes, while an increased choir, under the conductorship of the Rev. W. J. Davies, rendered "Cast thy Burden" (*Elijah*) and the "Hallelujah Chorus" (*Messiah*). Mr. Haughey presided at the organ. Mr. Davies elucidated the design of one of the three gift windows presented by Mrs. T. Hay Ritchie, of London, and representing the triumph of Christianity over the powers of heathendom. The church has still hard work in store to raise funds for the Mountpottinger Hall. Any help will be thankfully received by Dr. Munn or the Rev. W. J. Davies.

Birkenhead.—The difficulties raised by the Corporation, which have delayed the erection of the new schools in Bessborough-road, have now been successfully overcome, the Corporation having given way. On Sunday, May 28, after the morning service, a specially-summoned congregational meeting was held, the chairman, Mr. Frederick Moons, presiding, at which the following resolution was unanimously passed:—"That this meeting of the congregation of the Birkenhead Unitarian Church, duly summoned for the purpose, hereby authorises the committee to sell the site on which the present church building stands, and to make the necessary arrangements for the erection of a new church building in Bessborough-road." The resolution was supported by Mr. George Harvey Willmer, one of the trustees of the church, and by Messrs. James Samuelson and Charles Hibbert.

Burton-on-Trent.—Under the auspices of the Committee of the North Midland Presbyterian and Unitarian Association a series of Unitarian services on Sunday afternoons, with addresses on "Doctrine and Practice," have been held in the Masonic Hall, conducted by the Rev. J. Birks, F.G.S., of Derby. On each occasion Mr. Birks was accompanied by members of the Derby choir and congregation, who cordially co-operated with him in the movement, which may result in the formation of a congregation in that town, which has a population of over 50,000 inhabitants.

Darlington.—A conversation for the purpose of extending a hearty welcome to the new minister, the Rev. H. Bodell Smith, was held in the Darlington Unitarian Church on Monday evening, there being an excellent attendance. Mr. and Mrs. E. Cox-Walker performed the duties of host and hostess. A capital musical programme was rendered, and in the course of the evening Mr. E. Cox-Walker offered a very hearty welcome to the new minister, the Rev. H. Bodell-Smith and Mrs. Smith. Unlike their late pastor, the Rev. J. H. Weatherall, B.A., the Rev. H. Bodell-Smith was not a new minister, but had previous to his arrival in Darlington ministered to several congregations. Mr. Smith (a church member), Mr. Crowther and Mr. Abrahams also spoke. The Rev. H. Bodell-Smith expressed his appreciation of the kindness of the members of the church in extending such a cordial welcome to himself and his wife. He had every faith in the desire of the congregation to do everything they could to help him as minister, and the progress of their cause in Darlington. Alluding to the position of the Unitarian faith the speaker quoted from an article written some years ago by Mr. Gladstone in one of the leading reviews in which the great statesman, referring to the Unitarian movement, said that their influence was far out of proportion to their numbers, and great Churchman as he was he went on to say that they were teachers of the teachers. They had evidence in every town where their movement was represented that their influence and work were much greater than the number of the members. The rev. gentleman then proceeded to give his views as to how the Unitarian faith might best be spread in Darlington. Refreshments were provided at intervals. Votes of thanks concluded a pleasant evening's entertainment.

Harrogate.—A series of six Sunday morning services has just been concluded here, the B. and F.U.A. and the Yorkshire Unitarian Union having generously supported the movement. The following ministers officiated—the Rev. C. H. Well-beloved, J. H. Weatherall, Mr. B. Chandra Pal,

the Revs. E. W. Lummis, E. Ceredig Jones, and E. L. H. Thomas—the attendance being 19, 20, 36, 20, 35, and 22 respectively. It is believed that further efforts would at some future time be welcomed by those who have appreciated and enjoyed the services.

Liverpool: Hope-street Church.—Mr. Armstrong has benefited considerably from his stay at Blackpool, and shortly hopes to make a voyage to Newfoundland. The Rev. A. Cobden Smith, late of Burnley, has been appointed assistant minister for six months, and commenced his duties last Sunday.

London: Peckham.—The annual Sunday-school and Flower Services were held on Sunday last, when addresses were given by the minister (the Rev. G. Carter), on "The Supreme Law," "The Garden of Eden" (children's service), and "Sinning against the Child." In the evening, Mendelssohn's "Hear my Prayer" was admirably rendered by the choir, Miss Louie Carter sustaining the solos. Although the congregations were smaller than has been usual on special occasions, liberal contributions were made to the Sunday-school fund.

Newcastle-on-Tyne.—The annual business meeting of the congregation was held in the Church of the Divine Unity, New Bridge-street, on Wednesday evening, May 31. The annual reports show that the position of the membership is slightly on the increase, and that the finances are on a very good basis. The income amounts to £766 odd, the expenditure being somewhat less leaves a small balance in hand. The ladies of the congregation are getting ready for the biennial bazaar, which is to be held at the end of the year. Mr. Otto Levin has undertaken the duties of secretary.

Richmond.—Before commencing morning service last Sunday, June 4, Mr. Farrington reminded his congregation that on the first Sunday of June, 1889, he preached for the first time in Richmond. That day, ten years ago, was bright and beautiful as this. June is ever a delightful month, and Richmond ever a delightful place. That first June Sunday offered only a hope for a liberal church in Richmond. This day promised, he trusted, the entire extinction of the debt upon the church. Opened in April, 1896, the church cost £5,516 11s. 1d. At its opening £839 of this was still unpaid. Gradually this amount has been reduced, until on May 1, some £215 was owing to the Bank. Collections were taken morning and evening with the result that, with donations from friends previously received, the entire sum is now provided for.

Sheffield: Upper Chapel.—On Sunday morning, the Rev. J. E. Manning preached a sermon on "A hopeful outlook—the Peace Conference," in which he expressed a fervent hope that good results would come from the deliberations proceeding at The Hague. He said there was a chance now open to the nations of Europe to mitigate the evils of war, such as had never occurred before, and, if it failed, such as might not occur again, and he exhorted all who love peace to pray to God that the chance might not prove abortive. At the close of the service the following message was signed on behalf of the congregation, to be forwarded at once to Sir Henry Howard at The Hague:—"A message of the members of Upper Chapel, Sheffield, to the Delegates to the Peace Congress, now sitting at The Hague. We, the members of the congregation worshipping in Upper Chapel (Unitarian), Norfolk-street, Sheffield, view with heartfelt gratification the assembling of the Peace Congress at The Hague, and we wish the representatives God-speed in their work. In the name of our Heavenly Father, we pray that their deliberations may be crowned with success, and result in the maintenance henceforth of peace among the nations.—Signed, on behalf of the congregation—J. E. Manning, M.A., minister; John G. Lowood, Alfred Beckett, trustees; Richard Fisher, George H. Hunt, members of committee; Edward Bramley, M.A., hon. sec. Sheffield, Sunday, June 4, 1899."

Stannington.—On Whit-Sunday the children of the Underbank Chapel Sunday-school met as usual, but owing to the state of the weather it was not possible for them to parade the village. A suitable religious service was held in the chapel at three o'clock, after which the children had tea in the school, and were succeeded by a large number of teachers and friends. A very pleasant evening was spent in social converse and various games. On the following Sunday the anniversary sermons were preached by the Rev. Hugon S. Taylor, M.A., of Dukinfield. There was a large congregation in the afternoon, and in the evening the chapel was filled to overflowing, numbers not being able to get in. Between the services about 150 took tea in the school.

Whitchurch.—The Sunday-school anniversary services were held on Sunday last the Rev. Law-

rence Scott, of Denton, being the preacher, assisted by our minister, the Rev. W. F. Turland. The congregations were very good, especially in the evening, when the church was full, and the collections exceeded those of last year.

Yorkshire Unitarian Sunday School Union.—On Saturday afternoon last, in place of the usual quarterly Conference, a number of teachers, elder scholars, and friends from schools included in the above Union had a ramble in the woods and valleys surrounding this delightful district, under the leadership of Mr. H. Dyson, of Halifax. After enjoying the marvellously picturesque scenery to the full, the party made a circuitous track to the schoolroom at Elland, where a substantial tea had been provided by the ladies of the Elland congregation. At a subsequent meeting held in the chapel, the President of the Union (the Rev. J. G. Slater, Pudsey) took the chair. After short and interesting addresses by the Chairman, Messrs. F. Clayton, H. Dyson, Hill, Lodge, and the Rev. J. Taylor, a resolution was unanimously passed congratulating Mr. C. H. Boyle, one of the secretaries of the Union, on the occasion of his marriage, and trusting that he and his bride may be blest with good health and true happiness, the motion being proposed by Mr. Fred. Clayton, and seconded by Mr. Dyson. Thanks to the Elland friends for their hospitality and devotional exercises brought a happy meeting to a close.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mrs. Talbot, 10s.; Wood Green Congregation collected by Mr. Sudbery, £2 10s.; Mrs. Griffiths, £2 2s.; Mrs. Frank Jolly, 10s.; Miss Preston, £1 1s.; Mrs. Smithells, £2; John Warren, Esq., £1 1s.; Miss Warren, £1 1s.; Miss E. Taylor, £1. Correction from previous week, R. Hibbert, Esq., £1 1s., should be R. Harris, Esq., £1 1s.

OUR CALENDAR.

SUNDAY, JUNE 11.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.
Essex Church, The Mall Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D. Hospital Sunday Collections at both Services.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. C. D. BADLAND.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "The Good Samaritan." Evening, "The Gospel of Summer."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVNER, and 7 P.M., Miss FREEMAN CLARKE, "How Souls are Fed."
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD (Concert Hall), for NEW BRIGHTON and DISTRICT, 11 A.M. and 6.30 P.M., Rev. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. COBDEN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Socialism and Christianity."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M. Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M. Rev. W. R. SHANKS.
MARGATE, Forester's Hall (Side Entrance) Union-crescent, 11 A.M., Mr. P. BOND.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. P. BOND.
READING, Unitarian Free Church London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Services by Members of the Congregation.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. J. F. GREEN.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. T. R. SKEMP.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—June 11th, at 11.15, HERBERT BURROWS, "The Ideal Municipality."

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE, S.W.—June 11th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Wish to Believe."

PULPIT SUPPLY.—The Rev. W. STODART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

Schools, etc.

BEDFORD COLLEGE, LONDON
(FOR WOMEN).
YORK-PLACE, BAKER-STREET, W.
PRINCIPAL.—MISS ETHEL HURLBATT.

ENTRANCE SCHOLARSHIPS.

One Arnott Scholarship in Science, annual value £48; and one Reid Scholarship in Arts, annual value 30 guineas, each tenable for three years, will be awarded on the result of the Examination to be held at the College on June 27th and 28th.

Names to be sent to the Principal not later than June 15th.

F. MABEL ROBINSON, Secretary.

PROVINCIAL ASSEMBLY

OF

Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire.

The Assembly will meet at WARRINGTON, on THURSDAY, June 15th.

The RELIGIOUS SERVICE will be held in the CAIRO-STREET CHAPEL, at 10.45 A.M.; the DEVOTIONAL part being conducted by the Rev. T. LEYLAND, and the SERMON being preached by the Rev. W. HARRISON.

The MEETING FOR BUSINESS will be held in the CHAPEL, at 2 P.M., at which Alderman H. RAWSON will take the Chair.

A PUBLIC MEETING will be held in the CO-OPERATIVE HALL, at 6.30 P.M., F. MONKS, Esq., J.P., C.C., in the Chair, when Addresses will be delivered by the Rev. C. J. STREET, M.A., LL.B., Mr. T. C. ABBOTT, and the Rev. B. C. CONSTABLE.

H. ENFIELD DOWSON, } Secs.
W. H. DRUMMOND, }

LONDON SUNDAY SCHOOL SOCIETY.

The AGGREGATE MEETING of ELDER SCHOLARS will be held at ESSEX HALL on SUNDAY, 25th June, at 3.15 P.M.

The Service will be conducted by the Rev. R. H. U. BLOOR, who will give an Address on the subject, "Man has Forever."

Friends are cordially invited. An Offertory will be taken in aid of the Funds of the Society.

ALEX. BARNES, } Hon. Secs.
HAROLD WADE, }

WANTED, by a lady engaged in teaching, furnished BEDROOM and partial BOARD in (educated) family. Easy communication by train with Walworth, S.E.—Apply, R. E. G., Office of INQUIRER.

A BERYSTWYTH.—Furnished HOUSE to LET from end of July for six or seven weeks; facing sea. Two reception rooms and eight bedrooms.—Apply M. T., 14, South Marine-terrace.

BIRTHS.

RYLAND.—On the 3rd inst., the wife of Thomas W. Ryland, of 13, Rotton Park-road, Edgbaston, of a daughter.

MARRIAGES.

GRIFFIN—SHRUBSOLE.—On the 3rd June, at Balham, by the Rev. Thomas Greenwood, George, eldest son of W. H. Griffin, of Catford, to Kate, younger daughter of W. H. Shrubsole, F.G.S., F.R.M.S., late of Sheerness. No cards.

JEVONS—ANDREWS.—On Thursday, 1st June, at St. James' Church, Swansea, by the Rev. Harold Williams, B.A., Vicar of Oystermouth, Harold, eldest surviving son of Henry Jevons, J.P., of Liverpool, to Amélie Leighton Thornton Andrews, youngest daughter of Thornton Andrews, of Cefn Eithen, Swansea.

DEATHS.

AUSTEN.—On June 5th, at 32, Cambrian-road, Richmond, Surrey, Helena Elizabeth Austen, aged 72 years.

ROBERTS.—On the 31st May, at St. Bartholomew's Hospital, Samuel Oliver Roberts, M.A., St. John's College, Cambridge, Assistant Master at Merchant Taylor's School, eldest son of Samuel Roberts, F.R.S., of 53, Parliament-hill, Hampstead, aged 39. No cards.

Schools, etc.

MANCHESTER COLLEGE,
OXFORD.

"The College adheres to its original principle of freely imparting Theological knowledge without insisting on the adoption of particular Theological doctrines."

The ANNUAL PROCEEDINGS in connection with the CLOSING of the SESSION will take place at the College on Thursday and Friday, June 22nd and 23rd.

The Rev. CHARLES HARGROVE, M.A., will deliver the Address to the Students on Thursday, June 22nd, at Five o'clock P.M.

The ANNUAL MEETING of TRUSTEES will be held on Friday, June 23rd, at Half-past Eleven o'clock A.M., for the usual business.

Rev. H. ENFIELD DOWSON, B.A.,
Gee Cross, Hyde;
A. H. WORTHINGTON, B.A., } Secs.
1, St. James'-square, Manchester.

EDGBASTON HIGH SCHOOL FOR
GIRLS (LIMITED), BIRMINGHAM.

ESTABLISHED 1876.

HEAD MISTRESS:—Miss G. TARELTON YOUNG (Girton College, Cambridge; Medieval and Modern Languages Tripos. For three years Student of Languages and Continental Methods of Teaching in Germany and France).

BOARDING HOUSE,

Thorne Hill, Augustus-road, Edgbaston.

Pleasant Situation; Electric Light, Large Garden. Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.

Resident—Miss S. E. WELLS, B.A.

Assistant House Mistress—Miss K. CHAMBERS, M.A.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWYTH.

PRINCIPAL ... Mrs. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HILTON LODGE SCHOOL FOR
GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... Mrs. DE WASGINDT.
ENGLISH TEACHER ... Miss FOX, B.A. (London).
VIOLIN AND PIANO ... Miss DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly well-built modern house, with southern aspect. Great attention is paid to healthful conditions of life. References allowed to parents of present and past pupils.

Terms for Board and Education on application to the Principals.

WANTED, the post of LADY COMPANION; nine years' experience, and good references.—J., INQUIRER Office, Essex Hall, Essex-street, Strand, London.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

FELIXSTOWE.—Pleasant APARTMENTS at this healthy sunny seaside resort. Close to new station and near the sea.—For terms, apply to Mrs. H. ROBINSON, Kimberley House, Ranelagh-road.

MRS. A. H. GREEN (late of Oxford) receives girls, from 9 to 15 years of age, at her house, to attend by day Mr. Badley's Boys' School at Bedales, where her son and daughter are pupils.—Scaynes Hill House, Haywards Heath.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE
E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W. and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 18s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application

FRANCIS RAVENSCROFT, Manager.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

MARGATE (Westbrook).—TO BE LET, furnished detached HOUSE, most delightfully situated. Sea and country views, south aspect, near churches, stations, and golf links; 4 bedrooms, 2 reception, garden, &c. Terms for June, 10 guineas; July, 12; August, 16, or 3 months, £36.—Address, Thanet, Kentmere, Canterbury-road, Margate.

ZEBRA

GRATE POLISH.

LONDON PERMANENT CHAPEL-BUILDING FUND.

The following Contributions have already been promised towards the £12,000 that it is intended to raise during 1899-1900.

	£	s.	d.
Sir John T. Brunner, Bart., M.P. ...	1,000	0	0
Sir Edwin Durning-Lawrence, Bt., M.P., 1,000	0	0	0
Mr. Frederick Nettlefold ...	1,000	0	0
Miss J. Durning-Smith ...	500	0	0
Mrs. Alfred Lawrence ...	200	0	0
Mr. and Mrs. Blake Odgers ...	200	0	0
Mrs. L. M. Aspland ...	100	0	0
Mr. Walter Bailly ...	100	0	0
Mrs. T. Chatfield Clarke, Mr. Howard Chatfield Clarke, and Mr. Edgar Chatfield Clarke ...	100	0	0
Mr. W. R. Lake ...	100	0	0
Mr. F. W. Lawrence ...	100	0	0
Mr. D. Martineau ...	100	0	0
Mr. Oswald Nettlefold ...	100	0	0
Miss Preston ...	100	0	0
Mr. William Spiller ...	100	0	0
Mr. S. S. Tayler ...	100	0	0
Mr. Harold Wade ...	100	0	0
Mr. G. L. Bristow ...	100	0	0
Mr. G. W. Brown ...	100	0	0
Mr. H. Doughty Brodie ...	100	0	0
Mr. John Harrison ...	100	0	0
Mr. and Mrs. Percival ...	100	0	0
Mr. I. S. Lister and the Misses Lister ...	100	0	0
Mr. F. S. Schwann ...	100	0	0
Mrs. Webb ...	100	0	0
Mrs. Edward Berry ...	50	0	0
Mr. H. W. Hill ...	50	0	0
Mr. Russell Scott ...	50	0	0
Miss Anna Swanwick ...	50	0	0
The Misses White ...	30	0	0
Mr. E. K. Blyth ...	25	0	0
Mr. J. T. Preston ...	25	0	0
Mr. Frank Preston ...	25	0	0
Mr. S. R. Kearne ...	20	0	0
Rev. James Harwood ...	15	0	0
Rev. W. Copeland Bowie ...	10	0	0
Mr. Thos. B. Bowring ...	10	0	0
Miss A. V. Mallet ...	10	0	0
Mrs. Shannon ...	10	0	0
Mr. F. D. Bowles ...	5	5	0
Mrs. Henry Rutt ...	5	5	0
Mr. P. E. Vizard ...	5	0	0
Mr. F. J. Hytch ...	2	2	0
Mr. G. A. Morgan ...	2	2	0
Mrs. Ellen B. Pearsall ...	2	0	0
Mr. Charles Gresswell ...	1	1	0
Miss M. Hall ...	1	0	0
Miss Mary Jones ...	1	0	0
Mr. and Mrs. H. Rawlings ...	1	0	0
Mr. John Francis ...	0	10	6

£6,206 5 6

FREDERICK NETTLEFOLD, }
FRANK PRESTON, } Treasurers.

A Performance of MILTON'S "MASK OF COMUS,"

With the Original Music by LAWES,
will be given

On SATURDAY July 8th, at 4 o'clock,
in the Grounds of

UPPER HEATH, HAMPSTEAD,

kindly lent by I. S. LISTER, Esq., and the Misses LISTER (on the Bowling Green of the "Old Upper Flask," where Clarissa Harlowe figures in Richardson's novel).

Under the management of Miss TAYLER, Mr. McRAE MOIR, and Mr. SAVAGE COOPER.
Music under the direction of Miss MAUD TURNER.
The proceeds will be given to the London Unitarian Bazaar Fund.

Prices of Tickets.—Reserved Seats, Numbered, 10s. 6d. Un-numbered, 5s. and 2s. 6d.

Tea and Coffee and other light refreshments will be provided, the price of which is included in the tickets.

Tickets may be obtained of Miss Tayler, 151, Brixton-road, S.W.; Miss Fisher, 272, Wightman-road, Hornsey; Mr. McRae Moir, 4, Willoughby-road, N.W.; Mr. Savage Cooper, 57, Haverstock-hill, N.W., and of Mr. Green at Essex Hall, Essex-street, Strand.

MATTHEW HENRY'S CHAPEL, CHESTER.

BI-CENTENARY RESTORATION FUND.

The roof and ceiling of the Ancient Chapel (1700) are now dangerous. The architects recommend entirely new ones. Much dilapidated in other respects, renovation is *urgently* needed. The cost of these restorations will be £750, or more. Towards this sum the congregation and trustees, with some old members and friends, have subscribed £320, which may be increased. The British and Foreign Unitarian Association has given £50.

	£	s.	d.
Amount already acknowledged ...	417	1	0
The Misses Boulton, Liverpool ...	5	0	0
Walter Holland, Esq., Liverpool ...	5	0	0
J. E. Taylor, Esq., Manchester ...	3	3	0
Mrs. M. Taylor, Bolton ...	2	2	0
Mrs. Bowman, Bolton ...	2	0	0
J. Troup, Esq., London ...	2	0	0
D. Martineau, Esq., London ...	0	10	6
H. J. Morton, Esq., J.P., Scarborough ...	1	1	0
W. Haslam, Esq., Bolton ...	1	0	0
W. Rathbone, Esq., Liverpool ...	10	10	0
P. H. Holt, Esq., Liverpool ...	10	0	0

Further donations will be gratefully received by Rev. H. D. ROBERTS, Brook Lodge, and Mr. WM. ORRETT, 15, Foregate-street, Chester, and acknowledged in the INQUIRER and *Christian Life*.

LYDGATE CHAPEL.

URGENT APPEAL.

The Congregation desire to announce that there is a pressing need of repairs and alterations in the Chapel and Parsonage. In order to carry out everything completely £300 is required.

A BAZAAR will be held at Lydgate on JULY 6TH, 7TH, and 8TH in aid of this object.

By a Resolution passed on April 25th the Committee of the Yorkshire Unitarian Union "commend the scheme to the generous support of the Unitarian public."

Contributions will be thankfully acknowledged by Mr. W. HEELEY, Sycamore, New Mill, Huddersfield, or by the Rev. J. H. GREEN, Minister, Lydgate, New Mill, Huddersfield.

We have received with cordial thanks:—

	£	s.	d.
T. B. Wood, Esq. ...	5	0	0
Percy Leigh, Esq. ...	5	0	0
H. J. Morton, Esq. ...	1	1	0
Mrs. Wells ...	5	0	0
Mrs. F. W. Sykes ...	3	3	0
Mrs. Wood ...	1	0	0
Miss L. Leigh ...	5	0	0
W. Higden, Esq. ...	1	1	0

LINDSEY RENOVATION FUND.

Subscriptions are invited towards the expenses of restoring the tomb of Theophilus Lindsey, founder of the first Unitarian Chapel in London (Essex-street).

	£	s.	d.
Amount advertised ...	10	0	0
John Warren, Esq. ...	1	0	0
Mrs. Henry Rutt ...	0	10	0
G. Benley Dalby, Esq. ...	0	10	0
Chas. Fenton, Esq. ...	0	5	0
Liverpool ...	0	5	0
Mrs. Drusilla Barringer ...	0	1	0

£12 11 0

Miss E. SHARPE, Hon. Treas.,
32, Highbury-place N.
Mr. JAMES FERGUSON, Hon. Sec.,
22, Cheverton-road, London, N.

BANK-STREET CHAPEL, BOLTON.

The ANNUAL SERVICES on behalf of the Sunday School will be held on SUNDAY, June 18. The Rev. C. C. Cox, of Bournemouth, will preach. Morning at 10.30; Evening at 6.30.

Afternoon at 2.30 a Scholars' Musical Service.

CHANGE of ADDRESS, from June 10
JOHN PAGE HOPPS, RUSHWORTH
ASHBURTON-ROAD, CROYDON.

SCOTCH TWEEDS and SERGES at
Mill Prices, Ladies' or Gents'; best quality
only. Patterns post free; orders carriage paid.—
GEO. McLEOD & SONS, Hawick N.B.

THE NEW KINGDOM.

AN
ILLUSTRATED MONTHLY.

ONE PENNY. Post Free, 1s. 6d. per Annum.

Contents for JUNE:

	PAGE
Frank Taylor, Esq., J.P. (Bolton)—Portrait...	81
How to Teach in the Sunday School. F. Northrop, B.A. ...	82
In the Field ...	85
Perspective in Life. Harriet M. Johnson ...	87
Our Present-Day Ecclesiastical Evolutions ...	89
Peakland. R. Stuart Redfern ...	91
The Courage of Eunice? Selected Story ...	93
Sunbeam Circle. Uncle Will ...	96

To be had from the Publishers, Messrs. WM. HOUGH AND SONS, Manchester; RAWSON AND CO., 16, New Brown-street, Manchester; ESSEX HALL, London; and all Newsagents.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education
&c. from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

ETHICAL RELIGION.

THE NEW TESTAMENT of JESUS for THEISTS.

A Compilation of Selected Passages, freely
Arranged, without Note or Comment. (Pages
100, neatly bound in cloth) Price One Shilling.

THE MISLAID GOSPEL. A Poem. With Notes
and References. And

THE WITNESSES AT JERUSALEM. (Pages 48).
Price Sixpence.

"The Personal Religion of Jesus."

Published by WILLIAMS & NORGATE, 14, Henrietta-
street, Covent Garden, W.C.

Sold by PHILIP GREEN, Essex Hall, 5, Essex-street,
Strand, W.C.

YORKSHIRE UNITARIAN UNION.

The ANNUAL MEETING will be held at PARK STREET CHURCH, HULL, on WEDNESDAY, the 14th of June.

There will be Divine Service at 11.45, and the Sermon will be preached by the Rev. J. C. STREET, of Shrewsbury, after which a Collection will be taken in aid of the Funds of the Union.

Luncheon will be served at 1.30 at the Grosvenor Hotel.

At 3 o'clock there will be the usual Business Meeting and a Conference, with short Paper and Discussion, to be followed by Tea.

At 6.15 there will be a PUBLIC MEETING, when the Rev. A. CHALMERS, the President, will take the Chair.

All friends are invited to attend.

E. BASIL LUPTON, Secretary,
14, East Parade, Leeds.

SAMUEL JONES'S FUND.

The Managers will meet in OCTOBER next for the purpose of making Grants.

Applications should, however, be in hand not later than June 17th, and must be made on a form, to be obtained from

EDWIN W. MARSHALL, Secretary,
38, Barton Arcade, Manchester.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deangate. — Saturday, June 10, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2973.
NEW SERIES, No. 77.]

LONDON, SATURDAY, JUNE 17, 1899.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK	377
LITERATURE :—	
Was Jesus born in Bethlehem ?	378
ARTICLES :—	
Notes from Assam.—II.	379
Henry Vaughan, Silurist.—I.	381
The Inward Life	383
Unitarian Movement in the Khasi Hills, India	388
CORRESPONDENCE :—	
The Atonement	381
The Whit-week Meetings	382
THE CHILDREN'S COLUMN	383
LEADERS :—	
Will it Succeed ?	384
The Congregation of Renshaw-street Chapel, Liverpool	384
MEETINGS :—	
Yorkshire Unitarian Union	385
Ministers' Stipend Augmentation Fund	382
PROVINCIAL LETTER :—	
North and East Lancashire	387
NEWS FROM THE CHURCHES	389
ADVERTISEMENTS	389

NOTES OF THE WEEK.

It is a matter of the deepest regret that the protracted disputes concerning one of our ancient chapels should apparently be doomed to be thrashed out in the Law Courts. It would be highly improper, of course, for us to express any opinion on the matters *sub judice*, and the Editor is in no way responsible for the statements which are made in the advertisement which appears in our issue this week.

THE afternoon of next Sunday week, July 25, is fixed for the aggregate service, at Essex Hall, of elder scholars in connection with our London Sunday-schools. Last year's service was a great success in point of attendance and every other way, and there is no reason to fear any falling off this year. The experiment is being tried of joining in a special liturgical form of service, suitable to children; and the address will be given by the Rev. R. H. U. Bloor, the new minister of our Hackney congregation.

THE educational status of our industrial population ought to be much benefited by the passing of Mr. Robson's Bill to raise the age of "half-timers" from eleven to twelve. The House of Lords is capable of much, but it will hardly dare to destroy a Bill which has passed its third reading in the Commons without a division. Besides, it may consider that sufficient injury has been done to the measure already by the insertion of provisions exempting the agricultural districts from its control during the busy season. The consensus of opinion in favour of the principle of the Bill has been very cheering.

THE "annual proceedings," at Man-

chester College on Thursday and Friday next will be very noteworthy for many past students and friends of the College, on account of the termination of Professor Carpenter's work on the regular teaching staff. No doubt the attendance of visitors and trustees will be larger on this account, but, however this may be, there will be but one feeling of grateful appreciation of labours so long and so faithfully rendered to the College, and one wish that Professor Carpenter may fully enjoy the comparative release from pressure which his resignation of regular professional duties will secure, and that for many years to come he may still bring forth the ripe fruit of his studies.

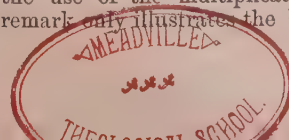
WE hail with much pleasure the achievement of Mr. Birtwistle, of Burnley, and Mr. Paranjpye, of Bombay, in getting bracketed as Senior Wranglers this year. Mr. Birtwistle is a son of the people, and his course from a Wesleyan day-school to the Senior Wranglership has been marked by steady and consistent effort of a most successful kind. Mr. Paranjpye is of gentle birth, but the accident of race would in other days have been against him. To-day it only adds to the general interest in his success. We believe he is the third Indian Wrangler. The first was Mr. A. M. Bose, the present President of the Sadharan Brahmo Samaj. He was generally expected to top the list in his year, and doubtless would have done so, but for domestic trouble befalling him at the time of the examination. Mr. D. N. Das, the next successful Indian, was a Bengali like Mr. Bose. It is now Bombay's turn to be proud of her son, while England is proud of them all.

An egregious example was afforded at the close of last week by the breaking out of a newspaper tempest in consequence of the failure of Sir A. Milner to arrange an agreement with President Kruger. Of course, this was a troublesome incident, and equally, of course, we all expect and demand that our Government shall maintain unimpaired the dignity of the Empire and the rights of its citizens. But to read the heated paragraphs, to say nothing of the placards of certain journals, one would have thought that nothing but war, and war of a particularly odious kind, must follow the breakdown of the negotiations with the ruler of the Transvaal. Happily, things are not going towards any such goal in a hurry, and we venture to say it would be a great disgrace to diplomacy and statecraft if ever they reached it. Granted that the Boers are stubborn, is there so much need to us of this "Naboth's vineyard" of a state that we have not patience enough to wear down an unintelligent opposition in a better way than by

breaking heads? To tell the truth, also, as to certain things on the other side, have they not been a little trying to the patience of the Boers? We should have despaired of British common-sense if the Government had shown itself as truculent as some of our ultra-patriotic patriots seemed to take for granted. But two or three days of cool reflection have changed the tone of these people wonderfully, and it appears pretty certain that we are not going at present to impress the Conference at The Hague with so capital an instance of how not to do it as would be afforded by a war of this kind.

THE *Guardian* draws attention to a "Marked Testament," copies of which, it says, have been plentifully and gratuitously distributed among the clergy by means of the post. "The marking" consists, it appears, of strongly-drawn black and red lines under or around certain isolated passages. Our contemporary very properly points out that this method of treating the Bible is injurious and misleading; it adds a remark with which we are only so far in agreement as it appeals from the "tinkering" method of study to one worthier of the subject. It says the persons responsible for this latest piece of propagandism "are an apparently self-appointed committee of laymen," at the head of them being a successful manufacturer recently raised to the peerage. There is nothing that we know of in the act of one's receiving a title or succeeding in business, to prevent one from being a serious and really helpful guide in Biblical study; and, of course, the *Guardian's* antipathy to lay instructors of the clergy is a feeling which rather suggests a certain amusement than commands our unreserved assent. But when anyone, lay or clergy, deals with the Bible as these misguided and misleading persons have done, severing passages from their context and setting specially-approved doctrines in startling relief, while whole chapters of loftiest Scripture are passed by as unimportant, there is good ground for complaint. Our contemporary misses, as is natural, the emphasis which it would itself lay upon passages in support of the sacramental theory; but it also says that the whole of the Sermon on the Mount is left unmarked, and it describes this as a "really shocking feature." With which remark we emphatically agree; but, alas! the omission is but too characteristic of a certain type of doctrinal evangelisation.

IF the Archbishop of Canterbury is correctly reported as declaring that to try and "teach the Bible" without Creeds is like trying to teach arithmetic without the use of the multiplication table, the remark only illustrates the baneful effect



of that non-natural spiritual atmosphere in which it has been his misfortune to live. His remark is, we grant, in full accord with the traditional claim of "the Church"—namely, that the Bible needs an interpreter, and that "the Church" is that interpreter which God himself has supplied to an ignorant and perishing world. Moreover, it must be granted that a truly intelligent exposition of the Scriptures does demand that the expounder shall have arrived at certain clear principles of criticism, not only as to the text and its historical and geographical implications, but also as to its spiritual significance. But that is a very different thing from the position to which Dr. Temple's remark points as the correct one. He would have us believe that, once for all, the Creeds have settled what principles alone can be adopted, and that to set them aside is to depart from the one teacher of scriptural truth. It is this notion that has led to such deplorably erroneous interpretation of the Bible as render it for many readers the least intelligible of literatures. The Creeds say, for instance, that Jesus was God; therefore any Scripture that seems to say the opposite must be twisted about till it no longer contradicts the Creeds. Heterodoxy, it must be confessed, has had its experiments of the same kind. It has had its foot-rule of a Creed and insisted that Old and New Testament must alike accommodate to its measure. Happily that stage is past or passing; still more happily there are hundreds of teachers and parents who have found a way to educate and inspire their children from the pages of the Bible without the conscious use of any Creed, save that God is good and loves goodness. If an illustration be needed, may we not find an admirable one in Miss Gertrude Martineau's "Children's Column" in our issue this week?

ON Saturday, July 8, Milton's *Comus* is to be performed with appropriate costumes, &c., on behalf of the Permanent Building Fund for which the Grand Bazaar is to be held next year. If, as may be reasonably expected, the summer will know its own mind by that date and will leave off playing at winter, we may accept the scenes amidst which this classical play-poem is to be given as about the most appropriate possible. The performance is to take place at Upper Heath, Hampstead, the beautiful grounds there being lent by Mr. J. S. Lister and the Misses Lister. It was in these very grounds, then the bowling-green of the "Old Upper Flask," that Richardson saw with the mind's eye, and duly pictured for his readers, an interesting episode in the career of "Clarissa Harlowe." We suggest that no good friend of the Fund will consider himself to have done his duty until he at least takes a ticket for so interesting an occasion.

EVERY life may be made beautiful by the way it is lived, and the more trying the circumstances the greater the victory may become. Whether we have a poor inheritance or a good one makes less difference than our attitude towards it. If it be good, one must learn how to deserve and keep it. If it be poor, here is an opportunity for self-development. To him that overcometh, more shall be given. It is not what our parents have done for us, but what we meet and master that gives us power.—*Horatio W. Dresser.*

LITERATURE.

WAS CHRIST BORN IN BETHLEHEM?*

A book so learned and able as this of Professor Ramsay's cannot possibly be reviewed adequately in the columns of a weekly newspaper. Its arguments cannot even be fully stated, much less criticised within the limits of an article in *THE INQUIRER*. What such a book demands is careful and detailed consideration in a theological review. Here only the most general sketch can be attempted.

Professor Ramsay is a specialist in the antiquities of Asia Minor. He has travelled extensively in that country, and has investigated on the spot monuments, inscriptions, and manuscripts which throw light upon early Christian history. The result of that study was to make him believe that the writer of the Acts of the Apostles was a much more accurate historian than modern biblical critics had imagined him to be. In a former book, called "St. Paul the Traveller," he says: "Great historians are the rarest of writers. By general consent the typical example of the highest class of historians is Thucydides. But while recognising the risk of the probable condemnation that awaits the rash attempt, I will venture to add one to the number of the critics by stating in the following chapters reasons for placing the author of Acts among the historians of the first rank." To claim this is to claim a great deal more than most students of Acts are prepared to admit. It is, however, impossible to discuss here Professor Ramsay's reasons for his statement. It must be sufficient to note that he comes to his study of Luke's Gospel convinced that its author is one of the first of historians, who may be compared not unfitly with Thucydides himself for impartiality and recognition of the value of evidence. We all admit, of course, that the author or compiler of the Acts of the Apostles is identical with the author or compiler of the third Gospel, so that if a critic comes to the conclusion that the author of the Acts can make no mistakes, it naturally leads him to the belief that the author of Luke's Gospel is equally impeccable. This explains Professor Ramsay's somewhat irritating attitude in the book before us. He evidently starts with a strong preconception in favour of Luke's absolute trustworthiness, and the book makes the impression of a piece of special pleading. The ordinary reader would be more open to the force of Professor Ramsay's arguments if he felt more of the judge and less of the barrister in his exposition.

Our confidence in Professor Ramsay's judgment is shaken before we arrive at his main contention. He is quite certain that the first two chapters of Luke's Gospel were narrated to Luke by the Virgin Mary herself, or by some intimate friend of hers, probably a woman, "because he had a marked sympathy with women." "We can argue," he says, "with perfect confidence that Luke did not take the narrative of the birth and childhood of Christ from mere current talk and general belief: he had it in a form for which Mary herself was, in his opinion, the responsible authority." "It is plain that the historian either believed his statements to be based

on the authority of the Virgin Mary herself, or has deliberately tried to create a false impression that such was the case."

That is practically the old and, we had thought, the exploded argument of ignorant orthodoxy, and is unworthy of a scholar like Professor Ramsay. It is not fair criticism to say that the Gospels must have been either impudent fabrications, or that they must be absolutely true. Luke tells us, in his introduction, that his authorities were "eye-witnesses and ministers of the Word." If he had claimed that he had drawn all his information from eye-witnesses, it would be difficult to avoid Professor Ramsay's dilemma. But "ministers of the Word" point to authorities of a much more questionable kind. It means that Luke incorporated in his narrative statements which he heard from travelling preachers forty or fifty years after the death of Jesus. He would do this in perfectly good faith: the stories were beautiful, they were well known, and having been created by the Christian consciousness, their poetry was in harmony with the prose of Christ's life. The bare facts of the life of Jesus was set to music in the popular imagination, and the first two chapters of Luke's Gospel give us the best known and most beautiful of what may be called these musical accompaniments. This theory finds legendary stories in the Gospel derived from these whom Luke calls "the ministers of the Word," and casts no discredit upon Luke for the fact. "Ministers of the Word" are sometimes taken to mean the original disciples alone. If so, they were all eye-witnesses, and Luke would have no reason for stating that he had derived his information "from eye-witnesses and ministers of the Word." Professor Ramsay lays much stress on the literary power of Luke; but if "ministers of the Word" are all included under eye-witnesses, he is convicted of a clumsy tautology. The fact that "ministers of the Word" came second point to Luke's feeling that they have less authority than the eye-witnesses.

This theory of legendary sources adopted in good faith by Luke may or may not be true, but, at any rate, Professor Ramsay fills us with distrust when he ignores it altogether, and affirms that Luke must either have received his information from the Virgin Mother, or be branded as an impostor. The chief aim of the book, however, is to prove Luke's accuracy upon one point, and it is with these arguments that we must now deal, and not with the unfortunate manner in which they are expressed. This point is concerned with the first two verses of the second chapter of Luke's Gospel: "Now it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be enrolled. This was the first enrolment made when Quirinius was Governor of Syria." Three points are generally admitted:—

- 1.—There was a general enrolment of the Roman Empire made in A.D. 6.
- 2.—Quirinius was Governor of Syria in A.D. 6, and the enrolment then was made by him.
- 3.—Jesus was born between the year B.C. 8 and B.C. 3—that is, from ten to fourteen years before the enrolment, which was made when Quirinius was Governor of Syria.

The natural conclusion from these admissions is that Luke or his authority has

* "Was Christ Born in Bethlehem?" By W. M. Ramsay, D.C.L., M.A.

made a mistake. It is a similar error to that in Acts v. 36, when Gamaliel is made to refer to the rebellion of a certain Theudas. The only Theudas known to history caused a rebellion in Palestine after Gamaliel delivered his speech. Professor Ramsay treats both these apparent mistakes in the same way. He asserts there must have been another Theudas who lived some years earlier, and who also caused a rebellion. He admits that this hypothetical Theudas is absolutely unknown to history, but he asserts that he must have existed, because otherwise Luke would have been proved to have made a historical blunder, which is unthinkable. In the same way he asserts that there must have been an earlier enrolment of some kind, taken, as Luke says, about B.C. 6, and that Quirinius must have been an official in Syria at that time as well as in A.D. 6.

He does not, however, ask us to accept this as he does in the case of Theudas, merely because Luke would otherwise be found to have made a mistake. There is, indeed, no record of such an enrolment in B.C. 6, but he adduces facts which point to the possibility, or even the likelihood, of such an event having taken place. He also brings forward evidence to show that Quirinius was *twice* Governor of Syria, and that the famous governorship in A.D. 6 was the second. These are the two chief difficulties, although, even if they are overcome, we must still wonder why Joseph should be compelled to go up from Nazareth to Bethlehem, and still more why he should be obliged to take his wife with him. Professor Ramsay's arguments cannot be fully dealt with here. His whole theory depends on the discovery that enrolments were made in Egypt in the years A.D. 90, 104, 118, 132, and so on till 230. When was this system of fourteen-yearly enrolments inaugurated? No one supposes it began in A.D. 90. "Every one who has studied the history of Roman provincial administration will reply that Augustus was, in all probability, the originator of the Roman system in Egypt." His first year was dated from B.C. 23, when he received the tribunician power. There is some evidence from Egyptian papyri to show that no periodic enrolment began in that year. If not, and if a principle of an enrolment every fourteen years was introduced, the first enrolment would be in B.C. 9. Professor Ramsay then believes that "in all probability Augustus inaugurated a series of enrolments in Egypt." If he did so in Egypt, why should he not have done so also in Palestine? An enrolment ordered in B.C. 9 would be taken in B.C. 8, and that would bring it within the range of the birth-year of Jesus. The second enrolment would be in A.D. 6, and would be the well-known one taken when Quirinius was Governor of Syria for the second time. There is no evidence of any enrolment anywhere in A.D. 20, but in A.D. 34, and again in A.D. 48, mention is made of a census of Roman citizens. In A.D. 62 no census is mentioned, but in A.D. 73-74 a census was taken by Vespasian, thus anticipating the proper period by three years. Professor Ramsay regards this as an indication that a system of enrolment every fourteen years was common throughout the empire, and that it began in B.C. 9. Indeed, he speaks much more strongly:—"Any rational and scholarly criticism must accept the con-

clusion," he says: "There was a system of periodic enrolment in the province of Syria according to a fourteen years' cycle, and the first enrolment was made in the spring of B.C. 8." And yet the evidence for this belief, without accepting which we cannot be either rational or scholarly, is very little more than has been stated. It depends on the discovery that enrolments took place in Egypt towards the end of the first century at intervals of fourteen years, and that there are traces of enrolments in the Roman Empire at earlier periods which agree with the fourteen years' cycle principle. From this it is concluded that an enrolment took place in Syria in B.C. 8. The only person who mentions an enrolment in B.C. 8 is Tertullian, who declares that an enrolment was made by Sentius Saturninus, who was Governor of Syria from B.C. 9-7. This apparently contradicts Luke's statement that the census was taken when Quirinius was governor, but is regarded by Professor Ramsay as independent testimony to the fact that an enrolment did take place. He explains the difference about the governors by arguing that the census was ordered in B.C. 9, when Saturninus was governor; but that owing to wars and domestic troubles it could not be taken until B.C. 6, when Quirinius was officially present in Syria, and when Jesus was probably born.

These arguments may be well worth considering, and they are certainly presented with great skill by Professor Ramsay; but it is almost inconceivable that a man should be so much in love with his own theory as to maintain "that any fair and scholarly criticism" must accept a conclusion based on arguments like this.

No jury, not even a French one, would convict upon such evidence.

The second difficulty with regard to Quirinius' governorship of Syria can only be mentioned very briefly. Apologists for Luke maintain that Quirinius was Governor in B.C. 6 as well as in A.D. 6. Professor Ramsay's argument is founded on an inscription which records the career and honour of a Roman official who lived in the reign of Augustus. It is stated of this nameless official that he twice governed Syria. This man, it is believed on general grounds, was Quirinius. Mommsen's authority is quoted for this opinion. If Mommsen is to be quoted at all, it should be remembered that while he thinks this inscription may refer to Quirinius, he is totally unconvinced by Professor Ramsay's enrolment argument, and that he is therefore neither a fair nor a scholarly critic.

Even if, however, it be admitted that Quirinius was twice Governor of Syria, we must ask what was the date of the first governorship. Mommsen considers the most probable date was about B.C. 3-1. If so, nothing whatever is gained towards proving the truth of Luke's story. Professor Ramsay then shifts his ground and argues that Quirinius was not Governor of Syria, but on a special mission for pacifying warlike tribes in B.C. 6, and that it was in that capacity the census was held by him. "The conclusion of the whole matter is this," he says. "The first periodic enrolment of Syria was made by Saturninus in B.C. 8-7. The enrolment of Palestine was delayed by the causes described until B.C. 6. At that time Varus was controlling the internal affairs of

Syria, while Quirinius was commanding its armies." Luke is, therefore, correct in saying that the census was taken while Quirinius was acting as leader in Syria. The cogency of this argument depends entirely upon whether Quirinius really was in Syria at all in B.C. 6, and this is entirely unproved. Professor Ramsay's method of argument is provoking, to say the least. "The probability is that in B.C. 7, when Varus came to govern Syria, Augustus perceived that the internal affairs of the province would require all the energy of the regular Governor, and sent a special officer to administer the military resources of the province and conduct the war." An experienced officer was needed. Thus Quirinius conducted the war pretty certainly in B.C. 6, perhaps in 7 and 6, perhaps in 6 and 5; and then from these probabilities and pretty certainties he goes on to speak as if the presence of Quirinius in Syria in B.C. 6 were definitely proved. This is a general outline of the argument. Sidelights and small indications which Professor Ramsay regards as in his favour cannot possibly be dealt with here. The conclusion seems to us that we are presented with a clever and interesting example of special pleading, but that the case is not proved. Luke, or his authorities, must still be held to have made a mistake. If so, the journey to Bethlehem is without any explanation. It will be regarded as a legendary creation in response to the popular belief that the Christ must have been in Bethlehem, and we are left with the conclusion that the historic Jesus was, in all probability, born in Nazareth. Those of us who care only for what Jesus was will not be in the least disturbed by the result.

HENRY GOW.

NOTES FROM ASSAM.—II.

Jowai, in the Khasi Hills,
Assam, India, May 4, 1899.

THE Khasis undoubtedly belong to the Mongolian type of the human family. The women, on the average, are fairer and more handsome than the men. In disposition they are affable, gentle, and cheerful; rather industrious, but devoid of ingenuity and mechanical skill. This is probably owing to ages of isolation. In the industrial arts, such as masonry, carpentry, and cultivation, they respond to training; and what they can achieve in this line has of late years risen to a considerable level of excellence. The males are courageous. Both sexes evince great powers of endurance to fatigue. The people appreciate music, and have a good ear for European tunes. The females have sweet, womanly voices, and those taught by the missionaries sing hymns very well. The standard of morality has not been high, but under the influences of education and religion it has gradually risen, and will go on slowly rising. The people, I am told, have lost something of the simplicity that used to characterise them, and have caught some of the trickeries of the Hindus of the plains with whom they have come into contact. The dress is not so scanty as I have seen on thousands of natives in Madras and Calcutta. It is sufficient to cover them without being irksome in moving about their mountainous country. They are fond of show; and on festive occasions both sexes at their dances and ceremonies

wear handsome and expensive silk dresses, with gold and silver ornaments, earrings and necklaces. Coral necklaces are much prized by both men and women. In the men's apparel they are frequently made to hang down to the waist. The more costly necklaces are made of large-size coral beads, arranged alternately with gold beads, and sometimes of coral alone, and they are valued as high as 1,200 to 1,500 rupees.

Opium, ganja, and such like drugs, are not used by the hill people. The men are fond of liquor, which is brewed from rice and millet. Spirits are also distilled from the same ingredients. The women, however, rarely touch liquor of any kind. Both sexes are inveterate betel-nut and pan-chewers. They begin this practice at a very early age, and may be said to live and die with pan in their mouths. The practice is said to be beneficial to their health, as it aids digestion. An adult will chew as many as five or six mouthfuls of pan and betel-nut a day. The demand for these products is very large, and an enormous export trade is done in betel and pan.

The religion of the Khasis is demon-worship or a jumble of enchantments muttered by priests who are sorcerers. They invoke evil spirits as the deputies of God, and the instruments of His pleasure or displeasure. They believe in metempsychosis, or the transmigration of souls. After death, human beings are transformed into monkeys, crabs, tortoises, frogs, &c.

Though the ideas of the attributes of a Godhead are not clearly grasped, yet a Supreme Creator is acknowledged. The following is the tradition relating to the creation of man:—"God, in the beginning, having created man, placed him on the earth; but, on returning to look at him, found he had been destroyed by the evil spirit. This happened a second time, whereupon the Deity created a dog, then a man; and the dog, who kept watch, prevented the Devil from destroying the man, and the work of the Deity was thus preserved." For this reason the Khasis regard the dog as a sacred animal, and will not touch its flesh as food.

From the sacrificial formulæ and the style of invocation used by soothsayers who perform sacrifices, the Khasi religion may be briefly defined as forms used to cure diseases and to avert misfortunes by ascertaining the name of the demon as the author of the evil, and the kind of sacrifice necessary to appease it. In connection with the cremation of their dead, the Khasis have a curious custom. Before the burning takes place, the arrows are shot, one to the east and another to the west; a cock is then sacrificed. The arrows are intended for the protection of the dead on his way to another world. The cock is to show the dead the way to the other world, and to wake him at dawn, so that he may pursue his journey.

A remarkable feature in the scenery of the Khasi Hills consists of groups of upright stones of various sizes. These are erected in honour of the dead. They are usually seen in the neighbourhood of villages, and near frequented roads—the idea being that the spirits of the dead will be gratified by memorials of them being placed where they will be noticed by passers-by. The memorial stones are sometimes of great weight and size, and

the wonder is how they were brought to the spot. The stones are placed in a line, the highest in the centre, and the smaller ones on each side. The centre monument is sometimes covered with a round flat stone. The number of erections are from three to five or seven, but many larger groups are to be seen; but in these cases stones have been added in honour of other members of the family, or sometimes by people of other families. The rule is that, in the first instance, the stones should be put up by the maternal relatives of the deceased—the one in the centre being in honour of the maternal uncle, and one on each side in honour of the deceased and of deceased's father. Others are then added in honour of ancestors; to the spirits of whom prayer is made.

The Welsh Calvinistic Methodist Mission has been labouring amongst the Khasis and Syntengs for fifty-eight or sixty years. Long ago the whole of the Old and New Testaments were published in Khasi, besides other religious books, and, in addition, several works on the language have been published by the Welsh Mission. There are now some 300 Mission stations of this denomination in the hills, with about eighty European ministers, and a large body of travelling evangelists. Education is entrusted to the missionaries of the Welsh Calvinistic Foreign Missionary Society, who are assisted by Government by a grant-in-aid; and the schools are found all over the hills. There can be no doubt that steady progress has been, and is being, made, and that the Welsh Methodist Mission exercises a civilising and beneficial influence. I am informed that the congregation at Jowai numbers about 400, and that the Day School contains about 150 pupils. But though this Mission has existed here for more than half-a-century, there are still some 1,200 people in Jowai untouched by it. The mass of the people in the Khasi Hills are still in a low state of civilisation. Although they acknowledge one Supreme Being, their religious practices, as we have seen, consist chiefly in offering sacrifices to demons and spirits for the sole purpose of gaining worldly prosperity, and not for the purpose of advancing their moral and spiritual welfare. Experience has proved that the prevailing form of Christianity—Calvinistic Methodism—notwithstanding all the good it has unquestionably accomplished, is adapted only for a certain stage of progress. The Liberal Faith, as preached by Unitarians and Brahmos, is the only form of religion suited to the monotheistic ideas of the Khasi people, and calculated to raise their spiritual life.

The Unitarian movement in these hills was begun by Mr. Hajom Kissor Singh in September, 1887. He was induced to start it by reading a stray volume of Dr. Channing's Works, and some Tracts sent out by the late Rev. C. H. A. Dall, Missionary to the American Unitarian Association in Calcutta. Under these influences he held religious services every now and then in his house at Jowai. After a time he was joined by the late U. Heh Pohlong, of Nongtalang. Both of them worked hard to disseminate the Liberal faith, and soon a small congregation was formed at Nongtalang. Mrs. Tomkins, who was in charge of the Unitarian Mission in Calcutta after the death of Mr.

Dall, sent copies of the Unitarian magazine, U.S.A., to Mr. Kissor Singh. This led him to write to its Editor, the Rev. J. T. Sunderland, for help. Mr. Sunderland gave Mr. Kissor Singh great encouragement, and supplied him with Unitarian literature for distribution. Being desirous to have a regular agency for preaching and propagating the Unitarian faith, but having no means of raising sufficient funds for the services of a preacher, he applied to Mr. Sunderland. Through Mr. Sunderland's efforts the National Alliance of Unitarian Women, U.S.A., supplied funds for the support of a preacher, who began work in May, 1892. Through the generosity of Miss Helen N. Bates and her friends of Waterville, Me., U.S.A., an edition of 500 copies of Khasi Hymn-book was printed by the Rev. J. T. Sunderland in America.

In August, 1893, a Unitarian congregation and day-school were formed in Jowai. In November, 1893, the care and support of the Mission was transferred to the British and Foreign Unitarian Association. Several Khasi Tracts were printed with funds contributed by Miss Emily Sharpe, of London. In consequence of the visit of the Rev. J. T. Sunderland to the Khasi Hills in 1896, a Unitarian Union was formally organised, with a Board of Management and an Executive Committee to carry out Mission work. Mr. David Edwards, then a lay-worker, was formally ordained a Unitarian minister and appointed as Marriage Registrar.

There are now three churches—at Jowai, Nongtalang, and Raliang—with a Mission at Shillong and Laitbyngkot. I shall speak of these institutions in a little detail in another letter. Meanwhile, it may be mentioned that the Mission Establishment consists of four paid preachers or lay-workers supported by the British and Foreign Unitarian Association, a day-school at Jowai with two paid teachers, and a small daily morning school at Shillong, opened a few months ago by Mr. Mar Singh. The statistics of the movement on May 1, 1899, may be of interest. Jowai has a membership of 86, with an average attendance on Sunday of 70, and in 1898 it subscribed for ordinary purposes, 120 rupees. Nongtalang has a membership of 32, with an average attendance of 28, and it is now raising funds for the repair of its meeting-house. Raliang has a membership of 27, average attendance 15, and in 1898 it raised 4½ rupees. Laitbyngkot has a membership of 20, and in 1898 it raised 19 rupees. At Shillong Mission Station there is an average attendance of 25, and since July, 1898, it has raised 8 rupees. In six other small villages, where there is no regular meeting, there are 28 Unitarians, making a total membership in the Khasi Hills of 209. The sums mentioned for ordinary purposes do not exhaust the amounts raised by the people, as will be seen in my next.

S. FLETCHER WILLIAMS.

(To be continued.)

GOD takes a thousand times more pains with us than the artist with his picture, by many touches of sorrow, and by many colours of circumstance, to bring man into the form which is the highest and noblest in His sight, if only we receive His gifts and myrrh in the right spirit, for no heart can conceive in what surpassing love God giveth us this myrrh.—*John Tauler.*

HENRY VAUGHAN, SILURIST.

I.

It is probable that a good many readers of the present day have their attention turned for the first time to Henry Vaughan, by the fine verses of Sir Lewis Morris inscribed "To an Unknown Poet" ("Songs of Two Worlds," ii., 1874), which begin thus:—

Dear friend, who, two long centuries ago,
Didst tread where since my grandsires
trod,
Along thy devious Usk's untroubled flow,
Breathing thy soul to God.

I seek, I, born in these our later days,
Using the measure thou didst love,
With halting tribute of too tardy praise,
A poet throned above.

I in the selfsame venerable halls
And grey quadrangles made my home,
Which heard, new-built, within their recent
walls,
Thy youthful footsteps come.

A little greyer now and stiller grown,
The tranquil refuge now, as then,
Where our dear country glories in her own,
Apart from alien men.

But Jesus College, Oxford, possesses no memorial of Henry Vaughan—and indeed, his connection with the College was, I believe, much briefer than is commonly supposed. Henry and his elder brother Thomas were twin sons of Thomas Vaughan, of Llansanfrid, co. Brecon. They were born in 1621, at Newton, now a farm-house on the road from Crickhowel to Brecon, close to the Usk which was to be celebrated in song by both of them. Their early instruction was received from a neighbouring clergyman, Matthew Herbert; and at the age of sixteen both were matriculated at Jesus College. From this point, in the absence of information, fancy begins to play around the two young Royalists, for undoubtedly such they were. It represents them as probably staying at Oxford during all the time of its being the headquarters of the King, his army, and his court, and only quitting it when Rupert went out, and the Parliament men came in, in June, 1646; and as abandoning, as many more did, the tutor for the drill-sergeant, and burning to serve the King in the field. Sir Lewis Morris takes the *mythus* through another stage of development.

Constrained by promptings of thy ancient
race,

Thy gown and books thou flung'st away,
To meet the sturdy Roundhead face to face,
On many a hard-fought day.

What is known about the Oxford life of the two brothers is merely this: that both wrote verses to the Bodleian Library, Thomas in Latin, Henry in English; and both found the subject very uninspiring. In 1641 Henry contributed an even poorer copy of verses to a volume of congratulatory poems addressed to Charles I. on his return from Scotland. In the following February Thomas took his degree; Henry never graduated, and had by that time probably left the University, for Anthony à Wood preserves the statement that he was taken from Oxford after two years, and sent to London to obtain some knowledge of municipal law; and at the outbreak of the Civil War he was sent for home. This hardly gives time for Henry to have learned to "trail the puissant pike" in a college quadrangle: against the notion that he took an active part in warfare, his own words appear conclusive

(in the poem "Ad Posteror," prefixed to his "Olor Iscanus")

partem

Me nullam in tanta strage fuisse scias,
where the context makes reference to the Civil War, I believe, unmistakable. Of Henry Vaughan's London life we have some slight traces in his first little volume, "Poems, with the Tenth Satire of Juvenal Englished" (1646). They amount to little more than this—that Vaughan and his "ingenuous friend R. W." occasionally "heard the chimes at midnight"; that they piously sought out the taverns which had been the resorts of wits and poets of the shining age, then closed, the last sparkles of which gleam on us in Herrick—where, however, the memory of "Great Ben" still lingered; that such piety involved copious libations and long scores; and that the labours expended by our author upon the municipal law were probably slight compared with those which he devoted to the celebration in verse of a certain "Amoret," with whom, he is quite sure, he has a "predestined sympathie." The poems to, and about, Amoret are highly spiritual, stilted, and superfine; as such they received the praise of no less a person than the Matchless Orinda, thus:—
First shines thy Amoret, twice crowned by
thee:

Once by thy love, next by thy poetrie,
Where thou the best of unions dost dispense,
Truth clothed in wit, and love in innocence.
So that the muddie lover may learn here,
No fountains can be sweet that are not clear.

But the modern reader would be apt to surmise that Amoret had no existence except on paper.

The early "Poems" belong to an episode that had quite closed before they appeared in print. Before 1646 Vaughan was in the old home at Newton, and was beginning to find himself sad and lonely. His "ingenuous friend R. W." had been killed in the engagement at Rowton Heath. "Orinda" and her husband, James Philips, of the Priory, Cardigan, were kind to him, and he made the Priory Grove "his usuall rettyrement," but they were some fifty miles away. "That famous and best of men," Dr. Thomas Powell, of Cantreff, a canon of St. David's, was near enough to be called a neighbour. But there was little close around him that was congenial, save the aspects of Nature. The people, in the first reaction against the old Church establishment, were in a state which we should characterise as Revivalism rather than as Puritanism, and poured contempt on the forms and ordinances which were dear to Vaughan. His brother Thomas, then Fellow of Jesus, received from a relative, Sir George Vaughan, presentation to the rectory of their native parish. How sweet would have been the communion of these twin brothers, if they could have spent their lives, so united by common tastes and studies, as well as by unclouded affection, together, amid the scenes they loved so deeply! But Thomas could not stay. "The unsettledness of the times hindering him a quiet possession" of his rectory, he left it, "retired to Oxon, and in a sedate repose prosecuted his medicinal geny, and at length became eminent in the chymical part thereof." He became, in fact, an alchemist and a Rosicrucian; was attacked for his theories of Proto-chemistry and the magical soul by no less a person than Henry More, the Cambridge Platonist, with whom he waged a controversy which involved the shedding

of a great deal of academical bad language; and met his death, in 1665, by an accident which occurred in the course of one of his experiments.

"The unsettledness of the times" meant not merely that the people would not go to church; for Thomas Vaughan was formally deprived by Parliamentary Commissioners. And Henry seems to have suffered, even to the extent of imprisonment, as a "malignant." But he says hardly a word of any persecution. It is only that he is lonely, and self-centred, and turns longingly to the old forms of worship, and cannot get on with the "saints." Almost the only note of bitterness is to be found in the Preface to his beautiful prose-devotions, "The Mount of Olives" (1652), where, remarking that he lives in an age when men no longer need a book of prayers, he adds: "I envie not their frequent ecstasies and raptures to the third heaven, I only wish them real, and that their actions did not tell the world, they are rapt into some other place. Nor should they who assume to themselves the title of Saints be uncharitably moved, if we that are yet in the body, and carry our treasures in earthen vessels, have need of these helps." But it does not surprise us to learn that there were those who thought our poet "proud and humorous."

J. E. ODGERS.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE ATONEMENT.

SIR,—It is a pity that Mr. Drummond weights his valuable analysis of the different conceptions of the Atonement in its relation to the Incarnation by the really hopeless attempt to maintain a contrast between the Western doctrine which he condemns, and the teaching of Gregory of Nyssa, as to the nature of the redemptive act itself. "Augustine's doctrine of ransom is the product of a society based on slavery," he says. Well, but what of Gregory? In chapter xxii. of the *Great Catechism* he says: "For as they who have sold their liberty for money become slaves of their purchasers, as having bartered themselves away, and as neither they nor any one else can proclaim their freedom, however well born they may be who have hurried themselves into this disaster, and if any one in concern for him who is sold should proceed with violence against the purchaser, he will seem unrighteous, in that he arbitrarily rends away a legal possession; but if he desire to buy him back, there is no law to prohibit such doings, so &c." Gregory proceeds to show that this was the exact position in which man stood as the possession of the devil, that it was necessary to induce the devil to accept something which he regarded as an equivalent, and in virtue of it to relinquish his claim, and that God succeeded in deluding him into a bargain by which he lost man whom he possessed, and gained nothing in exchange. This is no *obiter dictum* or incidental by-product of Gregory's teaching on the subject, but an integral, nay, central, portion of it, running through chapter after chapter of

a not very long treatise. I am quite at a loss to understand how Mr. Drummond can still "greatly doubt" whether we find in Gregory of Nyssa the doctrine that there was a "legally binding formula" which had to be dealt with before man could justly be rescued from the power of the devil.

With regard to Anselm there is fair ground for debate, and I am satisfied that many students would side with Mr. Drummond against me, if not in the relative estimate of Anselm's doctrine compared with that of other teachers, at least in the positive contention that Anselm represents man as "a debtor in the presence of a judge." I have always thought, however, that Anselm received hard measure from some of the most renowned historians of dogma. Baur, for instance, seems seriously to misrepresent him, and it is curious to note how far Harnack's interpolated comments go beyond the passages cited by him. The truth is that Anselm's language not only lends itself to misconception, but almost challenges it. The controlling clauses in the light of which his phrases should be interpreted, are perfectly explicit and emphatic, but they do not seem generally to stamp themselves effectively upon the reader's mind. In Book I., chap. xv., he explains that such terms as "dishonouring God" are purely relative to man, and indicate a subjective state which needs rectification, not an objective injury for which God demands compensation. I admit, however, that he himself pushes the language he regards as improper to great lengths.

But if I may venture to interpret Mr. Drummond's position, I believe that his real grievance against Anselm rests upon something much more solid than a questionable interpretation of his views as to the nature of the fallen state from which man had to be redeemed, and of the act by which he fell into it. Anselm's most ardent admirers must feel tantalised and disappointed by the entire absence, in the *Cur Deus Homo*, of any attempt to throw light on the nature of the union between God and man (a subject of which Gregory of Nyssa deals with at some length), or of any apparent consciousness that such a union was *in itself* supremely significant. He treats the Incarnation merely as a kind of expedient struck out in order to make the *act of redemption* possible. I believe Anselm conceives that act in an ethical and not a legal manner; but Mr. Drummond, both in his article and in his letter, implies, if I understand him rightly, that to subordinate the Incarnation to the redemptive act is, *ipso facto*, to take a "transactional" view of the Atonement, and so to degrade it. And from this point of view it is easy to understand why he finds Anselm so profoundly unsatisfactory.

I feel grateful to Mr. Drummond both for the emphasis which he has laid upon a vitally interesting point of doctrine, and for the courtesy with which he has replied to my questions; and if I have quarrelled with some of his historical statements, I am very sensible of the advantage I have derived from the clarifying insight manifested in his general treatment of the subject.

PHILIP H. WICKSTEED.

THE WHIT-WEEK MEETINGS.

SIR,—Now that most of the ministers who were present at these meetings have freely expressed their opinions on the subjects introduced and the papers read, it would be greatly helpful and suggestive as to our future guidance, if from the experience they gained you would kindly give us, in a leader, your summing-up of the week's results, and sound a clear bugle note of the route along which church and Sunday-school may advance.

The value of the reports read at these annual gatherings, and the papers and speeches bearing on them, is, I presume, that they should show us where we stood last year, where we stand now, and what should be our aim for the future; what advance we have made, if any, whether we shall continue on the same lines, or whether from the last year's experience any new departure is desirable. Consideration of practical matters of this kind ought surely be enough to occupy the best thoughts of the people met to hear them, without further diversion.

Starting from this basis, what shall be said, for instance, of the Tuesday afternoon gathering of the Sunday School Association? Can any zealous teacher then present pretend to be satisfied with the programme provided, or at its results? The remarks one heard on every hand were—"Where are the young teachers and crowds of bright faces that used to appear round the tables at the former breakfasts." "How can such vital interests as the Sunday-school have to deal with be adequately considered in two or three hours' meeting mainly taken up with reading a paper and passing business resolutions, the movers and seconders being strictly limited to five minutes each?" It was the pained, and even indignant, remark of many teachers that the Sunday School Association is being crowded out of the position it has held for so many years by other more aggressive and persistent interests. If this be so, it behoves the Committee to see to it, and that very speedily and decisively.

With regard to the paper read by Mr. Dendy, it would seem that all the ministers agree that the terrible subjects which he dwelt upon with such force are too delicate or too difficult to be dealt with in the pulpit, and therefore have to be relegated to the Sunday-school whose teachers consist mostly of young people, with not too much of the varied experiences of life, and children of from six to fourteen years of age. Is this the assembly upon which to shift the consideration of such matters as the pulpit declines to touch? I was upon one occasion standing at the superintendent's desk, when gasping sobs and shrieks from one of the classes suddenly startled all the school. A teacher had incidentally touched upon the wrongs which drink had brought upon a family she knew. One of the girls before her whose father had come home drunk the night before, and had cruelly beaten his wife and children, had the incident so brought thus home to her, that we had much difficulty in keeping her from fainting when led out.

Instead of directly attacking these evils in classes consisting mainly of young children—the adult classes can take care of themselves, perhaps—had we not better try with redoubled energy, ministers and laymen alike, to "train up in the way they should go," the young people under

our care, that mind, heart, and soul should be so nourished with the knowledge of truth and righteousness as to instinctively shrink from even the appearance of evil when it presents itself? We better guard them, I believe, by sympathetic and affectionate treatment, by instilling into them the love of the good, the beautiful, the pure, and the holy, than by dealing directly with the wickedness and wretchedness with which we adults are unhappily forced to be only too familiar with.

How many of our schools or congregations have "Bands of Hope" or "Christian Endeavour" societies attached to them? How many of them are cared for and fostered as they ought to be by the congregations? I. M. WADE.

MINISTERS' STIPEND AUGMENTATION FUND.

At the annual meeting of the Committee of Management of the Ministers' Stipend Augmentation Fund, held in Liverpool on Wednesday, June 7, two new members of the Committee of Management—Mr. A. W. Worthington, of Stourbridge, and Mr. George Highfield Leigh, of Swinton—were, on the nomination of Mr. Harry Rawson, unanimously elected, to fill the vacancies on the Committee caused by the retirement of Mr. J. A. Kenrick, and the death of Mr. James Thornely.

Among other resolutions passed were the following:—

That the best thanks of the Committee of Management of the Ministers' Stipend Augmentation Fund be accorded to Miss Mary Anne Booth for her generous donation of £300 to the fund. That a copy of this resolution be forwarded to Miss Booth.

That the members of the Committee of Management of the Ministers' Stipend Augmentation Fund desire to express their deep regret at the serious loss they have sustained by the death of their honoured colleague, James Thornely, Esq., the secretary of this fund from its formation in 1856 until 1897, on the resignation of which office he was appointed a member of the Committee of Management. His colleagues would place on record their high appreciation of the zeal and devotion with which he discharged his duties, coupled with a rare dignity and graciousness of spirit which endeared him to them. That a copy of this resolution be forwarded to Mrs. Thornely and family.

That the members of the Committee of Management of the Ministers' Stipend Augmentation Fund desire to express their profound sympathy with the Rev. R. A. Armstrong, B.A., and James R. Beard, Esq., J.P., in their prolonged illness, and the sincere hope that they may speedily be restored to their wonted health and vigour, so that their colleagues may have the pleasure and advantage of their valued advice and co-operation. That a copy of this resolution be forwarded to the Rev. R. A. Armstrong, B.A., and James R. Beard, Esq., J.P.

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves; so from day to day and strength to strength you shall build up indeed, by Art, by Thought, and by Just Will an Ecclesia of England of which it shall not be said: "See what manner of stones are here," but "See what manner of men."—*Ruskin*.

THE INWARD LIFE.

Uncovenanted Mercies,

THE "uncovenanted mercies of God,"—we desire no less; we hope for no better. Those are the mercies beyond our height, beyond our depth, beyond our reach. We know in whom we have believed, and we look for that which it hath not entered into the heart of man to conceive. Shall God's thought be surpassed by man's thoughts? God's giving by man's asking? God's creation by man's imagination? No. Let us climb to the height of our Alpine desires; let us leave them behind us and ascend the spear-pointed Himalayas of our aspirations; still shall we find the depth of God's sapphire above us; still shall we find the heavens higher than the earth, and His thoughts and His ways higher than our thoughts and our ways.

Ah, Lord! be Thou in all our being; as not in the Sundays of our time alone, so not in the chambers of our hearts alone. We dare not think that Thou canst not, carest not; that some things are not for Thy beholding, some questions not to be asked of Thee. For are we not all Thine—utterly Thine? That which a man speaks not to his fellow, we speak to Thee. Our very passions we hold up to Thee, and say, "Behold, Lord! Think about us." We would not escape from our history by fleeing into the wilderness, by hiding our heads in the sands of forgetfulness, or the repentance that comes of pain, or the lethargy of hopelessness. We take it, as our very life, in our hand, and flee with it unto Thee. Triumphant is the answer which thou holdest for every doubt. It may be we could not understand it yet, even if Thou didst speak it "with most miraculous organ." But Thou shalt at least find faith in the earth, O Lord, if Thou comest to look for it now,—the faith of ignorant but hoping children, who know that they do not know, and believe that Thou knowest. GEORGE MACDONALD.

THE CHILDREN'S COLUMN.

Children and Parents.

"Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God."—Exodus xix. 32.

"My son, hear the instruction of thy father, and forsake not the law of thy mother."—Proverbs i. 8.

"A fool despiseth his father's instruction."—Proverbs xv. 5.

"He that wasteth his father and chaseth away his mother is a son that causeth shame and bringeth reproach."—Proverbs xix. 26.

"Hearken unto thy father, and despise not thy mother when she is old."—Proverbs xxiii. 22.

"But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God."—1 Timothy v. 4.

"Ye younger, submit yourselves unto the elder."—1 Peter v. 5.

"Children, obey your parents."—Ephesians vi. 1., Coloss. iii. 20.

"Honour thy father and mother."—Exodus xx. 12, Ephesians vi. 2.

You will find these sentences, about the parents and elders who have brought us up, and many others of the same sort, in

the Bible. They are all plain and easy to understand, and there is no doubt about their meaning. The Jews have always been remarkable, and are still, for their strong and reverent feeling to their parents; and it would be well if we all felt it as strongly. But it is sad to see how often even good and well-meaning children do not either "honour" their father and mother, or "obey" their parents; neither "learn first to show piety at home" nor "to requite their parents." This sounds badly. How then can they be "good children"?

I mean that they do not intentionally hurt or grieve their parents. They have no intention to be otherwise than good. But they are thoughtless, and do not consider. They are eager, and want to do something; they ask leave to do it, and the leave is refused. Then they are vexed, and try to get leave, nevertheless; they tease their parents about it, and do not "obey" their wishes promptly and trustfully. Perhaps in the end they do what they have been told not to do: perhaps they do not ask at all for fear of being refused, because they believe they would be refused. "My son, hear the instruction of thy father, and forsake not the law of thy mother. A fool despiseth his father's instruction."

It is not always easy to obey, when we want something very much and cannot see why we should not do it or have it. But obedience is none the less due to those who are so much older and know so much more than the children, and who see so much further than they can do. They have been with the children since they were born, and have led them and taught them and cared for them. What have they not done for the children? Think of the helpless little babies; of the care and constant attention they need; the patience and tender love with which the mother watches over each little child: every hour is given to care of them; the mother does not even think of pleasing herself; she nurses them, she feeds them and dresses them; and though she is often tired-out, still all her care is for them. They wake her out of her sleep; they call her off from what she is doing; they upset her newly tidied rooms; they tear and dirty their clothes, and she has to mend and wash them; but she does not grumble, because she loves the little things too well. And the children do not do these things because they are naughty, but because they have not yet learnt to do better; and the mother tries to teach them. It is only if they do not try to learn that they are naughty; and then they give pain to their parents. Think how the father goes day after day to his work. Why does not he stay at home and sit by the fire? Sometimes he is so tired; and sometimes he feels ill. Why should he go to work always? Because he wants to earn money for his wife and children: food and clothes and school books all cost money. The children are *his* children, and the wife is *his* wife, and it is *his* duty to keep them; and *he* obeys. Should not his children obey him and their mother? That is *their* duty; he teaches them by his example to do their duty; and if they become selfish and wilful, he and their mother are grieved. The least they can do to their parents in return for all that they have gladly sacrificed for the children's sakes is to "honour" and "obey" them. This is

"to show piety at home" and to "requite" their parents.

And the honour which children should show to their parents, and which springs up deep within their hearts when they are loving and respectful children, will lead them to do all sorts of little services for their parents, and not leave them to do all the work. What a difference it makes to a mother if a child sees that she is working hard and tries to help her, or to do some little thing to please her. It lifts off all the weight, and makes even drudgery light and easy. There are many little things that all can do for their parents, if they look out; and how nice it is to do things for them *before they ask us!* Children have little idea how much they can do if they are awake and watchful to make home happy and be a comfort to their parents. Even if you fail to do what you meant, your parents see what was meant and are pleased. There was a little boy whose mother went out on a cold, wet day, and he knew she would be cold and wet when she came in. He fetched her shoes, and put them very near the fire to make them nice and warm for her. When she came in he ran to fetch the shoes, but he found them all burnt to a cinder! He had put them too near in his eagerness to get them warm. The poor little man began to cry—he was so disappointed; but his mother comforted and thanked him, and understood what he had wanted to do; and after a little while they both laughed over the funny old shrivelled shoes. Don't you think that, even though the shoes were burnt, the mother felt much happier and more cared for because of what her little boy had done?

Open your eyes and watch, and you will find ever so many things every day that you can do for your parents. And when you can see nothing else to do, you can promptly and cheerfully obey what they tell you to do, and give them no sorrow and anxiety. Then you will "requite" them, as far as that is possible at all, and will save them from the bitter disappointment of finding that after all the years of love and care their children are not what they hoped they would be.

There are many poor children who have parents who are neither good nor kind; and then it is much more difficult to know how much they are to obey them, and often impossible for them to honour or reverence them. But that is not so with any of you; and there is no doubt as to what *you* should do and be. Only for want of thought, for want of unselfishness, for want of respect, children often give pain and sorrow to their parents instead of being the joy and comfort that God means them to be.

And so, children, you whose father and mother are with you still, look at their faces, and remember that you have them *now*, and can be to them what no one else can be. What a happy time is now present to you: try and make your parents as happy as they make you: and whilst you thank God that they are still with you, you may be sure that they also thank God that you are with them.

"Honour thy father and thy mother."

GERTRUDE MARTINEAU.

DR. MONCURE CONWAY is again in this country, and has arranged to lecture at South-place, Finsbury, on four Sunday mornings, beginning to-morrow (June 18).

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, &c., per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, JUNE 17, 1899.

WILL IT SUCCEED?

THE question concerns London especially, but it has a wider scope also. The Metropolitan congregations are with evident zeal applying themselves to the effort of raising a large sum of money for the maintenance and increase of churches in the district. It is a really large sum, and considering the many regular and inevitable claims upon the generosity of our people, we cannot expect that it will be raised without some sacrifice. But it will be raised. There will be hours of anxiety, perhaps of despondency, on the part of the more impressionable of the promoters; but the money will come, there can be no doubt of it. Whether by the bazaar, or by subscriptions apart from that toilsome enterprise, the effort will so far succeed. It will be a great thing done, when it is done. It may, however, be a less thing than it ought to be.

We are not afraid of questions of money, although we could point to movements which have languished for years in circumstances wholly inadequate to the demands. The real matter is a question of life, not of money. What will it profit us to gain the whole world and have no soul at last? It is difficult to write on these things without falling into strains that seem exaggerated and unreal. It is difficult, also, to avoid expressions that seem to imply censorship, one over another. Let us quietly but firmly set aside things of that kind, and deliberately ask ourselves whether there is really to be any religion in this great movement of ours. Will the diligent workers and the liberal givers really perceive that it is all worth while, honestly if not also gloriously so? What about our services this year—will they be thoroughly well attended? Will there be any increase of faith and

hope and charity amongst us? Will those who have hitherto but languidly and at intervals taken their part in our philanthropies come to see that it has been a sad mistake, grievous to earnest souls around them, but infinitely sadder for their own lives? Will the young men and women glow with a fresh passion for the service of God, for the good and the true and the beautiful? If some acute observer shall come amongst us at intervals in this period of financial effort, will he get favourable results from such tests as these—are there more lives being helped, are they more helped, is worship heartier and preaching more inspiring, are the children sensible of something specially happy and specially wise and strong in all that goes on in the schools and classes and meetings of all kinds?

Let us take that last test, and look well at it. There cannot be a more important one. For, admirable as a permanent building fund may be, these who are growing up with us are to be the builders; nay, they are to be the veritable church, without which the visible structures are so many "follies"—Unitarian, Free Christian, or whatever else may be their title. It will be in vain that we shall build, except the Lord build up these lives with us and for us. Here, as we said, the question that cries out to us in London, louder (if we have ears to hear) than all the appeals of worthy committees, is a question of widest application. Our good friends in and about Manchester made their great financial effort a short time ago; but, as Mr. ROPER said last week in his letter to us, they cannot afford to be slack now, as if all were done. Here and there, in truly remarkable abundance, "special efforts" are being, or have been, made throughout the land. Good; for the tiniest "special effort" grows out of, or is aided by, somebody's faith and love—notwithstanding the admixture of other motives that may at times be at work. Wherever they are made, may they succeed with the success that is not in cash alone; no, nor even in numbers alone. For what we long to see is not the mere crowd—a thing which often testifies to the ingenuity of advertising more than to anything better. The hearts of all who have felt the truths of religion as the touch of God upon their lives desire that this above all should prove itself to be the feeling predominant in our midst. It would be alien to our ways to proclaim a "great revival"—though we confess we should very much like the thing without its dangerous and usually disappointing heats and fervours. Call it what we will, cannot this thing, the re-birth of a devout and consecrated life, be sought by us, above all the rest? Cannot we pray for it with one another and in our own chambers, believing that there is ONE who does answer such prayers beyond all that we can ask or think? This is a matter that lies at the centre of our life as a people.

What our churches in London and elsewhere will be in the next century must greatly depend on their spirit, the life-blood pulsing in them now and here. If this be poor and mean, spite of all the worldly "successes" we may attain, shame and only shame can await them. But the life of our churches shall not be poor and mean, for God is with us. He has given us the faith to cherish which is the most beautiful, the most glorious in the history of religion.

THE CONGREGATION OF RENSHAW-STREET CHAPEL, LIVERPOOL.

THE congregation that for eighty-eight years has worshipped in Renshaw-street Chapel, Liverpool, gathered for the last time on Sunday last for the accustomed services in the old house of prayer, and to-morrow will enter into possession of the beautiful new church which has been built in Sefton Park. The migration from a place of meeting, rich in sacred memories to many who throughout their lives have known no other religious home, cannot be made without inevitable regrets, but the gains have been judged by the congregation to be far greater than the loss. In future there will be not two city churches of our fellowship within five minutes' walk of one another, but Hope-street Church remaining in the city, and the new church in Sefton Park within much easier access of the out-lying suburban districts, from which for many years the congregation has been largely drawn.

The history of the congregation is by no means confined to the past eighty-eight years, but looks back upon more than two centuries from which are drawn its honourable traditions of earnest religious life. At the beginning of the seventeenth century the Puritans of Toxteth Park gathered together for worship, and for them was built the little chapel, which has now long been known as the Ancient Chapel of Toxteth, of which in 1618 RICHARD MATHER became the first minister. He and the ARCHBISHOP of York were not of one mind, and being put to silence in this country, he became the father of the MATHERS of New England. In 1662 the congregation, with a Nonconforming minister, was for some reason left undisturbed, and the chapel became, what it still is, a dissenting place of worship. In 1688 CHRISTOPHER RICHARDSON was one of its ministers, and about that time became also the first minister of a new congregation of Nonconformists in Liverpool itself, preaching on alternate Sundays in the Park and in the near neighbourhood of the old church of St. Nicholas. Three chapels in succession have been occupied by this congregation, which, on RICHARDSON'S death in 1698, arranged with the Toxteth congregation for a separation of their ministries and entered on an independent career. The first chapel in Castle-Hey was succeeded in 1727, during the

ministry of Dr. HENRY WINDER, by the more commodious Benn's Garden Chapel, to which, in its turn, succeeded Renshaw-street Chapel, opened in 1811, which now again gives place to the new Sefton Park Church. Thus in the immense growth of the city the first congregation of Liverpool Nonconformists has returned to the neighbourhood of its ancient rural ally, but will not on that account forget or neglect its duties to the crowded quarters of the city, in which it remains, together with Hope-street Church, represented by two active Domestic Missions, and by the personal service of many of its members in those missions and in other works of beneficence and public usefulness.

Of the ministers in the last century one of the most notable was Dr. WILLIAM ENFIELD, who was at Benn's Garden from 1763 until 1770, when he succeeded Dr. AIKIN, the father of Mrs. BARBAULD, in the chair of divinity at Warrington Academy. The author of "Enfield's Speaker," he was also known as the accomplished editor of more than one hymn-book, while his own best known hymn—

"Behold, where in a mortal form
Appears each grace Divine"—

retained in the new hymn-book of the congregation, is typical, no less than the published volumes of his sermons, of the piety and broad humanity of his nature. He is one of the worthiest representatives of liberal nonconformity, during the period of transition, through the older Arianism to modern Unitarianism.

But after all, as we look down the roll of the ministers of this congregation, we do not think that it is because they are nearer our own time that two names stand out with peculiar lustre. JOHN HAMILTON THOM became minister of Renshaw-street Chapel in 1831, and concluded his stated ministry in 1866. CHARLES BEARD succeeded him in the following year, and remained until his death in 1888. From such teachers the congregation inherits a great tradition of catholic and spiritual faith, of Christian discipleship rich in personal graces and unwearied in well-doing, both in secret charities and in efforts of public beneficence. And the roll of the laymen of the congregation is no less significant than that of its ministers. The names of ROSCOE, RATHBONE, HOLT, GAIR, MELLY, BOOTH, each in several generations, are but the chief among many who have illustrated in many traits of honourable manhood—as good citizens, as merchants without reproach, as reformers, as philanthropists, as men of letters, as teachers and helpers of their brethren—the ideal of Christian discipleship and of the present Kingdom of God, to which their members have borne a constant witness.

The congregation which is about to enter into its new house of prayer is pledged to Truth, to Liberty, and to Religion. Under new conditions of

life, with new aspects of thought pressing upon the mind, new problems of righteousness and humanity pressing upon the conscience, it is called to maintain the same loyalty to truth, in the freedom of the Spirit, with the same lowly surrender of an earnest religious life, as the fathers of the generations that are past. The inheritors of the open future enter upon a great privilege and a sacred trust; they will not fear to accept them, in the spirit of their fathers' faithfulness, in the joy of consecrated service, and in the strength of the living God.

YORKSHIRE UNITARIAN UNION.

THE annual meeting was held at Hull on Wednesday last, and considering the distance from the chief centres of the district, was fairly attended. Service was held in the Park-street Church at 11.45, conducted by the Rev. E. W. LUMMIS, and the sermon was preached by the Rev. J. C. STREET, of Shrewsbury.

Taking his text from Hosea x. 12, "Break up your fallow ground," Mr. Street said that at no time had there been a more urgent call to them to gird on the armour of their faith and do battle with error and sin. They were living in the midst of unparalleled activities, and of the peaceful triumphs of labour. The material advancement of late years had been immense. But there was danger that everything should give place to the pursuit of wealth, and the interests of religion, though not forgotten, had suffered. The earnestness of former days seemed to be gone; self-renunciation was regarded as an old-fashioned virtue. That severance of life from religion he regarded as largely chargeable on the Churches themselves. They had preached a dogmatic religion alien to the world, and had denounced the things of the world as hostile to religion. Then there had been unseemly jarring between the Churches themselves, in the conflicts of doctrine and ritual, which had alienated the sympathies of practical men. In obedience to the requirements of trade and commerce, large populations were drawn together in new districts, and were largely left without religious ministrations. There was the fallow ground calling for their efforts. They need not go to foreign lands to find the heathen needing their help. It was a great opportunity and a solemn duty laid upon them, and the day was theirs, for he felt that they were more fitted than their brethren of other Churches to meet the need. For first, they rejoiced in the commercial activity about them, and believed labour to be a blessing, not a curse; there was no natural hostility between religion and the world. Both were from God and were divine; only the work must be honourably done. Then they had no part in the disputes of the Churches. They did not seek to make sectarians, but people that loved God and man, suspicious of nothing but evil. And in that fallow ground were many who had grown up without dogmatic fetters or sectarian prepossession, virgin soil ready to receive the impressions of religion they could give. They must not rest in the enjoyment of the truth they possessed, but must make it known to as many as possible, regardless of misrepresentation and

opposition. Men were hungry for the bread they could give. Unitarianism was the vanguard of the great Church of humanity which was yet to be. As leaders they must go onward. The work of destruction had been accomplished; now the work of reconstruction was waiting to be done. They must build for the future and for God. The present was theirs, given them by God; to-morrow was in His hand. The preacher ended with a fervent appeal for renewed faithfulness in the service.

The collection in aid of the funds of the Union amounted to £7 11s. 6d., to which, however, some further additions were made.

The service was followed by lunch at the Grosvenor Hotel, at which the toast of "The Queen," given by the Rev. A. Chalmers, who presided, was duly honoured.

At the business meeting held in the church at three o'clock, Mr. Grosvenor Talbot was voted into the chair, as the President desired to be left free for his other duties.

On the motion of the CHAIRMAN, the annual report, which had been printed and previously circulated, was taken as read.

THE REPORT.

The report opened with a word of congratulation to the Dewsbury congregation on the spirit with which they had taken up their new position as an independent church. The recent bazaar, opened by Lady O'Hagan, had been very successful. At Huddersfield a successful bazaar had also been held. The Rev. W. Mellor has been welcomed as minister, and the congregation was in a better position than for some years past. The Rev. James Taylor's joint charge of Elland and Pepperhill had been terminated; the Elland congregation had appointed him their minister, and Pepperhill was supplied by ministers and lay-preachers on alternate Sundays. Lydgate Chapel and parsonage needing repairs and alterations, a bazaar was announced for July. A new effort had been made at Harrogate, where three week-evening lectures had been given in the People's Hotel by the Revs. C. Hargrove, F. Walters and C. J. Street; these were followed by a series of six Sunday morning services, with moderate attendances. The great loss sustained in the death of Mr. W. T. Marriott, of Wakefield, was regretfully recorded, also the death of the Rev. Thomas Hincks, Mr. Michael Hunter, of Sheffield, and Mr. Thomas Kershaw, of Huddersfield.

The accounts showed that the year had opened with an adverse balance of £44 11s. 5d., which had been increased to £55 2s. 6d., and would have amounted to £100, had it not been for a welcome donation of £45 from Mr. H. J. Morton, of Scarborough. Congregational collections in support of the work of the Union amounted to £69 9s. 2d., annual subscriptions to £136 6s. 6d.; grants amounting to £57 10s. were received from B. and F.U.A. The total receipts of £390 7s. 2d. included £40, proceeds from the sale of Selby Chapel which remained in hand. A total of £330 14s. 2d. was paid in various grants and for supplies to the aided congregations at Pudsey, Elland and Pepperhill, Doncaster, Lydgate, Selby, Malton, and Huddersfield, and £10 towards the new effort at Harrogate. The total with adverse balance was £445 9s. 8d.

Miss ALICE LUCAS then read the report of the Yorkshire Postal Mission, which showed that as a result of advertisements in various papers, 131 new applications for literature, chiefly from men, had been received; from a few of the applicants' repeated requests for books and most interesting correspondence had followed,

The report gave extracts from several letters from various parts of the world, showing how real was the service of the Mission in ministering to religious needs.

The CHAIRMAN moved the adoption of the reports and the election of the officers, the Rev. A. Chalmers being re-elected president, and Mr. J. S. Mathers and the Rev. E. C. Jones vice-presidents, Mr. F. R. Pesel, treasurer, Mr. E. Basil Lupton, secretary, and the Rev. J. Ellis, supply secretary. In doing so, he pointed out the significance of the fact that scholastic journals proved good organs for the Postal Mission advertisements, and dwelt upon the value of the work accomplished. The operations of the Union could be greatly extended and strengthened, if only more means were placed at their disposal. They asked a great deal of their ministers, and ought to see that they were worthily supported. They were often told that Unitarianism was not extending. But numbers did not govern any great movement, and certainly their modes of thought were being greatly extended. As they believed in Unitarianism, they must work in faith for its success.

Mr. J. S. MATHERS, in seconding, referred to the pleasure with which the Committee of the Union had received the invitation to hold that meeting at Hull, where the annual meeting had not previously been held. He then spoke of the financial weakness of the Union, and of the pain it was to the Committee, in attempting to carry on their work among the aided churches to be constantly checked by the lack of funds. It was with a feeling akin to shame that he came to such meetings where their ministers were expected to be present, often at real sacrifice because of the scanty measure of support they received. It was impossible to break any new ground while the funds remained as they were; yet there were large districts and centres of population in Yorkshire where the message of their faith ought to be heard.

The Rev. E. W. LUMMIS supported the resolution, and expressed the pleasure of the Hull congregation in receiving the Union.

Mr. HAINSWORTH, of Leeds, regretted that it was impossible to make any forward movement.

Mr. E. B. LUPTON pointed out that a new effort was being made at Harrogate, but so long as the Union did not receive more support, it could not help as they would wish.

The resolution having been adopted, Mr. H. J. MORTON moved, "That the Rev. J. C. Street be thanked for his able and eloquent sermon." The Rev. F. H. WILLIAMS seconded the resolution, which was also supported by Mr. Counsellor HANGER, Mr. W. B. HOLMES, who added the thanks of the Hull congregation for the school sermons preached by Mr. Street on Sunday last, and by Mr. DONALD WILSON. All the speakers expressed themselves in warm terms of appreciation and thankfulness to the preacher for his encouraging words.

The Rev. J. C. STREET, in acknowledging the vote, confessed that he was an optimist and that his optimism was based on experience, and not least, on experience of the life of their own group of churches, in which he had been labouring for nearly forty years. During those years eighty new churches had been added to their

fellowship, and he refused to be discouraged. They were, it is true, pioneers, but still they made progress, and a large group of pioneers could do better work than a small group. They did not expect to convert all the Churches to their own way of thinking; they did not aim at a sectarian triumph, but represented a method, and showed the way of progress in religion. They were not satisfied themselves, but still pressed forward, and trusted that others would do the same. They were God's advanced guard, and on would come the people after them.

The President then gave an address on

"YORKSHIRE UNITARIANISM."

The story of Yorkshire Unitarianism, he said, was of absorbing interest, especially its earlier episodes, but few cared to trace the older churches to their remote foundation. Indeed, ecclesiastical history to many of those who filled their pews seemed like a survival from a sunken world. Of the noble band of the 2,000 ejected ministers of 1662, at least 123 were Yorkshire incumbents—a large proportion when the extent of the parishes and the number of the people were considered. Indeed there was nothing in the annals of the county of which its sons and daughters had greater reason to be proud; but the stirring tale was unknown. The rough competitions of athletic champions were more to modern taste than the moral victories of the fathers. Nevertheless, they stood in the line of that succession, and in spite of changed beliefs, they could claim to be of the same flesh and blood as their Puritan forbears. About half of their churches were born out of that struggle, or sprang later from the impetus which it gave. And these had all a strong infusion of democratic blood, although, in some cases, the lesser gentry formed their inner circle. There was not one of those congregations whose history was not well worth writing, and many a tale of steadfastness in danger and difficulty remained to be recorded. Each from the first had its own distinctive character and worked out its own salvation in its special way. It would be a pious task to resuscitate that now-forgotten life, and to treasure it as a sacred memorial.

He could not in that address give even an outline of the history of what might be called the "heroic age," which, like the traditional wanderings in the wilderness, covered a space of forty years from 1662 to the death of Oliver Heywood in May, 1702. A second period of about seventy years brought them to the close of Priestley's ministry at Mill Hill, and this may be described as a quiescent era. The churches, now guarded against the severer forms of persecution, kept along "the even tenor of their way," the limits of belief quietly broadening, but the preaching being, for the most part, of a moral and didactic nature. There were many lost causes during those threescore years and ten, and, as was said of Israel in the age into which Samuel was born, "the Word of the Lord was precious in those days, there was no open vision." A little more than forty years brought them to the founding of the West Riding Tract Society, in 1815, which marked the first organised form of doctrinal propaganda. It was difficult to give the epoch that had thus thus passed any other name than that of the "drift period," its main feature being that of a gradual transition from the Arian to the

Unitarian standpoint. From 1816 to 1883, a period of 67 years, they had a gradual enlargement of the scope and work of that mildly aggressive society which originated ten days before Waterloo, two fresh titles being successively adopted. In 1851 it became the West Riding Tract and Village Mission Society; in 1864 it was baptised afresh as the West Riding Unitarian Mission Society. At last, on June 6, 1883, a resolution was passed "that the Society be henceforth known as the Yorkshire Unitarian Union," embracing Unitarian, Presbyterian, and other kindred Churches, and under that flag they were still fighting.

Out of those 237 years of varied history had come twenty-seven congregations, but one of them, in spite of its geographical position, had always linked its fortunes with their neighbour Association farther North. The speaker then proceeded to classify the churches according to their origin and history, and added humorously that if they had not lately increased the number they could at all events claim that for many years there had been no tribe lacking in Israel. Even Selby that had so long sat solitary by the side of the Ouse, with a lotus-eating complacency, had been kept awake and had the prospect of better days. And Malton, with its memories of Manchester College, York, where Dr. Martineau and other notable divines had first tried their wings as preachers, had received aid and comfort out of the Union's modest resources. Owing to the lack of time Mr. Chalmers was not able to develop his address as fully as he had intended, but he referred to some of the characteristics of the Yorkshire churches, and concluded with the expression of a strong wish that a manual might be published, giving the history of their churches, for the instruction of their young people.

EVENING MEETING.

At the conclusion of the meeting tea was served in the schoolroom, and at a quarter-past six an evening meeting was held in the church, the President, the Rev. A. CHALMERS, in the chair.

After the singing of an opening hymn, the PRESIDENT expressed the great regret of the Rev. E. Ceredig Jones at his enforced absence from the meeting, and urged upon his hearers the need of closer union, the loyal support, of all Yorkshire Unitarians in their common work. That was one reason why they were specially glad to hold that meeting in Hull. He then moved a resolution of welcome to the Rev. V. D. DAVIS, the representative of the B. and F.U.A., and thanks to the Association for the help rendered by them to the Union. It was a common work in which they were engaged, and though they had difficulties in Yorkshire, they might say on the whole that their work was being faithfully done. They had not only to help the younger churches, but to guard the interests of the older and weaker churches, which deserved to be carefully watched and encouraged.

The Rev. E. W. LUMMIS seconded the resolution, which was cordially adopted.

The Rev. V. D. DAVIS said that he felt it an honour to be asked to represent the Central Association at the meeting of that Union. It was the privilege of the Association to receive contributions from those who believed in their common cause in all parts of the country, and to administer the funds entrusted to them wherever

they felt the need to be greatest. The executive, though naturally composed largely of members resident in London, included representatives of the Provinces; and others now resident in London had exercised the greater part of their ministry in the Provinces; while other members by such meetings as that were brought into close contact with the work that was going on. But he did not feel that there was any need to prove to them that the Association was not merely metropolitan in character, but national; he showed from the contributions received from Yorkshire in subscriptions and congregational collections that the fact was acknowledged, and they had faith in the work. He spoke of the character of the Mission work, and the value of the discriminating use of the tracts and pamphlets issued by the Association, and of the services of the Rev. Stopford Brook, in which Yorkshire also had shared. Their work was a religious work, and the interest of the Association was not in theological controversy as an end; their interest was that truth should prevail to open the way for truer religious life. They had, as Unitarians, stood and worked together because so they were obliged to think of God, and they had two great aims—to bear their witness to Truth as it was revealed to them, and to demonstrate that the truth they held as Unitarians availed for all the needs of life to feed the hunger of the soul, to deliver from sin, to strengthen men and women for true life in this present world, and to give their confidence in the life beyond the shadows. In all the varied operations of the Association, the ultimate aim was the strengthening of that true life with God.

The Rev. JOHN ELLIS then moved a vote of thanks to the lay-preachers of the Union. There were, he said, some eighteen of them, busy men, hard workers, some at the bench, some at the loom, some in offices, who felt they had a call to spread the gospel in every way open to them. They rendered invaluable service, and it was an encouragement to feel they had such men among them.

The Rev. J. H. GREEN seconded, and as a country minister, expressed his indebtedness to the lay-preachers.

Mr. CHARLES STAINER, of Leeds, responded, and said that as lay-preachers they often went out with fear, and yet they remembered that the first pioneers of Christianity were all laymen. He made a strong appeal to their educated laymen to take part in that work. He did not think it ought to be left to the artisan class. If they, with their scanty equipment, were able to do some good, educated men might do far more.

Mr. GROSVENOR TALBOT then moved:—"That this meeting of Yorkshire Unitarians affirms its faith in the Being of one God the universal Father, in the teachings of Jesus Christ the great founder of our religion, and in the full right and liberty of every intelligent being to worship after the dictates of his own heart and reason." That resolution, he said, affirmed the great faith of their Unitarianism. They were never fearful of throwing into the refining fire their knowledge and ideas, sure that the true metal would come out in its purity, and that whatever was false would be driven off by the fierce heat it encountered. They desired no tests in their congregations and no creed, nor that their religion should be confined by the law. The result of that they saw in the present state of the

Church of England and the efforts of the Archbishops. They desired to be governed by the teaching and law which Christ had propounded to them, which was sufficient for their guidance. The Lord's Prayer and the Christian Commandments would suffice. While they were true to them, they might be sure Unitarianism would remain a great fact in religion. They were the true Catholics who simply held to the gospel preached by the immediate followers of Christ.

The Rev. C. HARGROVE seconded the resolution, and pointed out that it was entirely positive in its statement. They were much injured by the popular confusion between their Unitarianism as a positive faith and what was merely anti-Trinitarianism. Mere disbelief ensured no fervour of devotion or loyalty to a Church; and even within their churches there were too many whose religion was in great part a disbelief. It was faith that worked by love; unfaith did not work at all. Only by asserting great truths could they unite people. Referring to their actual work, he spoke of the humiliation of their constant need of money; but in estimating what Yorkshire did for the cause, they must not look merely at the list of contributions to the Union and to the Central Association. His own church of Mill Hill, for instance, supported independently two other churches in the town, and he estimated that his congregation gave annually as much for Unitarianism outside their borders as for their own needs. Even if it were possible to raise the funds necessary for the establishment of ten new churches in districts as yet unoccupied by them, he did not think it would be right to do so, and to hand down to their successors the responsibility of the maintenance or the abandonment of those churches, so long as the actual work to which they were already pledged was not more adequately done. They had twenty-seven churches in the county, all independent, and rightly independent, except in so far as they needed financial assistance; but they were too little conscious of their union; he pleaded that they should strengthen one another's hands by closer fellowship, all sharing in the common work, so that they might have the encouragement of feeling that they belonged to a larger body.

The Rev. J. McDOWELL supported the resolution and dwelt on the spiritual and practical importance of the principles enunciated. The intellectual form of faith was of little consequence compared with the consciousness of the presence of the Infinite in the heart.

Mr. J. S. MATHERS then moved, and Mr. DONALD WILSON seconded, a resolution expressing cordial approval of the aims of the Peace Conference, and a resolution of thanks to the Hull Congregation and to the President, moved by Mr. T. MANNING, seconded by the Rev. J. B. GARDINER, brought the meeting to a close.

EPPS'S COCOA ESSENCE.—A THIN COCOA.—The choicest roasted nibs of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—a product which, when prepared with boiling water, has the consistence of tea, of which it is now with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epps and Co., Ltd., Homoeopathic Chemists, London.

PROVINCIAL LETTER.

NORTH AND EAST LANCASHIRE.

THE congregations in this district have not been asleep during the past winter. Some of them, perhaps, may feel that they have been kept awake more than they would wish. In several places there has been consultation, and forming of plans which will, it is to be hoped, bear fruit in the next few years, and which will affect, directly or indirectly, most of the congregations of which I am writing. The North and East Lancashire Mission, whose Committee with parental or neighbourly care watch over the land from Stand and Ainsworth up to Preston, is popularly supposed to be enormously rich, and not unproportionately generous. It makes grants in support of the ministry in seven centres, in two of which it has built and now owns the chapel and school. It has been able to do this owing to several large legacies in the past, left by staunch upholders of the cause, whose example, let us hope, will be imitated by others. The Mission Committee, however, being prudent, took stock of their funds, and reckoned their rate of expenditure, with the result that they found it necessary to retrench. The word went forth to reduce the grants; but in order not to discourage those who were receiving them, a further scheme was devised by which each aided congregation should be invited and helped to make an effort on its own behalf. Hence the consultations referred to above. Every one of the aided congregations has thrown itself into the scheme, and has set on foot some project for either raising what is called an Independence Fund, or taking over a larger proportion of the local expenditure, or in some other way relieving the drain on the Mission funds. The idea is to make a sustained effort during, say, five years, the Mission contributing a percentage on the amount raised. The congregations who are undertaking this will no doubt ask their friends in other places to help them; so that probably all will be more or less affected. They will have the satisfaction of knowing that they are helping on good work in several places, and also that they are enabling the Mission Committee to extend their usefulness, where at present they dare not take on further financial responsibility.

The present season of the year in this part of the country is the time of "Sermons." The reader who does not know how great an occasion the Sunday-school anniversary is in these parts, might suppose that there was very little preaching in the chapels, when people date the events of the year from "Sermons." They mean the anniversary sermons, or, as they are sometimes called, the charity sermons. And it is a curious fact that it is the anniversary of the Sunday-school, not of the chapel, which is the great event of the year. There are chapel "Sermons," of course, and they are described as such. "Sermons" almost always mean school sermons. On these occasions (I explain for those of your readers who may not be aware of the importance locally attached to "Sermons"), it is generally the custom to invite some more or less distinguished preacher, to have usually two and sometimes three services, with special music, and a collection at each, in aid of the school funds.

However it may be in the towns, the country chapels are often crowded at "Sermons" by friends from the neighbouring congregations, who will sometimes close their own chapels in the evening for the purpose. These things are done in most of the Dissenting chapels in this district, and probably in many other places, at all events in the North of England. The cynic, who is not unknown amongst us, says that the one only thing about which people care at "Sermons" is the collection; and that what they care about is that it shall be larger than at such and such a chapel in the immediate neighbourhood. I do not think this is true; certainly it is not true of all who go to "Sermons." But I admit that there are practices often found in connection with such anniversaries which make it hard to rebut the charge. That those whose Sunday-school depends for nearly all its income upon the collection should take a deep interest in the amount is natural enough. I feel such interest myself every year, and always like to know that there has been a good collection. And having preached anniversary sermons fairly often, I do not think it is true that the congregations care nothing about the service as a service, and are only waiting to know how much the collection is. But I know that the amount stated to have been collected sometimes includes much more than has been taken on that day, and that there is sometimes severe pressure put on the Sunday scholars to contribute during weeks beforehand, and that these previous contributions are all put in to swell the total at "Sermons," without any explanation. I do not know this of any of our schools, but I do of others. There is, however, a custom often followed at "sermons" in our chapels as well as in others, which certainly does give colour to the cynical charge already mentioned. At the conclusion of the service, sometimes during the last hymn sometimes later, a paper is handed up to the pulpit, from which the preacher announces the amount of the day's collection. This is sometimes done just before the Benediction, and I have known the concluding voluntary to be stopped in order to make the announcement. I mention this matter in my letter, because it is a good opportunity to call attention to, and perhaps provoke a discussion on, a practice which seems to me most objectionable and out of all keeping with a religious service. The cynic may well say that the collection is the only thing people care about, when the devotional influence which the service might have had is rudely dispelled by a notice about money. I know many people who have been shocked at it, and have felt that a religious service is degraded and insulted by such unseemly interruption or conclusion. Whenever I have been asked to make such an announcement I have done it under protest. Not being in my own pulpit, I have not felt free to refuse altogether; but I have said why I disliked it, and thought it improper. And in every case I found afterwards that there were those who felt as I did about it. I am glad to be able to say that there are several of our chapels where no announcement whatever is made of the collection within the chapel. Those who want to know can find a notice posted up outside. By this simple means, the service is left undisturbed; the vulgar curiosity of those who come merely to

gratify that is silently rebuked; and those to whom a religious service is religious are allowed to worship in peace. I think the ministers who preach on these occasions have a good deal of responsibility in the matter; and if they do not guard the devotional character of the worship which they lead, it is not likely that their hearers will. There are those amongst the congregation in all our chapels at "Sermons," who will be thankful to see an end of this practice, as there will doubtless be others who will grumble and say that it is nonsense to be so particular. If the mere mercenary motive be indeed the chief one amongst the crowd who fill a chapel at "Sermons," then is it not something of a blasphemy to make a show of holding a service, to sing hymns and say prayers for a pretence? And if a service is held, shall it not be a worship of God and not of mammon?

I do not know, sir, whether you will print all this, but I have had it on my mind to say this for a long time, and now I have said it.

R. TRAVERS HERFORD.

UNITARIAN MOVEMENT IN THE KHASI HILLS, INDIA.

THE first part of the visit of the Rev. S. F. Williams up to April 23 will be found reported in the accounts of the anniversary meetings of the Khasi Hills Unitarian Union.*

On April 25 Mr. Williams inspected the Unitarian day-school at Jowai, and made the following remarks in the Visitors' Book:—

[COPY.]

I visited the Jowai Unitarian School this day, April 25, 1899, and was much gratified with all that I saw and heard. The school was extremely clean. The attendance numbered thirty, the number on the roll is forty-four. The first-class read intelligently in English, answered a few questions in geography fairly well, and wrote a dictation lesson in well-formed letters, and with good spelling. The second and third classes also read simple lessons from an English reader in an intelligent manner. The fourth-class read a hymn in Khasi with brightness and what seemed to me to be accuracy, and they sang in excellent tone. The physical drill was remarkably well done, and struck me as a valuable feature. The whole school went through the tonic-solfà scale with remarkable and accurate intonation. The discipline of the school appeared to be excellent; and both the teaching and the order reflect great credit on the teachers. Some sewing and knitting done by the fourth-class was very neat, and I should recommend that the boys also should be taught simple sewing. On the whole, the evidence is clear that the school is doing very good work, and is preparing those who come under its influence for a life of intelligence and morality.

(Sd.) S. FLETCHER WILLIAMS, London.

N.B.—Sewing and knitting were made part of the instructions of girls in the school in consequence of the suggestions made by Mr. S. E. Rita, S.D.O., in September, 1898, on the occasion of the anniversary of the school.

(Sd.) HAJOM KISSOR SINGH, Manager.

On the 27th Mr. Williams delivered a lecture on "Does Modern Knowledge Banish God from the World?" The subject was very ably handled with simplicity but with much force and enthusiasm. I have read and heard it said that the

* Mr. Williams's report of these proceedings will appear in our next issue.

English Unitarians lack energy and enthusiasm, as evidenced by their having no Foreign Missions, and their not giving freely to support their societies. Was Mr. Williams an exception? On the 28th he left Jowai for Nongtalang, accompanied by Mr. Mār Singh, Mr. Kissor Singh, Mr. Maha Syiem and others, and arrived there on the 29th. The jungle on the approach to Nongtalang was then on fire, but the party managed to pass through safely. In the evening there was a meeting in the Unitarian Church, and a hearty welcome was accorded to Mr. Williams and the party.

On Sunday, April 30, two young men and a lady were formally received into Church membership. Mr. Williams baptised three children, and then preached a sermon, which was rendered into Khasi. He left Nongtalang on Monday, accompanied by a number of the Nongtalang Unitarians to some distance, and he came back to Jowai on Tuesday. While at Jowai he attended Wednesday members' meetings, and Friday, home prayer meetings, and took much interest in the various activities of the Unitarian Church.

On Sunday, May 7, he delivered a very instructive sermon on "The Existence of God." At the close of the sermon, he said he was very glad to find that there was so much activity and enthusiasm, and that he hoped his visit would strengthen the good-will and sympathy of the English Unitarians, and result in more generous helpfulness to the cause of the Mission. He left Jowai on May 8, accompanied by the school children and a number of Unitarians to some distance from Jowai. Mr. Williams made himself well acquainted with the state and prospects of the Unitarian movement in the Khasi Hills, and was much impressed with the necessity of sending out a European missionary to these hills. He left a very favourable impression on our minds. We found him to have a very wide religious experience, deep piety, a broad and sympathetic heart, a business-like and quick perceptive mind. He went to the very root of every question that came before him. His mode of life was very simple. He was affable, lively and polite, so much so, that even little children liked him, and he was repeatedly asked to remain for six months in the Khasi Hills.

HAJOM KISSOR SINGH.

Jowai, Khasi Hills, India, May, 1899.

TO CORRESPONDENTS.—Letters, &c., received from the following:—V. A. B.; F. T.; E. R. H.; J. R.; A. H.; R. D. D.; G. V. S.; E. I. F.; W. E. A. A.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—M. M. V. 10s.; Mr. Tarring, 5s.; Mr. W. Colfox, £10; Mrs. Francis Martin, 10s.; from the girls of Mrs. Marks Thomas's School, Aberystwith, £1 17s.; Mrs. Bayle Bernard, £1; Lady Durning Lawrence, £1; Dora, 5s.; A. K. and friends, £1 12s. 6d.; Miss Cooper, 10s. Some few articles of clothing are earnestly requested for the children now going away. Parcels should be forwarded as soon as possible to Miss Toye, 156, Stepney-green, London, E.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bessell's Green.—The Rev. R. C. Dendy was placed third on the poll out of seven successful candidates at the Sevenoaks School Board election on Monday. Not the least pleasing feature of the contest was the cordial support afforded Mr. Dendy by the Nonconformists generally in the town, and notably by the Rev. Clarence Lankester, Congregationalist.

Chelmsford.—The annual flower service was held on Sunday. The decorations were by Miss G. Wray and Miss R. Evans, assisted by Rev. E. J. Harry, minister, who gave appropriate sermons morning and evening. On a previous Sunday we were cheered by a visit from Miss E. Sharpe.

Denton: Ministerial Appointment.—The Rev. Charles Edward Oliver, B.A., has accepted the very hearty and unanimous invitation of the East Cheshire Christian Union to become one of their ministers at Wilton-street Chapel, Denton.

Dowlais.—Anniversary services were held here last Saturday evening and Sunday all day, June 10 and 11, when the officiating ministers were the Rev. T. J. Jenkins, Trebanos, and the Rev. David Rees, Pentre Ystrad. Large and appreciative congregations assembled at all the services, especially on Sunday afternoon and evening, when the chapel was quite filled. There was also a clear sign of the times—that a day of more unity and brotherhood is dawning—to be seen in the service of Saturday evening, inasmuch as ministers of other denominations were present. Very impressive sermons were preached by both the ministers, and the collections made were considerably above the average.

Dundee.—In accordance with a fraternal request made by the Rev. Walter Walsh, the Rev. Alexander C. Henderson, M.A., B.D., of the Free Christian Church, Paisley, occupied, last Sunday, the pulpit of the Gilfillan Memorial Church, Dundee, where he was formerly assistant-minister to the Rev. David Macrae. There were large attendances at both services, about 1,500 persons being present at the morning service alone. At the close of the evening service the office-bearers of the church came to the vestry, in a body, to express their pleasure at seeing Mr. Henderson again, and to give him a hearty invitation to pay them another visit soon. The Rev. A. Lazenby, of Glasgow, kindly officiated for Mr. Henderson in the Clark Town Hall, Paisley, and gave a most interesting lecture on "In His Steps, and its Critics."

Elland.—On Sunday services were held, and collections were taken on behalf of the choir funds. The Rev. James Taylor, pastor of the church, conducted the services both morning and evening. The choir was augmented by two lady friends from Halifax, Miss Sugden and Miss Collinge, and Mr. W. Shaw, of Elland. At the evening service, which was well attended, the Rev. James Taylor preached the fourth of a series of sermons on Mr. Sheldon's book, "In His Steps," the subject being "Christianity and the Slum Question."

Evesham.—On June 7 a bazaar, opened by the Mayoress (Mrs. Geoffrey New), was held in the Town Hall, to raise a fund for the improvement of the organ in the Oat-street Chapel, and other alterations. Thanks to the united work of the various committees and the members of the congregation generally, and to the support of members of all religious communities in the town, the bazaar was very successful, producing, including donations, upwards of £150.

Kilmarnock: Presentation.—On Wednesday evening last a deputation from the Bible Class of the Clerk's Lane Free Christian Church, waited on the Rev. Matthew R. Scott, at his residence, Cross-bush, for the purpose of making a presentation to him on the occasion of his leaving the Kilmarnock Church to take up his new work at Ainsworth, Lancashire. The presentation took the form of valuable sets of books by Kant, Lotze, Professor Edward Caird, Principal John Caird, Professor Henry Jones, George Meredith, Henry Hallam, and a rare set of Lockhart's Scott. In making the presentation, Mr. Miller expressed, on behalf of the Bible Class, their deep regret at parting with Mr. Scott, and their keen appreciation of the splendid services rendered by him to the class during the period of his pastorate in Kilmarnock.

London: College Chapel, Stepney-green, E.—At the usual monthly religious conference in connection with the Postal Mission, Mr. C. E. Maurice delivered an interesting address on "Peace and Arbitration," on Sunday afternoon, June 3. Miss Florence Hill occupied the chair. Mr. Maurice

addressed himself to the consideration of the reasons usually urged in justification of the settlement of international disputes by an appeal to arms. The first dealt with was that war made an "open door" for trade. The lecturer quoted Richard Cobden (who was the greatest authority on free trade) in support of the thought that it was not wise to open up trade in another country by means of violence. Mr. Maurice said that there were two ways of getting a door opened. One was by knocking and asking for admission, as we do at the houses of our friends; and the other was by breaking into it, as a burglar does for us. Then the question was dealt with as to whether civilisation is helped by means of war. Whatever trade or art can do for improvement must be good; and when a civilised nation introduces one or the other into a country, the people of which are behind in conditions of life, it can only be for their benefit. But the modern mode of "knocking down" with the sword is not the best way. It is not easy to see how we can make savages into good citizens by selling to them under conditions they do not understand; or how introducing to them spirits and gunpowder can at all tend to improve them. These, however, are some of the methods we adopt when we civilise by war. The question of extending empire was next discussed. It was the Imperial idea of converting by the sword, and it was shown that when Rome and Spain sought to extend their empires by trampling on the liberties of other countries—they came, in turn, to be trampled on, and crushed by the sword. It was true that those who used the sword perished by the sword. The address was concluded by an examination of the suggestion that war brought out a fine spirit of heroism in the country which engaged in it; but Mr. Maurice urged that it was not the highest form of heroism; that a greater was seen when a person was brave enough to stand alone against public opinion. An interesting discussion followed the paper, which was engaged in by Mr. Evans, Mr. Chambers, Mr. Seely, and Mr. Lucking Tavenor.

London: Wandsworth.—In connection with the Cycle Club lately formed here, an arrangement has been made to house the bicycles of visitors from a distance during the hours of service, and delegates have been chosen to give a personal welcome to such friends.

North and East Lancs. Sunday-school Union.—Beautiful weather favoured us last Sunday, so that there was a large gathering in the afternoon at the Trafalgar-street Church, Burnley, on the occasion of the second annual united service. The Rev. J. H. Wicksteed, of Padiham, conducted the devotional part of the service, and the Rev. J. J. Wright delivered the address. The Padiham choir led the singing of the special hymns, and Mrs. Alfred Webster sang "The Promise of Life." Tea was afterwards served in the school-room.

Swansea.—The annual singing festival in connection with the Unitarian Churches of Glamorgan-shire was held at the above place on Monday, June 5, in the English Congregational Church, Castle-street, kindly lent for the occasion. The President of the morning meeting was the Rev. R. J. Jones, M.A., Aberdare, and Mr. C. H. Perkins, Sketty, presided over the afternoon gathering. The conductor was Mr. W. Hevin Williams, Lampeter, Cardiganshire. The weather being so favourable as to draw the various choirs together by the excursions run from Rhondda, Merthyr, and Aberdare Valleys, the festival was a complete success, and great praise is due to Mr. Williams for the able way in which he had conducted, and also to Miss S. George, Aberdare, and four gentlemen from Trebanos, who played the organ and other instrument accompaniments. Addresses were given by the Rev. W. T. Jones, Swansea, Mr. Lewis Hopkins, Trebanos, and others during the day, and the solo, "Lead Kindly Light," was very ably rendered by Mr. D. R. Griffiths, Aberdare, in the morning meeting.

PUBLICATIONS RECEIVED.

[To PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Sacred Songs of the World. By H. C. Leonard, M.A. 6s. (Elliot Stock.)

A Year of Sunday Lessons. Compiled by Marian Pritchard. 6d. (Sunday School Association.)

The Children's Book of Moral Lessons. By F. J. Gould. 2s. (Watts and Co.)

The Story of George Fox. By F. A. Budge. 1s. 6d. (Headley Brothers.)

OUR CALENDAR.

SUNDAY, JUNE 18.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M., Rev. A. J. MARCHANT, and 6.30 P.M., Rev. T. E. M. EDWARDS.

Essex Church, The Mall Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. W. BLAKE ODGERS, Q.C.
Islington, Unity Church, Upper-street, 11 A.M., Rev. G. DAWES HICKS, M.A., Ph.D., and 7 P.M., Rev. H. RAWLINGS, M.A.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "A Hobby." Evening, "Can any good thing come out of Nazareth?"
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. W. WOODING, B.A., and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M., Mr. A. J. CLARKE, and 6.30 P.M., Rev. W. COPELAND BOWIE.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.

Stoke Newington, The Green, 11.15 A.M., Rev. H. RAWLINGS, M.A.

Wandsworth Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A. (Bicycles may be housed during service.)

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. N. ANDERTON, B.A., of Bolton.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Blackfriars, 11 A.M.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. JOHN PAGE HOPPS. Sunday School Sermons.

LISCARD (Concert Hall), for NEW BRIGHTON and DISTRICT, 11 A.M. and 6.30 P.M., Rev. LLOYD THOMAS.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. COBDEN SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Mr. HERBERT RIX, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 10.40 A.M., Opening Ceremony by Sir J. T. BRUNNER, Bart., M.P., 11 A.M. and 7 P.M., Rev. Dr. KLEIN. Evening, "The Growth of Spiritual Religion."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M. Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M. Rev. W. R. SHANKS.

MARGATE, Forester's Hall (Side Entrance) Union-crescent, 11 A.M., Mr. P. BOND.

OXFORD, Manchester College, 11.30 A.M., Rev. C. HARGROVE, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. P. BOND.

READING, Unitarian Free Church London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. W. L. TUCKER, M.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLSBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. T. R. SKEMP.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—June 18th, at 11.15, Dr. MONCURE CONWAY, "The Art and Mystery of Living."

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE, S.W.—June 18th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Power of Silence."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London N.

BIRTHS.

LAWRENCE—On June 10th, at Minavon, Grassendale, Liverpool, Clara Mabel, wife of Roger Bernard Lawrence, of a daughter.

PRITCHARD—On the 8th inst., at 6, Compayne Gardens, Hampstead, the wife of C. Fleetwood Pritchard, of a son.

WICKSTED—On Sunday, 11th inst., at Padiham, to the Rev. Joseph H. and M. Ethel Wicksted, a son.

MARRIAGES.

DUNKERLEY—ROBERTSON—On the 8th inst., at St. Mark's Church, Dunham, by the Rev. F. Wainwright, M.A., assisted by the Rev. R. K. Preston, M.A., Frank Brookhouse Dunkerley, eldest son of the late Charles C. Dunkerley, of Hurst Dale, Bowdon, to Nancy, only daughter of James Robertson, of Struan Lodge, Altrincham.

MAJOR—HARRIS—On June 10th, at the Free Christian Church, Croydon, by the Rev. J. Page Hopps, John Major, of Worsley, Manchester, to Mary Wallace, younger daughter of the late G. W. Harris, of Croydon.

DEATHS.

BARTER—On June 1st, at the residence of her niece, Mrs. Hext, Paignton, Mrs. Lucy Barter, of Moretonhampstead, aged 79.

DARBSHIRE—On June 4th, at Oakdene, Cowden, Kent, Henry Astley Darbsshire, Esq., D.L., J.P., aged seventy-four years.

GREEN—On the 11th June, at Hackney, Charles Empson Green, of Tudor House, Darnley-road, Hackney, and 2, Belgrave-place, Brighton, in his 67th year. Friends will kindly accept this the only intimation.

HOUSE TO BE LET FURNISHED
at Croydon. Two Sitting and five Bed-rooms. Good situation. Terms £3 8s. per week.—Apply, H., 6, Dingwall-avenue, Croydon.

Schools, etc.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle of freely imparting Theological knowledge without insisting on the adoption of particular Theological doctrines."

The ANNUAL PROCEEDINGS in connection with the CLOSING of the SESSION will take place at the College on Thursday and Friday, June 22nd and 23rd.

The Rev. CHARLES HARGROVE, M.A., will deliver the Address to the Students on Thursday, June 22nd, at Five o'clock P.M.

The ANNUAL MEETING of TRUSTEES will be held on Friday, June 23rd, at Half-past Eleven o'clock A.M., for the usual business.

Rev. H. ENFIELD DOWSON, B.A.,
Gee Cross, Hyde;
A. H. WORTHINGTON, B.A.,
1, St. James'-square, Manchester. } Secs.

CASTLE HILL LADIES' COLLEGE, NETHER STOWEY, SOMERSET.

PRINCIPAL ... Miss THORNE, M.C.P.,
Assisted by efficient English & Foreign Governesses.

Charming situation among Quantock Hills, two miles from Bristol Channel. Extensive grounds, tennis-lawn, gymnasium. Cow kept. All exams. Reference kindly permitted to the Rev. T. B. Broadrick, Bridgwater. Terms moderate.

EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM.

ESTABLISHED 1876.

HEAD MISTRESS:—Miss G. TARLETON YOUNG (Girton College, Cambridge; for Mediaeval and Modern Languages Tripos. For three years Student of Languages and Continental Methods of Teaching in Germany and France).

BOARDING HOUSE,

Thorne Hill, Augustus-road, Edgbaston.
Pleasant Situation; Electric Light, Large Garden.
Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.
Resident—Miss S. E. WELLS, B.A.
Assistant House Mistress—Miss K. CHAMBERS, M.A.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWITH.

PRINCIPAL ... Mrs. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... Mrs. DE WASGINDT.
ENGLISH TEACHER ... Miss FOX, B.A. (London).
VIOLIN AND PIANO ... Miss DE WASGINDT, (Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

SCHOOL FOR GIRLS AND LITTLE BOYS.—CONAMUR, SANDGATE, KENT.

PRINCIPALS:—Miss JARVIS and Miss CLARA BERRY.

Good House, close to the sea; south aspect.

Reference kindly permitted to T. GROSVENOR LEE, Esq., Clent, near Stourbridge; JOHN HEYWOOD, Esq., The Pike, Bolton, &c.

WANTED, by 1st July, a LADY-NURSE to take charge of a young baby, and assist with two boys, aged 4 and 9.—Apply to Mrs. Fripp, Malone Park, Belfast.

WANTED, the post of LADY COMPANION; nine years' experience, and good references.—J., INQUIRER Office, Essex Hall, Essex-street, Strand, London.

LINDSEY RENOVATION FUND.

We thank our friends for their kind help towards the expenses of restoring the tomb of Theophilus Lindsey, founder of the first Unitarian Chapel in London, 1774 (Essex-street).

RECEIPTS.

	£	s.	d.
Donations advertised	12	11	0
J. T. Preston, Esq.	0	10	0
A Friend	0	7	6
Balance due... ..	13	8	6
	13	9	9

EXPENDITURE.

	£	s.	d.
Renovating Tomb	10	0	0
Advertisements	3	7	3
Postage, &c.	0	2	6
	13	9	9

No further donations required.

Miss E. SHARPE, Hon. Treas.,
32, Highbury-place, N.
Mr. JAMES FERGUSON, Hon. Sec.,
22, Cheverton-road, London, N.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.
F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
Miss ORME, 118, Upper Tulse-hill, S.W.
STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.
and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 18s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application

FRANCIS RAVENSCROFT, Manager.

OFFERED, in a beautiful country health resort near Brighton, high class TUITION. with motherly care and home comforts, for a few refined girls.—Mrs. STEELE, Burgess Hill, Sussex.

ATTORNEY GENERAL

v.
The Trustees and Committee of
St. Saviourgate Chapel,
York, England.

The Presbyterian cause in York dates from about 1663, and the Meetinghouse was built in 1692. It was conveyed by the Subscribers to certain Trustees to the end that it "shall be used and employed as a meeting place for religious worship or what other use or uses the said.....(Trustees),..... their heirs or successors, shall think most convenient."

The original Congregation and Ministers were, of course, Trinitarian.

The Rev. Newcome Cappe, who was appointed in 1755, is recorded to have been the first preacher of Unitarian Doctrines in the Chapel, and the subsequent ministers, the Revs. Charles Wellbeloved, G. Vance Smith, Charles H. Wellbeloved, F. Sydney Morris, and William Mellor, were all ministers of the Unitarian Body. There has never been any creed formulated on behalf of the congregation, but from time to time, occupying ministers have published statements of their views. The Trustees have never interfered nor been asked to interfere with any minister nor with the occupying congregation, on the ground that he or they were not fulfilling the conditions of the Trust.

Nevertheless, in May, 1897, an action in the Court of Chancery was commenced, the expenses of which are being borne by a London lady, who has no connection with the congregation. It is brought against the Trustees of the Chapel and the then Members of its Committee at the instigation, it is understood, of the late Rev. Robert Spears, Editor of the *Christian Life*, and claims

1. "An injunction to restrain the Defendants, the Fabric Trustees, from permitting the said Meeting house to be used for the propagation of Agnostic or Secularist or Atheistic Principles, Opinions or Doctrines, or otherwise than as a Meeting place for religious and well-disposed Christian people called Protestant Dissenters."

3. "That such of the Fabric Trustees as hold opinions inconsistent with the trusts and purposes expressed in the indentures of 1692 and 1719 may be removed from the Trusteeship and fit and proper persons appointed Trustees in their stead."

3. "An injunction to restrain the Defendants, the members of the said Committee from appointing or permitting any person to preach or conduct service in the said Meetinghouse who holds opinions or views antagonistic to those expressed in the indentures of 1692 and 1719."

4. "That the Defendants or some of them may be ordered to pay the cost of this action."

It must be noted that this action does not include the Trustees of the various endowments which the chapel enjoys, who would have had money with which to resist the interference, but is only brought against those Trustees who hold the Chapel Fabric, who have not at their command even sufficient funds to maintain that fabric, and who are known to be persons whom an expensive lawsuit would certainly ruin.

It is impossible to enter here fully into the various statements made in support of the above claims, it is sufficient to state shortly that the object of the action is to prevent the use of the Chapel for the purposes of teaching the doctrines of Unitarianism as held by the majority of the Trustees and Congregation. Copies of the statement of

Claim and Defence are deposited with Messrs. Munby and Scott, Solicitors, 3, Blake Street, York; their London Agents, Messrs. Leesmith and Munby, 12, Great Swan Alley, Moorgate Street, London, E.C.; the British and Foreign Unitarian Association, and the American Unitarian Association, and may be inspected; also copies of the final reply of the Plaintiffs which includes their submission "that particular religious doctrines or opinions or a particular mode of regulating worship are on the face of the deeds and instruments declaring the trusts of the said Meeting-house required to be taught or observed therein."

Generally the position of the Defendants is—that the congregation for over 100 years have been on terms of fellowship with and affiliated to the other Congregations of the Unitarian body—that the views at present held by them are those of the broader or more extreme members of that body, and are the logical outcome of the spirit of progressive thought, which is the basis of Unitarianism—they are convinced that the success of the Plaintiffs would involve the definition by a court of law of the terms "Worship," "Religious," "Christian," "Unitarian doctrines," and others, and that such definitions would establish for all time a creed, enjoined by law on the one Dissenting Body which has always refused to formulate a creed—they see that if the open trust of the York Chapel is held to contain "particular religious doctrines" so also will the other open Presbyterian, Baptist and Independent Trusts in England, and in such cases that the Dissenters' Chapels Act will be no protection, and all these Chapels that are now Unitarian, or Free, or Free Christian, will be liable to be reclaimed by Trinitarian Dissenters.

For these reasons, as well as for those more immediate to themselves, the Defendants are prepared to defend the action brought against them, leaving to their opponents the onus of engaging in a persecution for opinion's sake, but they hold that this matter concerns every Unitarian and other lover of progressive religious thought all over the world, and they confidently appeal for contributions, both large and small, towards the expenses.

An account, entitled—York Saint Saviourgate Chapel Defence Account, has been opened at the York Branch of the National Provincial Bank of England, and contributions to the Defence Fund can either be paid direct to that account or remitted by cheque to the undersigned, E. F. Lewin, Castlegate, York.

We, the undersigned Defendants, undertake that all contributions so made shall be applied to secure a fair trial of the points at issue, and if by reason of the action being dismissed, with costs or otherwise, the amount subscribed shall be more than sufficient or not required, to return the contributions *pro rata*.

The British and Foreign Unitarian Association have been applied to and a deputation from their Executive Committee was sent to York to meet the Congregation and report. As a result of that report the Plaintiffs have been approached by the Association Committee with a view to secure a peaceable settlement, but without producing the smallest effect.

The action, commenced as stated in 1897, has been postponed for some time owing to the endeavours of T. Grosvenor Lee, Esq. (President of the B. and F.U.A. 1897-98), but his mediation has now been finally rejected by the Plaintiffs and the case will probably come on for hearing in the Trinity term, before which time the Defendants should be put into a position to meet the considerable expense of preparing for trial and briefing Counsel. Having regard to the eminent Counsel retained by the Plaintiffs it is thought expedient for the Defendants to attain the services of equally eminent

Counsel which will involve large outlays for Counsel's fees alone.

E. F. LEWIN,
JAMES BROWN,
T. W. SHEPHERD,
WILLIAM BELL,
J. R. RUSSELL,

Trustees
of the
Fabric.

W. S. WATSON,
F. D. WOOD,
THOMAS PLACE,
JAMES WILLIAMSON,
JOHN COLBERT,
ANGELO BANKES,
THOMAS SMITH,
WILLIAM JOHNSON,
M. A. ATKINSON,

Members
of
Committee,
1897.

N.B.—Contributions can be credited through any Branch of the National Provincial Bank of England. Further copies of Appeal will be supplied on application.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. Pocock.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

FELIXSTOWE.—Pleasant APARTMENTS at this healthy sunny seaside resort. Close to new station and near the sea.—For terms, apply to Mrs. H. ROBINSON, Kimberley House, Ranelagh-road.

MRS. A. H. GREEN (late of Oxford) receives girls, from 9 to 15 years of age, at her house, to attend by day Mr. Badley's Boys' School at Bedales, where her son and daughter are pupils.—Scaynes Hill House, Haywards Heath.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Ecdford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 8d. to 2s. Rooms, 1s. 6d. to 2s. 6d. service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

LONDON PERMANENT CHAPEL-BUILDING FUND.

A Performance of MILTON'S "MASK OF COMUS,"

With the Original Music by LAWES,
will be given

On SATURDAY July 8th, at 4 o'clock,
in the Grounds of

UPPER HEATH, HAMPSTEAD,

kindly lent by I. S. LISTER, Esq., and the Misses LISTER (on the Bowling Green of the "Old Upper Flask," where Clarissa Harlowe figures in Richardson's novel).

Under the management of Miss TAYLER, Mr. McRAE MOIR, and Mr. SAVAGE COOPER.

Music under the direction of Miss MAUD TURNER.

The proceeds will be given to the London Unitarian Bazaar Fund.

Prices of Tickets.—Reserved Seats, Numbered, 10s. 6d. Un-numbered, 5s. and 2s. 6d.

Tea and Coffee and other light refreshments will be provided, the price of which is included in the tickets.

Tickets may be obtained of Miss Tayler, 151, Brixton-road, S.W.; Miss Fisher, 272, Wightman-road, Hornsey; Mr. McRae Moir, 4, Willoughby-road, N.W.; Mr. Savage Cooper, 57, Haverstock-hill, N.W., and of Mr. Green at Essex Hall, Essex-street Strand.

DEPTFORD CHAPEL, Church Street.

FOUNDED 1600.

AN URGENT APPEAL FOR £250.
£39 STILL REQUIRED.

It is absolutely compulsory that the roof of the above Chapel be entirely and immediately reconstructed. The Vestries adjoining the building are also beyond repair, and it is proposed to replace these by erecting an Iron room which would afford much needed accommodation for Sunday-school and other purposes.

The British and Foreign Unitarian Association, the Provincial Assembly of London and South-Eastern Counties, and the General Baptist Assembly, have made grants in response to this Appeal.

Donations or promises will be thankfully received by the Treasurer to the Fund, G. W. CHITTY, Esq., Mildura, Park Avenue, Dover; or by the Minister, the Rev. A. J. MARCHANT, 37, Clifton-road, Peckham, London, S.E., by whom they will be acknowledged.

Contributions Received or Promised.

	£	s.	d.
Amount acknowledged, May 27th	121	7	6
Provincial Assembly of London & South-Eastern Counties	25	0	0
G. W. Chitty, Esq., Dover (2nd donation)	5	0	0
Edward Chitty, Esq., Dover	10	0	0

MATTHEW HENRY'S CHAPEL, CHESTER.

BI-CENTENARY RESTORATION FUND.

The roof and ceiling of the Ancient Chapel (1700) are now dangerous. The architects recommend entirely new ones. Much dilapidated in other respects, renovation is urgently needed. The cost of these restorations will be £750, or more. Towards this sum the congregation and trustees, with some old members and friends, have subscribed £320, which may be increased. The British and Foreign Unitarian Association has given £50.

	£	s.	d.
Amount already acknowledged	459	7	6
Wm. Long, Esq., Warrington	10	10	0
"A Friend"	5	0	0
John Harwood, Esq., Bolton	3	0	0
Mrs. Malcolm, Belfast	2	2	0
Prof. J. Estlin Carpenter, Oxford	1	1	0
Mrs. Haslam, Bolton	1	1	0
Mrs. E. A. Todd Vance-Smith	10	10	0

Further donations will be gratefully received by Rev. H. D. ROBERTS, Brook Lodge, and Mr. WM. ORRETT, 15, Foregate-street, Chester, and acknowledged in the INQUIRER and *Christian Life*.

NOW READY, Revised and Enlarged Edition of BIBLE READINGS WITH MY CHILDREN. By Mrs. PHILIP COHEN.

In two parts. Price 2s. each, or 2s. 3d. Post Free.

"Written in a style highly attractive to children."—The Very Rev. the CHIEF RABBI.
"Continues to be regarded in our private families as a most welcome friend."—Rev. G. EMANUEL, B.A.
"The charm of style is so attractive in its simplicity; will ensure a large and affectionate circle of readers."—The late Rev. A. L. GREEN.

Published by WERTHEIMER, LEA, and Co., Circus-place, London Wall, E.C.

LONDON SUNDAY SCHOOL SOCIETY.

The AGGREGATE MEETING of ELDER SCHOLARS will be held at ESSEX HALL on SUNDAY, 25th June, at 3.15 P.M.

The Service will be conducted by the Rev. R. H. U. BLOOR, who will give an Address on the subject, "Man has Forever."

Friends are cordially invited. An Offertory will be taken in aid of the Funds of the Society.

ALEX. BARNES, } Hon. Secs.
HAROLD WADE, }

HIGHGATE UNITARIAN CHRISTIAN CHURCH.

SUNDAY-SCHOOL ANNIVERSARY SERVICES,
JUNE 18th, 1899.

The above Services will be conducted by Mr. W. BLAKE ODGERS, Q.C., at 11 A.M. and 7 P.M.

Anthems will be sung by the School Choir. Collections in aid of the School Funds.

BROOKFIELD CHURCH, GORTON NEW SCHOOLS.

MEMORIAL STONES will be laid by ROBERT CLAY, Esq., and F. W. PEACOCK, Esq., J.P., on SATURDAY, June 24th, 1899.

Procession at 2 o'clock; Ceremony at 4 o'clock. Collections in aid of funds.

Tea and Public Meeting afterwards. Tickets 1s.

LYDGATE CHAPEL.

URGENT APPEAL.

The Congregation desire to announce that there is a pressing need of repairs and alterations in the Chapel and Parsonage. In order to carry out everything completely £300 is required.

A BAZAAR will be held at Lydgate on JULY 6TH, 7TH, and 8TH in aid of this object.

By a Resolution passed on April 25th the Committee of the Yorkshire Unitarian Union "commend the scheme to the generous support of the Unitarian public."

Contributions will be thankfully acknowledged by Mr. W. HEALEY, Sycamore, New Mill, Huddersfield, or by the Rev. J. H. GREEN, Minister, Lydgate, New Mill, Huddersfield.

We have received with cordial thanks:—

	£	s.	d.
Previously acknowledged	26	5	0
F. Nettlefold, Esq.	5	0	0
John Harwood, Esq.	3	0	0
Miss A. Leigh	2	0	0
Rev. G. Vance Smith	1	1	0
G. H. Leigh, Esq.	5	5	0
H. Lupton, Esq.	5	0	0
A. Holt, Esq.	0	10	0
Mrs. Henry Crook	1	0	0

MARGATE (Westbrook).—TO BE LET,

furnished detached HOUSE, most delightfully situated. Sea and country views, south aspect, near churches, stations, and golf links; 4 bedrooms, 2 reception, garden, &c. Terms for June, 10 guineas; July, 12; August, 16, or 3 months, £36.—Address, Thanet, Kentmere, Canterbury-road, Margate.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—Geo. McLEOD & Sons, Hawick N.B.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

JUST PUBLISHED.

Through Nature to God.

By JOHN FISKE.

Crown 8vo, cloth, 208 pp. 3s. 6d.

"A single purpose runs throughout this book, though different aspects of it are treated in the three several parts. The first part, 'The Mystery of Evil,' written soon after 'The Idea of God,' was designed to supply some considerations which for the sake of conciseness had been omitted from that book. Its close kinship with the second part, 'The Cosmic Roots of Love and Self-Sacrifice,' will be at once apparent to the reader. In the third part, 'The Everlasting Reality of Religion,' my aim is to show that 'that other influence,' that inward conviction, the craving for a final cause, the theistic assumption, is itself one of the master facts of the universe, and as such entitled to respect as any fact in physical nature can possibly be."—AUTHOR'S PREFACE.

PHILIP GREEN,
5, ESSEX STREET, STRAND, LONDON, W.C.

PRAYERS: NEW AND OLD.

Suitable for Church, Family, or Private Worship.
By P. E. YIZARD.

WILLIAMS & NORGATE, 14, Henrietta-street, London.
Price 1s. net.

"The prayers are redolent of the deeper piety of all ages and sections of the Christian Church. They are arranged and selected so as to meet the needs especially of those who seek to combine ancient devotion with modern conceptions of God and man. The book is a good one."—INQUIRER.
"The yearnings and outcroakings of the human heart were never expressed in truer language nor in fewer words."—RECK.
"The compiler's aim has been to include only such gems of devotional desire as have been fitly wedded to beautiful language, and in this he has been successful."—LITERARY WORLD.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

ETHICAL RELIGION.

THE NEW TESTAMENT of JESUS for THEISTS.

A Compilation of Selected Passages, freely Arranged, without Note or Comment. (Pages 100, neatly bound in cloth.) Price One Shilling.

THE MISLAID GOSPEL. A Poem. With Notes and References. And

THE WITNESSES AT JERUSALEM. (Pages 48).
Price Sixpence.

"The Personal Religion of Jesus."

Published by WILLIAMS & NORGATE, 14, Henrietta-street, Covent Garden, W.C.
Sold by PHILIP GREEN, Essex Hall, 5, Essex-street, Strand, W.C.

WANTED, for September, by Experienced Teacher, post as PRIVATE GOVERNNESS. Cambridge Higher Local Honours. Usual English subjects, Botany, French, German, elementary Latin and Mathematics. Handwork.—Address, Miss ALCOCK, 69, Queen's-road, East Grinstead, Sussex.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deangate. — Saturday, June 17, 1899.

The Inquirer.



ESTABLISHED IN 1842.]

A Journal of Liberal Religious Thought and Life.

[REGISTERED AS A NEWSPAPER.

No. 2974.
NEW SERIES, No. 78.]

LONDON, SATURDAY, JUNE 24, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	393
ARTICLES :—	
Mr. B. B. Nagarkar Interviewed	394
Notes from Assam.—III.	402
Henry Vaughan, Silurist.—II.	403
OBITUARY :—	
Mr. David Maxwell, Hull	394
Mr. A. J. Mott, F.G.S.	394
THE PULPIT :—	
The Temple of God	395
THE CHILDREN'S COLUMN	399
LEADER :—	
Colleges and Churches	400
MEETINGS :—	
The Provincial Assembly of Lancashire and Cheshire	396
Ullet-road Church, Liverpool	400
NEWS FROM THE CHURCHES	405
ADVERTISEMENTS	405

NOTES OF THE WEEK.

THE Rev. R. A. Armstrong, who, as already announced, will shortly start for a trip to Newfoundland with the hope of recruiting his strength, has in the press a short essay calling the attention of orthodox readers to the implications of the movement "back to Jesus," of which so much is said just now. Undoubtedly, such a strong brotherly word is needed, and no one can say it better than Mr. Armstrong, who is already well known and respected by many of those whom he will address in his latest book.

SOME Birmingham leaders, including, as might be expected, a large number of prominent Unitarians, are endeavouring to get a crematorium established for that city. A most encouraging meeting was held last week, Mr. G. J. Johnson, ex-Mayor, in the chair, and among the speakers was the Bishop of Coventry, who made a capital address on the subject. In particular he dealt with the "religious" question. He thought the tenacity of sentiment with regard to the burial of the body was based upon ancient Egyptian notions respecting the resurrection of the material body. If they adopted cremation, they would not be wanting in reverence, or in a belief in what St. Paul taught as to the resurrection of the body. Did any one doubt that the martyrs who perished by burning would have no resurrection? Our friend, Mr. Charles Harding, is chairman of the Executive Committee charged with the duty of carrying out the scheme.

ANOTHER note from the Midlands reminds us of what Dr. Herford has often said as to marching abreast as a phalanx, instead of solitarily. On Sunday last sermons were preached by our ministers—sixteen in number—in Birmingham and district, to enforce the claims of "the Birmingham University" upon public attention. Collections were not taken, but

names of subscribers were enrolled in the vestries after service. It is hoped that the £250,000 already raised (in addition to the buildings and endowment of Mason College, probably equal in value) will be increased to £300,000 before the summer is out.

It is amazing to us that there should seem to exist a considerable body of feeling in favour of warlike measures in South Africa. Anything less politic would be difficult to imagine. It is not only that, as most people are saying, there is something specially odious in a Great Power like ours taking such a step against a small one for such a cause; the political evil that must be created, or at any rate vastly increased if it must be said to exist already, would be so serious as to outweigh entirely any immediate gains to the parties who complain. Lord Salisbury once advised people to use large scale maps; he might usefully tell them now to take large scale views of history, and to remember that nothing so hinders the drawing together of a mixed population as the tradition of ancient hostilities, with a sense of smart on one side and of vulgar pride on the other. It is bad enough as it is; surely we can avoid making it worse. We say nothing of mere peace—but it used to be considered a good cause, too.

REPORTS are now to hand of the American Unitarian anniversaries. The ways of the journals over there seem familiar. There was an incident occupy—"about thirty seconds," according to the *Christian Register*, which was promptly magnified out of all proportion by sundry reporters. The Rev. C. G. Ames gave notice of two resolutions, one of greeting to the Peace Conference at The Hague, the other appealing to the United States Government to withdraw from the Philippines. The Business Committee recommended the adoption of the first, and it was unanimously passed. The second resolution was not brought forward, the committee anticipating a protracted discussion on it. Mr. Ames's notice was applauded, not without "no, no!" from the other side. A number of speakers claimed to speak for or against the motion. The papers said there were "cheers and hisses," but the half-minute's breeze appears to have been a very little one.

With regard to the meetings as a whole, the editor of the *Register* writes :—

At it has reported itself to the writer in the voices and the faces of the delegates, and in the general tone of the Unitarian meetings last week in Boston, the spirit of our people was never more cheerful, hearty, and courageous than it is to-day. There were undercurrents of doubt and fear,

not so much for ourselves as for the country and the world; but little of it came to the surface. There never has been a time when we were nearly so unanimous in our beliefs, and never a time when we cared less for uniformity of opinion. We have come to a time when we can dissent from each other's opinions without bitterness, criticise one another without rancour, and cheerfully help each other on the way to better things by pointing out that which is defective and erroneous.

WHAT *Unity* calls "the sensation and the experiment" of the week took place at the afternoon meeting of the Free Religious Association. This was an address by Colonel Robt. G. Ingersoll; and it appears rather to have missed fire. Our Western brother says :—

We were glad that there was a religious platform that was willing to give Robert Ingersoll a chance to be heard. We were sorry that the gifted orator proved so inadequate to the occasion. Perhaps the manuscript which he used would excuse his failure to understand the audience and the situation, but it was none the less deplorable that for an hour and a half he wielded the weapons of sarcasm and assumed that he was talking to people incapable of courageous thinking, and unacquainted with the deep problems of faith and of doubt, while the truth was that he was talking to people who had long since obeyed his oft-repeated request, "Come, be honest now!"—people who had faced all the "facts" he arrayed and who still, by thought, through courage and through duty, had come to conclusions more hopeful and more complimentary to the Universe and to themselves, than the rather drastic pessimism in which he dealt. At least they were a people that called for and deserved serious handling of serious questions. The truth seemed painfully apparent that Colonel Ingersoll has become so habituated to the methods of sarcasm and to the habits of the humorist that it is hard for him to escape the debilitating temptation to provoke a laugh, even when dealing with men's serious convictions and their most sacred feelings.

THE *Christian World* says this week :—
"The programme of the International Council at Boston, U.S., illustrates a difference between the British and American point of view that deserves notice. Two Unitarians are set down for addresses—namely, President Eliot, of Harvard, on the 'Religious Motive in Education,' and Professor Peabody, of Harvard, on 'Interdenominational Fellowship.' Members of other denominations, of course, are also to speak on these topics. No such inclusiveness was apparent at the London Council in 1891, and perhaps would have been resented if proposed. In America it is not felt to be either compromising or weakening. It seems to be, and really is, an indication of conscious strength that feels no need of support by a quarantine."

MR. B. B. NAGARKAR INTERVIEWED.

"I HAVE just returned from the States," said Mr. Nagarkar, in answer to our greeting last week at Essex Hall. "My farthest west was Omaha, about five hundred miles beyond Chicago, and I have travelled about the mid-west and the eastern states a good deal since we met just a year ago."

"Well, what report do you bring?"

"I find there is a very remarkable liberal sentiment pervading so-called orthodox circles. I had an opportunity of addressing some orthodox congregations, and of conversing with their members. There is not the slightest doubt that the working force in their Christian thought is the humanity of Jesus and its implications. Of course, if you corner them and put the direct question, they will quote the old dogmatic phrases, but their practical teaching and prevailing sentiment are strongly humanitarian."

"You consider this important for us?"

"Its denominational importance cannot be missed. The Unitarian teachers find that much that used to be peculiar to themselves and their movement has been taken up by these liberal Christians of other denominations; people are able to remain 'orthodox' in name, and yet share the more enlightened thought of our time. This, while an excellent thing in itself, naturally tends to prevent any large migration into Unitarian churches."

"Yes; that is what we experience here, you know. But is there any peculiar feature in American religious life?"

"Distinctly so. I saw everywhere signs of religious unrest. In spite of the liberalising thoughts which are permeating the Churches generally, there are multitudes who seek something more. You see Christian science, and spiritualism, and theosophy, and such movements everywhere. I don't think they can be attributed wholly to cranks and eccentrics drawing the crowd after them. People want something more emotional, more dramatic than 'liberal principles'; the old doctrines have lost their power, a new spiritual atmosphere is being created."

"Did you find that the war had greatly affected the serious life of the people?"

"Yes; I was out at the time when the Cuban campaign was fought. The pulpit almost universally supported it. Religious minds considered the war was necessary as a measure of destroying an abominable state of things in Cuba. As to the Philippines, there are two decided opinions—one, chiefly in the west, is to go forward on Imperialist lines, the other to be as moderate as possible. All, however, seem agreed that the States *must* colonise; they can't avoid the job."

"And will they succeed?"

"Ah, that is a bigger question! We have to remember that there is a vast difference between the States now and England when she began her Indian Empire. She had had a century of commercial intercourse with India and knew the conditions better. The States are absolutely new to the problem; they have no class of officials experienced in this line. Besides, we speak of the 'American people'; it is really not a 'people' yet. It lacks homogeneity; the different elements are all in the melting-pot. Certainly, the States are very different from England."

We naturally asked Mr. Nagarkar his opinion on affairs in India. He regretted

the excessive suspiciousness of certain Anglo-Indians; the natives, he said, were well persuaded that of all foreign sways that of England was the most beneficial, and fully 99 per cent. of the people were absolutely reconciled to its continuance. Where the mistake lay was in educating a class of natives and then treating them with the contempt and harshness which they were sure to feel most sensitively.

We mentioned the Senior Wrangler, who comes from Mr. Nagarkar's city. "I do not know him, personally," said he, "but I am very glad of his success. He comes of a Brahmin stock, and, while not a member of the Brahmo Samaj, he is, I believe, a 'reformed Hindu,' with very broad and enlightened sympathies."

We then fell to a chat about well-known persons. Mr. Nagarkar brings good news of Mr. Cuckson, Dr. Hale, Mr. Crothers—who is acquiring a great reputation at Cambridge (U.S.A.)—President Eliot, Mr. Jenkins Lloyd-Jones—as enthusiastic as ever—and a host of others. He has been much struck by the hearty and affectionate way in which people all through the east and mid-west inquired after Dr. Brooke-Herford. Finally, we asked him as to his plans. They are, briefly, to spend a few weeks here, preaching and addressing congregations, if invited; his postal address being Essex Hall. On his return to Bombay he means to revive his school.

OBITUARY.

MR. DAVID MAXWELL, HULL.

We have again to chronicle a loss from the congregation of Park-street Church, Hull. On Saturday, 17th inst., there passed away, after a long and weary illness, borne with wondrous patience and fortitude, one who by his unfailing urbanity and kindness had endeared himself to all with whom he had come in contact, and especially to the congregation to which he attached himself on coming to Hull, nearly forty years ago. Mr. Maxwell was a native of Dundee, which town he left nearly fifty-five years ago, going first to London, thence to Portsmouth, and he removed to Hull, to fulfil an engagement as managing engineer with a large firm of shipbuilders in 1862. Subsequently, for a short time, he returned to Dundee, but again took up his residence in Hull on his appointment as Waterworks' engineer for that town, in which position—to quote the *Eastern Morning News*—"he was able to carry out not a few useful reforms and improvements for the benefit of the town. He retired some years ago, and the closing years of his life were devoted chiefly to literary pursuits. He was the author of 'Bygone Scotland,' 'Stepping-stones to Socialism,' &c. He was a successful lecturer, and many are the institutions which have been instructed and interested by his able and clearly-expressed addresses. In the poetry of Burns he took great delight, and was for many years an active member of the Hull Burns Club, his speeches at the annual dinners being always eloquent and an important feature of the gatherings. He was a president of the club." He had also been president of the Hull Literary Club, of which he was one of the most active members, for some years he was a vice-president; and, finally, it being the greatest compliment the club could pay,

he was elected one of their few honorary members.

Friends in Dundee and Portsmouth will remember how warmly Mr. Maxwell espoused the Unitarian cause (to which he became a convert in early manhood), whilst in Hull and other towns he frequently preached, always acceptably. He had often, too, been appointed the delegate of this congregation, always worthily representing Park-street Church. He took a great interest in the Sunday-school, and for many years was one of the superintendents of the old school in Bowalley-lane. But it was, perhaps, in his own home circle his virtues chiefly shone. He was the soul of hospitality. Many a sojourner in a strange land has found comfort and encouragement under his roof. He delighted particularly in the company of young people, and had the rare gift of bringing out the best that was in them. Deeply religious, highly intellectual, kindly, sociable and strictly upright, his memory will be cherished by all amongst whom he moved, and upon whom he had a strong influence for good.

The funeral service conducted by the Rev. E. W. Lummis, M.A., was largely attended, amongst those present being a number of the Corporation staff who were in the Waterworks Department under Mr. Maxwell. A few years ago a portrait of Mr. Maxwell, painted by Thelwall, of Bournemouth, was presented by the congregation to the church trustees, and hangs in the library of Park-street Church—a mark of the appreciation of his fellow-worshippers whose esteem and love he so long commanded.

MR. A. J. MOTT, F.G.S.

We regret to announce the death, at Gloucester, on the 13th inst., apparently by accident, of Mr. A. J. Mott, brother-in-law of Sydney Dobell, the poet, and himself a writer of distinction. He was for some years President of the Literary and Philosophical Society of Liverpool, and of the Literary and Scientific Society of Gloucester. His life was gentle, wise, and filled with a strong sweet religiousness. His funeral took place on Saturday last, the Rev. J. Fisher Jones officiating.

THE YORK CASE.

SIR,—In the advertisement contained in THE INQUIRER of June 17 a paragraph appeared that copies of the statement of claim and defence are deposited with the British and Foreign Unitarian Association. This is inaccurate and unauthorised, and Mr. Lewin has been requested to withdraw the statement from all Advertisements and Appeals. The Association, whilst endeavouring to bring about a peaceable settlement, has studiously avoided taking any side in the dispute.

W. COPELAND BOWIE.

Essex Hall, Essex street, Strand,
London, W.C., June 17.

As will be seen from our advertising columns this week, a goodly number of country friends have sent substantial tokens of sympathy to the Londoners in their effort to raise £12,000 by next May. The Treasurer of the Permanent Chapel-building Fund must be highly gratified by the result of his first appeal.

THE PULPIT.

THE TEMPLE OF GOD.*

BY THE REV. L. DE BEAUMONT KLEIN, D.D.

"The heaven is my throne, and the earth my footstool: what manner of house will ye build me? saith the Lord."—Acts vii. 49.

It is with these words that Stephen concluded the last portion of his defence before the Council, in answer to the charge that he had blasphemed the temple. And having made reference to the tabernacle of the testimony in the wilderness, to David's unfulfilled desire to raise a house for the God of Jacob, and to the building of the temple by his son Solomon, Stephen introduces a remark of deep spiritual import. He says: Solomon at last built God a house, but only in so far as man can do so, for "the most High dwelleth not in temples made with hands"—that is, the most High dwells not there in any exclusive sense, nor indeed in the highest and truest sense. And to this remark Stephen adds a confirmation from the Book of Isaiah, in words which—on this day, the day of opening of our own house of prayer—afford us a suggestive text: "The heaven is my throne, and the earth my footstool: what manner of house will ye build me? saith the Lord." What manner of house? Here, of course, we have no mere reference to size, situation, orientation or architectural style.

Nor is any rebuke intended by the Prophet for those who, in a dutiful and reverent spirit, raise a place of worship to the glory of the Most High God. But this he clearly means to say: in what attitude of mind do you undertake to build a house to Him whom the heavens cannot contain? What do you purpose by thus assigning a place for the worship of Him who has the heaven for His throne and the earth for his footstool? "What manner of house will ye build me? saith the Lord."

Surely, on the morning of the day when we are solemnly assembled to dedicate this house to the glory and worship of God, we may well ask ourselves this same question, and I may at once safely say that we have no intention of making these walls signify any limitation of God's holy presence and acceptable worship. We know how this has been done in the past. Men have thought it right and lawful to erect temples in which alone the glory of the Lord was supposed to dwell; in which alone sacrifices might be worthily and efficaciously offered; in which alone prayer was reputed powerful and acceptable.

We remember how the woman whom Jesus met at the well on his way through Samaria said to him, under the influence of such narrow ideas: "Our fathers worshipped in this mountain (Mount Gerizim), and ye say that in Jerusalem is the place where men ought to worship." And we know the answer she received: "Woman," Jesus said to her, "the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth."

But there is another way in which men have made their temples symbols of limitation and exclusiveness. Having gradually ceased to connect the legality

and efficacy of worship with a particular spot, they transferred that legality and efficacy to a worship of a particular kind, performed in accordance with certain rigid rules and subtle definitions of belief. Such worship has been held to be alone acceptable to God and worthy of Him. Thus, in a sense, has God's holy Presence been narrowly confined, whose throne the heavens are and whose footstool is the earth!

"What manner of house will ye build me? saith the Lord." None certainly so narrow and so small, will be the answer of us all. This house which you have built for your own worship of our common Father is intended, not to contract the hearts and sympathies of His worshippers, but to expand them.

Your aim has not been to raise a monument of exclusiveness, but a sanctuary where the illimitable grace of divine love may be taught; where men's spiritual vision may be enlarged; where men's sense of universal brotherhood may be developed and strengthened. While worshipping in one place, according to the necessity of our local existence in space, you wish to be ever reminded here by the nature and spirit of your service, that the limitless heaven is God's throne and the wide earth is His footstool; that God is not the God of a Church, of a sect, of a school, or of any of those little systems that "have their day and cease to be," but the Lord of heaven and earth, unbounded by temples made with hands, who, however infinitely above all that we can see or think, yet "is not far from any one of us," for in Him all things live and move and have their being.

You wish the universal Lord to be witnessed to in your minds and hearts by a universal sympathy towards every earnest aspiration, every true thought, every faithful deed and every groaning of the spirit of man seeking after God!

Yet, in thus speaking, I must not be so understood as if this church stood for no definite principles, with only an uncertain worship and aimless religious aspirations. Such things are often said, but, in reality, the spirit of comprehensiveness and toleration, which is the noblest inheritance left to us by the earliest founders of this congregation, implies nothing of the kind. You stand where they stood, like them endeavouring to solve the supreme religious problem—namely, how to reconcile faith, reverence and practical Christian aims with spiritual freedom, the rights of the individual conscience and the claims of growing knowledge. Nor are you alone in trying to solve this mighty problem at the present day. All men of culture and enlightenment; all men who can perceive the spirit under the letter; all who are able to understand the tendencies of modern thought, are at least as fully conscious as any of us that reality in Religion is only to be secured by an honest acknowledgment of facts, and by a firm determination to give them their due place in their religious thought. Critics may say what they please; but between those men and ourselves, the difference is not one of kind. It is at most one of degree—and often not even that. There is, no doubt, much that seems essentially destructive in the intellectual movement of our times, but much also is undoubtedly constructive, inasmuch as men are earnestly seeking, even amid the ruins of belief, solid ground for a firmer foundation.

If we study closely our present religious controversies, and look for their sources, we shall find that all of them ultimately hang upon one great central question, often hidden from sight by irrelevant discussions, but never absent from the main argument—namely, the principle of external authority in religion. What is the evidence for that principle of authority, men anxiously ask, and their minds are so unsettled, their religious orientation appears so uncertain at the present time, mainly because, when authority has once become questioned, it is found so difficult to bring forward real evidence in support of it. What past ages cheerfully accepted seems to our age weak, poor, and even fantastic. With the most earnest desire to give fair play in our minds and hearts to those arguments which satisfied our forefathers, we are irresistibly perplexed by this very obvious fact—that the progress of knowledge has not really contributed any substantial help towards our reasonable acceptance of authority as presented to us by historical Christendom. This is so important that we may perhaps be excused if we delay here for one moment to make our meaning clear. Divines are constantly assuring us that between Revelation (by which must be understood their own theory of a Divine Revelation), and Human Science, there can never exist any real opposition. If this be so, it should naturally follow that the credibility of revealed truths ought to be, at least in part, increased in proportion to our advance in natural knowledge. Removal of ignorance ought to tend towards removal of apparent opposition. At any rate, if greater harmony is not in all cases clearly manifested, certainly greater opposition ought not to be the result of greater knowledge. The more we advance, the easier ought to become the task of showing the essential connection between science and traditional faith.

But such is not the case. Many of the dogmatic positions taken up by ecclesiastical authority, say, in the fourteenth, fifteenth, or sixteenth century, are in no way more credible to-day than they were then. Those who are in any degree familiar with the present state of human knowledge will know what I mean. For instance, a momentous change has taken place in our way of looking at the nature, origin, and antiquity of man, owing to the marvellous advances of geology, palæontology, and anthropology; in all, or nearly all, religious communions, views of inspiration are undergoing surprising modifications, under the influence of Biblical Criticism—not "higher" Criticism, if anyone objects to the epithet, but more exact and more searching criticism certainly—than was known to the past.

On the other hand, the comparative study of religions has greatly altered our ideas as to the ethical value of the doctrines of predestination, substitution, the everlasting punishment of the wicked, the fall of man, and certain ecclesiastical theories of Redemption.

What earlier ages thought worthy of God's wisdom and love now seems to us a painful libel upon that love and that wisdom.

Yet all those things which modern knowledge renders so difficult of belief have once been pressed on men's faith by Authority. Are we not therefore compelled to admit that the teachings of authority, under whatever form, have not been made

* A sermon preached on Sunday morning, June 18, at the dedication service of the Ullet-road Church, Liverpool.

generally more credible by the undoubted progress of human science?

Some extreme minds will no doubt exclaim, "So much the worse for human science." But it is for them to persuade our generation of the validity of their position.

Meanwhile, in union with vast numbers of earnest religious men and women in and out of the Churches, we must strive to remain true to our clearest light while remaining also faithful to what is sure and imperishable in spiritual religion. Such spiritual religion we find in the pure and simple faith of Jesus, so unlike, we fear, the Christianity of historical Churches, but so obviously akin to all that is purest and highest in the moral nature of man.

Our own historical attitude, so strikingly confirmed by the tendencies of modern thought, makes us indeed Unitarians. We attach no essential importance to the name; it is enough that we deeply value the religious principles which it recalls; but we are all, I am sure, deeply anxious that our religious attitude should be distinctly Christian, not in a dogmatic, but in a living sense. For it is this Christian attitude which brings us into valued communion—none the less real because it must often remain unacknowledged, with some of the best and noblest souls in many of the Churches outside of our own.

By this attitude, also, can be explained our instinctive comprehensiveness, our fear of barren dogmatism, our distrust of mere assumptions; in this way will our faith be justified, that to wait where we cannot see is faith still, and faith acceptable to Him, who tenderly watches over His children, both through the darkness and the light.

"What house will ye build me? saith the Lord." We answer: a house resting upon a foundation as broad as God's love, as deep as God's truth; a house to which no one pretends to limit Him, to limit His presence, to limit the workings of His spirit; a house where freedom is only controlled by reverence and present light only suppressed by the entrance of greater light; a house to which all earnest seekers after God are welcome; a house in which we can find needed help for the great social work that awaits us all outside it; a house in which to learn the supreme lessons of justice, pity, gentleness and love, in which to forget enmities and to remember the poor; a house filled with the spirit of Jesus, a shelter for all men of good will. Such a house may this be, O Father, which to-day, with humble trust, Thy children dedicate unto Thy Name! Amen.

AMONG American Unitarian ministers who intend visiting England this summer, we find the names of the Rev. John Cuckson, who will sail from New York on July 4, and the Rev. C. W. Wendte, who will sail on July 8.

EPSS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epss has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled only—"JAMES EPSS and Co. Ltd., Homœopathic Chemists, London."

THE PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

THE annual meeting of the Provincial Assembly of Presbyterian and Unitarian ministers and congregations of Lancashire and Cheshire was held at Warrington on Thursday, June 15. Morning service was held in Cairo-street Chapel, conducted by the Rev. T. Leyland, of Colne, and the sermon was preached by the Rev. W. Harrison, of Stalybridge.

THE SERMON.

Taking for his text Matthew v. 14-16, Mr. HARRISON said that even a small city set on a hill could be a city of light, and could be a landmark to the people around; and of the churches represented in that Assembly it might be said that they had welcomed the light, and also to some extent diffused it. They were repeatedly told by prominent men and leading organs of other religious bodies that they were dying, but it was not always clear what was meant by that. It could not be a question merely of the name they bore, nor of the survival or non-survival of the "reverent theism" and "lofty ethics" which they were said to have upheld. But if they were to die, because a purer, more sustaining religion was to spring out of what they were, and because all they cared for had found its way into other Churches, that was a death they would welcome. It was truths and principles they cared for, not the forms and words in which they were clothed. When the Kingdom of God was come, a good many other things besides Unitarianism would be dead. Every sect, as a sect, would be dead, as they prayed to be. But meanwhile they had truths and principles committed to their charge, and those they must set forth, until that which was perfect was come.

Their protest in the past against doctrines of the orthodox theology had not been in vain, but they existed for a nobler purpose than destroying and protesting. They existed to build up and fulfil, and to that work they should devote themselves more than ever. They might still find reasons for protesting in the present retrograde movement in the Church of England, in the fact that the National Church had not yet abolished the Athanasian Creed, and that the Wesleyan Conference had not yet made the doctrine of eternal torments an open question for ministers. The new Evangelical Free Church Catechism also furnished matter for protest. But they might, perhaps, leave the remaining doctrines of orthodoxy to be modified out of all recognition, while they directed their strength to building up a Church absolutely free from them.

The preacher then referred to some points in which their position might be strengthened. As a militant Church they might not have the impulse derived from the doctrines of orthodoxy, but they must not fear to be true to their principles; the age had need of a Church without barriers of creed, where the Father was worshipped in spirit and truth, where Jesus was revered and loved, where purity of life and integrity of conduct were placed above creed, where sonship and brotherhood were maintained and immortal life was held forth as the heritage of all. Now more than ever they must have faith in their message. They must strengthen their churches by greater constancy of

attendance at the services, and by devoting their whole capacity as laymen to the church in which they worshipped and to denominational affairs. They must see that the children were instructed in the faith they held, and clearly proclaim their convictions to the world. It might be that after all their efforts, in the Providence of God, they would remain a small Church, but even so they might glorify the task they had to do above all. They must let their light shine in good works for the healing of the woes of men, not for any glory it might bring to themselves or their Church, but for the glory of their Father in heaven.

BUSINESS MEETING.

In the afternoon the business meeting was held in the chapel, the chair being taken by Alderman H. Rawson, in the absence through illness of Mr. E. C. Harding, the President. In the course of the meeting Mr. Rawson read a letter from the President, expressing his great regret at being unable to be present, and earnest wishes for the success of the meeting and the increasing prosperity and faithfulness of the churches of the Province. The roll having been called by the Rev. W. H. DRUMMOND, the CHAIRMAN delivered an address.

ADDRESS FROM THE CHAIR.

Having referred with great regret to the absence of the President and of Mr. J. R. Beard, and to the death of one of the oldest members of the Assembly, the Rev. C. W. Robberds, Mr. Rawson offered a welcome to the new-comers among the ministers of the Province, and then proceeded to speak in the first instance of the present controversy in the Church of England. The question at issue was, whether a certain section of the clergy should succeed in restoring the authority of those ecclesiastical courts which had always been antagonistic to mental and spiritual liberty, whether the Church or the State should be "the predominant partner." It was a renewed struggle for the domination of the priest. Some sanction for this might be found in the Book of Common Prayer. It was, perhaps, to the limited and imperfect work of the Reformation, which was but a compromise, that the present agitation was due. But if the priestly party succeeded to any serious extent, Disestablishment would inevitably follow. It was sad to think that whilst enormous social evils abounded, whilst poverty, vice, and misery encompassed the walls of Lambeth, so much intellectual power and learning should be expended on the legality of the mixed chalice, the reserved communion, and the use of lights and incense. It was true that the importance of those things lay in the dogmas and principles they symbolised. A large section of the clergy, whilst retaining the emoluments and enjoying the social prestige of the National Church, were insisting on their personal interpretation of its rubrics. Having taken vows of allegiance, they demanded a liberty incompatible with their position. Lord Halifax had the audacity to declare that the authority of the Privy Council and of the courts subject to its jurisdiction was dead. But he surely forgot that bishops and archbishops were the nominees of the temporal power. A dean and chapter may solemnly invoke divine guidance in the selection of a new ordinary, but the Prime Minister might

meantime appoint him. The clergy were, in fact, civil servants. The clergy were restive under these conditions, but shrank from the sacrifices which would yield them the liberty for which they pined. What a commentary these dissensions supplied on the supposed binding, uniting, and harmonising effect of creeds, articles, and confessions! He knew of no other religious body so torn and rent with schism. Yet certain of their Nonconformist friends might, in time, experience a similar fate unless they discarded the trust deeds which imposed on their ministers and members the acceptance of dogmas the hollowness of at least some of which had been demonstrated by a wider knowledge and an exacter criticism. Then they would be entitled to appropriate the honourable title of "the Free Churches," and might become less unwilling to extend the hand of Christian fellowship to those whose faith was justified by free inquiry and founded on the exercise of private judgment. The insistent presentation of priestly claims had its analogue in our school boards, and had seriously limited the scope and retarded the progress of public education. The Act of 1870 was by no means a sample of the wisest legislation. The spurious system of cumulative voting invested the boards and all their proceedings with a sectarian atmosphere, and led one-half the members to paralyse, in the interests of doctrinal teaching, the freer action of the undenominational party. He hoped that blunder would be avoided by the election of lay members only on the committees for that system of secondary education so long contemplated and so urgently required.

Mr. Rawson then went on to speak of some aspects of public social worship. He regretfully shared the widely spread opinion that the number of worshippers had of late years seriously diminished. In large towns it must be so, owing to the removal of former residents to the suburbs and yet more distant places. In the case of Manchester he could reckon about twenty churches and chapels which existed thirty years ago within about half a mile of the Exchange, every one of which had disappeared. If one could believe that people had maintained in their new localities their connection with religious services there would be small cause for complaint, but it was hardly open to doubt that a considerable leakage had taken place. The excessive addiction to amusement and what was called sport, so characteristic of the time, was largely responsible for this decadence. The rapid increase of cycling and lawn-tennis pleasures, among others—especially on the Sunday—carried off great numbers from their accustomed attendance. He was no Sabbatarian, but he earnestly wished that such engagements might be reserved for the ampler leisure nowadays available at other times and seasons. Sunday papers, innumerable periodicals, the gambling spirit were all disturbing causes, lowering the level of quiet and sober thought and interfering with the older and more profitable employments of Sunday rest and worship. Perhaps a little more familiarity with the literary treasures of the Bible would invest their services with additional interest. Offering a suggestion or two to the pulpit, he was of opinion that if the old form of philosophical essay and of technical theological discourse should further decline their disappearance would be borne with resigna-

tion and composure. Most laymen especially appreciated the occasional application of religious truths and principles to questions of practical life, to great movements of national thought and feeling, to such subjects as temperance, peace, and civic duties. He should welcome a more frequent presentation of the joyful aspects of religion, so often referred to in the sacred writings. In Mr. Barrie's "Little Minister" the question was put thus:—"Mr. Dishart, could you no pray cheerfully?" Words of courage and cheer could hardly be offered too frequently.

Unfortunately the word *sermon* had come to be popularly regarded as something not particularly attractive. It must certainly be one of the preacher's chief difficulties that he had always to speak, Sunday by Sunday, to the same people. John Wesley once said, that if such were his case, he should preach both himself and his hearers to sleep in one year! The expectation or demand for two new discourses a week was radically unreasonable and ought to be discountenanced. Originality was not too common a gift in any form of intellectual labour. Well or ill, the preacher had always to produce new matter. Why should it be attempted? Why seek to draw water when the well was exhausted? There was a perfectly honest use to be made of other gifts of thought and expression. Why not then, at least occasionally, with frank acknowledgment, make selections from the rich stores which lay disregarded on the shelves? Why not make some use of the eloquence and the uplifting thought of Martineau and John James Taylor, of Channing, of Robertson, of Brighton, and many besides of large mind, spiritual insight, and Catholic sympathies? Possibly, too, some deviation might advantageously be made from the rigid forms of pulpit composition, and the more familiar style of an address be employed, revolving the element of personal appeal to the hearer, so characteristic of the teaching of Christ. He desired also to put in a plea for the children. The ordinary sermon could hardly fail to be a weariness to their young minds. He commended the practice he had found in a Congregational chapel, where at a certain stage of the service the minister devoted about ten minutes to an address to the children, followed by a hymn specially suited to them. He was glad of the introduction of responses in which all could take a part. By such methods children and young people might be led to regard attendance at worship not as an irksome duty, but a delightful privilege. A check would also be put upon the tendency—but too observable—to drift away in late years from the religious experiences which would mould their characters to finer issues, and there would thus be transmitted to future generations the sanctifying influences and graces of public and social worship.

The minutes of the last meeting of the Assembly having been read and confirmed, the treasurer's statement, in the absence of Mr. John Dendy, was read by the Rev. W. H. DRUMMOND, showing a balance of £37 17s. 1d. in hand. Mr. Drummond craved the indulgence of the Assembly for the collection which had been made, contrary to all usage, at the morning service. It amounted to £12 0s. 2d., which would be handed over to the treasurer.

On the motion of the Rev. S. A. STEINTHAL, a resolution was adopted ordering the reconsideration of the method of electing officers and committee.

The Rev. J. Edwin Odgers was elected president, and the Rev. R. Travers Herford supporter for 1900, and an invitation from the Renshaw-street congregation to hold the next meeting in Liverpool was accepted.

On the motion of the Rev. J. COLLINS ODGERS, seconded by Mr. O. HEYS, the report of the Committee on Public Questions was received.

REPORT ON PUBLIC QUESTIONS.

The report stated that on the Nonconformist Marriage Act there was considerable divergence of opinion in regard to its merits and defects. The Committee were, however, unanimous in believing that the real reform would have been to secure that every marriage should take place in the presence of a trained and qualified lay official, responsible for its being duly performed and recorded, while leaving it optional to the parties to add, either at the same time or subsequently, such religious ceremony as they desired.

The Free Church Catechism was welcomed for its efforts of conciliation, but criticised on other grounds. This section of the report we hope to print in full next week.

The Committee seriously protested against the action of the Liverpool School Board, by a majority of one vote, in introducing portions of the Catechism into the religious teaching of the Board schools. They regarded this as a violation of the spirit, if not of the letter, of the Cowper-Temple clause of the Education Act of 1870, and, with pleasure, the Committee noted the protest of the local Evangelical Free Church Council and of leading Nonconformist divines against this unwarrantable action of the Liverpool School Board.

As to Temperance the delay of legislative action was regretted, and the danger from enormous vested interests was noted. The protection afforded to children by sympathetic magistrates was a welcome sign, but legislation must make that protection sure. The question of Sunday closing, on which there was great unanimity, ought to be pressed to a final issue.

The initiative of the Tsar in calling together the Peace Conference was warmly welcomed, and earnest hopes for the furtherance of the cause of arbitration were expressed.

As to the crisis in the Church there was not unanimity of opinion, and two statements would be made to the meeting.

THE NONCONFORMIST MARRIAGE ACT.

Mr. JOHN DENDY, who was to have made a statement in regard to the Nonconformist Marriage Act, sent his views in writing. The Act, he said, failed to satisfy the principal object of the demand that in relation to marriages Nonconformist ministers should be placed upon a footing of equality with the clergy of the Establishment. It was not the minister as such who was empowered by the Act to solemnise marriages without the assistance of a registrar, but "some person" to be authorised by the trustees or governing body of a chapel. The object of preventing the attendance of a registrar at a Nonconformist wedding was attained, but at the expense of forfeiting a very distinct advantage. Clergymen had not a high reputation as registrars, and there was no reason to think that Nonconformist ministers would excel them. The "authorised person" had to conform to rules and regulations the intricacy of which might be judged from the fact that thirty pages were required by the Registrar-

General to set them forth; and the "authorised person" was subject to heavy penalties for the contravention of them, besides running the risk of illegally solemnising marriages. The agitation which had resulted in this Act had been pursued on wrong lines. Instead of the matter being approached from the point of view of national importance, it had been taken up as a question of sectarian jealousy and privilege. In their desire to be on an equality with the Establishment some Nonconformists had been ready to saddle themselves with its disadvantages. The real reform required was indicated in the report on public questions. The one redeeming feature of the Act was that its operation was optional. It was to be hoped that there would be many cases of hesitation to become "authorised persons," and that before long the statute would be interpreted by the courts or amended by Parliament.

The Rev. C. J. STREET made a statement from the opposite point of view. He said that the Act, though extremely imperfect, and marred by amendments introduced in no friendly spirit, was a preliminary and, on the whole, an honest attempt to rectify a long-standing grievance. It removed the supervision of a State official for Dissenters only in the matter of marriages. The cost of Nonconformist marriages was to some extent reduced, and after ten years would be very much further diminished. The Act did not specifically name the minister as the "authorised person," although that was contemplated by the promoters, who found that, owing to differences in ministerial status and usage in the many Nonconformist bodies, a satisfactory definition of "minister" could not be found. There was nothing in the objection that Nonconformist ministers were unfitted to discharge the duties imposed by the Act. Quakers and Jews were already exempt from the supervision of the registrar; and in Ireland and Scotland all ministers did the work of registration. The penalties to which Mr. Dendy had alluded were only those already in force against the clergy of the Church of England. He thought the Act should be adopted by the congregations in the Assembly, so that their members who desired to dispense with the attendance of the registrar might do so.

The Rev. J. C. ODGERS said that he thought the Act should be adopted. Difficulties had been exaggerated, and the thirty pages of regulations were perfectly clear. The Act should be received as showing a real wish on the part of the Government to widen the sphere of Nonconformist liberty.

Mr. J. SHAW (Sale) said that Mr. Dendy had struck at the root of the matter. The Act was on wrong lines.

THE CRISIS IN THE CHURCH.

The Rev. C. W. WELLBELOVED made a statement as to the crisis in the Church. His position was very much like that of the Chairman. As this country is Protestant, he said, the National Church, established by the State, must be Protestant; and if the sacerdotal party prevailed, disestablishment must follow. And with that must go disendowment, for it would be intolerable that the ritualists should carry away with them the emoluments which now they wrongfully held. Sacerdotalism was a fearful evil, and there could be no truce

with it. They must not be hindered in their opposition by any dream of a great comprehensive Church. The growth of broader sympathies and co-operation in good works must come by other means.

The Rev. P. M. HIGGINSON was unable to take the strong Protestant view of the question. He had no practical plan to submit, but certain great ideals had been cherished in that Assembly, in the light of which that matter should be judged. It was true they were Protestants of Protestants, and had carried the principle of private judgment to its extremest limits, but that enabled them the better to judge impartially an opposite principle. The opposite principle was that of authority, and that was what sacerdotalism embodied in outward forms. History testified that under the shadow of a great authoritative Church, and surrounded by its typical observances, there had been nourished a peculiarly sweet and beautiful piety, not seen in a similar degree in other religious communities. He was not prepared to say that sacerdotalism and the principle of authority were illegitimate things in the world, a degrading and debasing type of spiritual life. They must judge that principle by its best, not its worst, results, as they themselves would wish to be judged. There was matter for controversy, but it must not be reduced to a cry against popery. So long as there was a National Church, they should welcome the inclusion of all great and earnest streams of religious life. The safest way of dealing with the sacerdotal movement was to give it a recognised place in the Church, not to exclude it and turn it over to a Church governed from abroad. But the position of the clergy must be frankly recognised and made quite clear, for truthfulness and integrity in them were of the utmost importance. Very likely disestablishment might be the end of any attempt at inclusion, but it did not lie as a duty on them to try to forward it.

On the motion of the Rev. H. S. TAYLER, seconded by Mr. ALBERT NICHOLSON, the report of the District Missionary Societies was received. The report showed that £1,331 17s. 1d. had been raised for missionary purposes in the province during the year.

The Rev. R. T. HERFORD moved a vote of thanks to the preacher of the sermon, but this was met by the previous question, moved by the preacher himself, which was carried by a large majority.

The meeting then adjourned for tea.

EVENING MEETING.

The evening meeting was held in the Co-operative Hall, the chair being taken by Mr. F. MONKS, J.P.

The CHAIRMAN, in his opening address, spoke first on the question of ritualism, insisting that the clergy must obey the law, or disestablishment and partial disendowment must solve the difficulty. The priest had always been the enemy of freedom. The tendency of the clergy to materialise the spiritual life he believed struck at the root of liberty and true religion. As to their own churches he urged the importance of practical faithfulness in public and social life as a vital part of religion.

On the motion of the Rev. D. AGATE, seconded by Mr. JOHN HARWOOD, a cordial vote of thanks was passed to the Warrington congregation and their minister and to the chairman.

The Rev. C. J. STREET spoke of the privileges and penalties of free religion. The first penalty of which he spoke was the difficulty of independent thought, yet that was God's claim on the individual reason and conscience. They helped one another and learnt from the experience of others. The human spirit [was] receptive, but all that came from without must be judged by the inward test. The second penalty was their spiritual isolation; they not only stood as a small denomination, separated from others, but each one individually had his own spiritual experience. There was danger in too great reticence. If they had the courage to speak out what was in their heart, it often awakened a response and was helpful to others. Another penalty was their want of cohesion. There might be more union and co-operation without any forfeiting of freedom. Then they suffered from the risk of losing sight of the end in disproportioned struggle for the means. The fight for freedom had been noble, but it was that they might worship and serve God. These privileges were well known, and they all rejoiced in them—the sanctity of personal religion, the glory of knowing the truth however inadequately, the dignity of a free individuality, the realising of communion with God. Their position was indicated in the vision of Ezekiel, when out of the glory came to him the reply: "Son of man stand upon thy feet, and I will speak to thee."

They are slaves, who dare not be
In the right with two or three.

Mr. T. C. ABBOTT then addressed the meeting. He quoted Emerson's reply to one who asked if Unitarianism made any progress. "Oh, yes—by other Churches adopting our principles." Lord Beaconsfield had once said: "To be as good as our fathers we must be better"; and they with their privileges, if they were not capable of going further, in the same missionary spirit as their fathers, were not as good as they. There should be more aggressive work, not only through their preachers and teachers, but through their publications. They needed a better organ than they had at present to represent their section of the Christian Church. He believed in making some sacrifice for the views he held. Their people ought to come to the front more and show that they could guide, because they had the true conservative instinct.

The Rev. B. C. CONSTABLE spoke on the subject of "Allegiance to Truth." When, some fourteen years ago, he left the Congregational Body, what attracted him most to Unitarianism was its unfettered liberty of thought and its fearless search after truth. No one who had not passed through such a change could know the inexpressible delight of the new sense of freedom; but those who were so emancipated were filled with an enthusiastic desire to share with others the blessings of their new faith. There was nothing more noble than the unfettered search for truth. It would be a lamentable thing if they should be tempted to forsake their principles for the sake of popularity or inclusion, or should descend to the level of those who valued dogmas more than truth. As pioneers and sufferers for allegiance to truth it was not for them to beg for inclusion. There must be fearless acknowledgment of conviction in the pew, as well as the pulpit. If such loyalty to

truth prevailed more, their religious community would be immeasurably strengthened.

The meeting closed with a hymn and the Benediction.

SPRING-TIME.

How glad the time when eager Nature breaks

Through Winter's dreary trance!
With magic touch the sleeping earth she wakes

And bids the brooklets dance.

No more the chill of slowly falling snow
Pales the fair landscape round;
In every secret nook the green things grow;

And flowers be-gem the ground.

The fresh-robed trees stretch forth in new delight

To clasp the balmy air;
And bending down to greet the waters bright

Themselves find mirrored there.

In mossy dells the happy sunbeams lurk,
And smile o'er hill and wood;
The Father looks upon his finished work,
And lo, 'tis very good!

RUTH MILLS, Edgbaston.

THE CHILDREN'S COLUMN.

A Swarm of Bees.

THE other day I saw a very wonderful and interesting sight—a swarm of bees. I had called at a house where there were some bee-hives in the garden, and was told that the bees from one of the hives had swarmed in a hedge. I was taken to the place and saw a thing very strange to see and to think about. Hanging on to a thick branch in the hedge there was a dark blackish-brown lump, something like a cocoon with the husk on, but longer, and thinner, and darker in colour. I should think it was about a foot long and five inches thick, but I did not measure it; for it was made up of thousands of bees; and bees have stings. Other bees were flying and buzzing about, so at first I looked at this strange lump from a respectable distance. I did not want to annoy the bees. I never like to annoy bees or wasps.

But as I found that they paid hardly any attention to me, I went close to them to see better. It certainly was a lump of bees hanging together. All over the outside they were crawling about; while some were boring their way into the mass, and others were pushing out of it. In one case I saw what seemed to be one poor bee struggling to get out of the crowd and three or four others pushing it back again; but very likely it was really something quite different. The whole thing looked like some desperate sort of a fight. One could not see what they could possibly be doing, except fighting. And, although I knew it was nothing of the sort, I almost expected to see a rain of dead bees dropping out of that fearful crowd.

It was a solid lump of bees, somewhere about 15,000, or 10,000 at least, as I learnt afterwards, all hanging on to each other. You would have thought hundreds of them must be crushed to death, or have their legs or delicate wings torn off.

But there were no signs of any of them being hurt. Think how good tempered and obliging they must have been not to get fighting. Fancy 10,000 boys hanging on in a lump in that way from a great piece of wood and all crawling about each other! . . . They could not possibly do it. Those at the top could not hold up the mass for a moment, and those in the middle would be crushed.

It was surprising to think of the strength of the little bees that kept hold of the branch with all the weight of the others dragging at them, all holding on by each others legs I was told. If they had been men they would all have wanted to be at the bottom, so as to have the easiest place.

And most wonderful it was to think of those many thousands of little insects all acting together in that strange way, without anyone to give them orders or to punish them if they did not obey. It was instinct. And what is instinct? Wise men can tell us something about it; but not very much after all. It is a wonderful work of God.

After I had watched them for some time the owner of the bees came home, and took them and put them into a hive that he had got ready for them. And this is how he did it.

He brought a bucket, or wooden pail, and pushed it into the hedge, so that the lump of bees was hanging down in the bucket, almost touching the bottom of it. The bees paid no attention to him. Then he gave a strong shake to the branch, and the swarm of bees tumbled down into the bucket, and he carried them off. Scores of them were buzzing about his head, but not one of them stung him; just as if they had known that, although he was treating them so roughly, he was taking them to a nice new hive.

They might all have flown out at once and stung him to death. A few did fly out, but the mass of them stopped in the bucket, crawling over each other.

He soon put a cover on the bucket. But it was a cover with holes in it large enough for the bees to crawl through, all except one, that was bigger than the rest—the queen bee. If that one had flown away they would all have followed.

Then he turned the bucket upside down, leaving a space under the edge for the bees that were flying about to join the swarm again, that was hanging on in a lump inside the bucket. After giving them a little time to settle themselves he carried them off in the bucket held upsidedown, with the cover underneath. So he brought them to a fixed wooden hive open at the top, and shook the lump of bees into it. They fell with a little thud. I am afraid some of them must have been hurt. They were there safe in their new home; and would then set about making honeycomb and filling it with honey, and all the regular work of the hive. That, I think, was a very wonderful and interesting sight.

And what did this strange conduct of the bees mean? It meant that there were too many bees in the old hive. So after getting ready for their new start, stuffing themselves full of honey, not from greediness, but to be able to make wax for the new honeycomb, they set off on their adventure one fine day with a queen bee or mother bee to lay eggs for them; not, of course, for them to eat on their journey, but to grow into young bees. Indeed, it

was the mother bee that went first and the others after her.

She was somewhere in the middle of the lump. Very hot and stifling it must have been there. I saw one little bee fanning cool air into it. What made them do all this we cannot tell. They could not know much about what they were doing. But they felt they wanted to, and guided by that wonderful instinct of theirs, they made their preparations, more than I have time to tell you about, and carried out their object in the strange way that I have described, without disputing or quarrelling.

That peaceable unanimity all acting together as if there were only one mind working in them all at once, directing their movements like a drilled army, is one of the most wonderful parts of the affair. It was the same instinct acting in all the thousands at the same time. Yet each of them had its little bit of mind. They did not all act in exactly the same way. Some were flying about; some were holding to the branch bearing the weight of the rest, and I suppose changing places with others when they were tired; some were outside the lump and some in the middle; some pushing out and some in. I daresay they all wanted to be near to the queen bee in the middle. But although there was a good deal of pushing, it was all in a friendly way. They would push for a place, but they also gave way to each other, and never thought of fighting with jaws or stings. In all the confusion they did not lose their tempers with each other; and, indeed, bees belonging to the same hive never fight with each other. Instinct again do you say? Then I wish boys and men had more of the same instinct. As it is, boys often fight with each other about little or nothing, and policemen and law courts are wanted to make men keep the peace and not rob each other. There have to be prison cells for criminals; but I have never heard of any prison cells in a bee-hive. The bees all do their work and what they are wanted to do, because it comes natural to them. And we do a great deal in the same way. But very often we are lazy, or quarrelsome, or unfair to each other. If we are to be always as peaceable and reasonable in our actions as the bees, we must use our reason and control our tempers for ourselves. We shall not always do what we ought to do by instinct. But we have reason and conscience to guide us, and power over our own conduct and feelings, and Christ's teaching of love and peace. In all those ways we are better than the bees; yet we have in their order and unanimity a beautiful picture of the harmony and peace that ought to exist among men.

C. D. BADLAND, M.A.

TO CORRESPONDENTS.—Letters, &c., received from the following:—B. C. P.; R. K. W.; O. W.; J. D.; H. G.; A. B.; E. R. H.; F. L.; W. M.; J. R. W.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mr. John Harrison, £2 2s.; Mrs. Harrop White, £1 1s.; Lieut.-Colonel Trevelyan, £1; Mrs. Vance Smith, £1 1s.; Miss Durning Smith, £3 3s.; Mrs. W. J. Evans, 10s. Also parcel of clothing from Mrs. Arthur Sharpe.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	8	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, JUNE 24, 1899.

COLLEGES AND CHURCHES.

THE Churches are of great interest to the Colleges; we are not so sure that the Colleges are of equal interest to the Churches. It is easy to say the interest should be equally great on both sides, or that, if anything, the Churches, as composed of people of longer and wider experience, should be specially quick to discern the vital tie between themselves and the institutions which nurture their future teachers and leaders. Of course, the young men and their tutors look forward keenly to the next step when the College curriculum has been fully run. Where will be the spheres of work of these young lives who have been trained at such outlay of time, money, and strength? The question is more or less in view all through the student's course; it necessarily and properly affects the choice of studies and method of exercise. If it presses with peculiar force during the last few months, that is equally natural. There is very little like this peculiar pressure in the case of the Church, but now and then it comes. Circumstances arise in which the appointment of a young man fresh from College is most convenient, and, occasionally, most desirable, as things stand. Then, it is asked, "What are our Colleges doing for us? Where are the young men whom we want—strong, devout, attractive, cultured, ready to work hard and hopefully for our regrettably small pay?" Unhappily, it is not that class of congregation that could do very much by way of supporting the finances of the Colleges. The larger purses are usually in Churches where there is never any difficulty in finding men willing to occupy the pulpit; and it is rare

indeed for such Churches to look towards the very youthful men who are just free from study. Nevertheless, it is very evident that, except for the assistance of able ministers who join our ranks later in their career, the ministerial supply of these leading congregations themselves must be derived from the Colleges, if not directly, then at one or two removes. This being the case, there ought surely to be a more living interest in these institutions. We are not now pleading for money on their behalf, though the Treasurers of Manchester College and the Home Missionary College would say such an appeal is always in order. That is so, and when they read the reports which we shall shortly give of the closing proceedings at our Colleges we should like our friends to search their hearts and see whether they would not go to their holidays with lighter hearts for having slightly yet substantially lightened their purses. But the greater interest still is the personal interest. The congregations must be held responsible in large measure for the supply of the candidates for admission to the College. We should be better satisfied if we thought that responsibility was more deeply felt. It ought to be pressed home upon them. There are lads growing up around us who in a few years must be our men, our true and wise men, leaders and prophets to their generation. Some of our congregations, and not always the largest, have done well in rendering this finest tribute to the Treasury. Would that all remembered its need! Questions arise, of course, as to incomes, "the unemployed," the "fit," and so forth. We will only say here that, taken all round, the income question stands easier now than at any previous time; and if the National Conference Committee can bring up a really working superannuation scheme, there ought to be little or no hesitation on that point—except, indeed, with those who want to "make money." As to the "fit," a word of caution is always timely. A number of well-meaning but quite hopeless youths might be found—some have been; but the result is disappointment and sorrow. This work requires the true and able worker; any other had better be kept out at once, and it is no kindness to think otherwise. We believe, however, that, even keeping the standard high, we have a good supply available of the right kind of youth; and what we press on the Churches is that for their own lives' sake, and for the cause of the truth of God, they should look out for and encourage the young men who show real promise.

SMALL kindnesses, small courtesies, small considerations, habitually practised in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—*M. A. Kelly.*

ULLET ROAD CHURCH, LIVERPOOL.

OPENING SERVICES.

THE Ullet-road church, built by the congregation formerly worshipping in Renshaw-street chapel, Liverpool, was opened on Sunday last with services of dedication, the church being completely filled both morning and evening, and in the morning crowded beyond the doors.

In the western porch, leading to the spacious vestibule, a memorial tablet, in beaten copper, has been placed, bearing the following inscription:—

"To the glory of God, whose service is perfect freedom, this church is dedicated by the congregation, which, having been first established A.D. 1688, in Castle-hey, Liverpool, by the Rev. Christopher Richardson, one of the clergymen ejected by the Act of Uniformity in 1662, removed to Benn's Garden, South Castle-street, in the year 1727, during the pastorate of the Rev. Henry Winder, D.D., and again in the year 1811 to Renshaw-street, where, during 88 years, it met for divine worship. . . . In this place the same congregation has raised this sacred edifice, ever mindful that 'the hour cometh and now is when the true worshippers shall worship the Father in spirit and truth.'—A.D. MDCCCXCIX."

This tablet was unveiled on Sunday before the morning service, by Sir John T. Brunner, Bart., M.P., a member of the council of the congregation. Having been briefly introduced by Mr. Robert D. Holt, chairman of the Building Committee, in the absence of Mr. Henry Jevons, chairman of the Council, Sir JOHN BRUNNER said that the first to be asked to perform that ceremony had been Dr. Martineau, their beloved and venerated leader, and the second, Sir Henry Tate, their great exemplar in the art of wise and generous giving. When he himself was invited, he did not stay to question the action of the Council, but was there in obedience to their behest. His first note in addressing them was of regret at the absence of Mr. William Rathbone, who, however, had been kind enough to write a letter, which he would read, with the suggestion that it should be entered on the minutes of their proceedings:—

Greenbank, Liverpool, E.,

June 11, 1899.

Dear Sir John,—I am very sorry that, owing to important engagements in London, I shall not be able to be present at the opening of the beautiful new chapel next Sunday. As I think you know, my associations and affections have centred in the old one, but as it has been decided to leave it I should have wished to be with you all, especially at the first Communion, which I trust may signify the new birth of our Christian life and progress—that, having to part with old associations of worship and work, we shall also leave behind us habits and attitudes of thought and feeling which prevent many, who once shunned us but now agree with our religious opinions, from joining the few of us who remain to help in making the congregation again that powerful centre of worship and good work which it was for the greater part of the closing century, and before it. With hearty wishes for a successful and happy opening, I remain, yours faithfully, W. RATHBONE.

To Sir John Brunner, Bart., M.P.

His second note was of congratulation that they were there among pure physical surroundings, which he hoped might be typical of their spiritual life hereafter. It was not to be expected that he should say more at that time, than that he was

heartily in sympathy with the beautiful ideas in the letter from Mr. Rathbone, and to those pious hopes he said with all his heart, "Amen and Amen." He asked them to share with him in the joyful hopes that filled his breast as he unveiled that tablet, and to enter with him into that beautiful temple, which they owed mainly to the loving care of their lost friend, Mr. George Holt, and his brother, Mr. Robert Durning Holt. He would only add in the opening words of the memorial tablet, that the building was dedicated "to the glory of God, whose service is perfect freedom." He asked them to enter the church in the spirit indicated in the closing words of the inscription, "ever mindful that 'the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth.'"

Sir John then unveiled the tablet, and with the friends who had been present at the simple ceremony, entered the church to join in the service of dedication.

The order of the services for the day had been specially printed. The morning service opened with Pierpoint's hymn, "O Thou, to whom in ancient time," and included also the Rev. J. P. Hopps's hymn for the dedication of a church, "God of our fathers, hear our prayer." The evening service concluded with the Rev. A. Chalmers's stirring hymn—

"Spirit of Truth! our fathers reared
Thy temple, stone by stone."

The surpliced choir entered the church in procession, followed by the ministers taking part in the service. The fine organ from Renshaw-street Chapel, rebuilt in the new church, and the choir, which had been admirably trained by Mr. Lee Lloyd, the choir-master, greatly enriched the solemnity and devotion of the services. The singing of Sterndale Bennett's anthem, "God is a Spirit," at the evening service, was in itself a beautiful dedication of the church.

The morning service was conducted by the Revs. T. Lloyd Jones and V. D. Davis, the Rev. Dr. Klein preaching the sermon on "The Temple of God," which will be found printed in full in another column. He also conducted the concluding portion of the service and the subsequent Communion Service, assisted by Mr. Jones and Mr. Davis in the administration. The first part of the evening service was conducted by Mr. Davis, and Dr. Klein preached on "The Growth of Spiritual Religion."

The text was Romans viii. 14, "As many as are led by the Spirit of God, these are sons of God"—words, said the preacher, which contain the whole essence of spiritual religion. The word "led" conveyed the idea of progress, and of yielding to a directing influence. The progress of nature up to man was traced, always under God's leading. The thought and will of man became more and more a conscious process. To feel himself led, to love to be led, to identify himself with the leading force, was the method of his higher progress. By being consciously, willingly led by the Spirit of God, man became the son of God. It was a mysterious assimilation of his spirit with God's Spirit. There was affinity between the finite spirit and Him who was from everlasting to everlasting. Paul said: "As many as are led." There was no limitation, such as theologians had supposed; and those words stated exactly the faith

of their Unitarian Christianity. Their faith was not aggressive, it was tolerant almost beyond the comprehension of some, but they had a distinct testimony to bear, and they opened their church to all who were willing to be led in the way of truth, and by the spiritual affections, that led by the Spirit of God they might be children of God.

The new Ullet-road Church forms one of a group of remarkable churches bordering on Sefton Park. Its nearest neighbour is St. Agnes's, one of the chief Ritualistic churches of Liverpool; while on the other side is a large Roman Catholic church, and close at hand is the Presbyterian Church, of which Dr. Watson (Ian Maclaren) is the minister. The new church, of which Messrs. Thomas Worthington and Son are the architects, is striking in its external appearance, but the effect will probably be more satisfying when the complete range of buildings is finished, in which three sides of an open quadrangle will be seen from Ullet-road; corresponding to the church, a Congregational Hall is to be built, and the two will be united by a cloister, and the vestries and library which are already built. But the great beauty of the church is in its interior. As one enters from the vestibule at the west (by the compass the south) end, the effect is of a noble simplicity, of which every line speaks of reverence, growing in richness of beauty, which culminates in the reredos and the windows of the chancel. Externally the church is built of Runcorn stone and Ruabon brick; the interior is completely lined with Runcorn stone, which gives a warmth of colour with which the woodwork of the chancel and the roof are in complete harmony.

Architecturally the design has been based on the work of the earlier decorated period. Above the entrance at the west end is a rose-window, not gorgeous in its tints, but benignant and beautiful in design and colour (by Messrs. W. Morris and Co.). The nave, in which the whole congregation is accommodated, is lighted from above by large traceried windows, the aisles being simply passages, adding at the same time greatly to the beauty of the effect. There are sittings for 418 persons, with room for a considerable number of extra seats, and the chancel accommodates another 24, so that 500 persons could on occasion find room, without too much crowding, in the church. On either side of the great arch leading to the chancel are the stone pulpit and reading desk, and it was proved on Sunday that the acoustic properties of the building are most admirable. The panelled roof, which is not too lofty, no doubt largely contributes to this. The whole church is dominated by the three windows in the chancel, which are by Messrs. William Morris and Co., from designs by Sir E. Burne-Jones. Rising above the communion-table and the reredos, which contains a very striking reproduction in carved oak of Leonardo da Vinci's "Last Supper," the richness and the restful harmony of colour leave nothing to be desired. The central window is dedicated by the congregation, "To the glory of God and in memory of the Rev. John Hamilton Thom, minister of Renshaw-street Chapel from 1831 to 1866." It represents the same youthful Christ as the great window in Manchester College Chapel, but he is thorn-crowned, and

holds a symbolic cross by his side; in the other divisions of the window on either side are the four evangelists. The background is richer than in the college window, so that the figures seem to stand more naturally amid their surroundings. The window on the left, which is in memory of Mr. George Melly, dedicated by his wife and children, contains an exquisite group of Jesus blessing little children, with the mothers standing by; while the window on the right, in memory of Mr. George Holt, dedicated by his wife and daughter, represents in its two divisions the angel announcing the resurrection, and Mary in the garden kneeling at the feet of the risen Jesus.

The organ, which is in a chamber on the left of the chancel, is separated by an open screen in carved oak from the choir stalls; on the right are the vestries, to which the further buildings are to be added. The floor of the chancel, approached by marble steps, is of tessellated pavement, with the centre in marble; on either side of the communion-table stands a massive chair in carved oak. The church is lighted with electric-light, arranged with great skill. There is nothing in the whole building that strikes one as put there for display, and nothing that has been negligently done. The workmanship is everywhere of the best. The sanctuary appeals to all who come in for reverent quietness, for joy in a beauty which fitly symbolises the beauty of holiness, and for devotion of heart and life consecrated to the highest service.

The very doors are a work of art, in beaten copper, from original designs, by Mr. R. L. B. Rathbone. The west door is the gift of Mr. and Mrs. Rathbone, in memory of the late Mr. T. H. Rathbone. The reredos is the gift of Mrs. Thomas Gee, the carved panel being the work of Mr. H. H. Martyn, of Cheltenham. The communion-table and chairs are the gift of Mrs. Henry Tate. The fittings of the electric-light are by the Birmingham Guild of Handicraft. The oak work of the interior is executed by Messrs. Hatch and Sons, of Lancaster, the carving of the stone work and part of the woodwork by Messrs. Earp and Hobbs, of London and Manchester. The vestries and library are not yet completed, but the ceilings are to be modelled in relief and painted, Sir John Brunner having commissioned Mr. Gerald Moira to carry out this decorative work. The congregational hall, with accommodation for Sunday-schools, which is to complete the group of buildings, is also the gift of Sir John Brunner and Mr. Henry Tate. When the Provincial Assembly of Lancashire and Cheshire meets next year in Liverpool we may hope that the whole of the buildings will be completed, that the members of our churches may rejoice together over a work so worthily conceived, and carried out with such generous faithfulness.

MEN are ruined by the exceptions to their general rules of character. This may seem a mockery, but it is nevertheless a fact to be observed in the records of history as well as in the trivial occurrences of daily life. . . . His first act of extravagance ruins the cautious man. The coward is brave for a moment, and dies; the hero wavers for the first—and the last time.—*Sir A. Helps.*

NOTES FROM ASSAM.—III.

Jowai, in the Khasi Hills,
Assam, India, May 7, 1899.

THE anniversary of the Khasi Hills Unitarian Union began on Saturday evening, April 22, with a Welcome meeting and closed on the following Monday evening with Addresses by the Rev. David Edwards and your Correspondent, on a subject which shows how problems long familiar to us in the West are beginning to agitate this young community of Unitarians in the North-east of India—namely, “Is Unitarianism Calculated to Foster a Spirit of Enthusiasm?” The numbers present were a glad surprise. By friends in England it will be seen that even in this day of small things the adherents of Unitarianism in these Hills are by no means to be despised as a mere handful. To what extent has this movement grown since a small congregation was formed at Nongtalang some ten years ago, and another at Jowai, in August, 1893? The attendances at the services at each place are carefully counted and registered. On this anniversary occasion representatives from the several congregations were present. At the morning service on Sunday, April 23, when two sermons were preached in Khasi, the chapel was filled to overflowing, and not a few were compelled to stand outside. There were present 104 adults, 111 children—215. At the afternoon service, when Mr. Kissor Singh and the Rev. David Edwards admitted two young men into membership, when your Correspondent baptised five children and three adults, and gave a discourse translated into Khasi, by Mr. Kissor Singh, there were present 147 adults, 110 children—257.

At these and at all the other services noticeable features were the devout and reverent manner of the people, the readiness and heartiness with which they took their part in the responsive service, and the brightness and intelligence of the singing. The Hymn-book used was not the one only already referred to as printed in America, but a smaller one recently compiled by Mr. Kissor Singh. It contains translations of hymns from well-known English and American hymnologists, compositions from the editor's own pen, responsive services, a Gloria, and some chants. The congregation and the school children have been trained by Mr. Kissor Singh and the head-teacher of the day-school in the tonic sol-fa system, which they have picked up with alertness, and in which they sing with excellent intonation. I was much moved and “felt a lump in my throat” as I heard these people sing in Khasi, in this far-off region, the familiar hymns, “Nearer my God to Thee,” “One holy Church of God appears,” “There's a Hope that is fairer than day,” “Take my life and let it be,” “O the Father's hands are helping,” “Ring the bells of heaven,” “There were ninety-and-nine that safely lay,” “Lord, dismiss us with Thy blessing,” and singing them to tunes Sunday by Sunday heard in our churches in England. These are the influences that make the spiritual life one all the world over, whatever the creed, complexion, dress, or social customs. Realising how hymns learnt in our own childhood constantly recur and prove sources of divine help and strength, I could not but thank God that these hundred children,

most of whom sang without book, were storing up in their memories and hearts resources of power and treasures of inspiration for the experiences of their years to come.

It is worth noting that of the two men admitted to membership, one gave what was reported to me as an intelligent statement of his reasons for becoming a Unitarian, and the other expressed his agreement with his friend's declarations.

At a business meeting statistics of the movement were given for the year 1898. The facts thus stated appear to me valuable as affording to friends in England data for forming a judgment on what is going on. I make no apology for presenting them in a little detail.

At Jowai there is a membership of eighty-six—forty men and forty-six women—with an average attendance of seventy at the Sunday services. In 1898 the people contributed for ordinary purposes 120 rupees. There is a Sunday-school, a day-school, to which I shall presently refer; and a number of weekly meetings—Mothers' Meeting, Members' Meeting for devotion and conversation, Home Prayer Meetings (held at the houses of members in rotation, and said to be prized as most helpful), Prayer Meeting in the Chapel on Saturday evenings, and a fortnightly meeting of young people and children, at which Mr. Kissor Singh gives expositions of liberal religion with a view of grounding the rising generation in the faith, and of preparing them for their relation to the Church in the future.

At Nongtalang there was a membership of twenty-eight in 1898—eighteen men, ten women. The number was increased to thirty-two by May 1 in the present year. The average attendance is twenty-eight. Here also there are week-evening meetings of the same kind as those at Jowai. The people here contributed ninety-eight rupees towards the cost of their present chapel, which is now sadly in need of repair. They are raising funds for that purpose. The estimated cost of what is practically necessary reconstruction is 250 rupees. At the suggestion of Mr. Kissor Singh, who made the proposal in order to promote the spirit of co-operative helpfulness, each congregation in the Union has consented to make a collection towards this object.

At Raliang, where the Rev. David Edwards is minister, there is a membership of twenty-seven, with an average attendance of fifteen. In 1898 the Raliang people subscribed for ordinary purposes 4½ rupees. On week-evenings there are here Members' Meeting and Prayer Meeting. I was sorry to hear it reported by Mr. Edwards that his congregation is somewhat lukewarm, and of all the societies the least energetic in the missionary spirit. For this reason he considers that the aim of his ministry should be the vitalising of his own people with the religious life rather than propaganda.

At Laitbyngkot there is a membership of twenty-nine men and eleven women. Their Sunday and week-day meetings are conducted by themselves. In 1898 they subscribed for ordinary purposes 19 rupees. They are an earnest and enthusiastic band of Unitarians and are eager for a resident lay-worker.

At Shillong Mission station, where Mr. Mar Singh is the lay-worker, there is no organised church. There are said to be

sixteen Unitarians in Shillong. The average attendance at the Sunday services, inclusive of children, is twenty-five. The present little chapel was opened in July, 1898, the former one having been destroyed by the earthquake in June, 1897. Towards the cost of the new building Mr. Robin Roy contributed 50 rupees, Mr. Durga Singh 25 rupees, and the Jowai friends 40 rupees. Since July, 1898, the Shillong friends have subscribed for ordinary purposes 8 rupees. Formerly Mr. Mar Singh paid an occasional visit to Laitbyngkot, but some time ago he opened a daily morning school, which keeps him regularly in Shillong. At present there are only nine pupils, but Mr. Mar Singh is hopeful that the numbers will gradually grow. The Welsh Calvinistic Methodist Missions are powerful among the natives in Shillong. There is also a strong Roman Catholic Mission there. The Episcopal Church is the church of those Europeans who go anywhere; a good many of them, I am told, are buttresses rather than pillars.

Besides the congregations named, there are Unitarians in several villages in these hills, where there are no regular meetings. There are two in Padu, seven in Nortiang, five in Mulang, four in Syndai, two in Shilmintang, and ten in Darang. These have been “converted” to Unitarianism by visits paid by the preachers and lay-workers of the Union, who preached and distributed literature on the village roadsides.

In addition to the subscriptions mentioned for ordinary purposes, 39 rupees have been contributed to the Permanent Mission Fund since January, 1899: Jowai, 21 rupees; Nongtalang, 9 rupees; Raliang, 3 rupees; Laitbyngkot, 3 rupees; Shillong, 3 rupees=39 rupees. With the sums previously subscribed, and with £5 sent by Mr. F. Nettlefold, of London, the Permanent Mission Fund now amounts to 178 rupees. This sum is not at present used, but is invested in the Post Office Savings' Bank. It is practically an endowment; and as it grows the income of it will be devoted to Mission purposes, and to relieving the grant of the British and Foreign Unitarian Association.

Is not this, on the whole, a creditable record? Does it not show that the people are being trained in the spirit of self-help? Does it not indicate sincerity and zeal? Here are people who have broken away from the demon-worship of their fathers and ancestors, many of whom were then brought under the influence of the Welsh Calvinistic Methodist Mission, but not meeting there what they craved for, have sought and found salvation in Unitarianism, and upon whom now all kinds of influence are used by the Trinitarians to induce them to recant. No one attending their services and living amongst them can doubt their heartiness; and in their devotional week-evening meetings—I speak of those I have attended at Jowai—when they pray and speak together, their simple piety appears, perhaps, more manifest than in their formal Sunday services. Of course, they have their lapses. What Church or denomination even amongst civilised and Christianised Westerns has not? But I am assured by an independent authority—I wish I were at liberty to mention the name—that, as a whole, the members of these little Unitarian congregations are

examples of life and conduct to their neighbour.

At Jowai a Unitarian Day-school has been in existence since August, 1893. On Tuesday, April 25, the number on the roll was forty-four, the number of pupils present thirty—1st Class three, 2nd Class two, 3rd Class three, 4th Class (infants) twenty-two. As Mr. Sunderland and Mr. Harwood had done, I put Classes 1, 2, and 3 through a brief examination in various subjects. Generally speaking, the answers were much more satisfactory than I expected. I noticed that the younger boys and girls read English more fluently and accurately than the elder ones. The physical drill, conducted by Mr. Kissor Singh, was remarkably well done. The whole school was put by the head-teacher through the tonic sol-fa scale, and sang several songs in excellent tone. Some needle, knitting, and crochet work done by the 4th Class seemed to me—though I am no better judge of these things than are many of H.M.'s Inspectors in England—to be exceedingly neat. Two years ago two boys from this school passed the Government Primary Examination. At the last inspection four boys went in for this examination. The results have recently—not a bad proportion out of classes which number only eight or ten pupils—been announced. The four boys have passed. One of them stands at the head of all the passes from the whole of the schools in the Khasi and Jaintia Hills, and has won a small scholarship. Bravo! This is a feather in the cap of the Jowai Unitarian School. These successes reflect great credit on the head-teacher. Our friends are naturally and justifiably elated. To Unitarians in England it would seem but a very trifling affair; but here it is an event of importance, and will have weight in the community.

While I am on the subject of day-schools, I may mention that a few days ago a deputation from the village of Kafa—three days' journey from here—came to Jowai, having been told that an English minister was there, to plead for the institution of a school on the same basis as the Jowai Unitarian School. There is a school in Mulapur, their market town, but it is too far away for the Kafa children to attend. In Kafa, they stated, there are between fifty and sixty families, and the children are growing up in ignorance. Their parents want them trained, and they had sent some of their number to beseech me to have a school opened, they being willing to provide a building. Their appeal, interpreted to me, was earnest and pathetic. Here is an open door. I have no doubt whatever but such opportunities as this will multiply.

I visited Nongtalang, Mr. Kissor Singh and other friends accompanying me. Nongtalang is twenty-three miles from Jowai, and the journey takes two days for a European in consequence of the steep gradients. No European has been known to make it since Mr. Sunderland was there in the spring of 1896. It is made by Westerns in a Thappa. A Thappa is a bamboo chair in which the traveller is carried on the back of a coolie. Several coolies are required, as the road to Jarain is up and down hill, and from Jarain onward it is a rocky bridle-path with precipitous ascents and descents, perilous to any one not native and to the manner born. There was a Welcome Meeting on Saturday evening, April 29.

At the services on the Sunday there were excellent congregations. Mr. Kissor Singh admitted three into membership. I baptised three children and delivered a discourse. My appearance and brief residence in Nongtalang were a phenomenon. From the hour of my arrival to the hour of my departure, with the exception of the two nights, the house where I stayed was surrounded by children and adults, whose curiosity to see a white man and his ways seemed insatiable. But I was soon on good terms with all of them (although I could not speak to them in Khasi) and received scores of "Khublei's"—a word which combines an expression of goodwill with the wish, God bless you! From the way the youngsters presently began to crowd around one to be shaken by the hand and patted on the cheek I flattered myself that I had speedily become a general favourite! Our Unitarian friends at Nongtalang have proved their fidelity and steadfastness. I was glad to be amongst them, on the spot where the sound of the Unitarian gospel was first heard in these hills—a spot consecrated by the life of the first Unitarian of Nongtalang, the late U. Heb Poblong, described by all who knew him as one of God's saints, and in his day a light in a dark place. His brother is one of the devoted company of Nongtalang Unitarians.

By the way, it is often said that the temperature of these hill-stations offers an agreeable relief to the overwhelming heat of the plains. But there is no rule without an exception. For example, on the return journey from Nongtalang to Jarain on Monday, May 1, the thermometer in the shade—fixed in the inside of a covered hamper—registered 110 Fah.! Refreshingly cool! On the same day and on several days before and since even Shillong was said to be like a Turkish bath.

It is interesting to note that among the Khasi publications in use in these congregations, and in constant use among the young people of Jowai, is a Catechism, compiled by Mr. Robin Roy with a preface by Mr. Kissor Singh. Mr. Roy gathered his material from the late Dr. Crosskey's "First Lessons in Religion," Channing's "Catechism," Dr. A. D. Tyssen's "Reformed Catechism," Minot J. Savage's "Unitarian Catechism," and Mr. C. F. Dole's "Catechism." I am told that Mr. Robin Roy's compilation is very well done. The fact that the literature he has used has found its way to these hills is itself significant of much.

What is to be the future of Unitarianism in this mountainous region, and among people the great mass of whom are still children of nature? All these congregations are unanimous that the great need is that of an English minister to superintend and guide the movement. At present it is controlled, and necessarily controlled, by a man of marked individuality and strong force of character, who throws his whole heart and soul, his leisure time and ability, into it; but he cannot go on for ever; and, besides that, circumstances may arise which would compel a considerable curtailing of the work he now does in religious reforms. In view of future possibilities, a man is wanted capable physically, mentally, and in business habits, of undertaking the management of the mission. It is the opinion of all the Unitarians, and of some

of trustworthy judgment who are not Unitarians, that such a man must come from England. He need not be a man of great mental powers, but he should have a big, loving heart, should be patient, tactful, forbearing, sympathetic. The people are still in a backward condition, and it requires an infinite amount of patience, forbearance, and long-suffering to deal with them. But such a man would touch responsive chords in the heart of these hill-folk, and would bind them to him with cords of love. Is there no young man at Manchester College, Oxford, or at the Home Missionary College, Manchester, no young man like the late martyr-missionary of our London Domestic Mission, the Rev. A. H. Wilson (I forbear to mention our living Domestic Missionaries), who would give himself, for the love of God and man, to this work? It is not an easy work; it is a toilsome, laborious work, demanding an inexhaustible treasure of kindness and affection; but it is a noble work, and he who would consecrate himself to it would receive an abundant reward in the outflowing of the love of the people, and in seeing them gradually rising, under his influence, to a higher plane of life. May God inspire the heart of some young man amongst us to undertake this Christ-like mission!

S. FLETCHER WILLIAMS.

HENRY VAUGHAN, SILURIST.

II.

WHAT turned Henry Vaughan's mind in the direction of medicine we do not know. It may well have been the temporary sojourn of his brother Thomas in his neighbourhood; for we find among the mass of Henry's translations, which range from his earliest effort in Juvenal, through Boethius (by the way, his renderings of the Metres of this author strike me as far the best of his verse-translations), Paulinus, and Anselm, to contemporary foreign writers, one of a work by H. Nollius on "Hermetical Physick"; and it can hardly be mere coincidence that Thomas translated, about the same time a work of the same author, entitled "The Chymists' Key to Shut and to Open." But happily for Henry, he developed his own "medicinal geny," not so much in the direction of physical mysticism, as in that of the practical work of a country doctor. He pursued his studies at home, and never took a medical degree. The ordinary qualification of the provincial practitioner, before his date and after, was a bishop's licence; but there were now no bishops, and Vaughan did without it. Thenceforth we think of him as, for fifty years, the constant minister to the needs of others throughout a wide country district, till his death in 1695.

His poems arrange themselves at once under two heads, secular and sacred. On the secular side, the early volume had two successors, "Olor Iscanus" (The Swan of Usk) 1651; and long after the Restoration, "Thalia Rediviva," 1678, the collected scraps of many years, epistles to friends, playful verses to a lady (Etesia, this time, not Amoret), written as if to remind a younger generation that all the gallantry does not belong to the Sedleys, Dorsets, and Rochesters. But in the whole of Vaughan's secular poems there is hardly one that is worth learning by heart, or deserving of a place in a "Golden

Treasury." They are *vers d'occasion*, full of forced conceits and artificial quips and cranks. And, strange to say, they bear hardly a trace of that observation of, and sympathy with, nature, which keeps an evergreen spot in even the most lugubrious of the religious poems. Precisely when Henry Vaughan found his true soul, of which the religious poems are the issue; how he arrived at a higher plane, on which the natural and the spiritual are mutually interpretative; what personal experience it was that made the scholarly versifier into a poet, and lifted the good churchman from the letter into the spirit, I suppose we shall never know. We pick up a circumstance here and there. His "Flores Solitudinis" (1654) are "collected in his sickness and retirement": he speaks of his "peevish inconstant state of health": in his poems, are unmistakable allusions to sorrows, partings, and bereavements. And at some time when he was desolate and stricken dumb, he found speech in the word, and new life in the spirit, of a brother poet, George Herbert, so he says; and what a happy providence it was! Herberts' "Temple," published in 1633, had reached a sixth edition by 1641. Herbert represents everything that Vaughan, by tradition and education, held to be essential in religion and worship: he always finds something in nature responsive to his mood, and opens his readers eyes to see it, in keen unmistakable ways; and further, there is in Herbert just that which gave expression to the soul of Vaughan at a time of solitude and depression—a contrition with regard to the past, and a sense of divine chastening, which seems to us, as we look back upon those sweet and innocuous lives, somewhat morbid and unnatural.

Herbert writes, while waiting to know the meaning of pains and losses and disappointments, in one of his "Afflictions":—

At first thou gav'st me milk and sweetnesses,

I had my wish and way;

My days were straved with flowers and happinesses;

There was no moneth but May.

But with my years sorrow did twist and grow,

And made a party unawares for wo.

My flesh began unto my soul in pain,

Sicknesses cleave my bones,

Consuming agues dwell in ev'ry vein,

And tune my breath to grones.

Sorrow was all my soul: I scarce believed,

Till grief did tell me roundly, that I lived.

When I got health, thou took'st away my life,

And more; for my friends die:

My mirth and edge was lost; a blunted knife

Was of more use then I.

Thus thinne and lean without a fence or friend,

I was blown through with ev'ry storm and winde.

Whereas my birth and spirit rather took

The way that takes the town;

Thou didst betray me to a lingering book,

And wrap me in a gown.

I was entangled in the world of strife,

Before I had the power to change my life.

Vaughan looks back upon the past

with stronger self-condemnation, and sees it through the medium of the experiences of a particular period of *conversion*; thus in his "Garland":—

When first my youthfull, sinfull age

Grew master of my wayes,

Appointing error for my page,

And darknesse for my dayes;

I flung away, and with full crie
Of wild affections, rid
In post for pleasures; bent to trie
All gamesters that would bid.
I played with fire, did counsell spurn,
Made life my common stake;
But never thought that fire would burn,
Or that a soul could ake.

* * * * *

I sought choice bowres, haunted the spring,
Cull'd flowres and made me posies;
Gave my fond humurs their full wing;
And crown'd my head with roses.
But at the height of this careire
I met with a dead man,
Who noting well my vain abear,
Thus unto me began:
Desist, fond fool, be not undone;
What thou hast cut to-day
Will fade at night, and with this sun
Quite vanish and decay.

Flowres gather'd in this world, die here; if thou
Wouldst have a wreath that fades not, let them grow,
And grow for thee. Who spares them here, shall find
A garland, where comes neither rain nor wind.

Thanks to Izaak Walton, we know the story of the saddening and renewing of Herbert. The story of Vaughan's outward lot and inward struggles, during his long days of retired life by the "chrystal Usk," we only dimly gather from his sacred poems.

"Silex Scintillans: or Sacred Poems and Private Ejaculations, by Henry Vaughan, Silurist," was published in 1650, and re-appeared in a second edition in 1655; this edition being a re-issue of the first, with the addition of a Preface and a second part. This volume is the source of all the poems which represent Vaughan in modern selections. Dr. Martineau's "Hymns of Praise and Prayer" contains no less than eight*—and certainly eight of the best—which I shall assume to be within my reader's reach and therefore refrain from quoting. One of them, however, "They are all gone into the world of light"—surely one of the most pathetic memorials of bereavement and loneliness in our language—reminds us how little we know of the author's personal history. At the age of thirty-three, at most, he speaks as if he were sitting alone among the ashes of all he has loved. Dr. Grosart thinks, and justly, that there are in the poems indications of two great sorrows occurring about the same time, and interprets them as the loss of a young wife, and the death of a young brother. As to the first, we can hardly doubt the application of such lines as the following:—

O calm and sacred bed, where lies

In death's dark mysteries

A beauty far more bright

Than the noon's cloudless light . . .

Sleep, happy ashes! blessed sleep!

While haplesse I still weep;

Weep that I have out-liv'd

My life, and unreliev'd

Must, soul-lesse shadow, so live on,

Though life be dead, and my joys gone.

As to the second, I think we may discern allusions to the death of more than one child of his own. There is the infant—

Whose blossome-life

Did only look about, and fall,

Wearyed out in a harmless strife

Of tears, and milk, the food of all!

And another, surely, from whom the poet gained his deep interests in children's

life and thoughts, "those white designs which children drive," who "by meer playing go to Heaven." And this one died too, leaving just those little relics which the parent cannot touch without a tear.

Yet have I known thy slightest things,

A Feather or a Shell

A Stick, a Rod, which some chance brings,
The best of us excell.

Yea, I have known these shreds outlast

A faire-compacted frame—

"The Heaven that lies about us in our infancy" found its first poet in Vaughan; and the analogy which has often been noted between his thought, as expressed in such lines as—

Dear, harmless age! the short, swift span
When weeping virtue parts with man;—
An age of mysteries! which he
Must live twice that would God's face
see. . . .

and the theme of Wordsworth's noble ode (Intimations of Immortality, &c.) receives further illustration in

THE RETREAT.

Happy those early dayes, when I
Shin'd in my Angell-infancy!
Before I understood this place
Appointed for my second race,
Or taught my soul to fancy ought
But a white, celestial thought;
When yet I had not walked above
A mile or two from my first Love,
And looking back, at that short space,
Could see a glimpse of his bright face;
When on some gilded Cloud or Flowre
My gazing soul would dwell an houre,
And in those weaker glories spy
Some shadows of eternity;
Before I taught my tongue to wound
My conscience with a sinfull sound,
Or had the black art to dispence
A sev'rall sinne to ev'ry sence,
And felt through all this fleshly dresse
Bright shootes of everlastingnesse.
O how I long to travel back
And tread again that ancient track!
That I might once more reach that plaine
Where first I left my glorious traine;
From whence th' enlightened spirit sees
That shady City of Palme trees.

Would that the soul of Vaughan had often found such wings! But it was seldom that he could "fly away, and be at peace." Restlessness, and a passionate sense of his own inconstancy and moodiness, seem to himself to be always keeping him at a low spiritual level. His heart is the flint, from which may be struck an occasional spark, but even this, perhaps, only by process of affliction.

Lord! thou didst put a soul here. If I must
Be broke again, for flints will give no fire
Without a steel, O let thy power cleer
Thy gift once more, and grind this flint to dust!

The sweet content which Herbert found in his brief ministry as a country parson, the feeling of being stayed upon order, and calmed by routine, does not lay its healing touch upon Vaughan. His happiness is shortlived; ecstasy is succeeded by self-accusation; his devotion is but the work of the unprofitable servant: open the book at random, and these are the complaints that meet the eye—

How rich, O Lord, how fresh thy visits are!

I flourish, and once more

Breathe all perfumes and spice;

I smell a dew like Myrrh, and all the day

Wear in my bosome a full Sun; such store

Hath one beame from thy eyes.

But, ah, my God! what fruit hast thou of this?

What one poor leaf did ever I let fall

To wait upon thy wreath?

* Nos. 226, 295, 344, 426, 443, 540, 781, 785.

Thus thou all day a thankless weed dost dress,
And when th' hast done, a stench or fog is all
The odour I bequeath.

We have the same thing more fully expressed in the fine poem entitled "The Showre"; and the note rises to a wail at the end of "Anguish."

O! 'tis an easie thing
To write and sing;
But to write true, unfeigned verse
Is very hard! O God, disperse
These weights, and give my spirit leave
To act as well as to conceive!
O my God, hear my cry:
Or let me dye!

The reader who seeks further acquaintance with Vaughan will find, I think, that it was given him to write "true, unfeigned verse," redeemed, if by nothing else, by his knowledge of childhood and of nature, from the condemnation which has often been pronounced upon it as morbid in sentiment, and hard in style, even beyond "the inferior order of the school of conceit."

J. E. ODGERS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

APPEALS.

London: Rhyl-street Domestic Mission.—The time has come when I again wish to ask the numerous friends of the poor for that kindly help on behalf of some of the poorest children, which are connected with our missions at Rhyl-street and Litcham-street. There are upwards of 800 in attendance. Many are sick, delicate children, and many of us this fine weather are, no doubt, reminded that the holiday time is drawing near when we look forward for the train to carry us to some country or seaside place, and much more do our poor children look forward to their annual excursion and the country from their dismal homes and surroundings. On behalf of the poor children of my Sunday-schools, I appeal to all those interested in the work of the missions to help me with contributions towards giving them their anticipated yearly treats.—JOSEPH POLLARD. Subscriptions or donations will be thankfully received by Miss Anna Sharpe, The Grove, Hampstead, N.W., or the Rev. Joseph Pollard, 21, Willes-road, N.W.

London: Bell-street.—Mr. Gray wishes to thank all the friends who kindly sent him goods for the rummage sale. He has not been able to send a personal acknowledgement in all cases, because some parcels came without a name on them, and in many cases the name was covered up by the label of the delivery company.

London: Wood Green.—On Sunday were held the Sunday-school anniversary and flower services—large and appreciative congregations on each occasion. Dr. Mummery discoursed in the morning on "Leaves" and on "Sacred Flowers" in the evening. In the afternoon a most interesting service was conducted by Miss Sudbery and Mr. Skelt.

Newbury.—Attention is called to the advertisement of the special meeting to be held here July 7; visitors are assured of a very cordial welcome.

Newcastle: Byker.—On the 15th inst. a meeting was held to introduce to the members Mr. Alex. Peaston, who has undertaken the duties of lay-worker here. The chair was occupied by the Rev. Frank Walters, who cordially welcomed Mr. Peaston on behalf of the members. He could not help thinking that the appointment of such workers as Mr. Peaston had proved himself to be would be beneficial to many of our small congregations. Who, he asked, was so likely to enter into the joys and sorrows of the working man's home than one who worked at the bench for his daily bread? Mr. Peaston had undertaken the superintendence of the Sunday-school, and would conduct the Sunday evening services, doing such visiting and organising work as time would permit. Addresses were also delivered by Mr. Robert Elliott, of Gateshead; Mr. Fred. C. Slater, secretary of the N. and D.U.C.A.; and Mr.

J. Duncan Donald. Mr. Peaston responded in an address full of hope and enthusiasm. Letters were read from the Rev. Arthur Harvie and Mr. George G. Laidler, both of whom were unable to be present.

Rotherham.—On June 11, after morning service a presentation portrait of himself was given to Mr. Henry Leadbeater, who has for a long time been treasurer of the church, and who resigned a few months ago. Mr. George Housley made the presentation, the Rev. W. Stephens presided, and the Rev. W. Blazey sent a letter to be read. All testified warmly to the excellent services rendered by Mr. Leadbeater. In his reply, Mr. Leadbeater said he attended the old church in Down's-row when Her Majesty was crowned, and in the course of his remarks recalled many names cherished and honoured by the congregation.

OUR CALENDAR.

SUNDAY, JUNE 25.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. A. BEVINGTON.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Life's Common Ways." Evening, "Why Give Thanks."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. T. E. M. EDWARDS.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Morning, "The Polychrome Bible."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Mr. CHANCELLOR.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Wandsworth Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A. (Bicycles may be housed during service.)
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY Blackfriars, 11 A.M.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD (Concert Hall), for NEW BRIGHTON and DISTRICT, 11 A.M. and 6.30 P.M., Rev. J. M. CONNELL.
LIVERPOOL, Hope-street Church, 11 A.M., Mr. BIPIN CHANDRA PAL, of the Brahma Somaj, and 6.30 P.M., Rev. A. COBURN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Mr. HERBERT RIX, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 7 P.M., Rev. Dr. KLEIN, Evening, "Unitarian Christianity: What it is, and what it is not."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M. Anniversary Services, Rev. CHAS. ROPER, B.A.
MARGATE, Forester's Hall (Side Entrance) Union-crescent, 11 A.M., Mr. P. BOND.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. P. BOND.
READING, Unitarian Free Church London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. DENDY AGATE, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M., Mr. W. J. TUBBS, and 6.30 P.M., Mr. C. TATTERSHALL DODD.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. T. R. SKEMP.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—June 25th, at 11.15, Dr. MONCURE CONWAY, "The New Gospel and its Propagation."

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE, S.W.—June 25th, at 11.15, Dr. WASHINGTON SULLIVAN, "Diabolism and Hysteria."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London N.

DOMESTIC HELP.—A thoroughly Domesticated Lady wanted to assist in housework in a business house. Two servants kept. Apply, stating all particulars, to Mrs. FRANCIS, London House, Deal.

WANTED, for September, by Experienced Teacher, post as GOVERNESS. Camb. Higher Local Honours. English subjects, Botany, French, German, elementary Latin and Mathematics. Handwork.—Address, Miss ALCOCK, 69, Queen's-road, East Grinstead, Sussex.

MARRIAGES.

GORTON—LANGRIDGE.—On June 14, by the Rev. T. E. M. Edwards, at Westgate Chapel, Lewes, the Rev. T. A. Gorton to Kate Langridge, both of Lewes.

RODGER—MUNN.—On the 21st inst., at Unity Church, Islington, by the Rev. Dr. Hicks, Samuel Thompson Rodger, to Eliza, youngest daughter of Mr. Richard Munn, all of Islington.

DEATHS.

MAXWELL.—On June 17th, at 61, Leonard-street, Hull, David Maxwell, Engineer, in his 80th year.

MOTT.—On June 13th, Albert Julius Mott, of Detmore, Charlton Kings, near Cheltenham, aged seventy-seven years.

MATTHEW HENRY'S CHAPEL, CHESTER.

BI-CENTENARY RESTORATION FUND.

The roof and ceiling of the Ancient Chapel (1700) are now dangerous. The architects recommend entirely new ones. Much dilapidated in other respects, renovation is *urgently* needed. The cost of these restorations will be £750, or more. Towards this sum the congregation and trustees, with some old members and friends, have subscribed £320, which may be increased. The British and Foreign Unitarian Association has given £50.

	£	s.	d.
Amount already acknowledged...	492	11	6
His Grace the Duke of Westminster, K.G.	10	0	0
Lady O'Hagan, Burnley	2	2	0
Miss Warren, London	3	3	0
John Pownall, Esq., Llangollen	5	0	0
Mrs. E. S. Beale, London	2	0	0
Mrs. E. Powell, Chester	2	2	0
Mrs. Tasker, Chester	2	0	0
"Brother and Sister"	2	0	0
John Harrison, Esq., London	1	1	0
Rev. J. C. Street, Shrewsbury	0	10	6

Further donations will be gratefully received by Rev. H. D. ROBERTS, Brook Lodge, and Mr. WM. ORRETT, 15, Foregate-street, Chester, and acknowledged in the *INQUIRER* and *Christian Life*.

A GREAT GATHERING of Unitarians will take place at NEWBURY, on FRIDAY, July 7th, 1899.

Refreshments will be provided for visitors from 12 till 2 o'clock. A Service will be held in the Chapel at 3 o'clock, conducted by the Rev. T. E. M. EDWARDS, the Sermon being preached by the Rev. H. SHAEN SOLLY, M.A., of Bridport.

At 5 o'clock there will be a Tea in the Temperance Hall. Tickets, 1s. each.

At 7 o'clock a PUBLIC MEETING will be held in the Chapel, at which the following gentlemen have promised to attend:—Sir John T. Brunner, Bart., M.P., F. Maddison, Esq., M.P., J. Cogan Conway, Esq., G. H. Chitty, Esq., Richard Eve, Esq., C. Fenton, Esq., Geoffry New, Esq. (Mayor of Evesham), the Revs. Frederic Allen, Walter Lloyd, E. A. Voysey, E. C. Bennett, T. Bond, and many others.

Collections will be taken at both the Service and the Meeting in aid of a Fund for Repairing and Renovating the ancient Chapel at Newbury, one of the earliest and most perfect examples of the Seventeenth Century Meeting House.

Friends intending to be present will oblige by sending a Postcard to

THOS. H. STILLMAN,
Treasurer of the Chapel,
133, Bartholomew-street, Newbury.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON
TWO AND A-HALF PER CENT. INTEREST
allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS
of minimum monthly balance, when not drawn
below £100.

STOCKS, SHARES, and ANNUITIES pur-
chased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank re-
ceives small sums on deposit and allows Interest
Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR
TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY,
HOW TO PURCHASE A PLOT OF LAND
FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on
application

FRANCIS RAVENSROFT, Manager.

WANTED, intelligent bright YOUNG
LADY (with Kindergarten training pre-
ferred) to take entire charge of two children (girl
5½ years, boy 3½ years); good sewing necessary.—
Address, stating experience and salary required,
Mrs. P. J. WINNER, Heath Field, Bebington,
Cheshire.

Schools, etc.

CASTLE HILL LADIES' COLLEGE, NETHER STOWEY, SOMERSET.

PRINCIPAL ... Miss THORNE, M.C.P.,
Assisted by efficient English & Foreign Governesses.

Charming situation among Quantock Hills, two
miles from Bristol Channel. Extensive grounds,
tennis-lawn, gymnasium. Cow kept. All exams.
Reference kindly permitted to the Rev. T. B. Broad-
rick, Bridgwater. Terms moderate.

EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM.

ESTABLISHED 1876.

HEAD MISTRESS:—Miss G. TARLETON YOUNG
(Girton College, Cambridge; Mediæval and Modern
Languages Tripos. For three years Student of
Languages and Continental Methods of Teaching in
Germany and France).

BOARDING HOUSE,

Thorne Hill, Augustus-road, Edgbaston.

Pleasant Situation; Electric Light, Large Garden.
Sanitary arrangements certified by J. E. Wilcox,
Esq., A.M.I.C.E.

House Mistress—Miss WELLS.
Resident—Miss S. E. WELLS, B.A.
Assistant House Mistress—Miss K. CHAMBERS, M.A.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWITH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public
Examinations. Scholarships have been obtained
at the University Colleges. Special attention paid
to the physical side of education. Gymnasium.
Swedish drill.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to
Conversational French and German. Pupils pre-
pared for Oxford and Cambridge Local Examina-
tions.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student
of Girton College), Moorcroft, Hindhead,
Surrey.

Miss MACRAE MOIR (Cambridge Higher
Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the ad-
vantages of a good Boarding School with a thorough
Education and healthy outdoor life. Girls may be
prepared for College-entrance and other examina-
tions.

The district of Hindhead is one of the healthiest
parts of England, and much recommended by
doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly
well-built modern house, with southern aspect.
Great attention is paid to healthful conditions of
life. References allowed to parents of present and
past pupils.

Terms for Board and Education on application
to the Principals.

Schools, etc.

THE OWENS COLLEGE, MANCHESTER.

HALL OF RESIDENCE FOR
WOMEN STUDENTS (Ashburne House,
Victoria Park, Manchester).

Warden—Miss HELEN M. STEPHEN.

The HALL will be OPENED in OCTOBER
NEXT. Fees for board and residence, 36 to 60
guineas for the session (thirty-three weeks). At
least three Bursaries offered. Applications from
intending residents to the Warden or to the Secre-
taries, Miss A. M. COOKE and Professor S. ALEX-
ANDER, Owens College.

EDUCATION. — THE OXFORD PREPARATORY SCHOOL.

Mr. RUSSELL SCOTT, Jun. (M.A., Balliol
College, Oxford, Assistant Master at the above
School), will take two or three BOARDERS be-
tween nine and twelve years of age, and offers
special facilities for those wishing to learn French
or Music.

This School, which is well known for its success
and efficiency, prepares chiefly for the Winchester
and Rugby Scholarships.

Reference is invited to the Rev. J. Estlin
Carpenter, Manchester College, Oxford.

Prospectus and information from R. Scott, Jun.,
18, Manor-place, Oxford.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half
per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21
Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.,
7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
Miss ORME, 118, Upper Tulse-hill, S.W.
STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.
and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per
cent. DEPOSITS received at 3, 3½, and 4 per cent.,
withdrawable at short notice.

LIBERAL ADVANCES promptly made.
Monthly repayment, including principal, premium
and interest for each £100 advanced—21 years,
13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.;
10 years, £1 1s. 8d. Survey Fee to £500, half-a-
guinea.

Special facilities given to persons desiring to pur-
chase houses for their own occupation. Prospectus
free.

FREDERICK LONG, Manager.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS 4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of
Property in any part of London or Suburbs under-
taken. Valuations for Probate, &c.

SCOTCH TWEEDS and SERGES at
Mill Prices, Ladies' or Gents'; best quality
only. Patterns post free; orders carriage paid.—
GEO. McLEOD & SONS, Hawick N.B.

IT IS NOT

Reckitt's

PARIS Blue

UNLESS RECKITT'S NAME IS ON THE WRAPPER.

ATTORNEY GENERAL

v.

The Trustees and Committee of
St. Saviourgate Chapel,
York, England.

The Presbyterian cause in York dates from about 1663, and the Meetinghouse was built in 1692. It was conveyed by the Subscribers to certain Trustees to the end that it "shall be used and employed as a meeting place for religious worship or what other use or uses the said.....(Trustees),..... their heirs or successors, shall think most convenient."

The original Congregation and Ministers were, of course, Trinitarian.

The Rev. Newcome Cappe, who was appointed in 1755, is recorded to have been the first preacher of Unitarian Doctrines in the Chapel, and the subsequent ministers, the Revs. Charles Wellbeloved, G. Vance Smith, Charles H. Wellbeloved, F. Sydney Morris, and William Mellor, were all ministers of the Unitarian Body. There has never been any creed formulated on behalf of the congregation, but from time to time, occupying ministers have published statements of their views. The Trustees have never interfered nor been asked to interfere with any minister nor with the occupying congregation, on the ground that he or they were not fulfilling the conditions of the Trust.

Nevertheless, in May, 1897, an action in the Court of Chancery was commenced, the expenses of which are being borne by a London lady, who has no connection with the congregation. It is brought against the Trustees of the Chapel and the then Members of its Committee at the instigation, it is understood, of the late Rev. Robert Spears, Editor of the *Christian Life*, and claims

1. "An injunction to restrain the Defendants, the Fabric Trustees, from permitting the said Meeting house to be used for the propagation of Agnostic or Secularist or Atheistic Principles, Opinions or Doctrines, or otherwise than as a Meeting place for religious and well-disposed Christian people called Protestant Dissenters."

3. "That such of the Fabric Trustees as hold opinions inconsistent with the trusts and purposes expressed in the indentures of 1692 and 1719 may be removed from the Trusteeship and fit and proper persons appointed Trustees in their stead."

3. "An injunction to restrain the Defendants, the members of the said Committee from appointing or permitting any person to preach or conduct service in the said Meetinghouse who holds opinions or views antagonistic to those expressed in the indentures of 1692 and 1719."

4. "That the Defendants or some of them may be ordered to pay the cost of this action."

It must be noted that this action does not include the Trustees of the various endowments which the chapel enjoys, who would have had money with which to resist the interference, but is only brought against those Trustees who hold the Chapel Fabric, who have not at their command even sufficient funds to maintain that fabric, and who are known to be persons whom an expensive lawsuit would certainly ruin.

It is impossible to enter here fully into the various statements made in support of the above claims, it is sufficient to state shortly that the object of the action is to prevent the use of the Chapel for the purposes of teaching the doctrines of Unitarianism as held by the majority of the Trustees and Congregation. Copies of the statement of

Claim and Defence are deposited with Messrs. Munby and Scott, Solicitors, 3, Blake Street, York; their London Agents, Messrs. Leesmith and Munby, 12, Great Swan Alley, Moorgate Street, London, E.C.; the British and Foreign Unitarian Association, and the American Unitarian Association, and may be inspected; also copies of the final reply of the Plaintiffs which includes their submission "that particular religious doctrines or opinions or a particular mode of regulating worship are on the face of the deeds and instruments declaring the trusts of the said Meeting-house required to be taught or observed therein."

Generally the position of the Defendants is—that the congregation for over 100 years have been on terms of fellowship with and affiliated to the other Congregations of the Unitarian body—that the views at present held by them are those of the broader or more extreme members of that body, and are the logical outcome of the spirit of progressive thought, which is the basis of Unitarianism—they are convinced that the success of the Plaintiffs would involve the definition by a court of law of the terms "Worship," "Religious," "Christian," "Unitarian doctrines," and others, and that such definitions would establish for all time a creed, enjoined by law on the one Dissenting Body which has always refused to formulate a creed—they see that if the open trust of the York Chapel is held to contain "particular religious doctrines" so also will the other open Presbyterian, Baptist and Independent Trusts in England, and in such cases that the Dissenters' Chapels Act will be no protection, and all these Chapels that are now Unitarian, or Free, or Free Christian, will be liable to be reclaimed by Trinitarian Dissenters.

For these reasons, as well as for those more immediate to themselves, the Defendants are prepared to defend the action brought against them, leaving to their opponents the onus of engaging in a persecution for opinion's sake, but they hold that this matter concerns every Unitarian and other lover of progressive religious thought all over the world, and they confidently appeal for contributions, both large and small, towards the expenses.

An account, entitled—York Saint Saviourgate Chapel Defence Account, has been opened at the York Branch of the National Provincial Bank of England, and contributions to the Defence Fund can either be paid direct to that account or remitted by cheque to the undersigned, E. F. Lewin, Castlegate, York.

We, the undersigned Defendants, undertake that all contributions so made shall be applied to secure a fair trial of the points at issue, and if by reason of the action being dismissed, with costs or otherwise, the amount subscribed shall be more than sufficient or not required, to return the contributions *pro rata*.

The British and Foreign Unitarian Association have been applied to and a deputation from their Executive Committee was sent to York to meet the Congregation and report. As a result of that report the Plaintiffs have been approached by the Association Committee with a view to secure a peaceable settlement, but without producing the smallest effect.

The action, commenced as stated in 1897, has been postponed for some time owing to the endeavours of T. Grosvenor Lee, Esq. (President of the B. and F.U.A. 1897-98), but his mediation has now been finally rejected by the Plaintiffs and the case will probably come on for hearing in the Trinity term, before which time the Defendants should be put into a position to meet the considerable expense of preparing for trial and briefing Counsel. Having regard to the eminent Counsel retained by the Plaintiffs it is thought expedient for the Defendants to attain the services of equally eminent

Counsel which will involve large outlays for Counsel's fees alone.

E. F. LEWIN,
JAMES BROWN,
T. W. SHEPHERD,
WILLIAM BELL,
J. R. RUSSELL,

Trustees
of the
Fabric.

W. S. WATSON,
F. D. WOOD,
THOMAS PLACE,
JAMES WILLIAMSON,
JOHN COLBERT,
ANGELO BANKES,
THOMAS SMITH,
WILLIAM JOHNSON,
M. A. ATKINSON,

Members
of
Committee,
1897.

N.B. — Contributions can be credited through any Branch of the National Provincial Bank of England. Further copies of Appeal will be supplied on application.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.E.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

FELIXSTOWE.—Pleasant APARTMENTS at this healthy sunny seaside resort. Close to new station and near the sea.—For terms, apply to Mrs. H. ROBINSON, Kimberley House, Ranelagh-road.

MRS. A. H. GREEN (late of Oxford) receives girls, from 9 to 15 years of age, at her house, to attend by day Mr. Badley's Boys' School at Bedales, where her son and daughter are pupils.—Seaynes Hill House, Haywards Heath.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Barry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

LONDON PERMANENT CHAPEL- BUILDING FUND.

The following Contributions have already been promised towards the £12,000 that it is intended to raise during 1899-1900.

	£	s.	d.
Amounts already acknowledged	6,206	5	6
Mrs. Nettlefold, Birmingham	200	0	0
The President of the British and Foreign Unitarian Association	100	0	0
Mr. Henry W. Cair, Liverpool	100	0	0
Mrs. Alfred Collier and Family	50	0	0
Miss Ellen M. Lawrence	50	0	0
Miss C. A. Lawrence	50	0	0
Mr. C. F. Pearson	50	0	0
Mrs. C. F. Pearson	50	0	0
Mrs. George Buckton, Oxford	25	0	0
Mr. Stanley Chatfield Clarke	25	0	0
Dr. and Mrs. Vance Smith, Bowdon	25	0	0
Dr. and Mrs. H. Rayner	20	0	0
Mr. Thos. B. Bowring (additional)	15	0	0
Mrs. H. C. Briggs, Ambleside	10	0	0
Mrs. T. Colfox, Bridport	10	0	0
Lt.-Col. W. R. Trevelyan, Penzance	10	0	0
Mr. H. J. Morton, Scarborough	5	5	0
Mr. A. W. Worthington, Stourbridge	5	5	0
Mr. Hugh Atkins, Hinckley	5	0	0
Rev. T. E. M. Edwards	5	0	0
Mr. W. Haslam, Bolton	5	0	0
Mrs. Steer, Clifton	5	0	0
Mr. R. Affleck, Gateshead	2	2	0
Mr. H. J. Bakewell	2	2	0
Mrs. James Hill	2	2	0
Mr. James Laycock, Scarborough	2	2	0
Mr. Henry Payton, Birmingham	2	2	0
Lt.-Col. J. G. Cockburn, Curtis, Dover	2	0	0
Miss L. Toulmin Smith, Oxford	1	10	0
Mr. H. Blessley, Portsmouth	1	1	0
Mr. W. J. Hands, Scarborough	1	1	0
Mrs. Schultz, Rickmansworth	1	1	0
Mr. R. W. Wright	1	1	0
Mr. R. Bertram	0	10	6
A Friend, Sheffield	0	10	0
Newington Green Chapel, 1st List:—			
Per Mr. Ion Pritchard	20	0	0
Mr. F. W. Turner	20	0	0
Mr. and Mrs. T. Pallister			
Young	15	15	0
Mr. and Mrs. Howard Young	15	0	0
Mrs. Pritchard	10	0	0
	80	15	0
Unity Church, Islington, 1st List:—			
Per Mr. Alfred Wilson	25	0	0
Mr. Hugh Martineau	20	0	0
Mr. C. P. Roberts	10	10	0
Miss Scott	3	3	0
Mr. John Spiller	3	3	0
Mr. Pickford	3	0	0
Mr. Herbert Chamberlain	1	1	0
Mr. Finch	1	1	0
Mr. F. L. Sargent	1	1	0
Mrs. Strohmenger	1	1	0
Mr. Kemshead	0	10	6
	70	10	6
Wood Green Unitarian Society, 1st List:—			
Per Mr. Richards	10	0	0
Mr. Sudbery	10	0	0
Mr. King	5	5	0
Miss Aspdon	5	0	0
Literary and Dramatic Club	4	0	0
Mr. Jolly	3	3	0
Mr. Wrigley	3	3	0
Mrs. Bolton	3	0	0
Mr. J. Mummery	2	2	0
Mrs. Whennan	2	2	0
Dr. Mummery	2	0	0
Mr. Child	1	1	0
Mr. and Mrs. Cowlin	1	1	0
Mr. Ryley	1	1	0
Mr. Bibby	0	10	0
Mr. Marshall	0	10	0
	53	18	0
Total	£7,251	3	6
FREDERICK NETTLEFOLD, } FRANK PRESTON, } Treasurers.			

STAND UNITARIAN CHAPEL.

ANNUAL SUNDAY SCHOOL SERMONS, SUNDAY, June 25th. Preacher—Morning, 10.45; Evening, 6.30—Rev. A. LAZENBY, of Glasgow.

Scholars' Service conducted by the Rev. N. ANDERTON, B.A., of Bolton, at 3. Collection at each Service.

Tea provided after Afternoon Service at 4d.

LONDON PERMANENT CHAPEL- BUILDING FUND.

A Performance of MILTON'S "MASK OF COMUS,"

With the Original Music by LAWES,
will be given

On SATURDAY, July 8th, at 4 o'clock,
in the Grounds of

UPPER HEATH, HAMPSTEAD,

kindly lent by I. S. LISTER, Esq., and the Misses LISTER (on the Bowling Green of the "Old Upper Flask," where Clarissa Harlowe figures in Richardson's novel).

Under the management of Miss TAYLER, Mr. McRAE MOIR, and Mr. SAVAGE COOPER.

Music under the direction of Miss MAUD TURNER.

The proceeds will be given to the London Unitarian Bazaar Fund.

Comus.....Mr. Savage Cooper.
First Brother.....Mr. Arthur Savage Cooper.
Second Brother.....Mr. Benson Lawford.
Lady.....Mrs. Herbert Teasdale.
Spirit.....Miss Annie Lawrence.
Salind.....Miss Fisher.

The following ladies and gentlemen will take part in the Comus Rout and Old English Songs and Dances in the Revels:—Mrs. W. Blake Odgers, Miss Mabel Lake, Miss Adela Stevens, Miss Foster, Miss Forbes, Miss M. Forbes, Miss Farquharson, Miss Sykes, Miss Napper, Miss Davey, Miss Freckleton, Miss Glover, Miss Wooding, Miss Ida Cooper, Miss May Cooper, &c.; Mr. Athelstan Taylor, Mr. Lawrence Epps, Mr. Biggs, Mr. Biss, Mr. Paul Jewitt, Mr. H. Jewitt, Mr. W. Lake, Mr. Frank Sudbery, Mr. F. Allen, Junr., Master J. Cooper, Master G. Cooper, Mr. Herbert Teasdale, Mr. Frank Odgers, Mr. Paul Freckleton, Mr. E. Bromley.

Glee Singers:—Miss Fisher, Miss L. M. Sedgfield, Miss M. J. Smith, Miss Marian Sedgfield, Mr. F. Down, Mr. P. M. Dawson, Mr. W. Sedgfield.

Orchestra (under the direction of Miss Maud Turner):—Miss Winifred Robinson, Mrs. Macrae Moir, Miss J. Cole, Miss B. Cole, Miss M. Cole, Miss L. Cole, Miss D. Nettlefold, Miss Fookes, Miss M. Boulting, Miss Lake, Miss James, Miss Booth Scott, Miss Barker, Miss E. Robinson, Mr. F. W. Turner, Mr. E. Androde, Mr. J. Wooding, &c. Harp, Miss Ethel Lake; Piano, Miss Mildred Turner.

Prices of Tickets.—Reserved Seats, Numbered, 10s. 6d. Un-numbered, 5s. and 2s. 6d.

Tea and Coffee and other light refreshments will be provided, the price of which is included in the tickets.

Tickets may be obtained of Miss Tayler, 151, Brixton-road, S.W.; Miss Fisher, 272, Wightman-road, Hornsey; Mr. McRae Moir, 4, Willoughby-road, N.W.; Mr. Savage Cooper, 57, Haverstock-hill, N.W.; Mr. Walter Sedgfield, 50, Whitehall Park, N., and of Mr. Green at Essex Hall, Essex-street, Strand.

RENOVATION OF LINDSEY'S TOMB, BUNHILL FIELDS BURIAL GROUND.

The Secretary and Treasurer of the Christian Unitarian Mission Work thank their friends most heartily for their prompt and ready help in this Renovation.

They have received the following surplus subscriptions, which have been returned, with grateful thanks, to:—

	£	s.	d.
Wm. Spiller, Esq.	1	1	0
Wm. Colfox, Esq.	1	0	0
Mr. John Whitaker	0	1	0

BLACKPOOL. — APARTMENTS.

Mrs. LONGHURST, late of Hampstead, 41, Osbourne-road, near South Shore Station. Reference permitted to Mrs. Brooke Herford, Hampstead.

WANTED, near Liverpool, little girl about 11 and boy about 7, to bring up with own children. Experienced governess.—Address, N., INQUIRER Office.

JUST PUBLISHED.

Through Nature to God.

By JOHN FISKE.

Crown 8vo, cloth, 208 pp. 3s. 6d.

"A single purpose runs throughout this book, though different aspects of it are treated in the three several parts. The first part, 'The Mystery of Evil,' written soon after 'The Idea of God,' was designed to supply some considerations which for the sake of conciseness had been omitted from that book. Its close kinship with the second part, 'The Cosmic Roots of Love and Self-Sacrifice,' will be at once apparent to the reader. In the third part, 'The Everlasting Reality of Religion,' my aim is to show that 'that other influence,' that inward conviction, the craving for a final cause, the theistic assumption, is itself one of the master facts of the universe, and as much entitled to respect as any fact in physical nature can possibly be."—AUTHOR'S PREFACE.

PHILIP GREEN,
5, ESSEX STREET, STRAND, LONDON, W.C.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

ETHICAL RELIGION.

THE NEW TESTAMENT of JESUS for THEISTS.

A Compilation of Selected Passages, freely Arranged, without Note or Comment. (Pages 100, neatly bound in cloth) Price One Shilling.

THE MISLAIN GOSPEL. A Poem. With Notes and References. And

THE WITNESSES AT JERUSALEM. (Pages 48). Price Sixpence.

"The Personal Religion of Jesus."

Published by WILLIAMS & NORGATE, 14, Henrietta-street, Covent Garden, W.C.

Sold by PHILIP GREEN, Essex Hall, 5, Essex-street, Strand, W.C.

LYDGATE CHAPEL.

URGENT APPEAL.

The Congregation desire to announce that there is a pressing need of repairs and alterations in the Chapel and Parsonage. In order to carry out everything completely £300 is required.

A BAZAAR will be held at Lydgate on JULY 6TH, 7TH, and 8TH in aid of this object.

By a Resolution passed on April 25th the Committee of the Yorkshire Unitarian Union "commend the scheme to the generous support of the Unitarian public."

Contributions will be thankfully acknowledged by Mr. W. HEELEY, Sycamore, New Mill, Huddersfield, or by the Rev. J. H. GREEN, Minister, Lydgate, New Mill, Huddersfield.

We have received with cordial thanks:—

	£	s.	d.
Previously acknowledged	48	16	0
Mrs. Luccock	5	0	0
Middleton Chapel Sewing Society	1	0	0
Lady O'Hagan	2	2	0
Mrs. Greenhow	2	2	0
Mr. W. H. Wood	5	0	0
Miss Dawtrey	0	10	0
Sir Jas. Kitson, Bart., M.P.	10	0	0
A. G. Lupton, Esq.	5	0	0

HOUSE TO BE LET FURNISHED

at Croydon. Two Sitting and five Bedrooms. Good situation. Terms £3 3s. per week.—Apply, H., 6, Dingwall-avenue, Croydon.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deangate. — Saturday, June 24, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2975.
NEW SERIES, No. 79]

LONDON, SATURDAY, JULY 1, 1899.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK	409
POETRY :—	
The Steadfast Warrior	410
Veni, Sancte Spiritus... ..	415
MEETINGS :—	
Manchester College, Oxford	411
Association of Irish Non-Subscribing Pres- byterians	419
Remonstrant Synod of Ulster	420
South Wales Unitarian Association... ..	420
The London Sunday School Society	420
THE CHILDREN'S COLUMN	415
OBITUARY :—	
Mrs. Haigh, Liverpool	415
LEADER :—	
Giving of our Best	416
LITERATURE :—	
The Words of Jesus	417
Economic Foundations of Society	417
The Preaching of Unitarianism	418
Publications Received	419
ARTICLE :—	
The Free Church Catechism... ..	419
NEWS FROM THE CHURCHES	421
ADVERTISEMENTS	422

NOTES OF THE WEEK.

THE Summer session for Sunday-school teachers, which is being held this week and next at Manchester College, Oxford, under the happiest auspices, cannot fail to be a help and encouragement to the work of our schools, as well as affording opportunity for a delightful gathering of friends from different parts of the country. Considerably more than a hundred teachers are met together, for lectures and conferences, of which we shall give some account next week, while ample opportunity is left for enjoyment of the country, and of the wonderful fascination of the Oxford colleges. Even apart from the lectures, such a visit to the ancient University city may prove an education to many teachers.

MR. BOOKER T. WASHINGTON, one of the most interesting, capable, and intelligent coloured men living, is now enjoying a brief holiday in England. He is the founder and principal of the far-famed Normal and Industrial Institute, or Training College, at Tuskegee, Alabama. Upwards of a thousand students are working at the college, about two-thirds males and one-third females, the average age being eighteen. Mr. Booker Washington, with the aid of eighty-eight officers and teachers, presides over and directs the whole institution. Twenty-six different industries are taught, and every student has to learn some trade or other in addition to the studies of the class-room. The coloured students come from upwards of twenty states and territories. Two thousand graduates and ex-students are now at work in the Southern States of America as school-teachers, farmers,

mechanics, housekeepers, and at other vocations. There are upwards of forty buildings upon the grounds of the college, including a chapel built by the students themselves. The bulk of the pupils and teachers belong to the Baptist and Methodist denominations, but the institution is unsectarian, the present chaplain being a Congregationalist. There will be an opportunity of seeing and hearing Mr. Booker Washington at Essex Hall, Essex-street, Strand, on Monday afternoon, July 3, at half-past four. His Excellency the Hon. J. H. Choate, the American Ambassador, will take the chair, and Mr. Booker Washington will give an address on "The Condition and Prospects of the Coloured Race in America." Seeing that one-third of the population of the South is of the Negro race, he holds that no enterprise seeking the material, civil, or moral welfare of America can disregard this element of the population, and reach the highest good. The meeting is free and open to all.

AN interesting summer meeting is announced by the Co-operative Holidays Association, in connection with the National Home Reading Union, to be held at Whitby for a week, beginning July 22. In the list of lecturers we notice the names of the Dean of Durham, Dr. John Hunter (who will lecture on *Faust and Hamlet*), Mr. Hulbert Fulkerson, and others. The topics range from Mediæval builders to choral music and voice production; and what with picnics and biological excursions from this quaint old coast-town of St. Hilda, the meetings are not likely to lack in interest. Circulars can be obtained from the Summer Meeting Secretary, The Abbey House, Whitby.

THE International Congress of Women has met in London during the week, and, in various sections, meeting in the Church House and the Westminster and St. Martin's Town Halls, has been occupied with discussion of the manifold aspects of women's work and social condition. In the Council there are now representatives of ten national Councils, those of the United States, Canada, Germany, Sweden, Great Britain and Ireland, New South Wales, Denmark, Holland, New Zealand and Tasmania, as well as representatives of eight other countries or colonies where women are preparing to join in the movement. Ladies from India, China and Finland were among those present and taking part in the proceedings. Lady Aberdeen, as President, delivered an inaugural address on Monday, in which she pointed out that amid the great variety of nationality and organisation represented in the Congress there was yet a unity to

be found "in the common consecration to the service of Humanity, in the spirit of that love which we hail as the greatest thing in the world." The International Council was feeling its way to efficient practical work. One hope was of an International Bureau of Information regarding all that affects women, their education, work, position, and opportunities in all countries.

WHILE rejoicing in the progress of women's efforts in many directions, Lady Aberdeen's address contained the following wise and significant passage :—

There are many of us who, whilst rejoicing in the many new opportunities which have year by year been thus won for women, and in the increased sense of responsibility regarding public and social life amongst women which must effect so much for the country, yet have always felt that the banding together of ourselves, apart from men, for various objects must be regarded in most cases as a temporary expedient to meet a temporary need, and that it must not be allowed to crystallise into a permanent element in social life. Man was not meant to live alone—but still less was woman. Are not all these societies confined to one sex or the other, dividing the life of the race in a way not intended by nature or by God? It may be well and desirable at the present time to have our women's clubs and councils, and let us put our best effort into them to make them produce their best fruit, but let us also remember that they are but a means to an end, and that the redemption of the race can only be compassed by men and women joining hands, and making common cause in every department of life—not both necessarily doing the same work but combining to do each their own part of the whole together. It is often taken for granted that a Congress of women will occupy itself in devising plans whereby women may be emancipated from the cares and duties of home. I think I may assert without fear of contradiction that this is not the ideal of this Congress; that we hold fast to the belief that woman's first mission must be her home, and that by it she will ever be judged, and by its home life every country also which is represented here to-day will stand or fall.

ON the evening of June 20, by invitation of the vicar, a special service, attended by Churchmen and Nonconformists, was held in the Eccles Parish Church to celebrate the anniversary of the Queen's Accession. The first lesson was read by the Rev. P. M. Higginson, of Monton Church, and the second lesson by the Rev. W. E. Codling, of the Eccles Wesleyan Church. Both lessons were read from the Revised Version. The Rev. J. H. Dingle, of Patricroft Congregational Church, was also present. A sermon, as broad in its sympathies as the conception of the whole service, was preached by the vicar, the Rev. F. D. Cremer, the National Anthem was sung,

and also the hymns "All people that on earth do dwell," and "O God, our help in ages past." The service, which lasted a little over an hour, was felt to be extremely helpful, and was an admirable instance what may be done in a parish church where the vicar is animated by a truly Catholic spirit.

THE following note on "the last word of a great surgeon" we have received from Miss Frances Power Cobbe (the President) and Mrs. W. Roscoe (the Hon. Secretary of the British Union for the Abolition of Vivisection, 20, Triangle, Bristol):—

"Permit us to call the attention of your readers to the testimony given by the late most eminent surgeon, Mr. Lawson Tait, to the validity of our contention, even on purely scientific grounds, against the practice of Vivisection. In the *Medical Press Circular* of May 10, page 498, Mr. Tait wrote as follows to the Editor:—'You seem to think that my conversion to anti-Vivisection views is of recent date, but it is a matter of nearly thirty years old. . . . Some day I shall have a tombstone put over me and an inscription upon it. I want only one thing recorded on it, and that is to the effect "that he laboured to divert his profession from the blundering which has resulted from the performance of experiments on the sub-human groups of animal life, in the hope that they would shed light on the aberrant physiology of the human groups." Such experiments never have succeeded and never can; and they have, as in the cases of Koch, Pasteur, and Lister, not only hindered true progress, but have covered our profession with ridicule.'"

Some of our readers are impatient that we should ever call attention to this subject, but it is to us a question of vital moral importance, and such testimony as Mr. Lawson Tait's, on the scientific side, ought not to be disregarded.

THE June number of *The Young Man* contained a forcible article by Mr. William Clarke, M.A., on "Is Britain on the Down Grade?" Signs of degradation were noted in the growth of the gambling spirit and the dominating power of wealth, while the people remain with no commanding vision.

Business and amusement absorb most of the time of men, things material weigh down the mind, cynical indifference to every subject save money, and then the keenest eagerness—such is the tone of society, whether we are in London or Berlin or New York. The generous faith in great causes which has redeemed life from emptiness and triviality is not conspicuous at the close of our century.

Yet the future may have surprises of nobler life in store for us, and no nation can now live or die to itself alone. The federation of the nations is to come, and our people may be purged of their corrupting vices. The article concludes with Blake's lines as a motto—

"I will not cease from mental fight
Nor shall my sword rest in my hand,
Till we have built Jerusalem
In England's green and pleasant land."

In the July number of the same magazine, a series of comments on Mr. Clarke's article by well-known writers is published. Among others, Miss Frances Power Cobbe writes with confidence and

hope for the future. At the same time she agrees in the strong condemnation of the passion for gambling.

It is the *meanness* of the fashion for perpetual gambling and betting which renders it a public peril. The continued indulgence of a sordid passion cannot fail to leave slimy traces. I never understood the meaning of the common phrase, "as ugly as sin," till I once went, without any preconceived expectations, into a great gaming-room abroad, and saw the Vice of Avarice absolutely written on the faces of the men and women round the table.

The evils of extended empire do not frighten me as they do Mr. Clarke. They are great, indeed, but they have their compensations. I knew Egypt before it was taken under the wing of England, and I think that the good we have done in that ancient land and the relief we have brought to the miserable downtrodden fellaheen may well be placed to the balance of our national account, against many faults elsewhere. It seems to me that our calling here, as in every other department of life, is to "do justice and love mercy," and to "deliver him that is oppressed from the hand of the adversary," and that we should rather send forth our soldiers and our civil servants with that grand old programme, to "bear the white man's burden," through the world, than shudder because a necessity seems laid on our race to roll onward over all shores like a mighty tide.

SOME little time ago we called attention to the admirable series of articles appearing in *Young Days*, entitled "Talks about our Unitarian Faith" (with stories and pictures of its leaders), from the pen of the Editor, the Rev. J. J. Wright. The article in the June number opens with a touching account of an old teacher in a Manchester Sunday-school twenty-five years ago, who had received his inspiration from the Rev. John James Tayler. Of that revered teacher an interesting account is given, with a good portrait; but there are two slips which should be noted. The date of Dr. Martineau's birth is given as 1807 instead of 1805, and in the heading of the "Words" at the end Mr. Tayler's name is misspelt. For the July "Talk" Mr. Wright has been fortunate in obtaining a very attractive account of the late Dr. James Freeman Clarke, written from intimate knowledge by his daughter, Miss Lilian Freeman Clarke.

PROFESSOR BRACCIFORTI, of Milan, sent us last week the following note:—

"In the last issue of *Gerolamo Savonarola*, my friend Miraglia's Sunday paper, the mouth-piece of Catholic Reform in Italy and Italian Switzerland, it is said:—'The Mass ought to be not a vain liturgy, but a Biblical school, according to the intention of the truly Catholic Church. The Missal is, indeed, a collection of passages from the Bible, which the Church makes us to read every day, selecting them from the Old Testament and the New (Epistles, Gospels, &c.), and proposing models for our imitation, in the Lives of the Saints. The Missal should, accordingly, be translated into the different living languages, as it is actually translated into Italian in the Oratorio San Paolo, at Piacenza.' The following is an extract from the *Eco del Tevere* of Rome:—'Who is don Paolo Miraglia? He went, unknown as yet, to Piacenza; called there to preach during the Mese Mariano (the month of May, dedicated to Mary, the mother of Jesus) of 1895 in the Church of

San Savino. Such was the enthusiasm raised by him, that an immense multitude crowded every day to hear his preaching, and the church of San Savino became at once the resort of the most distinguished and intelligent people of Piacenza. *Inde ire!* One evening, at about the middle of May, don Miraglia hinted from the pulpit at his receiving anonymous letters, wounding his holiest feelings of tenderness for his mother, and the preacher could not help breaking into a vehement invective against the envious and cowardly fellow-priests thus insulting his mother. Hence the beginning of his deadly struggle against the Vatican. Interdicted, he rebelled against his bishop; excommunicated, he became a rebel to the Pope. Being prevented from ministering in the existing churches of Piacenza, he opened there a new one—the Oratorio di San Paolo—and while all the others are half deserted, the church of don Miraglia is always crowded with earnest and devout congregations. His successful struggle against the Vatican, after his late preaching in Rome, cannot help widening more and more throughout Italy. It is a phenomenon well worth being studied. Miraglia's success cannot certainly be arrested by absurd and illiberal police measures. It is the beginning of a religious schism, likely to bring forth the National Church of Italy, which were the best means of ending the quarrel between the Church and the State."

THE STEADFAST WARRIOR.

Nor to be idle, but by works of love,
And serviceable acts my soul to prove,
Not shirking duty's least congenial task,
This is my chief desire—no more I ask.

For all unvalued were the happiness
That heart might win, which knew not
sorrow's stress;
And, lull'd by easeful periods, shunning
strife,
Had slumbered on the lowest plane of
life.

O better far to suffer pain, and die,
Than waste an hour in soulless lethargy!
Far better to be stung by whip and goad,
Than fare, unrecking, on a flower-strewn
road.

O best of all it is to staunchly fight
For God and truth—to be a loyal knight;
Eager in labour, patient to endure,
And with a heart divinely brave and pure.

L. G. ACKROYD.

WE need not assist in the administration of the universe. If in the place God put us, and faithful to Him, we shall assist in the administration of the universe far more effectually than if we run hither and thither, anxious and distressed, and thereby weakened. In the present state of society, is there any way of doing good so sure as *being* good oneself, and doing the work assigned to one patiently, perseveringly, faithfully? Have faith; good influences radiate though not a word be spoken."—*Journal of Practical Metaphysics*.

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. F. L.; F. L.; W. M.; J. C. P.; J. W.; J. K. W.

MANCHESTER COLLEGE, OXFORD.

THE annual proceedings in connection with the close of the Session took place in the College on Thursday and Friday, June 22 and 23. Thursday afternoon was occupied with the reading of selections from the students' essays and examination papers, and with sermons preached in the chapel by the two retiring students, Mr. Alfred Hall, B.A., and the Rev. Charles Travers. Mr. Hall is going abroad as a Hibbert scholar, for a term of further study at the University of Jena. Mr. Travers returns to the charge of his congregation at Carlisle. At five o'clock the Visitor's Address to the students was delivered by the Rev. CHARLES HARGROVE.

THE VISITOR'S ADDRESS.

The Address dealt with the worth of the acquisition of knowledge, and particularly of theological knowledge. The College existed, Mr. Hargrove said, quoting the words of the Prospectus, "for the purpose of promoting the study of Religion, Theology, and Philosophy." It was "to establish a plan affording a full and systematic course of education for divines" that it was founded. "Piety alone," said its first Principal, in the discourse delivered at its opening, "however sincere, however fervent, will not insure to a minister of religion respectability or success. It must be regulated and assisted by knowledge." The present revered Principal at the opening of the College at Oxford re-affirmed that its objects were "the acquisition of theological knowledge, the exercise of theological thought, the attainment of theological truth." The teachers in the College were all students, and its students all purposed to be teachers. Divinity, the knowledge of God and of man in his relation to God, that was the object for which it existed, and, as was said at its commencement, "nothing which can illustrate either the perfection of the one or the nature, capacities, and history of the other can be alien to it or entirely unimportant." On this it might seem needless to insist. More than a hundred years ago Dr. Barnes had said, "With those who deny human learning we decline all controversy. Their reason is obvious. Illiterate themselves, why should we wonder if, like the Vandals of old, they endeavour to destroy all the monuments and honours of literature in others?" Yet the race of Vandals was never extinct, and they might even find that there were more in the present day who depreciated learning to exalt piety than when the College had its seat at Manchester. Even among themselves curious remarks were heard about the importance of the heart being in the right place, with allusion to "the head" as of comparatively insignificant importance. But the contrast was as ridiculous literally as figuratively, and those who would support their delusion by analogy of soul and body argued to their own confusion. A heart without a head would be a pump and not a man; a head without a heart an empty boiler: so zeal without knowledge was headlong and full of danger to the zealot and his victims; knowledge without zeal was inoperative.

But there were two objections of another kind and proceeding from quite other than Vandal sources, which if admitted would prove the College to be even worse than useless, to be mischievous and mis-

leading to those who came under its influence.

Is there a Science of Theology?

The first was that there did not as a fact exist any science of theology. Astrology had been industriously taught and studied, while yet it rested on no basis of solid fact, and such it was argued was the case of theology. But to that he was content to reply that religion was as real a fact as any other engaging the attention of students, and of immensely greater importance to humanity than many sciences which agnostics themselves deemed worthy of a life-long devotion. To give all their attention to the physical forces of which our planet was the result, and neglect those moral forces whose outcome was civilised man, was to prefer the lower before the higher, to value the dwelling place above the dweller in it. If it was true, as Pope first wrote, that

"The only science of Mankind is Man," and that they saw all things under the colour of human nature, then was the science of man's relation to God one of the noblest as well as the most real of sciences, and they might boldly make for theology the claim it had set up of old to be the Queen under whose rule all other sciences found their place and due relation.

What Profit in such Studies?

But there was another objection, very old indeed, yet born anew of the weariness and doubt and disappointment of the present. What profit, it was asked, is there in any study not concerned with the things of daily life? Public money was cheerfully given for technical education, for schools of design, colleges of science, laboratories and fine art galleries. The common object of these was to make life more comfortable and more refined; but what good purpose was served by philosophy and theology, and many would add history, archaeology, literature, poetry?

The story is told of St. Philip Neri, how once there came to him a young man who was a diligent student of law, hoping thereby some time to gain high office at the Papal Court. The saint received him with all kindness and began to congratulate him on his prospects, holding out great hopes of what he would achieve. But as the young man listened with natural elation, Philip put his arm round his neck and drawing his head towards him said in his ear, "*E poi*"—"and then?" The words sank into the heart of the hearer, and he turned back home, but his studies failed to engage him as before because of that importunate "*E poi*," and he let all go, the study of law and the dignities and riches he hoped to gain by it, and gave himself to God.

Of learning, too, as well as of wealth and honour, they might ask, "What then?"

John Stuart Mill had told the world of the desolation of soul which came upon him in the midst of ardent studies begun as a mere infant and carried on despite all the temptations of youth. "Suppose," he asked himself, "that all your objects in life were realised, that all the changes to which you are looking forward could be completely effected at this instant, would this be a great joy and happiness to you?" His was a far nobler ambition than that of St. Philip's young friend, but it was as hopelessly ineffective. An irrepressible self-consciousness distinctly

answered, No! and he seemed to have nothing left to live for.

Assuredly knowledge was not an end in itself to which human aspirations might tend, and find in its attainment their rest. Even if there be a knowledge, a true science of God, yet "it shall vanish away." Their highest gain was but as an illumination of candles which made a little circle of uncertain light amid surrounding darkness, and in the rising of the sun were lost to sight.

St. Thomas Aquinas, the great theologian of the Middle Ages, had mastered all that men of his time knew, and what was far more had brought together all results of human learning in one great *Summa*, which beginning with God as mortal vision could discern Him, dealt with the work of creation, and the nature of angels and of men, and traced the long path by which man by his own acts and the virtue of sacraments and the grace of Christ might return to Him from whom he came, and the grand interlude of time be ended at the Final Judgment. Of him it is told that when the end of the long labour which was to crown his life with lasting fame, and earn for him the not empty title of Doctor Angelicus, was close at hand, and it remained only to treat of the lesser sacraments, and of resurrection and judgment, he left off work, and could not be persuaded to write more at all. Of what did he think during those last months of a life which had been one of incessant mental activity? It might be conjectured that the over-wrought brain had failed; but the account of his last days, when he was taken by fever in crossing the marshes on the way to the Council of Lyons, and expounded the Song of Solomon as he lay dying, lent no support to that theory. It seemed rather that as the day drew near when he should see his task accomplished, and all that could be known of God and man, set down for the first time in complete and ordered fashion, the consciousness grew upon him how small it all was, how little after all the wisest knew or could teach, how pale the light of reason or even of revelation in the open vision which he had taught was the beatitude of heaven!

And they asked themselves, Protestants and Free Thinkers though they were, was not the author of the *Imitation* right after all, "What availeth a man to reason deep of the mysteries of God? For high and curious reasons make not a man holy nor rightwise, but a good life maketh him beloved of God. If thou knowest all the Bible and the sayings of all philosophers, what should it profit thee without Charity?"

Not Self but Humanity the End.

Such a conclusion as to the evanescent worth of knowledge seemed inevitable, if they accepted the view of life set forth in the old catechisms, and looked upon the present merely as a preparation for the future, regarding the individual as standing alone, his life business with God, his end gained when he reached his own felicity. In such a scheme of life there seemed little room left for study, and small use of knowledge on whose acquirement precious time must be spent. If the end was "To be happy for ever," the more or less of knowledge acquired seemed to matter little, before reaching that vision of God, of which St. Gregory the Great wrote, "What then shall they not know, when

they shall know Him who knows all things." But there was another view of human life, taught of old, and slowly gaining ground in the present—that none were individuals, divided from and independent of others, that they were not figuratively but literally parts of a great whole, that none could reach his perfection alone, that the end for which they were made was Humanity and not self. If that were so, then all learning assumed another aspect, and science reasserted its supreme value. For they laboured and learnt not for themselves, but for the race; and when their lips had long been silent, and their rudimentary theories had been superseded, the light they had cherished awhile would shine on and grow brighter and brighter to the final confusion of controversy and the salvation of mankind.

The Building of the Invisible Temple.

They had seen in their day the realm of knowledge extending its bounds, and had believed that revelation was not sealed, but was open to man, depending in its depth and extent only on their ability to receive it, on their having ears to hear God's voice and eyes to discern the open vision of His glory. He stood a few days ago within the shadows of York Minster; far above rose the ancient towers, and dwarfed to insignificance the tiny dwellings men had erected to serve for birth and life and death. In the still sunlight of that summer's day they stood not more serene than mid the storms of five hundred winters which had gathered round them and left them unmoved. How small and frail and short-lived he seemed, who lifted up eyes to wonder from so far beneath. Yet even such men as himself had reared that solemn pile, a multitude of men great and small, forgotten all of them together, but surviving in their glorious work. One, indeed, conceived the thought of it in his mind and drew it on paper, but in vain had been his conception had not very many combined to carry it into effect. There were some to dig the foundations, and some to quarry stones, and there were carmen and labourers and stone masons and builders as well as sculptors and architects and designers. And of each one the part was essential, no single stone but some brother's hand had hewn it out of the rock and fashioned it and fitted it to its place; and none so humble but that his work was essential to the whole. So it was with that invisible Temple which the Divine Architect with infinite patience was long a-building by labour of man, the temple whose foundations they had not yet dug out, for it should stretch far and wide when once completed and rise high to the heavens. It was the temple of Science, with upsoaring towers and long drawn aisles and chapels of secret awe and shrines of the awful Presence of God made known to men; temple within and around whose unfinished walls they wandered, filled with joy and wonder though they could as yet only guess at the plan: temple in which men of the future should walk in sweet communion and experience that true knowledge and worship were all as one.

To the building of that temple they were all called to help, some few to great tasks, all to labour according to their ability. They advanced as a mighty army, a very few going before, scouts and pioneers, but all following. It was the great body that must take possession of

what the few discovered, knowledge was given to the individual only for the benefit of the race. None learnt solely to their own advantage.

Therefore be of Good Courage.

In the holy cause of learning, therefore, they must not be discouraged at the apparently small result of great toil, nor be disappointed that the world did not appreciate the worth of even their best work. It was not for themselves nor for a generation they laboured, but for Humanity, and a better future. No true work was lost. Their reward was to leave behind what they had done and learnt, that men might be the richer and nearer to God and truth. They must be faithful to the trust received from the past, and generations yet unborn would be wiser and happier for their labour and patience, and should bless the far-off ancestors, whose very names they might have forgotten, but whose work should abide, the foundation of all they would have achieved.

CONVERSAZIONE AND PRESENTATION TO MR. CARPENTER.

Later in the evening, as there was to be no Valedictory Service, the Principal and Mrs. Drummond held a conversazione in the College, which was largely attended; and the opportunity was taken by a number of old students of the College, through the kindness of their host and hostess, to present an address to the Rev. J. Estlin Carpenter.

The chair was taken in the library by the Rev. T. Lloyd Jones, as senior of those who had been students in the College under Mr. Carpenter. Photographs of more than forty past and present students were laid on the table, and these with others yet to be added, will ultimately be placed in an album to be given to Mr. Carpenter.

Mr. LLOYD JONES, having delivered an address full of reminiscences of college days and of grateful acknowledgment of what he owed to the College, and to Mr. Carpenter, called upon the Rev. V. D. DAVIS to read the address, which was as follows:—

To the Rev. J. ESTLIN CARPENTER, M.A.,
Vice-Principal of Manchester College,
Oxford:—

Dear Mr. Carpenter,—

Although we are happy to know that your connection with the College is not to be entirely severed at the close of the present session, yet we, who during the past twenty-four years have been students in the College, cannot allow the resignation of your full professorship and of the office of Vice-Principal to take effect without some united expression of our deep sense of the value of your services to the College throughout these years, and an avowal of the affectionate gratitude with which your old students think of you.

When we look back on our College days, amid many thronging memories we cannot forget what we received from companionship with you in our studies. You interpreted for us the fire of the Hebrew prophets and the devotion of the Psalms. You showed to us the spiritual truth hidden in many ancient forms of faith. And it is not only the teaching of the class-room that we now recall, but we prize the memory of words spoken in hours of worship, or in the converse of intimate friendship, in your home, which has been so freely open to us, or in glorious days among the mountains, when the secrets of personal religion, a Christ-like spirit, and the ideal of consecrated service were made clear to us. Words cannot

tell of this, but the witness of what we owe to you is in many hearts.

We rejoice that in the fullness of your powers you will be still devoted to the same high service, and that while you have felt obliged to claim freedom from some College duties, the old bonds of friendship remain unbroken, and we may hope from your strenuous leisure to receive works that will enrich the literature of religion, and strengthen the testimony of Manchester College to the power of a spiritual faith.

As we now unite, not only in grateful memories of the past, but in heartfelt wishes for the coming years, we must link Mrs. Carpenter's name with your own, and we beg you to accept in these few words, inadequate as they are, the assurance of what your old students feel towards you at this time.

We are, dear Mr. Carpenter,

Faithfully and affectionately yours,

T. Lloyd Jones.	D. Davis.
Hubert Clarke.	J. H. Weatherall.
F. W. Stanley.	R. C. Moore.
V. D. Davis.	Ambrose Bennett.
A. W. Timmis.	J. Tyssul Davis.
Lawrence Scott.	J. Warschauer.
Hugon S. Tayler.	W. Whitaker.
George Evans.	J. W. Austin.
C. J. Street.	H. S. Perris.
Philemon Moore.	J. M. Connell.
Thomas Robinson.	Francis Wood.
R. Travers Herford.	N. Anderton.
J. Alan Whitehead.	W. C. Hall.
F. K. Freeston.	H. H. Johnson.
Edgar I. Frupp.	J. A. Fallows.
W. Copeland Bowie.	J. M. Lloyd Thomas.
Henry Gow.	T. A. Gorton.
E. S. Anthony.	W. C. Pope.
W. H. Drummond.	E. A. Maley.
W. G. Tarrant.	F. A. Homer.
L. P. Jacks.	Christopher Eliot.
Felix Taylor.	Eugene R. Shippen.
E. L. H. Thomas.	Marion Murdoch.
A. Leslie Smith.	Florence Buck.
Arthur W. Fox.	J. E. How.
A. Lazenby.	Burton Betham.
Priestley Prime.	Denis Péterfi.
W. Jellie.	George Boros.
G. Dawes Hicks.	Denis Varga.
J. H. Muirhead.	Sólomon Csifo.
E. D. P. Evans.	Lawrence Galfi.
W. L. Tucker.	Nicholas Jozan.
S. C. Pinkerton.	Edwin Löfi.
W. E. George.	E. S. Lang Buckland.
John Trevor.	Promotho Ioll Sen.
S. H. Mellone.	Alfred Hall.
A. C. Fox.	E. Saville Hicks.
S. S. Brettell.	J. H. Woods.
Herbert Pole.	Alex. R. Andree.
J. H. Wicksteed.	E. Gwilym Evans.
Wilfred Harris.	Charles Travers.
J. B. Brinkworth.	Bipin Chandra Pal.
J. S. Mathers.	Hem Chandra Sarkar.

The Rev. L. P. JACKS, as representing former students, and Mr. ALFRED HALL, as senior of the present students, having spoken in support of the address, the presentation was made by the chairman.

The illumination of the address was the work of Mr. Paul Woodroffe, and it was bound in inlaid morocco, of Oxford blue, beautifully decorated by Messrs. Karslake and Co., of the Hampstead Bindery, and 61, Charing Cross-road, W.C.

The Rev. J. ESTLIN CARPENTER, in acknowledging the presentation, said that he might well hesitate to stand before them after the words of generous affection to which they had listened, were it not that he knew they would interpret with kindly good will what had been said. No one could pause, as he did that night, looking back over twenty-four years of work, looking forward, he would not say to another twenty-four years, but at least with hopeful anticipation of service that he might still be permitted to render to the College—without mingled feelings

which might well baffle utterance. It was told of one of the ancient Jewish Rabbis that he once said he had learnt much from the Rabbis his teachers, more from the Rabbis his colleagues, but he had learnt most from the Rabbis his disciples. Looking back over the influence to which it was his good fortune to be submitted when he first entered Manchester College as a student in 1860, he might well think that no debt could exceed that which he owed his teachers, the Rev. John James Tayler, Dr. Martineau and his distinguished son, whose loss last winter they all so deeply deplored. The personality of Dr. Martineau was so potent, the sweep of his thought so entrancing, that as a student he was completely carried away by it, and lived for many years in sole devotion and adhesion to that great teacher. But he was free also to confess, without abating one jot of loyalty to him, that as years advanced, and he came to appreciate more and more the qualities of a teacher of the Bible, a student and expounder of the deep things of religion, the influence of Mr. Tayler grew continuously in his mind, and he felt that he owed no less to him than he had owed with a more immediate consciousness of obligation to his great colleague. Of the joy with which he was able to return to the College twenty-four years ago to teach, of the privilege of serving under Dr. Martineau as Principal, and the high delight of studying and dealing in class with a literature so full of the deepest interest as the Old Testament, he need not speak. But at least he might be permitted to say, in the presence of those with whom it had been a continuous joy to be engaged in fellow-work, how much he owed to the present Principal of the College and to Professor Upton. Of Dr. Drummond he must be permitted for once to say in his presence that he had adorned the College not less by the extent and accuracy of his learning than by the splendid grasp which he had always exhibited of the fundamental principles of the College, and further still, by the beauty of a saintly life. From Professor Upton they had all learnt how to harmonise their philosophy with their faith, and how to meet severe personal trial with an exquisite serenity of soul. If, then, he came to speak of thosenineteen-eight (as he believed), though some had passed beyond their reach, who had joined in their work for longer or shorter periods during the twenty-four years which for him terminated that night, how should he speak of the varied advantage of continuous intercourse with students of so many origins, bringing to them the culture of different nations, not only within the four seas, but from Hungary, America and India, bringing also (and that was no mean advantage) the religious teaching of many different communions? It was not possible to overrate the value of the mingled elements that were thus brought together and thrown into natural relations of fellow-work by the adoption of their broad principle of study. And it had been his singular good fortune, through the goodness of his wife and her mother, to be able to carry on the intercourse thus begun in the class-room in their home either in London or in Oxford, and again from time to time away upon the hills. He had no intention whatever of giving up his connection with the College. He was planted there in Oxford, and in

Oxford he hoped to stay; and as long as he had a voice to speak with it was likely that in some form or other he would be found discoursing to the students of the College, whether by formal lecture or in more intimate and private converse. For that was too great a joy to be lightly parted with. He laid down the greater part of his work on that day or the next, formally, in the full confidence that it would be taken up by a scholar whose distinction already in Oxford lent great additional weight to the representation of learning in the College. They anticipated much in the future from the advantage of the association of Mr. Addis with their work, and it had been a peculiar joy to him that Mr. Addis has thus been able to consent not only to take up the teaching work he was laying down, but also to initiate an experiment which he personally had very deeply at heart and for the prosperity of which he most ardently prayed. He believed that in the new Hall of Residence, over which Mr. Addis would preside, they would have great additional elements of usefulness for the work of the College, and he trusted that in the coming years the students would be no less closely knit together than in the past, and that they would be enabled still further to profit from the varied advantages which their residence in Oxford afforded. He was free to confess that he had not been without misgiving about the great change which was effected when ten years ago they moved to Oxford. He was free to confess, also, that there were elements in their London work, the loss of which he did not think had been altogether made up, and he thought there were dangers associated with their Oxford life which they had not altogether succeeded in meeting. It was always the privilege of the old to think there were giants in those days, and he believed he had noticed a slight decline in the appetite for lectures consequent on the relaxing atmosphere of Oxford, when compared with the ardour for knowledge displayed in earlier days. He might be tempted to indulge further in the vein of reminiscence which was the privilege of those who were growing old. He would only say that it had always been the happy privilege of the College to command a large amount of devoted service. He could hardly imagine any institution among them on which there had been poured so lavishly, so ungrudgingly, so continuously, the labour, the thought, the toil, the energy of a large body of men. It had been their great privilege to live in the confidence of the Committee and of the body of Trustees of the College. They knew, therefore, something of the service rendered unsought, continuously, often without acknowledgment in their day and for periods far longer than the twenty-four years he could count. He spoke in the presence of men who had given their whole lives to the purposes of the College, and he desired humbly still to tread in their steps. He desired, if the Committee and Trustees of the College would permit, to remain in association with the teaching staff, offering his services from time to time, as occasion might seem fittest, for some modest share in the instruction given in that place. He trusted to be permitted to enter into no less intimate relations of friendship in the future than in the past with the succession of students, which he hoped from year to year would still more largely fill the class-rooms of the College.

He looked forward to a continuously increasing usefulness for that building, which was more and more coming into relation of service with their churches. He looked forward to enlarging prosperity for the College, in the devoted loyalty of its teachers and the effective ministrations of its sons. He thanked them with all his heart for words which must remain in his memory until he died.

THE TRUSTEES' MEETING.

The annual summer meeting of Trustees was held on Friday morning, June 23, in the College library, the President, Mr. David Ainsworth, in the chair. There were also present: The Revs. Dr. Drummond (Principal), J. E. Carpenter (Vice-Principal), C. B. Upton, J. E. Odgers, P. H. Wicksteed (Lecturers), S. A. Steintal and C. Hargrove (Visitors), Messrs. R. D. Darbishire, Harry Rawson, J. H. Brooks, R. Harrop, Russell Scott, G. W. R. Wood, W. Long, J. Arlosh, H. P. Greg, I. S. Lister, the Revs. Dr. Brooke Herford, C. T. Poynting, Lawrence Scott, L. P. Jacks, H. Gow, T. Lloyd Jones, W. G. Tarrant, F. K. Freeston, G. Dawes Hicks, J. Warschauer, U. V. Herford, J. M. Lloyd Thomas, V. D. Davis, Mrs. Buckton, Mrs. Carpenter, Mrs. H. P. Greg, Miss F. Davenport Hill, Miss Anna Sharpe, Miss L. Toulmin Smith (Librarian), Rev. H. E. Dowson and A. H. Worthington (Secretaries), Mr. E. W. Marshall (Assistant Secretary), and others.

The minutes of the annual meeting of trustees in January and the catchwords of the minutes of subsequent committee meetings having been read, a resolution of acknowledgment to the Principal and Professors was moved by Dr. BROOKE HERFORD, and seconded by Mr. R. D. DARBISHIRE, in speeches which showed that no formal resolution could adequately express their sense of the devoted work of the teachers in the College and the eminent services rendered by them to the cause of religion.

Dr. DRUMMOND, in acknowledging the resolution, spoke of the support it was to them to receive that annual assurance of confidence. They found in the work of the College their highest satisfaction, and their trials were not very numerous. The older they grew the more keenly, he thought, they felt the pleasure of association with young life. The social intercourse they enjoyed with their students was perhaps even more valuable than the lectures. It brought them more into spiritual touch with one another and into closer sympathy, so that the impressions left were often of a more permanent kind than those received in the more formal instruction of the class-room.

The Rev. C. T. POYNTING then moved, and Mr. I. S. LISTER seconded, a vote of thanks to the visitors, and especially to the Rev. C. Hargrove for his address, with the request that he would allow it to be published. To this Mr. Hargrove responded.

The resolution re-admitting those students who were continuing their course at the College having been passed, the students entered the Library, and certificates were presented to Mr. Alfred Hall and the Rev. Charles Travers on their leaving the College. Essay prizes and grants from Dr. Daniel Jones's Fund were also presented.

RESOLUTION ON MR. CARPENTER'S
RETIREMENT.

The PRESIDENT then moved:—

That the Trustees of Manchester College desire to express to the Rev. J. E. Carpenter, M.A., their profound sense of the loss sustained by the College in his retirement from the Vice-Principalship and the chair of History of Religion. That the Trustees recognise the inestimable services rendered by Mr. Carpenter, during the twenty-four years of his tenure of his Professorship, in his conduct of the studies of the College in Hebrew Language and Literature, in Ecclesiastical History and in Comparative Religion. That the Trustees bear their testimony to his high and accurate scholarship, to his untiring devotion to his duties as a teacher, to the constant thought which he gave to the improvement of the methods of the College, to the affectionate interest which he took in the students as their personal friend and counsellor, and to the noble elevation of character by which he exerted on them so powerful a Christian influence. That the Trustees are rejoiced to know that Mr. Carpenter will not sever his connection with the College, but that, as Hibbert lecturer on Comparative Theology, he will continue on the staff. That they look forward with confident hope to the fruits of his increased leisure in the enrichment by him of religious literature and the advance of the cause of truth; and that they wish to him and to Mrs. Carpenter long and happy lives in the service of God and man.

In making that motion, the PRESIDENT said he could not add anything to the terms of the resolution, but he looked back with the greatest of pleasure on his own association with Mr. Carpenter, which had begun in their school days, when they were in the same classes in University College School. Then they had been together as students in Manchester New College, and since then he had always been more or less intimately and pleasantly associated with Mr. Carpenter. With regard to the work Mr. Carpenter had done in the College, they were specially indebted to him for the attention he had given to the social life of the students. He had not even allowed the vacations to interrupt this, but had done much in holidays at the Lakes and elsewhere in bringing the students and other friends together. While they regretted the severance of any ties between Mr. Carpenter and the College, they were glad that the connection was only to be somewhat slackened, and not lost.

The Rev. S. A. STEINTHAL said that it was a privilege to second that resolution, expressive of their gratitude to Mr. Carpenter. Although they could not all speak as the old students had spoken on the previous evening, and had not been personal recipients of all that they acknowledged, yet they had all been under Mr. Carpenter's influence and had felt the power of his life. Far beyond the mere intellectual instruction and the high aims of intellectual work he always put before his students, the one thing that impressed them was, that Mr. Carpenter had given himself to his work. For three generations they had known and honoured members of his family, and knew how greatly the churches had benefited by their services. Mr. Carpenter, by the loving spirit he and his had shown in all matters connected with the College, was bound to them by such ties, that they rejoiced indeed that they would still receive his help, and that their students would still benefit by that influence exercised with such power and winning grace.

Dr. DRUMMOND, in supporting the resolution, said that from his position it might be that he could estimate, even more thoroughly than the old students, the self-devotion with which Mr. Carpenter had given himself to the interests of the generations of young men who had passed through the College. He had always been planning out fresh arrangements by which the interests of the College could be promoted, and spared no thought and care and labour in carrying them out. His own earliest recollection of Mr. Carpenter was while at College, when he had very occasionally passed him on the stairs of University Hall. From the face of the boy as he then saw him, he had cherished expectations of the man, which had not been disappointed. And when Mr. Carpenter was invited to become professor at the College, he welcomed him with all his heart. From that time they had worked together in perfect unbroken harmony. They had constantly consulted together on the work of the College. Mr. Carpenter had clear views, sound judgment, strong convictions earnestly expressed, but never imperiously enforced. On him he could rely in any difficulty; and when Mr. Carpenter had confided to him his partial retirement, he had listened with a feeling of dismay. But he was thankful that he was still to be associated with their work, that he would remain close at hand for consultation, and he was sure that Mr. Carpenter would not be able to refrain from that intercourse with the students of the future, which had been of such inestimable value in the past. He was glad of that opportunity to express the full feelings of their hearts towards Mr. Carpenter, and the high appreciation they always felt in regard to his work with them as a colleague.

The Rev. P. H. WICKSTEED also spoke in support of the resolution. He would gladly spare Mr. Carpenter, he said, more of what he knew must be a painful ordeal to him, for "few love to hear the deeds they love to do." Yet, warmly as they had responded to every word said in recognition of what Mr. Carpenter had been to the College, they felt it to be inadequate. The reason was that when they looked back over twenty-four years of a man's life, what was in his mind was his ideals and his failures to carry them out; but the world was so ordained that when a man had honestly set ideals before himself, and stuck to them, he had conveyed those ideals, not perhaps as he intended, but he had conveyed them without embodiment to the minds of others. Everyone associated with him read, not what he did, but what he meant. The spirit was the essential thing. What was in his heart, God enabled him to convey to others. Mr. Carpenter must accept what was said as evidence, that to mean a thing was to get passage for it to every one's mind. Looking back upon his work, as distinguished from that of other strong personalities, he seemed to be distinguished by having had no imitators and no disciples. But every one who had passed through Mr. Carpenter's hands had his own personality brought out in richer and cleaner features; and who would not prefer to enable a man to express himself rather than carry away the impress of his teacher? If they asked what were the special qualities brought to Mr. Carpenter's work and developed in it, they might put first his love

for the subjects he had to teach. It was said that the best a man could teach was himself; but he must not know it, he must care for the things he is teaching. Mr. Carpenter had always had a genuine love and enthusiasm for the things he taught, and he called others to share the life he lived in them. And he cared for his students, not as the unworthy physician cared for patients as so much clinical material, and the unworthy teacher for his distinguished pupils as honour winners, but as men. He cared for them every one. Pursued by a relentless sense of the obligation incurred by entering into personal relations with the men, he had given himself to them in a way not easy to understand. Put there as a young man into a place demanding a great deal of honest journeyman work, with half a dozen subjects to teach, he had to choose between gratifying his own student instincts, and doing the work to which he was set. That he did the latter was not the least of his acts of self-abnegation. Those were the notes of his work in the College, and that abnegation had followed him into other branches of work.

The Rev. J. E. CARPENTER, in responding, said that it had been difficult on the previous evening, but it was still more impossible for him then, to acknowledge adequately the words in which they had recorded their appreciation of his conduct in the College. More than a year ago the Committee placed on record an affectionate estimate of his endeavours in their service, and he felt then that the language of their good will was so far more than commensurate with anything he had even hoped to do, that he trusted to be permitted to pass into comparative retirement and continued service without further words. He accepted with all his heart the good will which shone through the language of the resolution and the speakers' words. He knew them to be absolutely sincere, and if at the same time he almost felt as if he could sink into the ground before them, he accepted with humble gratitude the appreciation they expressed, and the interpretation Mr. Wicksteed out of an unbroken friendship of forty years had been able to supply.

Twenty-four years ago the Committee of the College did him the honour of asking him to accept a lectureship. He was young and in that field untried. The chief secretary of the College at that time, the late Charles Beard, told him he was called to the College service in the hope that he might qualify himself to be an effective teacher. He endeavoured to fulfil that call to the best of his ability. But when he measured his own knowledge by the side of that of the Principal or other of the great scholars Oxford produced, he knew how far he had failed. He endeavoured to throw himself as far as possible into the life of the College. He made experiments in teaching, and often failed. He made experiments with different men. Sometimes he misunderstood them, and sometimes they misunderstood him. But every cloud in time passed away and left nothing but affectionate good will on either side: of that, last night, he had the sincerest possible proof. As he looked over the long list of names there came into his mind the saying of an African explorer that had often cheered him in weariness and depression:—

Interest yourself chiefly in the progress of

your journey, and do not look forward to the end with too great eagerness; in that way, if you advance only slowly, say three miles a day, at the end of a year you will have completed a thousand, which is a very considerable exploration.

At the end of twenty-four years he found the number of his students reached ninety-eight. To have been permitted more or less closely to influence the lives of nearly 100 men was no small privilege, and he counted it one of the greatest blessings of his life. To the Committee who had honoured him with unbroken confidence, to his colleagues, and to Dr. Drummond in particular, he was bound by ties of affection which he trusted would last his life. He hoped to be permitted to continue in the service of the College and to give as much time and strength to its work as he could spare from other tasks, which he still hoped to fulfil. He counted that moment a time not of loss but of gain to the College, because it marked the addition of Mr. Addis's services to their strength, and he had high hopes that the functions of the College would be more and more efficiently discharged.

On the motion of Mr. J. ARLOSH, seconded by Mr. RUSSELL SCOTT, a cordial vote of thanks to the President was passed, and the PRINCIPAL having announced that the students would re-assemble for the new session on Saturday, Oct. 14, the meeting was brought to a close.

VENI, SANCTE SPIRITUS.

Come, Holy Spirit! from above
Shed thy bright ray;
Spread, Source of good! Thy sacred gifts
Upon our way,
And fill with joy each saddened heart,
O come to-day!

Come, Friend divine! who art the rest
The weary know;
Thou art the coolness of the shade
Mid noontide glow;
The solace of our woes, when deep
Our griefs o'erflow.

Come Holy Light! inspire these hearts;
Dwell in each breast:
Where Thou art not, no freedom is,
Nor peace, nor rest;
With love and joy dispel our night,
And make us blest.

Uplift us from our low desires,
And be our stay;
O heal our wounds, and wash the stains
Of guilt away;
Melt frozen hearts, and turn to Thee
All steps that stray.

Come, Thou Almighty Spirit! come,
In love descend;
Give Thy blest gifts to all, for all
On Thee depend;
Fill Thou all souls, and give them joys
That never end.

ROBERT II. OF FRANCE. (?)

EPSS'S COCOA ESSENCE.—A THIN COCOA.—The choicest roasted nibs of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—a product which, when prepared with boiling water, has the consistence of tea, of which it is now with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epss and Co., Ltd., Homoeopathic Chemists, London.

THE CHILDREN'S COLUMN.

I SPOKE to you last of what children might do for their parents, and I have a story to tell you now. It is only a very simple every-day story; but children like true stories, and this is a true one.

Meg is one of the "nice good children" of whom I spoke to you; one of the best and nicest girls I know. Her mother is a widow, and they have only very small means to live on; and the mother makes all the frocks and all the clothes that her two girls want, and is most clever and ingenious, and the girls always look specially nice.

The girls love and admire their mother beyond everyone; and they are always eager for her to get a holiday and a good rest, which she often sorely needs.

Alice is away at school, and in holiday times the mother is busy often all day long getting the clothes mended and made for her to be neat and nice when she goes back to school.

Well, what would you think the natural thing for the girls to do? Would it not be to *help* with the clothes, and sit and work with their mother? Alice does a little sometimes, but not much; but Meg reads a book, and occasionally looks up and gives advice.

"Why don't you come and help, Meg?" asked a friend who was present.

"Oh, I can't sew well enough."

"But is not that a shameful confession for a big girl like you?"

"Oh, mother does it so nicely; besides, I hate sewing."

And that was a good reason? Were there not times when the mother hated sewing? Did she never long to read a book?

Meg was thoughtless; she did not consider. Perhaps she would say, "Mother never asks us." Perhaps not; may-be it would be better if she did. But that is only half the matter. Did they ever *ask her*? What if Meg had said, "Mother, I am sorry I can't work well enough to do the best parts, but do let me try and do some that are not too difficult." See what would happen then.

1.—Mother would be pleased to be asked.

2.—Every little helps.

3.—More than the quantity that Meg did would be the mother's pleasure in the sense of help and companionship.

4.—Meg would be learning to work better.

5.—She would be trying to be useful.

6.—She would be giving up something for the sake of the mother whom she really loved so well, though she never thought it necessary to show her love in a way she liked so little.

At least six good things would have come out of Meg's little sentence "Let me try."

But this is all imagination, for Meg did not do it; the mother worked on alone, and Meg read on.

Another time Meg was putting on her gloves to go home after lessons, and she said, "Oh dear, my gloves are full of holes. Mother, can't you find time to mend my gloves?"

"Oh, Meg!" said her teacher, "how can you ask her? why don't you mend them yourself—and your mother's too?"

"Oh, I can't. Mother does it much better."

"Well, said the teacher, "I should be ashamed to ask her if I were you—a big girl like you, and a busy mother?"

Meg smiled, said good-bye, and went away. I do wonder whether she mended her gloves! It is so easy to want mother to have a rest—to have more time to herself. But where is it to come from? Fancy being able to *help her to get it* and not doing it!

As I said, Meg is as delightful a girl as you could find. Truly, even nice good children do not "requite their parents" always.

Alice and Meg's father was beyond their reach to do such little things as these for. Why should we lay up a store of all that the unmended gloves and stockings stand for, against the time when we can do no more of these things to help those whom we love best in all the world?

Children, dear children, awake! and let it not be so with you.

GERTRUDE MARTINEAU.

OBITUARY.

MRS. HAIGH (LIVERPOOL).

In the prime of life a beautiful and lovable personality has just passed away, leaving behind her memories fragrant with the very aroma of simple goodness. As the wife of the Rev. J. L. Haigh, for many years one of the zealous Domestic Missionaries of Liverpool, she was in every way a true helpmeet. Long before her marriage, however, she had identified herself with the North End Mission, and was beloved by children and parents alike—teaching large classes of elder girls; helping, with a store of favourite songs, in the Temperance meetings, and ever ready for usefulness in any direction. Her marriage gave her enlarged opportunities, and she seized them all. There was in her an unfailing fund of ready and cheerful sympathy, of direct, homely common-sense, and of high moral purpose which was everywhere recognised and responded to.

When Hamilton-road Church became part of the work of the North End Mission, it was amazing how rapidly and completely she won the same love and respect as in the old mission; so much so that when it became known that she had passed away early on Sunday, the morning service had to be curtailed because of the outbursts of grief. At Bond-street, also, in the evening, the largest congregation which had gathered of late years was a spontaneous tribute of affection, many who had not attended service for months coming—drawn by a common sorrow.

At the funeral on Wednesday not far from a hundred and fifty mourners attended in drenching rain, including members of the Mothers' Meeting, old Sunday scholars, and many others. There were also present the Revs. W. H. Drummond, W. L. Schroeder, J. Morgan Whitman, and H. W. Hawkes, all fellow-missionaries, with Mr. Haigh, past or present, while Mr. J. H. Burroughs represented the Committee of the Mission.

Genuine sorrow was evinced on all sides, and the scene at the close of the service was a wonderful testimony to the power of unaffected goodness.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, JULY 1, 1899.

GIVING OF OUR BEST.

THE opening of the Ullet-road Church in Liverpool has furnished a fresh instance, deepening the conviction which fills us with renewed thankfulness every time we enter Manchester College at Oxford, that our people are capable of worthy giving, and do not hold back from the giving of their best either in means or in devoted personal service, if only they are thoroughly convinced of the goodness of the cause. We think with unmingled satisfaction of the beauty of the new church in Liverpool. The great appeal of our cathedrals, on which the faith and loving devotion of past ages lavished so much wealth and care, may be repeated, in however humble measure, yet with the same unerring tone, in the smallest churches built for our present needs. In them, also, the forms of beauty may speak of reverence and faith, and may be eloquent of that care which aims at perfection even in little things, and in hidden places, no less than in the most apparent, insists that the same true spirit shall have unbroken sway. It is a happy augury for the future that such has been the aim of the builders of the Ullet-road Church, and that their aim has been not unworthily fulfilled. The building itself appeals to the worshippers who enter, to bring an offering of sincere and humble reverence, and unstinted devotion of the best they have, and the best they are, to the service of the Highest, both in worship and in that prayer which is the labour of an earnest and beneficent life. We rejoice that it should be so fully recognised that beauty ministers to the joy of worship, and that in the service of Him who is the Giver of all good and the Fountain

of all beauty and all pure joy no offering can be too beautiful, and no standard too high for the measure of that which should be given both for the sanctuary and for that other building of which it is but the type—the perfected Kingdom of God.

Such a church in its measure, as Manchester College in its own special place, stands as a token of what faith demands and love desires. The College, with its noble buildings and its manifold equipment for efficient service, declares what, in the estimation of faithful men, should be the measure of the training given to a minister of religion. And the proceedings at the close of the past session, of which we publish a report this week, furnish abundant testimony to the thoroughness and devoted faithfulness with which, on the side of the teachers, those means have been employed. The retirement of Mr. CARPENTER from his office of Vice-Principal and his full professorship afforded to his old students an opportunity, which they eagerly embraced, of rendering articulate for once the honour and gratitude and affection in which he is held. And had a like opportunity arisen, we cannot here refrain from saying, that recognition no less heartfelt and abundant would have been offered to the Principal of the College, who, for a yet longer period, with single-hearted devotion and the grace of a true humility, has given his life to the same service. The College has indeed been fortunate from the first in its teachers, maintaining in their person, as in the laymen who in other ways have had its interests in charge, a lofty ideal, and never lowering the standard of what is required of those who are called to the ministry of religion.

And this leads us to a further thought, which demands the most earnest consideration of our whole community. We have seen how, for the building of a church, and for the building and maintenance of the College, our people have given of their best. Are they now giving of the best of their manhood worthily to maintain the ministry of religion in our churches? It has often been regretted that the number of students in Manchester College, with its great resources, is so small; and it has been still more regretted that so few of the sons of our older families, for generations honourably associated with the life of our churches and eminent in social service, are now found devoting themselves to the ministry. The gravity of this defect was urged by Mr. CARPENTER on the occasion of the opening of Manchester College at Oxford, when at the soirée in the library he reminded his hearers of the obligation resting on the churches to furnish students to the College, who should be trained to carry on the work and maintain the high tradition of the ministry. And both before and since, this matter has engaged the attention of those who

have the welfare of our churches most at heart.

Why is it, we must ask, that the ministry of our Free Churches has proved in these latter days so little attractive to those in whom we look for the noblest enthusiasms and the most capable and unselfish service? The same difficulty is being felt in the Church of England and elsewhere, but we will confine the question and its answer here to our immediate connection. We have on this subject a very clear conviction, both as to the cause of what is so deplored and its only possible remedy.

We do not believe that it is merely because the career of a minister is not from the worldly point of view a lucrative one, and that a man of culture and ability with a University education can make a far better position for himself in some other profession. This, no doubt, is true, and where no higher considerations carry weight, will have its naturally deterring effect. But even the prudential motives of right-minded parents, planning for the prosperity of their sons, would give way before the insistence of an overmastering devotion. The reason of what we deplore is to be found in the fact that the work of the ministry in our churches does not make the appeal which cannot be resisted, as being in itself the noblest, and demanding the noblest and the best that can be given for its fulfilment. We are far from saying that the attraction of this ideal is never felt; but we think it must be admitted that the life of our churches is not so maintained that through their needs the appeal makes itself heard, before which considerations of worldly career and prosperity are as nothing, and it is felt that in such service the loftiest human joy and the purest and completest satisfaction would be found.

The great need is that we should make our common religious life, in the fellowship of our churches and in their ministry to the world's needs, truer and more worthy, that our people should have a deeper sense of the sacredness of their calling, of the service they themselves must render as members of living Churches, that so they shall demand more of their ministers by the contagion of their own higher life, and, demanding more, hold them in higher honour. If thus they made the work of the ministry actually more arduous and nobler in the highest sense, it would be felt to be more honourable, and exercise a greater attractive force. This is not an end to be achieved at once; it is not gained immediately on recognising its existence; but it is that for which we must all work and pray. We do not plead that the position of a minister should be made easier or more attractive in a worldly sense. What may be rightly done to ease the burden of poverty, which often presses so grievously, must have its source in other motives. But we plead that the

office should be exalted through the lifting up to a higher level of the religious life of our churches as a whole. Then, as they command of our best in other ways, the best of our manhood will be given to meet the supreme demand.

LITERATURE.

THE WORDS OF JESUS.*

It is a curious fact that the critical study of the Gospels has been the work of scholars who for the most part have known very little of the Semitic element involved in them. Biblical Hebrew, which no doubt most of the scholars referred to were well acquainted with, is of but little use in this study. What is needed is a thorough knowledge of Aramaic, the Aramaic not only of the Targums but of the Gemaras, and especially that of Palestine. The work cannot be done on a knowledge of Greek, even that of the LXX. Very few, indeed, of those who are best known as scholars of the New Testament are familiar with the post-canonical Jewish literature, and for the most part they content themselves with scanty references not always at first hand. Hence, as the writer of the book before us points out, the unsatisfactory results of attempts to set forth the Jewish doctrine of the Messiah, or to prove the existence of an Aramaic Gospel, by men who are not at home in the Rabbinical literature. It is as if a botanist should write a monograph on the potato plant without reference to its roots. Equally unsatisfactory must be attempts to expound fully the words of Jesus, without adequate knowledge of and reference to the Semitic dialect in which those words were spoken, and more generally the usage of such words in Jewish speech and thought. Not, of course, that the words of Jesus can be fully explained from such usage, as if he were no original thinker but a borrower of other men's thoughts; but, nevertheless, that the meaning of his words cannot be fully understood unless and until we understand their relation to the speech and thought of those who heard him. Such knowledge has hitherto been almost entirely wanting, and the book before us is the beginning of an attempt to supply it in a complete and scientific manner. Professor Dalman is known to students as a thorough Rabbinical scholar—a *rara avis* amongst Christians—and this book will add to his reputation. He has previously published an excellent grammar of the Jewish-Palestinian Aramaic, a book which I know from frequent use to be very well done. It forms a kind of preparation for the present work, and a very necessary one. The present work itself is only introductory to the study of the words of Jesus, and the detailed examination of the separate utterances in order is reserved for a forthcoming volume. But even this introductory volume is full of interest, and abundant critical material never before, so far as I know, collected together. It falls into two parts; first, prolegomena, containing chapters on "Aramaic as the Language of the Jews,"

"Literary use of Hebrew," "The Semitisms of the Synoptic Gospels," "Alleged Evidence for a Hebrew Original Gospel," "Evidence for an Aramaic Gospel," "Statement of the Subject," and "Choice of Dialect." The second part, which amounts to nearly two-thirds of the book, deals with such general conceptions as "The Kingdom of God," "The World to Come," "Eternal Life," "The World," "The Lord," as applied to God, "The Father in Heaven," "The Son of Man," "The Son of God," "Christ," "The Son of David," "The Lord," as applied to Jesus, "Master," as applied to Jesus. An appendix contains some dozen or so of Messianic texts from the post-canonical Jewish literature, Greek and Aramaic and New Hebrew. A good table of contents, a full list of authorities used, and indices of Greek and Aramaic words, and of synoptic texts quoted, complete the work.

It is not easy to give an account of the varied contents of this book without quotations from Jewish texts that might prove a difficulty to the compositor; and, on that account, if on no other, to the reader also. I shall therefore merely notice one of the more general points of interest, leaving to the experts, who will readily understand the value of the book, to make acquaintance with it in detail for themselves.

The question has often been discussed whether there was not an original Semitic Gospel, from which the synoptics have all obtained material, and whose existence will explain both the frequent identity of passages common to two or to three of the synoptics, and will also explain the Semitic colouring, so to speak, of many synoptic phrases. Between the unquestionably Aramaic speech of Jesus himself, and the visible fact of the present Greek text of the Gospels, what is the connection?

Dalman answers that question by saying that there was no primitive Semitic Gospel, whether Hebrew or Aramaic; but that the Synoptic Gospels—whether in their present form or not—were written in Greek, and represent an oral tradition which was also Greek. Thus the translation of the Aramaic of Jesus into Greek would be the work of those who first preached the Gospel as his apostles. Dalman examines the arguments which have been put forward, notably by Resch, for the existence of a primitive Hebrew Gospel, and dismisses them on the ground that they would, if valid, equally well establish the existence of an Aramaic or even Arabic Gospel. He shows that there was no obvious reason why Hebrew should have been chosen as the language of a primitive Gospel, and also that the real Hebraisms of the synoptics can be explained from the Greek of the LXX.

For an Aramaic Gospel there is more to be said; at least there is the probability that Aramaic rather than Hebrew would be chosen for the language of such a Gospel. There is also the statement of Eusebius that Matthew left a Gospel written in the mother tongue of those "Hebrews" to whom he preached. But so far as the evidence of language is concerned, the comparison of variants in otherwise parallel passages in the synoptics shows no more trace of an Aramaic than it does of a Hebrew original. For it is not sufficient to show that one Aramaic word could be rendered (correctly or by mistake)

by each of two or more variants in the Greek text; it has to be shown that those variants can be explained in no other way, and also, in some of the instances cited, that the alleged Aramaic word or phrase is really such. Here is where the defective knowledge of Aramaic possessed by some of the champions of the Aramaic Gospel shows itself, and leads to the breakdown of their case. Dalman's conclusion is that the existence of an Aramaic primitive Gospel is not confirmed by the linguistic evidence, whatever other support it may have. He maintains that Greek was sufficiently well known, even amongst Jews in Palestine, that the original Gospel (if there was one) might quite well have been written in Greek. That is doubtless true, so far as the writing of a Gospel is concerned. That the oral teaching from which the written Gospels must in some way have arisen, was also, and from the beginning in Greek, does not seem to me to be proved or even probable. It is certain that the Jewish Christians—or many of them—kept very close to the usages and language of the synagogue, long after the time of Jesus; and amongst these the oral tradition must almost certainly have been taught in Aramaic, at least for a time. However this may be, the reader will find the linguistic material for the solution of this question dealt with in this book by one who knows the languages concerned as few scholars know them. Whether his conclusions be accepted or not, his arguments cannot be neglected in any future study of the synoptic problem, or of the interpretation of the words of Jesus; and scholars will recognise in his work an attempt to meet a want that has long been sorely felt. The second volume will by such be awaited with an expectation heightened by the excellence of the first.

R. TRAVERS HERFORD.

ECONOMIC FOUNDATIONS OF SOCIETY.*

EVERY preacher may be excused for leaving any volume of sermons unread, since they are likely to weary him if they are no better than his own; or to drive him into the valley of humiliation, if they move on a high level to which he cannot attain. A more serious justification for his neglect may be found in the fact that the sermon almost of necessity gives an incomplete reflection of life. The preacher is concerned with the reality and power of the inner life of the spirit. He selects certain facts and treats them with simplicity for the sake of clearness and emphasis. There is a danger lest he and his hearers come to regard the actual facts as being as clear and simple as the artistic presentation of them.

The volume that lies before us is one that should act as a corrective to this tendency. I cordially recommend it to my fellow-preachers and to hearers of sermons, not because it is altogether true, but because even where the author errs his error is so unlike that which is common in a religious community that his thoughts almost gain in value for the readers of this journal by reason of their exaggeration. M. Loria gives us a serious discussion of some of the chief problems of social

* "Economic Foundations of Society." By Achille Loria, Swan Sonnenschein and Co. Price 3s. 6d.

* "Die Worte Jesu." Von Gustaf Dalman. B.I.L. Einleitung und wichtige Begriffe, Leipzig; J. C. Hinrichs, 1898.

philosophy. The title sufficiently indicates the scope of the book in which the influence of economic conditions upon mental and moral knowledge and energy is well illustrated. The equally real influence of ideas upon conditions is not acknowledged. But the facts on which our attention is concentrated are of prime importance.

The theory, stated baldly, is that the moral conceptions and the legal and political institutions of a given society at a given period are determined by the economic interests of the proprietary classes. "A horrible theory," I have been told by a friend. But the question rather is whether and how far it is true. M. Loria assumes that at the dawn of our present civilisation there was a society in which the land was held in common, and law and morality were determined by the mutual interest of the free and equal co-proprietors. He regards this state not as a hypothesis, but as a fact that has been proved once for all by Maurer; and in 1885, when the first edition of this essay appeared, Maurer's theory of the self-governing village community was in high favour. But in the thirteen years that elapsed before the second and greatly enlarged edition of M. Loria's essay the *mark* theory had been severely criticised, and we are bound to say that the historical evidence in its favour is very weak. However, if we doubt the existence of a state where the cultivators are equal co-proprietors, we are all familiar with the state consisting of proprietors and non-proprietors. And to this we now come, for the chief interest of the book lies in what it has to tell us about the different relations of the state to these classes.

The modern state is the creation of the propertied classes, and exists for the furthering of their economic interests; law and morality are instruments fashioned to increase their power and to keep the lower order in subjection. This supremacy is secured in one age by means of the sword, in another through the teaching of the Church, in a third through the force of public opinion. But public opinion, the morality of the Church, and the thrust of the sword are alike exploited by the proprietors for their own benefit. This, according to M. Loria, is the relation of the state to the disinherited—a relation of tyranny and subjection. And this is one side of the relation of the state to the property owners. The state is the collective force of the owners, and is exercised for their direct economic success.

But in a subtle argument, which is also to a large extent a convincing one, M. Loria develops another phase of the relation of the state to the individual owner. It places restraint upon him. It thwarts his apparent interests, only however to promote the real economic welfare of his class. The argument is drawn from the fact of the unconscious working of the human mind. As is bias in a bowl, so is self-interest in a man; as each one has a "personal equation," so there is a "class equation." M. Loria might not accept this phrase "working of the mind," but it will serve to explain in few words his meaning; nor is he wrong in the weight he attributes to self-interest, only in the narrowing of it to economic benefit.

The property owners are restrained from such oppression of the disinherited workers as would be dangerous to their own supremacy. The owners, *e.g.*, leave

off flogging their slaves or serfs just when that stimulus to labour has become wasteful. But some individuals continue the old method of discipline; these must be restrained for the sake of their own *real* self-interest. The restraint will be exercised in the name of humanity. But that, according to the author, will be an illusion.

It is perfectly true that, in the course of the evolution of society, the owners of property are more and more restrained from conduct that is oppressive to the victims of property, and this in their own interest, even for their own economic good. That is fact, but it is not the whole fact. The pursuit of material advantage is one of the dominating forces in society; but there are other forces. It is a fault in M. Loria's work that he does not, or does not sufficiently allow for this. His great merit consists in the unflinching severity with which he traces the far-reaching effects of economic greed, and shows how it often spoils what seems to be pure philanthropy. Thus we are bound to admit some truth in this sentence quoted from an official New York report: "Capitalistic charity does not spring from sympathy, but from the presence of a common danger" (p. 64). It is very necessary to unmask mean motives that masquerade in a dress of noble sentiment, and we are indebted to M. Loria for doing it. It is not less necessary but more so if, as I believe, some of the present-day movements of reform are not mean in motive. If there is a real and honourable effort of humanity, it is essential that we should distinguish it from the many insincere schemes that would withdraw our energies from the need for a moral and social revolution, which must, indeed, be peaceful, but will on that account be the more thorough.

My space is full. The central thought of this book seemed to demand discussion; but its pages are packed with facts and reflections which are valuable and interesting. Among these may be instanced the analysis of revolutions and the attempt to show under what circumstances they must be abortive, and how they may be successful; the theory of the function of the professional classes in modern society; the paragraphs on the growth of a proletarian army; and the forecast of a future society founded on co-operation rather than on competition. This last is not an Utopian picture, but a sober exercise of the historical imagination. B. KIRKMAN GRAY.

THE PREACHING OF UNITARIANISM.*

It must always be interesting to the preachers of a fluid and unformulated faith to observe the methods and gauge the achievement of their co-workers. When one of us, therefore, ventures to print, the rest ought to be grateful to him, although they may not feel moved exactly to emulate his useful frankness. These sermons of Mr. Balmforth, preached at Cape Town, are, distinctly representative of a "method" which is equally removed from the stately, austere beautiful manner which drew its inspiration from Martineau, and from the ordinary tract-

and-pamphlet militarism of our propaganda. They form a single course of lecture-sermons "with the object of popularising the principles of Liberal Religion"; and, going through the usual list of subjects—the Bible, "Was Jesus Man or God?" Doctrine of the Atonement, the Church, the Reformation—Mr. Balmforth gives the clear impression of a man who has come to the preaching of Unitarianism by a special road, and now delivers a peculiarly modern message in a manner which suggests a certain set of implications and associations, a certain view of the world and its problems, belonging specially to the present decade. The book has the advantages and disadvantages of being a production of the day: ephemeral, in that good sense in which a good sermon must nearly always be ephemeral—fitted to present purposes, not looking for literary immortality. The lectures have certainly nothing of the college-essay style. They are just the thing to give to the inquirer whom you meet in orthodox quarters, who has not much time for reading, who wants a straight answer to his straight question "Is the Bible true?" and who, above all, wants to see "Liberal Religion" placed in its proper relation to the great movements of past time, especially to the "Middle Age and the Re-awakening," and the Protestant Reformation. The style (there is a little too much "style" at times, for reading purposes) is swift, discursive, impressionist, oratorical, and positive. Exhaustive treatment, of course, is nowhere attempted. It is easy to see who the leaders are whom the preacher has followed. He has gleaned industriously, it is true, among the "higher" biblical critics; but his real prophets are Ruskin, M. Arnold, Mazzini, J. A. Symonds—and, perhaps, Huxley. Here we have ordinary Unitarian teaching, but given with the peculiar modern passion for thought, for literature, and for social results. We miss the inwardness, the spiritual suggestiveness of those teachers whom we most value for our *religious* life; but this is partly explained by the nature of the subjects treated; partly also by the preacher's general view of Unitarianism as a present-day movement, rather than as a permanent force in the world's life equivalent to "essential religion."

There is one note in these lectures which preachers ought at present to appreciate. Having been trained in other fields of thought and practice far removed from Unitarianism, Mr. Balmforth has brought with him a love of clear statement which is shocked at the ease with which so many of us conjure with the old-fashioned words of a theology we have discarded. "The mass of mankind rightly resent such an elastic use of words" (p. 12). The protest is right; but Mr. Balmforth, perhaps, scarcely sees the other side of the question, and as he eschews metaphysics he has, alas! no helpful word to say to us on this fundamental question of symbolical ideas in religion. The book, of course, is not for that purpose. Even "Free Will" does not draw him out:—Free Will, "we all assume it," he says, then hurries on! (p. 68)

Some slips might have been avoided:— "When the Bible was translated into Greek, this word Messiah was translated *Christus*, and the Greek *Christus* becomes our English *Christ*" (p. 31). Also a

* The Evolution of Christianity. By Ramsden Balmforth. Swan Sonnenschein.

curious statement about Assyrians and Babylonians on p. 26, and some others.

W. WHITAKER.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

When the Angels have gone Away and Other Sermons. By G. Critchley, B.A. (Elliot Stock.)

Dante's Divina Commedia and Canzoniere. Translated by the late C. H. Plumptre. 5 vols. 2s. 6d. each. (Isbister.)

The Six Systems of Indian Philosophy. By F. Max Müller. 18s. (Longmans.)

Hymns of Life. Edited by H. W. Smith. (T. Laurie, 28, Paternoster-row.)

The Chiswick Shakespeare. "As You Like It." (Bell and Sons.)

Church Courts. By W. M. Sinclair, D.D. 1s. (Elliot Stock.)

Nineteenth Century, Cornhill, Contemporary, Young Days, Good Words, Sunday Magazine, Review of Reviews, English Illustrated, Educational Review, Woman at Home, New World.

THE FREE CHURCH CATECHISM.

THE Annual report on public questions presented to the Provincial Assembly of Lancashire and Cheshire, at Warrington, on June 15, contained the following passage on the Free Church Catechism:—

"Your Committee do not think it necessary in this report to discuss the exclusion of our congregations from the 'National Council of Evangelical Free Churches.' But the recently published 'Evangelical Free Church Catechism,' issued by the Committee of the Council, calls for some notice. The Catechism has been enthusiastically welcomed in many quarters, only a voice here and there being raised against it within the wide circle of the Churches which it is meant to serve. Your Committee feel that, for Religion's sake, we may all rejoice when men who have hitherto been more or less sharply divided, and who still retain their separate denominational organisations, seek for common ground. Had there always been a similar desire in the past, existing divisions would have been less strongly marked, in some cases would have disappeared altogether. And though we are excluded from this new fellowship, it does not seem too much to hope that, as years go by, and the thoughts of men continue to widen, the sympathies which have been strong enough to overleap some denominational barriers will take a yet wider range, and that all earnest souls will find their place in one great company.

"There is no trace in the pages of the Catechism of the old and mighty controversy between Calvinism and Arminianism. John Wesley looked on Calvinism as a doctrine which dishonoured God, and was indeed blasphemous in attributing favouritism and cruelty to Him. On the other hand, the late Charles Spurgeon said of the doctrine of election and predestination, 'It is in the Bible, and no knife that was ever made can cut it out.' Some of the compilers of the Catechism must agree with Mr. Spurgeon, but though they believe that the doctrine is in the Bible, they have been content to 'cut it

out' of the Catechism. Where so tremendous a controversy leaves no trace, it is not to be wondered at that minor matters of difference have proved susceptible of adjustment.

"In many points the Catechism seems open to serious criticism. Inasmuch as it is intended specially 'for use in home and school,' there should be both simplicity and consistency in its statements. But in spite of the numbers and the distinguished position of its compilers, it seems to your Committee that no child or young person, taking the Catechism as it stands, could deduce from it a consistent theory, e.g., of the nature either of God or of Jesus Christ. Though in its earlier sections the distinction between God and Christ is clearly marked—as question and answer go on, the young inquirer will, before long, either fail to attach any clear meaning to the words he is instructed to use, or he will think that he is being taught to believe in two Gods—one Higher, the Father; one Lower, the Son. The plain teaching of the Catechism in these portions is di-theistic. What is said, in further answers, of the Holy Spirit and the Trinity, is again difficult to harmonise with what has gone before, the whole effect on the child's mind must be confusing rather than enlightening. As minor instances of want of clearness, the references to 'death eternal,' and to the reasons for keeping the Sabbath, may also be cited.

"Again, while your Committee rejoice that, in days when the recrudescence of sacerdotalism is an appalling fact, the Catechism speaks strongly on behalf of a Spiritual Religion, they feel that the statement as to the nature of a Free Church is open to question. We are told (Answer 36) that 'A Free Church' is 'A Church which acknowledges none but Jesus Christ as Head, and therefore exercises its right to interpret and administer His laws without restraint or control by the State.' This use of the term 'Free' is much too exclusive. The right to interpret spiritual laws without interference from the State is compatible with any amount of dogmatism and narrowness within the Church itself. A truly Free Church is that which is unhampered by the creeds of the past, or by articles of faith agreed upon in the present—which has room to grow, following the divine leading, and being ready to press ever onward to higher truth. A 'free' Church is not that, the majority of whose members are free to impose what terms they please on all the rest, but a Church where the uniting bond is spiritual, not dogmatic, and where each member, while respecting his neighbour's convictions, is at liberty to be true to his own.

"But, though it seems to them to be vulnerable in the points they have named, and in others which might be dwelt upon, your Committee gladly admit how much there is in the Catechism which marks an advance on all similar standards of faith—in spirituality, in moderation of tone, and in the emphasis laid on practical Religion."

THE apparent foolishness of others is but too frequently our own ignorance, or, what is much worse, it is the direct measure of our own tyranny.—*Sir A. Helps*

ASSOCIATION OF IRISH NON-SUBSCRIBING PRESBYTERIANS.

THE annual meeting of the Association of Irish Non-Subscribing Presbyterians and other Free Christians was held on June 21 in the First Presbyterian Church, Rosemary-street, Belfast. Previous to the meeting a service was conducted by the Rev. Douglas Walmsley, B.A., who preached from the text, "And he said unto them, go ye into all the world, and preach the Gospel to every creature."

The annual meeting having been opened by prayer, the Rev. Douglas Walmsley (out-going President), who occupied the chair, in the course of his retiring address, said religious liberals were a quiet people, but modesty in the service of that Gospel of God's love for which they claimed to stand might be overdone, and at least at the annual meeting of their Association someone should make on their Gospel's behalf clear and earnest pronouncement. For his own part he could never sufficiently lament that the chilling, repelling, ugly, negative name "Non-subscriber" was ever taken by their people and their churches. He did not, indeed, see how it could be otherwise as things fell out. He lamented it, nevertheless, as a very disagreeable necessity. But it had to be. Their people saw the creed-loving spirit encroaching more and more on the older freedom; they saw subscription to man-made creeds more and more demanded as the *sine qua non* of at least ministerial service in the Church; and what could they do but "stand fast in the liberty wherewith Christ had made them free?" and what could the world call them but "non-subscribers?" The truth was that when a man refused to pledge himself to a creed, he so refused because he trusted in the living God, and would not vex the Holy Spirit that counselled and led him. Calvinism and Romanism—extreme high and low—stood together against the faith that trusted the free soul of man and the communion of the Holy Spirit of God. So when the Calvinist demanded of him that he must hold his creed or perish—for, as Spurgeon put it, God's universal Fatherhood was "a lie," and would not help him out—and when priests, of whatever school, claimed that, as priests, they possessed some special priestly illumination which the laity knew not, and that some wonderful power was given them—more than human or more than natural—to do things for which they could only find the name of "magic"—to both parties to the controversy they had the same answer—they trusted the living God, who would not turn away from their pleading, nor withdraw His mercy from them. To one who held that true faith in God, he did not know whether the burning question of the day—the priestly claims of certain orders of Protestant priests—should bring a thought of light amusement or of heavy sorrow. To think of those grave Churchmen—scholars of repute, philosophers, men of faith and piety—laying their heads together to consider whether "the gentlemen in the book-markers" might light candles and swing scent-vases, was a thing which "though it might make the unskilful laugh, cannot but make the judicious grieve." To say whether their early Protestants protested a little too emphatically—or not quite consistently—against these

and other etceteras of priestcraft, was a matter chiefly of antiquarian curiosity.

The Rev. A. B. Hamilton, who was nominated by the Presbyteries of Templepatrick and Armagh, was then elected President for the ensuing year; the Rev. James Kennedy, secretary, and the Rev. J. A. Kelly, treasurer, were re-elected.

Votes of thanks were accorded the Rev. J. A. Kelly, treasurer, and Mr. R. M. Kennedy, honorary auditor, for their services.

On the motion of the Rev. JAMES KENNEDY, seconded by the Rev. ALEXANDER ASHWORTH, the report of the general purposes committee was adopted. The Rev. J. A. Kelly submitted a very favourable financial statement, which was also adopted.

The report of the Orphan Society in connection with the Association was passed, on the motion of the Rev. ALFRED TURNER, seconded by the Rev. J. J. MAGILL.

Votes of thanks having been accorded the minister and committee of the First Presbyterian Church for the use of the church, and the organist and choir for their services, the proceedings terminated.

REMONSTRANT SYNOD OF ULSTER.

THE seventieth annual meeting of the Remonstrant Synod of Ulster was held in the church of the First Congregation, Rosemary-street, Belfast, on June 20. The outgoing Moderator (the Rev. T. W. Scott) having preached from John viii. 37, the Court was duly constituted by prayer.

The Rev. A. TURNER (Clerk) then called the roll, after which the retiring Moderator requested the Synod to appoint his successor. The nominations were—Presbyteries of Armagh and Bangor, the Rev. Alexander Gordon, M.A.; Templepatrick Presbytery, the Rev. J. A. Miskimmin, B.A. On the motion of the Rev. THOMAS DUNKERLEY, the Rev. A. Gordon was unanimously appointed, and after the address of the outgoing Moderator, thanked them for the honour they had conferred upon him in electing him to that high and important position. He then proceeded to deal with the history of their Church, which, he held, stood for fellowship and for truth as far as they could see it. At the close of an able address the business was continued.

The Rev. Alfred Turner was unanimously elected to continue in the office of Clerk, and the Rev. James Hall (Crumlin) was appointed assistant clerk.

The report of the Finance Committee was submitted by the Rev. J. A. KELLY, Convener. It showed the Sustentation Fund income for the year to be £603 0s. 7d., expenditure £600 13s. 10d., leaving a balance in hand of £2 6s. 9d., which was considered highly satisfactory. It was agreed unanimously that the trustees of the Sustentation Fund Committee be recommended to pay the sum of £60 each to the several congregations receiving aid from the fund.

Reports from the Presbyteries of Bangor, Armagh, and Templepatrick having been read, resolutions of regret for the loss sustained by the death of the Revs. Moore Getty and J. A. Crozier were passed.

Other reports were read, and it was

agreed to hold the next annual meeting in the First Presbyterian Church, Rosemary-street, Belfast, on the third Tuesday in June, 1900. The congregation of the First Church was thanked for the use of the meeting-house and vestry for various meetings during the year.

On the motion of the Rev. T. W. SCOTT, seconded by the Rev. W. E. MELLONE, the following resolution was also adopted:—"That this Synod expresses its sense of the loss which the Unitarian denomination has sustained in the death of the Rev. Robert Spears. They appreciated the zeal and energy he threw into every cause which he supported, and the high character he exhibited during his long connection with the Unitarian Churches."

This concluded the business, and the Moderator pronounced the benediction.

THE SOUTH WALES UNITARIAN ASSOCIATION.

THE annual meetings of this Association were held at Capel-Fadfa, near Llandyssul, on Wednesday and Thursday, June 21 and 22, and were very largely attended by both ministers and laymen of the district. Three ladies from the Far West, now on a visit to the land of their fathers, were also welcomed to the meetings—the Misses Lloyd-Jones and Miss Lloyd Wright, of Hillside, Wisconsin, descendants of a steadfast Unitarian family which emigrated to the Western Continent in 1845, and which has given to that continent one of the most noted and powerful preachers of Liberal religion in the person of the Rev. Jenkin Lloyd-Jones, of All Souls' Church, Chicago. Through them the isolated and obscure Unitarianism of South Wales was brought into touch and strengthened by association with a community beyond the sea of wider extent and more vigorous growth.

Another noteworthy feature was that the friends at Capel-Fadfa, influenced by the almost certain prospect of fine weather, and the still more certain prospect of a very large attendance, measured on the Unitarian scale, decided to hold the meetings on Thursday in the open air. With that object a commodious stage was improvised at one end of a piece of ground adjoining the chapel under the skilful superintendence of Captain Davies, Rhydownfach. The plan was justified by the issue. The day turned out to be delightful, and at the most popular service in the afternoon not less than 500 persons were present. Another pleasing incident was the brotherly feeling shown by the neighbouring Congregational church at Pishah. Their minister, the Rev. T. C. Benjamin, not only took part in one of the services and addressed the Sunday-school Conference, but two of our ministers, Revs. L. Williams and John Davies, were invited to conduct a service on Wednesday evening at the Congregational chapel.

The address of the President, the Rev. R. C. JONES, Lampeter, on "The Nature and Claims of Jesus Christ," and the Association sermon by the Rev. T. J. Jenkins, Gellionen, on "The Function of the Prophet in Religion," were much appreciated. There were altogether four services held during the two days, and in addition to those already mentioned, the following ministers took part:—W. Evans, Wick;

J. E. Jones, Cwmbach; J. E. Jenkins, Dowlais; W. J. Phillips, Nottage; R. J. Jones, M.A., Aberdare; and D. Rees, Pentre, Rhonda.

At 9.30 on Thursday morning the business meeting was held, the President in the chair, when the reports of the Secretary and Treasurer were read and adopted. Grants were made to the Young Men's Education Fund, the Missionary Station under the Rev. J. Davies at Sychbant, towards extra services at Caeronen and Allt-y-placca, to the Building Fund at Trebanos, and towards the augmentation of ministers' stipends at Wick and Rhonda Valley. Officers for the new year were appointed as follows:—President, the Rev. Jenkin Thomas, Pendleton; Vice-President, Mr. L. N. Williams, Aberdare; Secretary, the Rev. W. James, B.A., J.P., Llandyssul; Treasurer, Mr. J. Evans, solicitor, Llandyssul.

At 1.30 a Sunday-school Conference was held, and several suggestions were made by successive speakers, aiming especially at the improvement of the scheme of annual examinations which has been found so useful.

At 5.30 the respective ministerial unions of Cardiganshire and Glamorganshire met separately and drew their plans of annual pulpit exchanges.

The meetings were altogether highly successful and inspiring.

LONDON SUNDAY SCHOOL SOCIETY.

THE aggregate service for elder scholars of the schools affiliated to this society was held at Essex Hall on Sunday afternoon last, June 24. The service, which was conducted by the Rev. R. H. U. Bloor, of Hackney, attracted a considerably larger number of adult friends than usual, it being estimated that over 100 were present, in addition to 300 children, representing the following thirteen schools:—Avondale-road, Brixton, Clarence-road, Essex Church, Hackney, Highgate, Limehouse, Newington Green, Mansford-street, Portland-street, Stamford-street, Stepney and Unity.

The absence of some of the schools that are generally represented, such as Croydon, George's-row, Wandsworth, and Wood Green, was much regretted.

A Sunday-school anniversary service, composed and arranged by Miss Maud E. Turner, was admirably rendered by the children, the choirs of Newington Green, Brixton, and Highgate leading the singing, which was conducted by Mr. F. W. Turner. It is only fair, however, to record that the children as a whole sang extremely well, showing that the service had been carefully practised in most of the schools. The service consists of an opening anthem "Praise ye the Lord," the Lord's Prayer (set to music), hymn "Father who lovest us," psalm and response, reading, hymn "With happy voices ringing," prayer, anthem "The Lord is my Shepherd," reading, hymn "Lord of our Life," address, closing hymn "Now thank we all our God," and benediction.

The service appeared in *The Helper* last year, and the attention with which it was followed, noticeably the prayers and readings (which are printed), was most marked, and we strongly recommend all superin-

tendents of Sunday-schools to adopt this service for their anniversaries.

The Rev. R. H. U. Bloor, who was supported on the platform by Mr. F. W. Lawrence, M.A. (president of the Society), Miss Pritchard, Mr. Ion Pritchard, Mr. F. W. Turner, and Mr. H. Wade (hon. sec.), gave an earnest and interesting address from the line "Man has forever" of Browning's poem "A Grammarian's Funeral," urging upon his audience to keep on learning, that learning has its heroic side, reminding them, however, that its only value is that it may be of use in life.

The weather fortunately kept fine, and not being too hot the children were perhaps more than usually attentive, which, however, was mainly due to the manifest interest they took in the service and address.

We again have to thank the kind friends who for so many years supplied refreshment in the form of a glass of milk to each child on arrival.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

APPEAL.

London: College Chapel, Stepney Green, E.—The superintendent and teachers of the Sunday-school appeal for contributions to their excursion fund. They are hoping this year to take the children in brakes to High Beech on July 13. This being more expensive than a train excursion, the teachers hope that their appeal will be liberally responded to. Contributions will be thankfully received by Amy C. Reed, Edgeworth House, Pembury-road, Bruce-grove, Tottenham; or, Lucking Tavenor, 435, Mile End-road, E.

Brighton.—The annual flower services were held in the Free Christian Church, on Sunday, June 18, the plants and flowers being afterwards sent to the Union Infirmary. On Friday, the 23rd, the Sunday-school annual outing took place at Victoria Gardens, Burgess-hill. Just over 100 children, and between 30 and 40 adult friends, were present, and a very enjoyable day was spent by all.

Cardiff.—The Sunday-school anniversary and flower services were held on Sunday, June 18. At the children's service in the afternoon, short addresses were given by Mr. W. A. Moore, Mr. Charles, and the Rev. J. Tyssul Davis. Special hymns were sung by the children, who each carried a beautiful bunch of flowers, which were afterwards used to decorate the church for the evening service. In the evening the scholars again attended and sang special hymns and solos. A short address was given by Mr. R. Waters, and the Rev. J. Tyssul Davis preached upon "Come, let us live for the children." The children's floral offerings were taken the next day to the Cardiff Infirmary. The annual treat took place on Wednesday, June 21, at Barry Island, where a delightful time was spent upon the sands. A large number of parents and friends accompanied the children, there being altogether over 170 persons present.

Chowbent.—On Saturday afternoon, June 17, under the leadership of Mr. T. H. Hope, a large party of young men and young women, together with some older members of the congregation, visited several places of interest, historically associated with Chowbent Chapel. Starting out on foot from Atherton, Mr. Hope and the young men stopped at various points *en route*, where the leader, out of his large stores of antiquarian knowledge, instructed, and, in some cases, by curious incidents and anecdotes, amused his followers. The rest of the party, starting from Atherton later in waggonettes, met Mr. Hope and his contingent again at Wharton Chapel (now orthodox Presbyterianism), so closely connected in its history, and in friendly relationships, with Chowbent Chapel. In the Wharton Chapel yard, Mr. Hope further gave some most interesting information about the past days, with zest, vividness, and enjoyment, as if he himself had actually lived in them. By the ready kindness of the Presbyterian minister, the Rev. Mr. Franks,

who himself was present at the time, the whole party sang within the old chapel, which this year is to come down, "All people that on earth do dwell." Wharton Hall was also visited, this being the house in which the Rev. James Wood, of Chowbent, found shelter when, like others, he was "silenced" in 1662, and the then resident in Wharton Hall more than once suffered the fine imposed for allowing Mr. Wood to conduct Divine service therein. Kenyon Peel Hall was next visited, and with much surprise and delight the whole party passed through the well-kept rooms, rich with old carved oak furniture and other appointments of this charming Elizabethan dwelling. Calling attention to the portraits of the Kenyon family, Mr. Hope happily showed the connection between this hall and family and the Chowbent congregation. After a vote of thanks to Lord Kenyon, the party proceeded to Monton, where an excellent tea had been provided, and a kindly welcome by Monton friends, including the Rev. P. M. Higginson, awaited them. After examining and greatly admiring the Monton schools, with their ample and first-class accommodation, not only for Sunday and day-school purposes, but also for congregational needs, the grand church was then visited. Here some hymns were sung, and the Rev. J. J. Wright expressed, on behalf of the party, their indebtedness to the Monton friends, but especially to Mr. Hope, who, at the request of the young men, had enabled them not only to see such places of interest as they had visited that afternoon, but had made them feel how much and how vitally their life at Chowbent was woven into the history of those places. He (the speaker) knew that Mr. Hope's aim at all times was to make the rising generation feel that they were associated with a religious society which had a history worth knowing, because he (Mr. Hope) believed that by knowing the history the young people were more likely to be worthy of it in their day and generation. And he (the speaker) was certain that he only acted as the mouthpiece of all present in saying that Mr. Hope had truly succeeded in the desire of his heart that afternoon.

Clifton.—A very successful excursion to Oxford was undertaken on June 21 by twenty-two members and friends of Oakfield-road Church. Favoured by perfect weather, they inspected under the minister's guidance a goodly number of the chief buildings and other sights, including Manchester College, where by Dr. Drummond's kind permission the dining hall was placed at their disposal for tea. General satisfaction was expressed with the day's outing, a memorial of which, in the form of a photographic group taken in the "quad," of Manchester College, will shortly be available.

Croft.—The School Sermons were preached on June 18 by the Rev. A. H. Dolphin, of Leigh. Unfortunately there was a break in the fine weather about noon. The rain fell all the rest of the afternoon and evening, and many friends from Warrington, Leigh, Atherton, and Astley who had intended to be with us were prevented from making the journey to Croft. Still, the little chapel was well packed in the afternoon, and in the evening there did not seem to be a seat unoccupied. The organist and choir from Cairo-street Chapel, Warrington, took charge of the singing, two anthems being included in the services. Between the services more than 100 friends were served with tea in a hayshed, kindly lent by Mr. Thos. Welsby, farmer. The collection amounted to £12.

Glossop.—The anniversary services were held on June 18, the preacher afternoon and evening being the Rev. John Fox, of Leeds. There were good congregations at both services, but the unpropitious weather prevented so large an attendance as on previous occasions. Prior to the afternoon service the usual procession through the town took place, and hymns were sung in the square to the accompaniment of a capable string band. The discourses were able and the music and singing exceptionally good. The collections amounted to over £50, being £10 in advance of the record of last year.

Gorton.—On Saturday last the memorial stones of new schools in connection with Brookfield Church were laid by Mr. Robert Clay and Captain F. W. Peacock. For many years the Sunday-schools at the rear of the church have afforded very inadequate accommodation, and from a statement made by Mr. Thomas Grundy, the school secretary, it appeared that there are at present on the books 455 scholars and 36 teachers, with an average attendance in the morning of 188, and in the afternoon of 314. In 1892 a canvass of the congregation resulted in generous promises being made towards the fund for building new schools, and the bequest of £2,000 made by the late Mr. Alderman Clay in 1896 warranted the trustees in proceeding with the scheme to which the family of

the late Mr. Peacock, M.P., have largely contributed. With the efforts put forth by the teachers and members of the congregation, with the financial help already named, a sum of £5,690 has already been raised, and as the estimated cost of the new buildings is £7,300, it is hoped that the balance of £1,609 will be obtained by a bazaar, entertainments, and additional subscriptions. Messrs. T. Worthington and Son are the architects for the new buildings, the design being domestic Gothic. The schools are in line with and in close proximity to the church. There will be a large central hall for meetings and entertainments, surrounded by eight classrooms. Saturday's proceedings commenced with a procession through the township of the scholars, teachers, congregation, and friends, headed by the Manchester Pioneer Band and augmented by a number of the scholars from Wilton-street, Denton. At the stone-laying there was a very large assembly, including the Revs. George Evans (minister of the church), T. B. Evans, Charles Roper, P. M. Higginson, L. Scott, C. E. Oliver, W. C. Hall, S. Stanton (Congregationalist), Dendy Agate, G. Knight, W. Harrison, Jenkins Thomas, Captain Peacock, Messrs. Robert Clay, S. Taylor, Pollitt, T. Grundy, S. Rider, G. H. Barnes, E. Woodhouse, C. Broadhurst, T. Mort (Chairman of the Gorton District Council), W. Henley. Mr. Joseph Burnford presided, and Mr. Clay and Captain Peacock were each presented with an inscribed silver trowel with which to perform the ceremony of stone-laying. A great gathering was present, the scholars being arranged nearest the platform, so as to lead in the singing. After the ceremony the scholars were marched off to a field and regaled with buns and milk, spending the rest of the day in all sorts of suitable games. For the adults tea was provided in the old schoolroom, after which the Pioneer Band played selections in an adjoining field for nearly an hour. Then a public meeting was held in the church, presided over by the Rev. George Evans, who stated that the present school was formally opened in 1863, and that for a number of years past it was felt to be very inadequate for the work in hand. The people were in good hope that kind and generous friends would help them to open the new school a year hence free from debt. Short speeches were made by the Revs. P. M. Higginson, A. Gordon, G. Knight, and C. Roper, and the choir sang several anthems. It was a red-letter day at Gorton, and will be long remembered by those who were present.

Guildford.—On Wednesday week a recognition of the Rev. E. S. Lang Buckland, as minister of the Ward-street Chapel, took place, the Revs. J. Page Hopps, W. G. Tarrant, Hubert Clarke, J. J. Martin, E. A. Voysey, and H. Webb Ellis joining in the proceedings.

Hinckley.—On Sunday last, June 25, the anniversary Sunday-school sermons were preached by the Rev. Dr. Drummond, Principal of Manchester College, Oxford. Large congregations attended both in the afternoon and evening. The collections were larger than usual. The Chapel Committee are most grateful to Dr. Drummond for so eminent a service, so kindly rendered. Special music was given by children and choir, and the chapel was gayly decorated with flowers.

Kilbarchan.—At the request of many of the members of the old congregation at Kilbarchan, the Rev. Matthew R. Scott, before leaving Scotland for his new charge at Ainsworth, conducted a religious service last Sunday evening. The Templar's Hall was taken, and there was a congregation of over 200. This was the first service held by the members of the former congregation since Mr. Scott left for Kilmarnock five years ago, and it was highly appreciated.

Lancaster.—On Wednesday, Thursday, and Friday, June 21-23, a very successful bazaar was held in the Co-operative Hall by the members of the St. Nicholas-street congregation, to provide a fund for an organ, and for the installation of electric light and other improvements of the chapel. A great deal of hard work had been done, and friendly help had been received from members of other denominations. Mr. David Ainsworth, and Mrs. Crompton, of Rivington, who were to have opened the bazaar on the first two days, were unfortunately unable to be present, but their places were well filled by Mr. Albert Greg and the Mayor of Lancaster (Alderman Bell), the chair being taken on the two occasions by Mr. Edward Lamport, and the Rev. J. C. Pollard. On Thursday Mr. Pollard was supported by the Rev. J. F. Cowley, Congregational minister, and the Rev. H. W. Smith, another Congregational minister, was also present. On Friday the bazaar was opened by Mr. S. Lee, of Preston, the chair being taken by Mr. Alderman Kitchen. The result was eminently satisfactory, £330 being realised.

Lewes.—The Westgate Chapel on Tuesday

June 15, presented a very festive appearance on the occasion of the wedding of the Rev. T. A. Gorton, minister of the chapel, and Miss Kate Langridge. The service, which was choral, was conducted by the Rev. T. E. M. Edwards. The chapel had been tastefully decorated with cut flowers and plants lent by Mr. Every, and was crowded with guests and friends, including many from the Brighton congregation. The bride and bridegroom were the recipients of a large number of handsome presents, including a purse of gold from the members of the congregation and the Young Peoples' Guild.

London: Stamford-street.—On Sunday, June 18, Mr. W. H. Abraham, who has been connected with the Sunday-school for twenty-seven years, and had recently resigned the office of Superintendent, was presented with a handsome mahogany stationery cabinet by the teachers and members of the minister's class. The presentation was made by the Rev. Frederic Allen, and Mr. S. S. Tayler, Hon. Sec. Mr. Abraham cordially acknowledged the gift. — On Monday evening an entertainment was given by the "46th London Company of the Boys' Brigade," to which were invited the parents and friends of the boys and others interested in the work. A fair number of visitors were present, including Miss Pritchard ("Aunt Amy"), Rev. F. Allen (Chaplain of the Company) and Mrs. Allen, Rev. W. G. Tarrant and Messrs. I. S. Lister, and A. H. Biggs. After an opening hymn and prayer the Company (two officers and about twenty-five boys) gave various displays of "company drill," manual exercises, dumbbell and musical drill. The Chaplain then gave a short address to the parents and friends, endeavouring to disabuse their minds of the idea that the "Boys' Brigade" is, in effect, a "training ground for the army," and appealing, on behalf of the officers, for more help—personal and financial—in the work. "Aunt Amy" then addressed the boys in a little speech, which will long be remembered by all who heard it, on the "Object of the Boys' Brigade," which is described as "the advancement of Christ's kingdom among boys, and the promotion of habits of obedience, reverence, discipline, self-respect and all that tends towards a true Christian manliness." "Aunt Amy" closed by complimenting the boys on their drill and expressing herself very much pleased with all she had seen. The Rev. W. G. Tarrant also addressed the boys. Prizes for the past session (kindly given by Miss B. Ballantyne, Mr. A. H. Biggs and others) were then presented, and the meeting closed with a distribution of flowers.

London: Welsh Services.—The annual meeting of this movement was held at Essex Hall on Sunday evening, June 18, after the service. Mr. D. Delta Evans was voted to the chair, and there was a fairly good attendance of members and friends. The balance-sheet and accounts for the year 1898-99, which showed a small deficit, were read by the secretary, Mr. Joseph Davies. Mr. D. D. Evans was appointed president for the ensuing year, and the secretary and treasurer were re-elected, as was also the committee, but several new names, including those of five or six lady members, were added to it. Votes of thanks were also passed to the energetic secretary and to those members who conduct the services, for their work during the year. A healthy and encouraging tone pervaded the meeting, which bodes well for the future success of the movement.

Merthyr Tydfil.—Flower services were held in the Unitarian Chapel last Sunday, June 25, and were well attended morning, afternoon, and evening. The chapel was beautifully decorated with flowers, plants, &c. In the afternoon a special flower service, published by the Sunday School Association, was rendered by the choir. Appropriate sermons were delivered by the minister.

Moretonhampstead.—Our church has lost another of its old members. Mrs. Barter, the last of several sisters, has rejoined the family circle in the world to come. She always delighted to be in her place at the chapel services, when strength permitted. She suffered much in the last few years, but was cheerful to the end. She is much missed.

Walsley.—Last Sunday the "sermons" were preached afternoon and evening by the Rev. A. N. Blatchford, B.A., of Bristol, and the "scholars'" service in the morning was conducted by Rev. E. Allen. There were very large congregations, and the collections with donations amounted to £65 5s. 0d.

West of England Divines.—The 244th Assembly of West of England Divines met at George's Meeting, Exeter, on Wednesday, June 21. A paper on the "History of the Assembly" was read by the Rev. Priestley Prime, of Heaton Moor, Manchester. Mr. Prime was appointed last year to make researches in the Archives of the Assembly. The original Assembly was founded in 1665. For thirty years after the Restoration no meetings were

held. At the business meeting grants were made to ministers, the Rev. John Barron was elected Moderator, and the Rev. E. H. Ballard, Scribe for the ensuing year. The Assembly adjourned to the Royal Clarence Hotel for lunch. The Rev. T. L. Marshall was present as guest of the Assembly, and welcome was given to two new members, the Rev. W. Agar, and Rev. A. E. O'Connor, B.D.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mrs. Robinson, £5 5s.; Mr. John Quintrell, 10s.

STAND where God has placed you—make, from day to day, a garden of the Lord of whatever wilderness lies around your own contracted steps on earth—do what your hand findeth to do—cherish whatever may sweeten and cheer the hearts that are nearest to you—entertain, though you can do nothing for it but give it a hospitable lodging in your soul, every project of spirit that the Holy Spirit prompts, and the kingdom which cometh not with observation, is advancing upon you as rapidly as God, who knows you, sees to be safe, as rapidly as is consistent with spiritual foundations with a solid framework, and imperishable gains of growth.—*John Hamilton Thom.*

THERE is no action so slight nor so mean but it may be done to a great purpose, and ennobled therefore; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially that chief of all purposes—the pleasing of God.—*Ruskin.*

BIRTHS.

PRESTON—On June 23rd, at 6, Derwent Villas, Whetstone, N., the wife of Frank Preston, of a son.

MARRIAGES.

BAILY—**PAGAN**—On the 22nd June, at St. Giles's Cathedral, Edinburgh, by the Rev. Oswald Dykes, D.D., Principal of Westminster College, Cambridge, cousin of the bride, and the Very Rev. Cameron Lees, D.D., LL.D., Dean of the Order of the Thistle, and one of Her Majesty's Chaplains for Scotland, Francis Gibson Baily, M.A., Professor of Electrical Engineering at Heriot Watt College, Edinburgh, son of Walter Baily, Esq., of Hampstead, to Margaret Naimith Osborne, daughter of the late George H. Pagan, Sheriff Clerk of Fife.

MARTIN—**BECKETT**—On the 14th June, at the Upper Chapel, Norfolk-street, Sheffield, by the Rev. J. E. Manning, M.A., Henry Stuart Martin, third son of Henry Martin, of Dowlais, S.W., to Kathleen, niece of Joseph S. Beckett, of Woodside, Pitsmoor, and eldest daughter of John Beckett, of Elmore-road, Sheffield.

NETTLEFOLD—**RAMSDEN**—On the 27th of June, at St. Michael's Church, Headingley, by the Rev. Canon Wood, assisted by the Rev. F. B. Manners, Archibald, younger son of Frederick Nettlefold, of Streatham-grove, Norwood, S.E., to Winifred, daughter of the late J. W. Ramsden and Mrs. Ramsden, of Headingley, Leeds.

SPENCE—**WEISS**—On June 26th, at the Vestry Hall, Hampstead, Charles James Spence, of North Shields and Newcastle-on-Tyne, to Lily, youngest daughter of the late Mrs. Charles Weiss, of Birch Bank, Hampstead.

DEATHS.

COX—On June 25th, at Harrogate, but of Amberley, Shrewsbury-road, Oxtou, Birkenhead, aged 73, Emma, widow of Geo. Frederick Cox, and eldest daughter of the late Geo. Thirkell, both of Liverpool. Was interred at Flaybrick Hill Cemetery, Birkenhead, on Wednesday, 28th June. Friends please accept this the only intimation,

OUR CALENDAR.

SUNDAY, JULY 2.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. (Communion Service), 3.30 P.M., Flower Service, and 7 P.M., Rev. T. E. M. EDWARDS.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPES.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. A. FARQUHARSON, and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. A. LAZENBY.
Islington, Unity Church, Upper-street, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M., Dr. BROOKE HERFORD, and 7 P.M., Rev. A. FARQUHARSON.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Morning, "The Position of Women."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Flower Services, conducted by W. H. SHRUBSOLE, F.G.S.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Wandsworth Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A. (Bicycles may be housed during service.)
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY Blackfriars, 11 A.M.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD (Concert Hall), for NEW BRIGHTON and DISTRICT, 11 A.M. and 6.30 P.M., Rev. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. CODDEN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP: Communion after Morning Service.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 7 P.M., Rev. Dr. KLEIN. Evening, "What think ye of Christ."
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M. Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
 MARGATE, Forester's Hall (Side Entrance) Union-crescent, 11 A.M., Mr. P. BOND.
 OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. P. BOND.
 READING, Unitarian Free Church London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Mr. W. L. SCHRÖDER, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. B. C. CONSTABLE, of Stockport.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
 SOUTH-PLACE, FINSBURY.—July 2nd, at 11.15, Dr. MONCURE CONWAY, "The France of To-day and its Ideal Revolution."

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE, S.W.—July 2nd, at 11.15, Dr. WASHINGTON SULLIVAN, "Woman in Islam."

POSTAL MISSION RELIGIOUS
 CONFERENCE NEXT SUNDAY AFTER-NOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. "Sincerity in Religion." Opened by Dr. HERBERT SMITH. Tea at Six o'clock. All welcome.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London N.

B.A. London requires post after August. Two years' experience in teaching.—Miss E. SPEARS, Arundel House, Highgate.

HOPE-STREET HIGHER GRADE
 SCHOOL, LIVERPOOL (Girls' Department).—WANTED, on 1st Sept., ASSISTANT MISTRESS for Standard V. Singing, and all usual subjects. Salary according to qualifications.—Apply, Headmistress.

HOUSE TO BE LET FURNISHED
 at Croydon. Two Sitting and five Bedrooms. Good situation. Terms £3 3s. per week.—Apply, H. 6, Dingwall-avenue, Croydon.

RE-ENGAGEMENT desired, as HOUSEKEEPER or similar post. Widow, practically domesticated. 3 years with gentleman.—Mrs. M., 1, Grosvenor-square, Brooklands, Cheshire.

WANTED, intelligent bright YOUNG LADY (with Kindergarten training preferred) to take entire charge of two children (girl 5½ years, boy 3½ years); good sewing necessary.—Address, stating experience and salary required, Mrs. P. J. WINNER, Heath Field, Bebbington, Cheshire.

TO PARENTS AND GUARDIANS.

WANTED, near Liverpool, little girl about 11 and boy about 7, to bring up with own children. Experienced governess.—Address, N, INQUIRER Office.

WANTED, for September, by Experienced Teacher, post as GOVERNESS. Camb. Higher Local Honours. English subjects, Botany, French, German, elementary Latin and Mathematics. Handwork.—Address, Miss ALCOCK, 69, Queen's-road, East Grinstead, Sussex.

Schools, etc.

UNITARIAN HOME MISSIONARY COLLEGE.

The ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held in the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, July 5th, commencing at 10.30 A.M. The VISITOR'S ADDRESS will be delivered by the Rev. J. EDWIN ODGERS, M.A., of Oxford, at 5 o'clock.

On the Evening of the same day the VALEDICTORY SERVICE will be held in CROSS STREET CHAPEL, at 7.30, and will be conducted by the Rev. W. G. TARRANT, B.A., of London.

Music by the Organist and Choir of Lord-street Unitarian Chapel, Oldham.

DENDY AGATE, } Hon. Secs.
 EDWARD TALBOT, }

CASTLE HILL LADIES' COLLEGE, NETHER STOWEY, SOMERSET.

PRINCIPAL ... Miss THORNE, M.C.P., Assisted by efficient English & Foreign Governesses.

Charming situation among Quantock Hills, two miles from Bristol Channel. Extensive grounds, tennis-lawn, gymnasium. Cow kept. All exams. Reference kindly permitted to the Rev. T. B. Broadrick, Bridgwater. Terms moderate.

EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM.

ESTABLISHED 1876.

HEAD MISTRESS:—Miss G. TARLETON YOUNG (Girton College, Cambridge; Mediaeval and Modern Languages Tripos. For three years Student of Languages and Continental Methods of Teaching in Germany and France).

BOARDING HOUSE,

Thorne Hill, Augustus-road, Edgbaston. Pleasant Situation; Electric Light, Large Garden. Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.
 Resident—Miss S. E. WELLS, B.A.
 Assistant House Mistress—Miss K. CHAMBERS, M.A.

THE OWENS COLLEGE, MANCHESTER. HALL OF RESIDENCE FOR WOMEN STUDENTS (Ashburne House, Victoria Park, Manchester).

Warden—Miss HELEN M. STEPHEN.
 The HALL will be OPENED in OCTOBER NEXT. Fees for board and residence, 36 to 60 guineas for the session (thirty-three weeks). At least three Bursaries offered. Applications from intending residents to the Warden or to the Secretaries, Miss A. M. COOKE and Professor S. ALEXANDER, Owens College.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWTH.

PRINCIPAL ... Mrs. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... Mrs. DE WASGINDT.
 ENGLISH TEACHER ... Miss FOX, B.A. (London).
 VIOLIN AND PIANO ... Miss DE WASGINDT, (Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

SCHOOL FOR GIRLS AND LITTLE BOYS.—CONAMUR, SANDGATE, KENT.

PRINCIPALS:—Miss JARVIS and Miss CLARA BERRY.

Good House, close to the sea; south aspect. Reference kindly permitted to T. GROSVENOR LEE, Esq., Clent, near Stourbridge; JOHN HEYWOOD, Esq., The Pike, Bolton, &c.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

FELIXSTOWE.—Pleasant APARTMENTS at this healthy sunny seaside resort. Close to new station and near the sea.—For terms, apply to Mrs. H. ROBINSON, Kimberley House, Ranelagh-road.

MRS. A. H. GREEN (late of Oxford) receives girls, from 9 to 15 years of age, at her house, to attend by day Mr. Badley's Boys' School at Bedales, where her son and daughter are pupils.—Scaynes Hill House, Haywards Heath.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
 FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aled, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
 SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.
 F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
 Miss ORME, 118, Upper Tulse-hill, S.W.
 STEPHEN SEAWARD TAYLOR, 151, Brixton-road, S.W.
 and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

LONDON PERMANENT CHAPEL-BUILDING FUND.

A Performance of MILTON'S "MASK OF COMUS,"

With the Original Music by LAWES,
will be given

On SATURDAY, July 8th, at 4 o'clock,
in the Grounds of

UPPER HEATH, HAMPSTEAD,

kindly lent by I. S. LISTER, Esq., and the Misses LISTER (on the Bowling Green of the "Old Upper Flask," where Clarissa Harlowe figures in Richardson's novel).

Under the management of Miss TAYLER, Mr. McRAE MOIR, and Mr. SAVAGE COOPER.

Music under the direction of Miss MAUD TURNER.

The proceeds will be given to the London Unitarian Bazaar Fund.

Comus.....Mr. Savage Cooper.
First BrotherMr. Arthur Savage Cooper.
Second BrotherMr. Benson Lawford.
Lady.....Mrs. Herbert Teasdale.
Spirit.....Miss Annie Lawrence.
SabrinaMiss Fisher.

The following ladies and gentlemen will take part in the Comus Rout and Old English Songs and Dances in the Revels:—Mrs. W. Blake Odgers, Miss Mabel Lake, Miss Adela Stevens, Miss Foster, Miss Forbes, Miss M. Forbes, Miss Farquharson, Miss Sykes, Miss Napper, Miss Davey, Miss Freckleton, Miss Glover, Miss Wooding, Miss Ida Cooper, Miss May Cooper, Miss Mabel Talbot, Miss Lilia Martineau, &c.; Mr. Athelstan Taylor, Mr. Lawrence Epps, Mr. Biggs, Mr. Biss, Mr. Paul Jewitt, Mr. H. Jewitt, Mr. W. E. Lake, Mr. Frank Sudbery, Mr. F. Edwin Allen, Master J. Cooper, Master G. Cooper, Mr. Herbert Teasdale, Mr. Frank Odgers, Mr. Paul Freckleton, Mr. E. Bromley, Mr. Symes.

Glee Singers:—Miss Fisher, Miss L. M. Sedgfield, Miss M. J. Smith, Miss Marian Sedgfield, Mr. F. Down, Mr. P. M. Dawson, Mr. W. Sedgfield.

Orchestra (under the direction of Miss Maud Turner):—Miss Winifred Robinson, Mrs. Macrae Moir, Miss J. Cole, Miss B. Cole, Miss M. Cole, Miss L. Cole, Miss D. Nettlefold, Miss Fookes, Miss M. Boulting, Miss Lake, Miss James, Miss Booth Scott, Miss Barker, Miss E. Robinson, Mr. F. W. Turner, Mr. E. Androde, Mr. J. Wooding, &c. Harp, Miss Ethel Lake; Piano, Miss Mildred Turner.

Prices of Tickets.—Reserved Seats, Numbered, 10s. 6d. Un-numbered, 5s. and 2s. 6d.

Tea and Coffee and other light refreshments will be provided, the price of which is included in the tickets.

Tickets may be obtained of Miss Tayler, 151, Brixton-road, S.W.; Miss Fisher, 272, Wightman-road, Hornsey; Mr. McRae Moir, 4, Willoughby-road, N.W.; Mr. Savage Cooper, 57, Haverstock-hill, N.W.; Mr. Walter Sedgfield 50, Whitehall Park, N., and of Mr. Green at Essex Hall, Essex-street, Strand.

CHOWBENT CHAPEL, ATHERTON.

SCHOOL SERMONS on July 9th. Preacher—Rev. J. ESTLIN CARPENTER, M.A., of Oxford. Services at 3 o'clock and 6.30. A Scholars' Service at 10.30, conducted by the Rev. J. J. WRIGHT.

COLLECTIONS IN AID of the SCHOOL. Friends cordially invited. Tea provided.

SUMMER EXCURSIONS, under the direction of the Central Postal Mission and Unitarian Worker's Union, to PENSION ALPINA, GRINDELWALD.

Starting July 20. Full.

" Aug. 3. A few Vacancies.

" Aug. 17. Vacancies.

Via Harwich, Antwerp, Bale, returning by the Rhine and Antwerp.

Apply to Secretary, Miss F. HILL, 13, Christchurch-road, Hampstead, N.W.

BLACKPOOL.—The Committee of the Unitarian Free Church are open to receive applications for PULPIT coming vacant at end of October. State salary.—Address, ALFRED RIDER, 133, Albert-road, Blackpool.

BIBLE READINGS WITH MY CHILDREN. By Mrs. PHILIP COHEN.

Now Ready, Revised and Enlarged Edition of

"Written in a style highly attractive to children."—The Very Rev. the CHIEF RABBI.
"Continues to be regarded in our private families as a most welcome friend."—Rev. G. EMANUEL, B.A.
"The charm of style is so attractive in its simplicity; will ensure a large and affectionate circle of readers."—The late Rev. A. L. GREEN.

Published by WERTHEIMER, LEA, and Co., Circus-place, London Wall, E.C.

A GREAT GATHERING of Unitarians will take place at NEWBURY, on FRIDAY, July 7th, 1899.

Refreshments will be provided for visitors from 12 till 2 o'clock. A Service will be held in the Chapel at 3 o'clock, conducted by the Rev. T. E. M. EDWARDS, the Sermon being preached by the Rev. H. SHAEN SOLLY, M.A., of Bridport.

At 5 o'clock there will be a Tea in the Temperance Hall. Tickets, 1s. each.

At 7 o'clock a PUBLIC MEETING will be held in the Chapel, at which the following gentlemen have promised to attend:—Sir John T. Brunner, Bart., M.P., F. Maddison, Esq., M.P., J. Cogan Conway, Esq., G. H. Chitty, Esq., Richard Eve, Esq., C. Fenton, Esq., Geoffrey New, Esq. (Mayor of Evesham), the Revs. Frederic Allen, Walter Lloyd, E. A. Voysey, E. C. Bennett, T. Bond, and many others.

Collections will be taken at both the Service and the Meeting in aid of a Fund for Repairing and Renovating the ancient Chapel at Newbury, one of the earliest and most perfect examples of the Seventeenth Century Meeting House.

Friends intending to be present will oblige by sending a Postcard to

THOS. H. STILLMAN,
Treasurer of the Chapel,
133, Bartholomew-street, Newbury.

LYDGATE CHAPEL.

URGENT APPEAL.

The Congregation desire to announce that there is a pressing need of repairs and alterations in the Chapel and Parsonage. In order to carry out everything completely £300 is required.

A BAZAAR will be held at Lydgate on Thursday, Friday, and Saturday, JULY 6th, 7th, and 8th, in aid of this object, to be opened by J. S. MATHERS, Esq., J.P., of Leeds.

By a Resolution passed on April 25th the Committee of the Yorkshire Unitarian Union "commend the scheme to the generous support of the Unitarian public."

Contributions will be thankfully acknowledged by Mr. W. HEeley, Sycamore, New Mill, Huddersfield, or by the Rev. J. H. GREEN, Minister, Lydgate, New Mill, Huddersfield.

We have received with cordial thanks:—

	£	s.	d.
Previously acknowledged...	79	10	0
J. W. Brown, Esq.	5	0	0
C. Lupton, Esq.	1	1	0
The Misses Lucas ...	0	10	0
J. W. Scott, Esq.	1	0	0
Hermann Woolley, Esq. ...	1	1	0

MATTHEW HENRY'S CHAPEL, CHESTER.

BI-CENTENARY RESTORATION FUND.

The roof and ceiling of the Ancient Chapel (1700) are now dangerous. The architects recommend entirely new ones. Much dilapidated in other respects, renovation is urgently needed. The cost of these restorations will be £750, or more. Towards this sum the congregation and trustees, with some old members and friends, have subscribed £320, which may be increased. The British and Foreign Unitarian Association has given £50.

	£	s.	d.
Amount already acknowledged...	522	10	0
Mr. Hermann Woolley, Manchester ...	1	1	0
Mr. and Mrs. Worthington, Alderley Edge ...	1	1	0
H. F.	0	10	0
Mr. J. E. Hicks, Southport ...	0	5	0
Mr. C. J. Montgomery, Chester ...	1	1	0
Mr. Lloyd Wilbraham, Chester ...	1	0	0
Miss Wilbraham, Chester ...	0	10	0
Miss N. Wilbraham, Chester ...	0	5	0
Mr. Guest, Chester ...	0	5	0
Mr. Jas. Skeldon, Chester ...	0	10	6

Further donations will be gratefully received by Rev. H. D. ROBERTS, Brook Lodge, and Mr. WM. ORRETT, 15, Foregate-street, Chester, and acknowledged in the INQUIRER and *Christian Life*.

JUST PUBLISHED.

Through Nature to God.

By JOHN FISKE, LL.D.

Crown 8vo, cloth, 208 pp. 3s. 6d.

THE NEW WORLD.

Vol. 8. No. 30. JUNE, 1899.

Price 3s. net; by post, 3s. 3d.

CONTENTS.—Formal Reform, by Ernest C Moore; History a Teacher of Liberal Religion, by Samuel M. Crothers; Zionism, by Josephine Lazarus; The National Movement amongst the Jews, by Gotthard Deutsch; Immortality and Psychical Research, by James H. Hyslop; Mythical and Legendary Elements in the New Testament, by Samuel J. Barrows; The Influence of the Social Question on the Genesis of Christianity, by Francis A. Christie; The Printing Press and Personality, by Gerald Stanley Lee; The Psychological Evidence for Theism, by G. M. Stratton; The New Evangelical Catechism, by W. G. Tarrant; Book Reviews, &c.

London: PHILIP GREEN, 5, Essex-st., Strand, W.C.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY,
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application

FRANCIS RAVENSCROFT, Manager.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick N.B.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deangate. — Saturday, July 1, 1899

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER,

No. 2976.
NEW SERIES, No. 80]

LONDON, SATURDAY, JULY 8, 1899.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK	425
MEETINGS:—	
Oxford Summer School	427
Unitarian Home Missionary College	435
Presbyterian College, Carmarthen	436
Eastern Union of Unitarian and Free Christian Churches	436
ARTICLES:—	
Henry Septimus Sutton	430
The Wrestling of Scripture	430
The Inward Life	431
THE CHILDREN'S COLUMN	431
LEADERS:—	
Teachers in Council	432
"A Catechism of Religion"	432
POETRY:—	
Hymn	433
LITERATURE:—	
Recent Helps to Old Testament Study	433
NEWS FROM THE CHURCHES	437
ADVERTISEMENTS	438

NOTES OF THE WEEK.

THE reception given to Mr. and Mrs. Booker T. Washington, at Essex Hall on Monday, by Dr. and Mrs. Brooke Hereford, was largely attended, among those present being the American Ambassador, the Hon. J. H. Choate, the Right Hon. James Bryce, M.P., Sir E. Durning Lawrence, Bart., M.P., Mr. S. J. Barrows (member of Congress), and formerly editor of the *Christian Register*, Mr. Murray Macdonald and Mr. Hodgson Pratt. Letters of regret for absence were received from the Revs. Dr. Clifford, Dr. Parker and Hugh Price Hughes. Nearly all of our London ministers were present. After the reception a public meeting was held, at which the Hon. J. H. Choate took the chair, and in introducing Mr. Washington, said that when freedom came he did not know what his name was, so took the best there was, and he had never discredited that great name. At his school at Tuskegee, Alabama—the Normal and Industrial Coloured School—they taught not only rudimentary education, but also the means of getting a livelihood. There were now 1,100 pupils in that school; half went out to teach their own race, and half to support themselves by manual trades. Government had given them 25,000 acres of land in Alabama; the State gave them an annual donation; grants were also made from the Peabody and Slater Funds, and there were also voluntary contributions. I regard him, said Mr. Choate, as the leader of his race in America.

MR. BOOKER WASHINGTON, in the course of an eloquent address on "The Condition and Prospects of the Coloured Race in America," said that there were eight millions of negroes in the South—a nation within a nation. There was only one way of settling the problem thus raised; it

was God's way. It was by the black man trying to live as a Christian gentleman, and the white man trying to treat the black man as a Christian gentleman. Slavery had taught them how to work, but it had sapped their self-reliance. They did not know how to live, to spend money properly. They were too often in debt and living from hand to mouth. But they could be taught, led and guided, and that was what his teachers did. The address was lighted up with touches of humour, and concluded with words of confidence and hope. The Right Hon. James Bryce also spoke, and said that he agreed with Mr. Booker Washington as to the supreme importance of, basing the progress of the negro on industrial training. In spite of some terrible events in the South, yet the feeling between the two races was on the whole good. The mistake after the war was in beginning on the political rather than the industrial side. After speaking of the efforts of General Armstrong, Mr. Bryce rejoiced at the hopeful tone of Mr. Washington's address, and felt assured there was hope for the future: a beginning had been made in solving the problem.

It was with a sense of relief that we heard of the landing of Captain Dreyfus at Quiberon last Saturday. A heavy sea was running, and the special train which carried him to Rennes passed through a storm of rain. But there was an interval of brighter weather as he was driven to the military prison, where he awaits his second trial. The first meeting of Mme. Dreyfus and her husband has been variously described: that which pictured the stress of emotion as beyond the power of words we should expect to be nearest the truth. Captain Dreyfus is said to have benefited greatly from the voyage, and to be in good health of body and mind; but what can expiate the wrong he has suffered in four terrible years of imprisonment? The Special Correspondent of the *Daily Chronicle* telegraphed the following declaration he is said to have made:—

My condemnation and sentence were a symbol of anti-Jewish odium. My judges were involuntarily deceived. May my undeserved expiation put an end to racial or religious feuds in the army, and in that France which I have passionately loved and served.

The words may be apocryphal, but if so they are well invented, as uttered by one still in ignorance of what had taken place since his banishment, and they express a desire which all true lovers of France must earnestly hope may be fulfilled.

THE second reading of the Tithe-Rent-Charge Bill (a sop to Cerberus the *Christian World* calls it) was passed by a large majority, but not without strong

opposition from influential supporters of the Government. A sum of £87,000 a year is to be given in relief of rates payable by the clergy, a fresh endowment of the Church by that amount. The feeling of Liberals towards the Bill is well expressed in the following resolution passed on Wednesday at a meeting of the Eastern Counties Liberal Federation at Cambridge:—

That this meeting emphatically protests against the passing into law of the Clerical Tithes Bill, first because it involves the violation of the principle of religious equality, and secondly because it is practically an additional endowment to be granted out of the public funds to that church in England which can best afford to supply any recognised deficiency in the income of its religious teachers.

The Church of England has yet to learn the meaning of self-help. Why not a Two Million Guinea Fund, Earl Spencer has asked, instead of looking to the State for relief of undoubted hardship to many of the clergy? The Wesleyans can raise their Million, and the Church of England, if it is to retain the respect of the people of this country, will have to prove the virtue and the strength of independence.

THE final session of the International Congress of Women was held on Wednesday, and five years hence the next meeting of the Congress is to be held in Berlin. The labours of the Congress have been exhaustive, the newspaper reports leaving an impression of multitudinous papers and discussions in the various sections, and all of real value, leaving no phase of women's work, and no social question affecting the welfare of women, untouched. Among many valuable practical suggestions was one for common residences for professional women obliged to live in town. At one of the final meetings of the Congress Miss L. Toulmin Smith, librarian of Manchester College, Oxford, gave an address on the openings for women in library work.

At the recent celebration of the Jubilee of the Bedford College for Women cordial testimony was borne from many sides to the value of the services it has rendered in promoting the higher education of women. Mrs. Henry Sidgwick, the Principal of Newnham, expressed her pleasure in attending the Jubilee of Bedford, "the eldest sister of this now numerous educational family." Miss Anna Swanwick, LL.D., presided at the first meeting, and Professor Jebb, M.P., at the public meeting in the theatre of the University of London. The Duke of Devonshire, the Dean of Durham, and Miss Maitland, Principal of Somerville, were among those who joined in the congratulations.



A STATUE of Tom Hughes was unveiled at Rugby a fortnight ago by the Archbishop of Canterbury. The *Spectator* of the following week contained an article on "The influence of 'Tom Brown,'" from which the following passage is taken:—

He, more than any other man, made the modern schoolboy. The schoolboyishness which endured in him enabled him so to interpret the thoughts of Dr. Arnold—a much greater man, but something too much of the schoolmaster—that they caught the imagination, and thenceforward affected the conduct, of a whole generation of schoolboys, who, if the thoughts had not passed through the medium of Tom Hughes's schoolboy nature, might have rejected them with distaste. He took away from good counsel its flavour of priggishness, from piety its taint of sanctimoniousness, from the virtues their colouring of separateness and self-righteousness. He convinced schoolboys that it was possible to be manly, and truthful, and pure, and even religious, and yet remain healthy schoolboys still, with muscles in their frames longing for exercise, and ferment in their hearts, and vague aspirations in their brains, all leading to confused and over-rapid conduct. His boys, the boys he would have all boys be, were far removed from little men, were not too sensible, or too reflective, or too scholarly for the majority of boys to admire. They were just boys like other boys, who could play and quarrel and fight, and make friendships and enmities unreasonably, and neglect work, and even on occasion commit grave faults, but with this difference from their predecessors, that they held the manly virtues to be "good form," and each in his degree strove to found conduct on them. That was, in substance, the teaching of the whole school of "muscular Christians" to which Mr. Hughes always belonged, but he, and he alone, made it palatable, or indeed in favourable cases delightful, to average schoolboys, who before Dr. Arnold's and Tom Hughes's time had no rule to go by which they could heartily accept.

THE writer of the article went on to wonder whether any one would ever do for Board-schools what Hughes did for Rugby and its rivals. The need, it was said, was very great, especially in the schools of great cities, of a higher tone in the matter of foul language, lying and cheating.

It would be a great thing if even lying could be made to seem to Board-school boys a shameful form of cowardice, and gambling a dirty device of the clever for depriving the foolish of their coppers. Bad language certainly could be put down as vulgar, the slightest precept of caste, if once appreciated, being instantly obeyed. Perhaps some woman with a genius and unusual knowledge of the actual child heart will arise among us who can do the work, or rather—for that is the true path—so fascinate the children that they can be induced to do it for themselves. If she ever does arise, and succeeds as Hughes did, she will do more for good education than the hosts of devoted men who with so much benevolence and so little judgment continually press for a wider curriculum, forgetting that the boy who can really read as a public school boy reads, write easily and simply, and cipher as well as his sister does, is master already of the instruments for learning anything. It is tone, not knowledge, that we now want in Board-schools, and it was tone which Hughes with his breezy, humorous, easily read narrative imparted to the life of our public schools. He will be remembered, and rightly remembered, when a good many of his intellectual superiors have passed into the oblivion which is, fortunately, the destiny of 99 per cent. of us all.

IN the recently-published volume of Jowett's letters, the first section on Church Reform includes some most interesting passages from the evidence he gave in 1871 before the Select Committee of the House of Lords on University Tests. Jowett was for the abolition of all tests, even in connection with the Divinity professorships. Tests, he said, had not prevented great divergencies of opinion springing up, and if they were abolished he did not think the divergencies would be greater. Even the most comprehensive test would exclude some, and there was ambiguity as to its meaning.

Supposing we require as a condition of becoming a teacher a declaration of the general faith of a Christian, still an ambiguity arises. There is a difference of opinion amongst persons as to who are to be called Christians, and who are to be included. We are apt to speak of everybody as an infidel who does not agree with us, and we should have the old disputes revived. Is a Quaker or is a Unitarian a Christian? Then, again, the Jew, or freethinker, would be excluded, the Ultramontane admitted. Let me also put the case of particular scientific men who are not at all opposed to Christianity, but yet who might have a great objection to signing such a test, both on general grounds, which would apply to signing any test whatever, and on particular grounds with reference to the sense in which the word "Christian" was employed. It is a very invidious thing to compel a conscientious man to say, "I am not a Christian, and I object to signing that test?" I think you would find difficulties about a comprehensive test. It goes upon the supposition that the Universities are divided into two great classes, one consisting of Christians and the other of infidels. That is not at all really the case. We shade off into one another, just as people do in society, by every degree of difference, and sometimes pass from one class to the other, and you would do harm if you introduced artificial distinctions which stereotyped us as Christians or non-Christians, just as you would if you introduced similar distinctions in society.

As to divinity professors, Jowett thought that tests were ill-adapted for guarding the teaching or securing desirable appointments. Tests, he said, would be as useless and superfluous in their case as in others.

I should not bind a person by the obligation of a test. I should like to put before the Committee this consideration. Supposing you had one class of professors bound by tests; for instance, supposing the Church of England divinity professors were bound by tests and other divinity professors were not bound by tests, which do you suppose would have the greatest authority and weight—the persons who were free to speak what they thought, or the persons who were obliged to speak within a certain limit? Of the latter a great suspicion would arise that they said not what they thought, but what they were compelled by the test to say.

The reason for the great principle of Free Teaching and Free Learning in Theology maintained by Manchester College could hardly be more tersely put; but the Divinity Professorships in the University of Oxford are not yet freed from tests.

IN connection with the close of the session at Carmarthen College, the Principal received a letter of greeting from the Rev. T. L. Marshall, who has retired from the office of Visitor to the College, a post which he has held since 1853. Having referred to the cordial relations which had subsisted for so many years

between him and both teachers and students in the College, Mr. Marshall added:—"I have long felt that the great principle and the spiritual affinities that unite us are far deeper and more precious than the dogmas that divide us into different sects, important as they undoubtedly are to various classes of minds. We are, after all, so many companies in the one Great Army of Christ. Whatever changes the good old College is destined to undergo, I earnestly hope that it will long continue to be, as heretofore, a sanctuary of sound learning and unfettered religious liberty, and will always keep its doors wide open to students of different denominations."

THE Rev. Thomas Van Ness, minister of the Second Church of Boston, U.S.A., who is at present on a visit to this country, is to preach at Richmond on Sunday morning, in the Ormond-road Free Church.

THE Rev. Stopford Wentworth Brooke has decided not to continue his ministry in San Francisco, much to the regret of the First Church, and will return, as we understand, to this country. He closed his ministry in the Far West on the last Sunday in June.

COMMUNICATIONS for the Rev. John Cuckson should be addressed to the care of the Rev. H. Austin, Cirencester. He is expected to arrive at Southampton on Monday next on the *Kaiser Wilhelm der Grosse*, along with the Rev. J. Worsley Austin, who is spending his summer holiday at home.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

The Peasant's War. By Belfort Bax. 6s. (Sonnenschein.)

Converts to Rome. By Gordon Gorman. 2s. 6d. (Sonnenschein.)

Realism a Paradox. By D. M. Haylings. 2s. 6d. (Fisher Unwin.)

Rose's Diary and Other Poems. By H. S. Sutton. 3½d. (A. Broadbent, Manchester.)

Monist, Mind, Bookman, International Journal of Ethics.

Yes,—there are nettles everywhere;
But smooth green grasses are more common still,
The blue of heaven is larger than the cloud.—E. B. Browning.

In patient faith thy path of duty run
God never does, or suffers to be done
But what thyself wouldst choose, if thou couldst see
Through all event of things, as clear as He.—Anon.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mr. W. S. Bond, 10s.; Mrs. Gregg, 5s.; Mr. Maurice Grant, £1 1s.; Sympathy, 10s.; Miss Constance Martineau, £2 2s.; Miss Rowland, £2 2s.

OXFORD SUMMER SCHOOL.

THE Summer Session for Sunday-school Teachers, held at Manchester College, Oxford, from June 30 to July 8, has more than fulfilled the hopes and expectations with which it was projected. The Sunday-School Association is to be congratulated on the success of an experiment, which we may trust is the beginning of a movement rich in promise for the future, and the warmest thanks are due to the Principal and Professors of Manchester College, for the cordial manner in which they have thrown themselves into the movement, to ensure its success; and also to the local hon. secretary, Mr. J. H. Woods, the senior student of the College, and to Mrs. Woods, who were indefatigable in their efforts to secure suitable accommodation for the visitors, and to see that all arrangements went smoothly. Not less than 140 teachers and superintendents from different parts of the country were present during the session, which was productive of much pleasant social intercourse, as well as of serious attention to the lectures provided.

The session opened on Friday morning, June 30, with an hour's service in the College chapel, conducted by the Principal, who read lessons from Isaiah xxxv. and 1 Cor. iii., and also gave an address on the essential spirit that must be in all Sunday-school work.

DR. DRUMMOND'S ADDRESS.

Taking as text the words from the second lesson, 1 Cor. iii. 9, "We are God's fellow-workers," Dr. Drummond said that there were two convictions from which they gained the motive for their work. The first was that there is Supreme Goodness ruling at the heart of the universe, and that communion with that Goodness is the highest end of man. That conviction had been growing in the human heart from early times, until it was announced by Jesus in all the splendour of its glory, and since then it had been rooting itself more and more deeply in humanity, in spite of the many difficulties, from which even the most earnest souls could not escape. They could not always see that Goodness in the world, there were things hard to reconcile with it, but deep down in their hearts they felt that it was supreme and they must be true to it. Then in due time they would see the full light of the Eternal shining on their faith. The second conviction was that the world at present was full of evil, which was antagonistic to the Supreme Goodness. They could not wholly reconcile the two, and it was the real problem of their life to resist the evil. In trying to raise men out of it, and up to the good, they were seeking to establish the Kingdom of God. In that country, which he almost hesitated to call Christian, they saw great numbers placed at moral disadvantage, and they desired to help their less fortunate brethren. They looked for the ideal future. They saw that things might be better and trusted they would be; and whether they would be or not, depended partly on the fidelity of their exertions in that field. There was no nobler or more hopeful field for such work than the Sunday-school.

Speaking of qualifications for that work, Dr. Drummond said that the highest and the indispensable qualification was the teacher's own communion with the infinite Source of Goodness. That was open to

them all, and perhaps they did not realise as they ought how impossible it was to do the highest work except as the life of God Himself became mingled with their own. His Spirit dwelling within their spirit, sanctifying and filling their best purposes with purity and holiness. They should go to all kindly work with hearts consecrated by prayer. The same problems lay before them in their lowlier measure as before their great Master. As his words and deeds were not his own, but those of the Father who sent him, so must theirs be, so far as human frailty would allow. Only when they went to their work with the humble sense that the Goodness ruling over all was ruling in their hearts, and in some measure would work through them, could they devote themselves hopefully, trustfully, buoyantly to the task that lay before them. Yet purity and love alone were not sufficient. Misdirected through ignorance and want of skill, much mischief was done by kindly people who did not see what must be the result of their efforts. Thus knowledge was also necessary, and while they were not forgetful of those other graces, it was chiefly with a view to better equipment in knowledge that their present meeting was held.

The knowledge they required was of two kinds, of method and of subjects. Much depended on the method in organising a school, in arranging the classes and in preparing lessons. And it was good to have some systematic course of study in a school, so that the children should gain true thoughts of God and knowledge of the records of religious life contained in the Bible. In addition to the actual preparation for their work, he advised teachers, so far as time allowed, to have some independent course of reading on hand, that would enlarge their thought and give them a more intelligent apprehension of that grand literature, which they called the Bible.

In conclusion, he reverted to the words, "We are God's fellow-workers." Christianity had always been a redemptive religion. It clearly recognised the evils in the world, and Christ's life was consecrated to the overthrow of those evils. In his spirit they must go out to their work, first feeling the redemptive power in their own hearts, and then seeking to save men from their evils, from moral evils first, and thereby from physical evils, until the Kingdom of God should be come in the world. They should go with exultation to their work, feeling its sublimity, since it was God who worked in them, both to will and to do. In proportion as they forgot themselves in the glory of the work, ready to bear and forbear, to be forgiving, content and patient, to seek only that the work might prosper, they would feel the heavenly exultation that would lift them above all petty vexations of the world, and they would have the conviction that the heavenly Father would bless their work.

The unexpected number of the teachers present rendered it necessary that the lectures also should be given in the chapel, the lecture-room being appropriated for the common mid-day meal, which was a pleasant feature of the gathering. The first lecture was given, after the opening service, by the Rev. H. Rawlings, his subject being "Discipline."

LECTURE ON "DISCIPLINE."

Commencing with a vivid picture of his

own early sufferings as a Sunday-school teacher, for the encouragement of others to persevere, Mr. Rawlings said that if only teachers would refuse to be discouraged, and to perseverance would add the study of discipline, they would not only overcome difficulties, but would learn how to obviate many of them, and they would find in children, as in the physical world, that the forces which resisted and defeated them so long as they were ignorant, would do their bidding as soon as they understood them. To such knowledge of child-nature and of the methods of dealing with it as would provide those results, he wished to stimulate them. He had himself been unhappy in his first essay at Sunday-school teaching, because he had no such knowledge. By a grave and strange omission, the curriculum of the college for teachers where he was studying did not provide for any instruction of the kind. But discipline must be studied. It concerned not merely specially troublesome classes, but the whole school, and the more teachers there were who understood discipline and could apply its principles in the most difficult cases, the better. There should always be one or more of the teachers who were ready to take the duties of superintendent.

The first principle, for which he begged their earnest consideration, he formulated thus: *Regard discipline as the primary condition and means of good influence in the Sunday-school.*

There was often indifference to discipline, and even aversion from it, and not by any means always through carelessness or want of real interest in the welfare of the children. There was a desire on the part of many earnest teachers not to be as a mere schoolmaster to the children, but as a friend, and to make the school like home, ruling not by force but by love. In reply to such protestations he said that as general expressions of feeling he entirely concurred in them, but as objections to discipline they were irrelevant, baseless, and misleading. The protestations which implied that discipline was incompatible with friendship between teacher and scholar, that it destroyed the home spirit, that it appealed to fear instead of love—all told against, instead of for, their authors when it was realised that there must be order in the Sunday-school as everywhere else in human society. That was so far a foolish friendship or love which professed that it could do without discipline, and as for the home spirit, what was home without order? Certainly not a model for any kind of educational institution.

His first principle he would develop by means of two corollaries, one for each of the two principal objects of Sunday-school work—the imparting of knowledge and the training of character.

The first corollary was: *Never begin or continue your lesson until your scholars are orderly and attentive.* "Never" was a strong word. It might be replied: "To begin the lesson is sometimes precisely the best way to get the attention of the children. They attend the moment they are interested." But attention and order were matters of degree. If a teacher stood before his class with the air of the conductor of an orchestra, and insisted on the uniform alertness which is required when all instruments have to sound together, he would be a pedant. But when it was said that children attend the moment they are interested, that assumed

some amount of attention at the outset, for a child who is not attending at all cannot become interested. Sufficient attention for that purpose was all he had insisted on; but many teachers estimated the amount at too low a rate, and their teaching in consequence was unduly arduous to themselves and unprofitable to their scholars. The habit of talking in class was not to be lightly regarded. The teacher should have absolute control of any talking, and be able to check it whenever it was untimely, excessive, or in any way an interruption rather than a furtherance of the lesson. A teacher must be ready to deal very firmly with his scholars in that matter, or he would soon find that an offence which seemed so small at first became great enough to ruin his lesson and destroy his influence. The teacher who shrank (as it was said) from obtruding discipline upon his scholars obtruded it in the long run more painfully and continually than the prompt and firm disciplinarian. He was perpetually talking to them about order. He became the nagging teacher—that most objectionable of personalities in the eyes of the scholar.

There was a great principle involved in this, which he would state in his second corollary: *Every act has a social as well as a personal significance, and the ultimate object of discipline is not mere repression of wrongdoing, but the establishment in the child's mind of an ideal of behaviour such as promotes order and happiness in all human relations, for such an ideal takes away the desire to do wrong.*

Strictness in checking talk in class he had justified on the ground that it hindered teaching. But they must go further, and see that it was wrong for a child to hinder teaching by chattering, not merely because he lost his own opportunity of learning, but because he hindered others. Thus the offence became more serious, and a child could be made to feel that it was unfair to the rest and rude to the teacher, and so was guilty of a social offence. Thus discipline in school became a training in character; it should not be regarded as an unpleasant necessity, but every opportunity should be seized of widening by its means the moral vision and deepening the moral sensibilities. He urged upon his hearers the vital importance of that matter. Sunday-schools should be as scrupulous in discipline as day-schools; they should aim with a definiteness too rare in other schools, not at mere repression of wrongdoing, but at the establishment in the child's mind of an ideal of behaviour such as would promote order and happiness in all human relations.

In the course of some discussion which followed the lecture, Miss Pritchard said that as supplementing what Mr. Rawlings had said, they should read his admirable little book of "Practical Hints to Teachers," published by the Association.

After lunch the company adjourned to the library, where Miss Toulmin Smith, the librarian, kindly explained the windows, portraits, and other objects of interest. Subsequently, Mr. F. A. Kerry gave a short organ recital in the chapel, after which a visit was paid to Mansfield College, where the visitors were most courteously received by Principal Fairbairn and Mr. Vernon Bartlett.

In the evening a discussion on "Elder Scholars' Classes" took place in the lecture

room, opened by Mr. Ion Pritchard. The chair was taken by Mr. S. S. Tayler, who, in a short introductory speech, expressed the great indebtedness of the Sunday School Association to the Principal and Professors of Manchester College, for the manner in which they had received the teachers gathered for that session. Their gratitude was not lessened when they remembered how, ever since the removal of the College to London, some forty-six years ago, its teachers had generously helped the work of the Association.

PAPER ON ELDER SCHOLARS' CLASSES.

The formation of his senior class, Mr. Pritchard said, had been a question of growth. Boys of the age of fourteen and fifteen were difficult to deal with, as they were mostly earning their living and felt the discipline of the school irksome. He had solved the discipline question by holding the class at his own house, but the young men joined the rest of the school at three special services in the chapel during the year. The foundation of such a class was good comradeship, and to secure this the Sunday meeting was not enough. They had formed a social club, which met in the schoolroom on Saturday evenings from seven to ten for gymnastics and the usual games. There was a strict rule against gambling, and smoking had to be forbidden because of the limited accommodation available. Two of the young men acted as caterers, and served cocoa and biscuits. In the summer country rambles took the place of the club meetings. By this means the Sunday-class had been kept together, and his personal influence had been greatly strengthened. On Sunday afternoons the first three-quarters of an hour were given to some subject bearing on the more serious side of life, the remaining half-hour to some book or chat over the events of the past week. During the seven or eight years his present class had lasted many and various subjects had been taken up. For two years they had been occupied with the Bible. Of other books he had found the Rev. C. F. Dole's "Citizen and Neighbour" one of the best; also Mr. John Dendy's "Successful Life," the Rev. R. A. Armstrong's "Man's Knowledge of God," Dr. Herford's "Story of Religion in England," and Miss F. E. Cooke's biography of Dorothea Dix had been very popular. Then instead of a book, subjects for discussion had been taken up, such as "What being a Christian means," Socialism, Individualism, Poverty, Wealth, Free Trade, Competition, Co-operation, Arbitration, Credit, Patriotism. After receiving a distinct request for information, he had devoted a few afternoons to an explanation of the doctrinal bearings of Unitarianism, which awakened an active interest. He could not say that as a result of his class work many new members had been added to the church roll. But he had aimed at raising the standard of conduct in the young men, and in that he might claim to some extent to have succeeded.

In the subsequent discussion, Miss YOUNGERMAN, of Birmingham, earnestly advocated mixed classes for the seniors as well as the very young, as being the natural method for training of character, leading to good manners and chivalry, and

healthy friendships. She also advocated meetings for debate and guild meetings.

Mr. J. ROWCROFT, of Hyde, said that the teachers should make themselves one with the young people, yet maintaining a proper dignity. They should never fail to acknowledge their scholars, wherever they met them.

Mr. W. HOLMES, of Hull, told of a successful mixed elder class in the old chapel there, which had been practically a religious service specially adapted to the young people.

Miss NEWMAN, of Bristol, said that their efforts to induce the young people to join the church had met with disappointment, but they had found a special week-night service very helpful, when Mr. Blatchford had come down to speak to them on the leading points of their faith as Unitarians.

Miss LITCHFIELD, of Birmingham, described a Church Institute for social gatherings, held six times during the winter, established by Mr. Jacks, which aimed at bringing members of the congregation into contact with the elder scholars.

Miss MALCOLM and Miss PATTERSON, of Holywood, the Revs. A. E. VOYSEY and U. V. HERFORD also joined in the discussion, and Mr. PRITCHARD, in replying, mentioned a good plan adopted by Miss Johnson, of Liverpool, who had prepared a syllabus of lessons for some months, and had printed it for the use of her adult class at Garston.

Of the successive days of the session we cannot attempt any ordered chronicle. The first Friday was followed by seven full working days, not counting the intervening Sunday. Each morning commenced with a short devotional service in the chapel, followed by two lectures. The first hour was devoted to lectures by the Professors of Manchester College, in the following order: two lectures by the Rev. J. E. Carpenter on "How the Old Testament Grew" and on "Old Testament Wisdom"; a lecture by the Rev. C. B. Upton on "The Relation of Ethics to Religious Belief"; two lectures by Dr. Drummond on "The Apostle Paul and his Epistles," special attention being devoted to the Epistle to the Romans; and two lectures by the Rev. J. E. Odgers on "The Historical Development of Liberal Nonconformity." The substance of these valuable lectures we may hope to have in a permanent form, together with other fruits of the session, in the next annual volume of *The Helper*. The second hour dealt with various practical aspects of the teacher's work, as will be seen from the abstract of Mr. Rawlings' lecture given above, and others that will follow. The afternoons were devoted to visits to various colleges, and further excursions in the neighbourhood, and the evenings, also, after the first night's discussion, were free for friendly intercourse and other holiday purposes. On Monday evening a conversazione was held in the library of the College, when the guests were received by the Principal and Mrs. Drummond, and Friday was a Lantern evening.

On Sunday, at morning service, the chapel was completely filled, even the seats behind the screen being occupied, so that there must have been a congregation of about 200 present, and the singing of the hymns was delightful. The first part of the service was conducted by the

Rev. V. D. Davis, and the Rev. J. Estlin Carpenter preached a sermon on "The Christianity of our Time," which will shortly appear in full in these columns. In the afternoon, at the Sunday-school of the Charles-street Institute, model lessons were given, in the presence of a number of visitors, by Miss Effie C. Turner to the infant-class, Mr. A. H. Biggs to children from eight to twelve, and by Miss J. Upton to the eldest class. The only complaint was that the children were not naughty enough to exhibit the teachers' powers of discipline. Later in the afternoon an address was given in the chapel by Mr. Lucking Tavener, on the "Life, Works, and Ideals of Mr. G. F. Watts," some fine photographs of whose pictures were subsequently shown in the lecture room. Our readers will be able to judge of the interest and value of the address from the articles on the same subject recently contributed by Mr. Tavener to THE INQUIRER. After tea, to which the company was entertained by the Rev. J. E. Carpenter and Mrs. Carpenter, another quiet hour was spent in the chapel with the singing of hymns and recital on the organ.

The second lecture on Saturday last was by Mr. Frank Taylor, head-master of the Stourbridge British School, whose subject was:—

"SOME DAY-SCHOOL METHODS APPLIED TO SUNDAY-SCHOOL TEACHING."

Day and Sunday-school, Mr. Taylor said, were curiously like and unlike, and it was extremely undesirable that they should ever be entirely one in method. The day-school was highly organised, everything making for good order. In the Sunday-school they had to rely chiefly on the sense of right and on the affections of the children. As to the teaching staff of the Sunday-school, there should be if possible only one superintendent, or at most two, one for morning and one for afternoon; and if that was not possible, those who shared the work should be familiar with one another's methods, so as to secure uniformity of control. Laxity of control on one Sunday and the opposite on the next was fatal to good discipline. The superintendent should always be early at school to prevent incipient mischief, and to welcome both children and teachers to school. It was of the utmost importance that both the assembling and dismissal should be orderly. To secure this was part of the superintendent's duty, but all the teachers must co-operate. In the day-school each teacher was responsible for the good order of his class all through, and so in Sunday-school the teacher must not think his responsibility ended when the teaching was over, and the rest could be left to the superintendent. To secure the proper singing by all of the closing hymn and the reverential joining in prayer was worth any sacrifice. Teachers should strive to make the closing of school really impressive. Responsibility sat lightly on many shoulders, in connection with voluntary services. But what would they think of a doctor in honorary attendance at a hospital who neglected the patients? Many difficulties of organisation in the school would be avoided by a little more of the spirit of bear and forebear, and if teachers recognised the duty of regular attendance and the subordination of personal desires to the good of the school.

Mixed classes for boys and girls he warmly commended as an incentive to work, and helpful to good order. As to methods of teaching, class books should be used only as aids to the lesson, not as the lesson itself. The teacher must not let the use of a text-book on any subject become merely a poor apology for a reading lesson. He must not think that the lesson was in the book, so that his own irregularity was of no consequence, and anyone could take up the class without injury. As aids to teaching, many of the books published by the Association were admirable. If, instead of supplying reading-books for the class, school authorities would supply books for the preparation of the teacher, the cost would be less and it would be far better for the school. A lesson was not the lesson of a Sunday-school teacher, unless it had directly or indirectly the welfare of the children in view. The culture of the moral and religious side of the child's nature was the great aim. Much came from the character of the teacher, but much also from the character of the teaching. In the old days the scholar learnt to help himself, now he had to learn to help others, which was a grander aim. He did not mean that every lesson should be directly on the moral virtues, but somewhere in every lesson the aim should be realised of uplifting, inspiring, ennobling, in some measure to bring home to the children the nobility and grandeur of a good life.

Too much stress could not be laid on the necessity of preparation beforehand, to be clear as to the subject of the lesson, to arrange the material, furnish good illustrations, and be sure of impressing the main thought on the children. In a scientific lesson, for instance, boys must not be left to draw the moral for themselves, it must be brought home to them by skilful teaching. "Through the senses to the sense" should be the guiding principle. The Sunday-school teacher might have many subjects, but the great aim must be to mould character; and that aim was better reached indirectly than directly, for children resented moral preaching. The conversational method of teaching was best. It made great demands on the teacher, but the result well repaid the effort. The questioning in class should not be all left to the end, and he advised the giving of marks, as a ready method of distributing due praise, which was more helpful than blame. Teachers should acquire the habit of looking for praiseworthy things in their scholars, and they should encourage *esprit de corps* in the class.

At the close of the lecture testimony was borne on several sides to the great help of music in securing an orderly dismissal of the school, the children filing out in order, while hymns were sung. Very cordial acknowledgment was made of the value of the lecture.

On Monday the second lecture was by Miss MARIAN PRITCHARD, and was illustrated by the help of a blackboard and illustrative drawings, the subject being:—

"WHAT CAN WE TEACH AND HOW?"

The great aim, Miss Pritchard said, was to lead the children up to truth and righteousness and love; and this could not be done by talking about it, the true life must be glowing in those who teach.

In imparting it many kinds of lesson might be used. Of the Bible a subsequent lecture would speak, and to the value she set on that her book of *Beginnings* and the two volumes of the *Helper* bore witness; science also would be dealt with in another lecture. The mainstay of the average teacher was twofold, the hymn and the story. Of how not to use these two invaluable instruments Miss Pritchard gave an amusing illustration. It was essential, she said, that all should learn the same hymn, the teacher as well as the children, only the teacher should learn one verse ahead of the class, so as to ponder it during the week, and gather material for explanation and illustration. Every child should own a copy of the hymn-book, for it was a missionary in the household. Taking the hymn "We are sailing o'er an ocean," it was then shown how the lessons should be given. At the first two lessons there should be nothing about the hymn, but the talk should be about the ocean, the waves and the rocky shore, with pictures; and then about ships, and sailing across the ocean, and seeing in a storm the distant lights. Then when the children's imagination was kindled with the subject, the hymns should be begun. As to stories, they must be true to the truest and the highest. Not necessarily out of history books or biographies, for in fiction there was often profounder truth of character-drawing to be found, and character was the great end. Boys should read biographies of women as well as men, to learn to see the nobleness on every side of life. Sunday should be a day of recreation, and children still at school should not be given home lessons from Sunday-school, or be made to write anything on Sunday. But for those who had left school it was very useful to have writing to do. The use of the blackboard in class was invaluable. Even the roughest drawing fixed a thought in the imagination and helped to recall the whole train of the teaching. To young children the different points of theology could not well be taught, but they must be grounded in the fundamental truths of love to God and man. Afterwards when the need arose, theological teaching came in naturally. The children of our own households should be brought up to the knowledge of the principles which have separated us from other churches and to clear doctrinal convictions, so that they may become in their turn members of the churches. In Sunday-school teaching, as in charity, we can only do our best, but we must be content only with our best.

Some discussion followed on the importance of definite doctrinal teaching, and it was strongly urged that the practice of preparing young people for membership by such instruction and then at a special dedication service receiving them into the congregation, should be more widely adopted.

After Professor Upton's lecture on Tuesday, which we hope before long to publish, the Rev. JOSEPH WOOD gave a lecture on

"HOW TO GIVE A BIBLE LESSON?"

At the outset Mr. Wood referred to the difficulty many people now have in using the Bible for the religious instruction of their children, and he urged that they should not be afraid, and should not be

too rationalistic with children. They should read the old Bible stories as they would read Homer, trusting the healthy instincts of the children to take what was good and leave the bad. They should not trouble the young minds with questions of historical and critical accuracy, but only be sure that the moral distinctions of true and false were kept clear.

The old stories, especially in Genesis, should not be neglected. They dealt with simple, primitive elements of right and wrong. The characters were drawn in strong simple outline, and the pictures were broadly typical. The story of the parting of Abraham and Lot was a good example, a lesson in magnanimity. First interest in the subject must be created, by talk about magnanimity, illustrated, perhaps, by the story of Sir Philip Sidney. Then the Bible passage should be read, but not verse by verse round the class; and, if possible, twice—the second time all together. Explanation should follow, and by the catechetical method, first finding out what idea the children have of what they have read, and then adding to their knowledge—first as to the words, which are always interesting to children, and then as to the story. They should make the children tell the story in their own words, or else draw it out by question and answer. Then the story should be illustrated; one illustration was better than two in one lesson, and it should be simple, direct, and detailed. In the matter of illustration with children, they should amplify, not multiply so as to confuse. Then they must lead up to “that fear-some thing,” the application. A lesson, like a sermon, should cumulate and culminate; and was a failure if it did not make one distinct impression and teach one clear truth of character or religion. The conclusion of the lesson should be its most impressive part. It might be quiet, but not tame; it should not be laboured, but in terse, pointed words enforce the truth. It was good also by questioning to get the children to make the application, that so their sense of right and wrong might express itself.

The catechetical method was far the best with children. It must be distinguished from the use of a catechism, which stereotyped answers which were learnt by rote and came to be regarded with a blind reverence. For the catechetical method the most careful preparation was necessary. The lecture concluded with the following rules:—

(1.) Catechising should always proceed from the known to the unknown. Begin from ground common to you and the scholars.

(2.) Catechising should be simple and direct; one question at a time, without unnecessary words; the questioning must not be vague.

(3.) Do not ask questions the answers to which you know must be guessed. Stop all guessing.

(4.) See that each question requires a little mental exercise for its answer.

(5.) Cultivate great variety in the form in which you put your questions. If you receive a wrong or half-answer, do not repeat the question in the same words, but give it another turn.

(6.) By questioning lead the children themselves to discriminate between good and evil, and to hear the voices without, which are in harmony with the voice of conscience within.

On Wednesday morning the Rev. J. J. WRIGHT gave a lecture on the object and method of Sunday-school teaching, part of which, at any rate, we shall hope to print in full. Here we can only further mention the discussion on Thursday of “The Ideal Sunday-school” and the second lectures on Friday and Saturday by the Rev. J. FREESTON on “Religious Lessons from Natural Objects,” and Miss EDITH DRUMMOND on “Method of Preparing and Presenting a Lesson.”

Of this most admirable series of lectures we will conclude our report by saying: May their lessons be very widely put into practice.

HENRY SEPTIMUS SUTTON.

WE have received from Mr. Albert Broadbent, of 19, Oxford-street, Manchester, a booklet, in paper covers, containing Mr. Sutton’s “Rose’s Diary and other Poems.” The author, we are told, has consented to this publication, “not through the trade booksellers, but wholly by private friendly endeavour of readers valuing the verses.” The price is 3d. net, or by post 3½d. Mr. Cornish’s complete edition of the poems is still to be had, but this booklet, containing the Diary and a selection from the other poems, may act as a reader messenger to make the author more widely known. Lovers of the “Diary” will be glad to have copies to send to friends. Postal mission workers might often find it a welcome addition to the books of devotion sent to thirsty and solitary souls. Many of our readers will be familiar with the sections from the “Diary” included in Dr. Martineau’s “Hymns of Praise and Prayer.” The following are among the most beautiful and characteristic of the verses:—

The day with light its genial self engirds;

The trees are glad with fluty voices dear:
“Thou art my God!” When I say o’er these words,

I see a light beyond the day, and hear
Voices far richer than the song of birds.

Unless I strive these people dear to bless,
I do not love my God. If still I seek
No good or joy of theirs, and acquiesce
In what makes weak the strong, or wrongs the weak,

Myself of God’s own love I dispossess.

Prayer is the hand that catcheth hold on peace;

Nay, ’tis the very heart of nobleness,
Whose pulses are the measure of the stress

Wherewith He doth us, we do Him possess.

If these should fail, all our true life would cease.

How beautiful it is to be alive!

To wake each morn as if the Maker’s grace

Did us afresh from nothingness derive,
That we might sing, “How happy is our case,

How beautiful it is to be alive!”

To read in God’s great Book, until we feel
Love for the love that gave it; then to kneel

Close unto Him, whose truth our souls will thrive,

While every moment’s joy doth more reveal

How beautiful it is to be alive!

Rather to go without what might increase
Our worldly standing than our souls deprive

Of frequent speech with God, or than to cease

To feel, through having wasted health or peace,

How beautiful it is to be alive!

Not to forget, when pain and grief draw nigh,

Into the ocean of time past to dive

For memories of God’s mercies, or to try

To bear all sweetly, hoping still to cry,

“How beautiful it is to be alive!”

Thus ever towards man’s height of nobleness

Strive still some new progression to contrive,

Till, just as any other friend’s, we press

Death’s hand; and, having died, feel none the less

How beautiful it is to be alive!

THE WRESTING OF SCRIPTURE.

A STRIKING instance of this has quite recently been placed before the public. It occurs in a very remarkable connection, no other than the new decorative work in St. Paul’s Cathedral, London. Here, beneath the lofty dome, may be read the words “The Lord has laid on him the iniquities of us all.” This inscription is displayed in large characters, and forms a conspicuous portion of the adornment.

Those who have authorised such an addition ought to know that the expression is unwarranted, if intended, as no doubt it is, to be read in the popular orthodox sense, usually ascribed to it. The words are taken from the Book of Isaiah (liii. 6), and in their original connection and import had nothing to do with the teaching or the work of Jesus Christ. *He* is not the “Servant of the Lord” spoken of in several places by this prophet. Nothing in the interpretation of Isaiah is more certainly ascertained than this: that the “Servant” so frequently introduced by the later Isaiah is the idealised and personified people of Israel, especially the more faithful portion of them, who, when the prophet wrote were living in captivity in Babylonia.

The reader, of course, will not take this statement on the mere authority of the writer of these words. He may, therefore, be referred to the expositions of the greatest Hebrew scholars of Germany from Gesenius downward to our own time, and also to some of those who are among the best authorities of our own country, as, for example, Professors Cheyne and Driver. Even the reader who is not minutely acquainted with the details of Old Testament exegesis may very sufficiently judge of the point for himself, if he will refer to such passages as Isaiah xli. 8, 9, with many more (as xlii. 19; xliii. 10; liv. 1, 2; xlviii. 20). From these it will be seen how clear it is that the prophet speaks of an ideal Israel, whom he terms Jehovah’s Servant, and who is called to endure persecution and suffering at the hands of his conquerors. These unhappy circumstances the prophet, in accordance with the ancient ideas of his people, regards as the consequence of their own unfaithfulness and transgression. But they are possessed of an expiatory efficacy. They avail not only for the Servant himself, but for the whole nation of which he is a part,

and is now the representative. The iniquities of all, the punishment due to their transgressions, have fallen even upon him. "The Lord (Jehovah) hath laid on him the iniquities of us all."

Let the words be read as they ought to be, in connection with their immediate context and the historical circumstances amidst which they were written, and there can be no question that the prophet is referring to the sufferings of the exiled people under the appellation of the Servant, and also anticipating their speedy deliverance from their captivity—(Isaiah lii. 9-12). The words, therefore, have no real or original reference to Christ.

G. V. S.

THE INWARD LIFE.

From the Theologia Germanica.

How we are to put on the Life of Christ from Love, and not for the sake of Reward, and how we must never grow careless concerning it, or cast it off.

Now, wherever a man hath been made a partaker of the divine nature, in him is fulfilled the best and noblest life, and the worthiest in God's eyes, that hath been or can be. And of that eternal love which loveth goodness as goodness and for the sake of goodness, a true, noble, Christ-like life is so greatly beloved, that it will never be forsaken or cast off. Where a man hath tasted this life, it is impossible for him ever to part with it, were he to live until the Judgment Day. And though he must die a thousand deaths, and though all the sufferings that ever befel all creatures could be heaped upon him, he would rather undergo them all, than fall away from this excellent life; and if he could exchange it for an angel's life, he would not.

This is our answer to the question, "If a man by putting on Christ's life, can get nothing more than he hath already, and serve no end, what good will it do him?" This life is not chosen in order to serve any end, or to get anything by it, but for love of its nobleness, and because God loveth it and esteemeth it so greatly. And whoever saith that he hath had enough of it, and may now lay it aside, hath never tasted nor known it; for he who hath truly felt or tasted it, can never give it up again. And he who hath put on the life of Christ with the intent to win or deserve aught thereby, hath taken it up as an hireling, and not for love, and is altogether without it. For he who doth not take it up for love, hath none of it at all; he may dream indeed that he hath put it on, but he is deceived. Christ did not lead such a life as his for the sake of reward, but out of love; and love maketh such a life light and taketh away all its hardships, so that it becometh sweet and is gladly endured. But to him who hath not put it on for love, but hath done so, as he dreameth, for the sake of reward, it is utterly bitter and a weariness, and he would fain be quit of it. And it is a sure token of an hireling that he wisheth his work were at end. But he who truly loveth it, is not offended at its toil nor suffering, nor the length of time it lasteth. Therefore it is written: "To serve God and live to Him, is easy to him who doeth it." Truly it is so to him who doth it for love, but it is hard and wearisome to him who doth it for hire. It is the same with all virtue and good works, and likewise with order, laws, obedience to precepts, and the

like. But God rejoiceth more over one man who truly loveth, than over a thousand hirelings.

THE CHILDREN'S COLUMN.

A NEW BOOK FOR THE CHILDREN.*

MANY of you will remember the address on "Old Lamps for New" by the Rev. John Byles, which appeared in this column in our New Year's number; and you will be glad to know that Mr. Byles has now published a new book, in which that address and twenty-three other of his delightful "Talks to the Children" are gathered together. The first is about the "Legend of St. Mark," which gives the title to the book; others are taken from the history of England, others again from beautiful old legends or stories from Church history. One, called "Beautiful Within," begins about Socrates, and tells also about Miss Frances Willard, but at the beginning there is a mistake, which you must correct, if you get the book. It speaks of Socrates as having lived at Athens "four hundred years ago," but really it was four hundred years before the time of Christ, and that is what Mr. Byles meant to say.

You could not hear one of these "Talks" without having to listen, and you would be sure to be interested. The book is full of good stories and good teaching, and I hope a great many of you will be able to get it. To show you still better how interesting it is, I will repeat here three of the stories told in the talk on "The Greatest Thing in the World." That greatest thing is love, which comes to us from God, who is Love; and these are the stories Mr. Byles tells about it:—

1.—The first tells of a great storm that swept over England not long ago, and especially over the West and North. On land quarries were flooded, railways were stopped, chimneys were blown down, and great mountains were covered with snow; while out at sea, ships were dismasted and wrecked. On the north coast of Wales, towards morning, a sea captain was discovered washed ashore. Lashed to his breast was the dead body of his little son. To save the child from being carried away by the waves, and to give him warmth, so far as it was possible to do so, the father had tied the little fellow fast to his own person, and there for seven long hours, the wild storm beating upon him, he had stood in the rigging of his vessel supporting the body of the boy. That was a *father's love*. It was love like the love of God, for He binds His children to Himself with "the cords of love and the bands of a man."

2.—The second story is this: On that same dreadful night, and on the same north coast of Wales, in Colwyn Bay, a vessel was driven on the rocks. Her crew consisted of four men, and these took refuge in the rigging. Great seas broke over the vessel from stem to stern, and every minute it seemed as if those men would be washed away. On the shore was a great crowd of people watching the vessel and its crew. They were but a hundred and fifty yards away. But between the vessel and the shore was an angry, surging,

foaming sea, broken only by the dark outlines of sharp, jagged rocks. No lifeboat was at hand. No ordinary boat was fit to ride on such a sea. What was to be done? A common broad-beamed open boat was found at some distance off, and, heavy though it was, carried on men's shoulders to the place. And in this common boat, all unadapted as it was for such a sea, five brave men, taking their lives in their hands, put forth, resolved, if possible, to rescue those poor shipwrecked sailors. Out they went into that tempestuous sea, fifty pairs of hands pushing them into the boiling surf, and twice a hundred pairs of eyes watching to mark their progress. But the wind and waves were too strong for them, and they were beaten back, and their boat hurled upon the shore. Again the boat was manned, and again the attempt was made. But again without success. And so for three long awful hours the struggle was continued. Six times the boat went out, and six times it was angrily driven back. At length, on the seventh attempt, the vessel of the shipwrecked men was reached, a rope was flung, a connection was made, and the half-drowned and perished men were safely brought to land. This was *redeeming love*. And it appears all the more wonderful when we remember that none of the men who risked their lives knew one of the men whom they went forth to save. They went, as Christ went, "to seek and save that which was lost."

3.—The third story is this: Some time ago a man was working on the side of the Great Western Railway. As he was busy with his work he heard the falling of a great piece of stone or rock, and, looking up, he saw it had fallen right across the rails. But he saw more than this; he saw in the distance the express approaching. Not a moment was to be lost. In a few short seconds the train would reach the place on which the rock had fallen, and it would certainly be wrecked. Forgetful of himself, the man ran forward to the spot, and, reaching it just before the train arrived, threw himself with all his might upon the rock, pushing it aside. An instant more, and the train was at the place; the stone was gone, but the man who had removed it lay crushed to death by the wheels of the engine, from which he had no time to escape. That was *self-sacrificing love*. "And greater love hath no man than this, that a man lay down his life."

Those are the stories which Mr. Byles tells, and they show us how that love, which is of God, may be in human hearts. We all of us know what it means. As we ourselves gain more and more power of loving and of self-sacrifice, we are able to understand more of the love of God, our Father, who cares for us all.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co. Ltd., Homoeopathic Chemists, London."

* "The Legend of St. Mark," being Sunday morning talks to the children, by the Rev. John Byles, author of "The Boy and the Angel," &c. T. Fisher Unwin, 3s. 6d.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	6
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, JULY 8, 1899.

TEACHERS IN COUNCIL.

It was a happy thought to bring together in a Summer School, in which serious study and pleasant social intercourse and holiday should be wisely blended, teachers from our Sunday-schools in different parts of the country, to receive instruction in what it is most important that they should know from those most competent to teach, and at the same time to have the opportunity of taking counsel together and of enjoying the stimulus of cordial meetings in the interests of their special work. And seldom has a happy thought been so completely realised at a first attempt as in the Summer School that has been meeting in Manchester College and closes its ten days' session at Oxford to-day. We are confident that every one of the teachers, not less than 140 in all, who have enjoyed the whole or part of this brief session, must return to work quickened by a new earnestness of purpose, with clearer ideals and renewed enthusiasm for the service, and at the same time richer in knowledge, and even more enriched by insight into the method by which yet further knowledge may be gained.

At one of the first meetings of the session Mr. S. S. TAYLER most appropriately reminded his hearers how greatly for many years the Sunday School Association, and through the Association our schools throughout the country, have been indebted to the Principal and Professors of Manchester College. From the time of the removal of the College from Manchester to London in 1853, the interest of the Principal of those days, the Rev. JOHN JAMES TAYLER, and of Dr. MARTINEAU, was actively engaged on behalf of the work of the Association, an interest which

they handed on to their successors. From that time to this the advice of the Professors in the matter of literature has been freely at the disposal of the Association, and some of the most valuable of its own publications are from their pen. Thus it seemed a natural sequence to such ungrudging service that this Summer School should be held in the College, and the proposal was made with confidence in the ready and most cordial response with which it has been received. But the very fact of that readiness, and the remembrance that it is at the close of an exhausting session, when their time of rest had come, that these fresh lectures have been undertaken, only add to our grateful sense of the many obligations under which we rest to the Professors of the College. The benefit of the lectures on Old and New Testament subjects, on Ethics, and on the History of Liberal Nonconformity, we may trust will not be confined to those who heard them, but that in many schools which were represented at Oxford the other teachers may be able to share in the fresh interest awakened and the instruction given. And we are glad to be assured that, at any rate, the substance of the lectures will find a place in next year's volume of *The Helper*.

Whoever will read the somewhat full reports of the session in our present issue will see how great was the value of the lectures given on practical aspects of the teacher's work. Teachers of wide experience and the highest competence were the lecturers, and they dealt with just those subjects on which the inexperienced teacher needs the wisest guidance. The questions asked after the lectures and the discussions which sometimes took place, and not less, perhaps, the private conversations among teachers from different schools, arising out of what had been said, added greatly to the interest of the session, and will have rendered still more service when the information and discussions are carried further in the schools to which they will be reported.

To not a few of the teachers delightful memories of a first visit to Oxford will be among the treasures that they take home. Most vivid will doubtless be the memory of the chapel and library of Manchester College itself, with the great series of Burne-Jones windows and the other windows in the library and the statue of Dr. MARTINEAU, because within those walls were spent so many hours in study and the happiest companionship; but to these will be added a rich store of pictures of the older Colleges, with their stately buildings, and the quietness and old-world charm of the College gardens, and beyond these the river and the open country. There were, perhaps, some teachers who had given up the greater part of their short annual holiday to these ten days at Oxford. We do not think they will regret the choice that took them there; they will feel that it

was worth while to make some sacrifice for the sake of such a glimpse of the ancient University, and of those ideals, both of beauty and of learning, with which it is so richly endowed.

This first session of the Teachers' Summer School has completely justified itself, and we can only hope that in coming years it may be often possible to hold such a session, so that an increasing number of schools may in turn send their teachers to share the undoubted advantages and the great pleasure of the gatherings. This year places as far removed as Newcastle-on-Tyne, Padiham and Stalybridge, Belfast and Holywood, Bristol, Plymouth and Bridport, Brighton, Norwich and Hull have been represented, as well as London and Midland towns; and while it may be well from the experience of this first year to limit the numbers of each gathering to about 150, we could wish that in time every one of our schools should have shared the benefits to be so gained. And certainly no one will think that one visit is enough, but those who have now learnt what they may find in our College and at Oxford will eagerly look for the time when they may renew such impressions, for the further building up of that which is best in life.

"A CATECHISM OF RELIGION."

UNDER this title the Rev. H. W. HAWKES's latest of many gifts to the good cause is published. In a note of introduction he modestly says, "No shred of authority attaches to this catechism." Of ecclesiastical authority it has, of course, not "a shred"; and yet there is an authority of wisdom and insight to which the author of every such work must aspire, in despite of modesty. For the catechetical method rests on solid convictions firmly presented, or it is nothing. Merely tentative expressions are better suited to some other form of composition. We are used to such hesitating and extremely guarded utterances nowadays that we are glad to think catechisms will not go quite out of date. Viewed simply as an instrument for the education of children, we confess this form of composition does not wholly attract us. Very few catechisms we have seen appear to have been written simply and solely for the benefit of the catechised. The catechist almost invariably has a circle of grown-up critics in view beyond the limits of his class, and now and again he flings a challenge at them over the heads of the little ones. If we say Mr. HAWKES's "Catechism" is not free from this obliquely pugnacious character, it is not that we consider him a serious offender in this respect. On the whole, we have seldom, if ever, met with a catechetical statement of the principles of religion which so satisfied us. Certainly, it is a valuable little work, and parents, ministers, and teachers will find it most helpful and

suggestive as a guide amid some of the most controversial and the most important problems of religion.

It is obvious that the "Catechism" owes its existence to the publication of the "Evangelical Free Church Catechism." Some of the answers in that Catechism are avowedly repeated here, while others are as pointedly suggested by contrast. It is, perhaps, no great compliment, after all, to Mr. HAWKES to say that we have a greater feeling of logical sequence and completeness in perusing his work than we experience when studying the Free Church Catechism. Naturally, the production of one competent mind, free from the necessity of trimming and dexterous compromise of expression, is likely to prove a more satisfactory and homogeneous work than one by a committee composed of members of different sects. Mr. HAWKES's introductory clauses lay a foundation at once broader and firmer for the erection of a simple theology appropriate for children than is furnished by the corresponding section in the Evangelical Catechism. He defines religion itself before referring to the special aspect of religious thought presented in Christian teaching. He similarly speaks of revelation in its fullest sense before referring to the truths taught by Jesus of Nazareth. A considerable amplification takes place in the section relating to sin, its consequence, repentance and forgiveness, and it is only at the seventeenth question that we arrive at the point from which the Evangelicals start. The question is, "What is the Christian Religion?" The answer—"It is the religion of Jesus, who was called by his followers the Christ, or the Messiah of God." This may be compared with the reply given in the other Catechism—viz., "It is the religion founded by our Lord and Saviour JESUS CHRIST, who has brought to us the full knowledge of God and of Eternal Life." Of course, Mr. HAWKES avoids puzzling the young mind with any such insoluble problems as "the mystery of the Blessed Trinity." In its place he gives some excellent and helpful words as to the "Holy Spirit," and some equally good as to "How we think of Jesus." It is when we come to the section dealing with "the Church" that Mr. HAWKES most diametrically opposes the *dicta* of the Evangelical catechisers. He denies that Jesus founded any "Church," and maintains that what he preached was "the good tidings of the Kingdom of God"—a Kingdom which "is greater and wider than any Church." Nevertheless, the Catechism commends a church as "a visible brotherhood for the worship of God, for mutual edification, for the preaching of religious truth, and the advancement of the Kingdom of God." As further illustrating the difference between Mr. HAWKES's views and those of the Evangelicals, we may place together two answers from each Catechism. The Evangelicals say a Free Church is—

A Church which acknowledges none but Jesus Christ as Head, and, therefore, exercises its right to interpret and administer his laws without restraint or control by the State."

Mr. HAWKES says a Free Church is—

A communion or congregation which, existing for the worship of God, imposes no creed or special belief on its ministers or members, leaving perfect liberty of thought and conscience. It also acknowledges no control by the State in its religious affairs.

The corresponding two definitions of "a Christian minister" and "a minister" are, taken in the same order:—

A Christian minister is one who is called of God and the Church to be a teacher of the Word and a pastor of the Flock of Christ.

A minister is one who is called of God and a worshipping congregation to be a teacher of religion and a leader and example to the people.

From these quotations and remarks the general tone of Mr. HAWKES's Catechism may be inferred. We have perforce left untouched a number of interesting points in his work; but these will at once present themselves to those readers who take our advice and get a copy.* If they should use it only as a special kind of commentary on the Free Church Catechism, they will find it very useful. In this regard it may be respectfully urged upon our Evangelical brethren themselves. Undoubtedly they will miss much in it which they are accustomed to look for, but they should find in it, unless we are much mistaken, a good deal to provoke earnest thought. Their own new Catechism marks a great advance from the narrower and harsher views formerly held by orthodox Nonconformists. We are not too sanguine, we trust, in believing that they will be led yet farther onwards, and that in our brother's pages they will find trustworthy indications of the direction of their future progress. W. G. T.

HYMN.

Written for the Unitarian Festival, held in Music Hall, Boston, June 1, 1899.

Tune: "Hamburg."

AGAIN we gather at one board,
Our hearts with Nature's own in tune,
While from her golden urn is poured
The lavish wealth of opening June.
One Life we own, one Spirit share,
One revelation manifold;
One purpose high, as one we fare,
One faith in growing freedom hold.
What voices call from out the past,
What memories glad this festal hour;
What visions light the future vast,
To gird with courage and with power!
O Thou by whom our fathers wrought,
In whom from earthly toil they rest,
Still hold us open to Thy thought,
And faithful to Thy high behest.

—FREDERICK L. HOSMER.

* To be had of the author, Bootle Free Church, Stanley-road, Bootle, and at the Book Room, Essex Hall. One Penny.

LITERATURE.

RECENT HELPS TO OLD TESTAMENT STUDY.*

ALL students of the Old Testament, as well as those interested in the vaster field of the history of religion, will welcome the treatise recently published by Professor Morris Jastrow (of the University of Pennsylvania) on "The Religion of Babylonia and Assyria."¹ The volume is offered as the second in the series of handbooks (edited by the distinguished author) on the "History of Religions." It is the product of many years of laborious study; the mere printing of its 790 pages afforded time enough for important works to appear of which no notice could be taken. The treatment of the subject follows the method laid down for the series. An opening chapter sketches the sources available for knowledge; a second describes the geographical and social environment. The way is then open for the main divisions, which are three in number—(i.) the history of the Pantheon in four historical stages, pp. 48-244; (ii.) the religious literature, pp. 245-611; and (iii.) temples and cultus, pp. 612-689. A final chapter supplies some concluding generalisations; and a very carefully compiled bibliography, followed by a copious index, brings the work to an end.

The details of such a book can only be judged by investigators of the author's own rank; and, as he points out in connection with the supposed Akkadian antecedents of ancient Babylonian culture, not even all cuneiform experts are equally qualified to offer an opinion. The general student can do no more than comment on the method and spirit of the work. The author's judicial handling of a question still under discussion like that just named at once inspires confidence in his care and impartiality: his wide range of learning, his courtesy and good temper, are equally evident.

To the ordinary reader the second and third divisions will be more interesting than the first. The local origins of the Babylonian pantheon are made clear, but the lists of gods whose names and titles may, after all, be sometimes only different phases of the same deity, are of less significance than the acts of prayer and worship. An exception must, indeed, be made in favour of the greater gods, such as Marduk in Babylon and Ashur in Assyria. The connection of the vicissitudes of their religious history with political change is always firmly grasped by Professor Jastrow. But he does not rate their significance so highly as some previous writers have done. He recognises in these figures a tendency to monotheism, but insists that it was only a tendency (p. 696); it lacked ethical earnestness; and he remarks that "unless a monotheistic conception of the universe is interpreted in an ethical sense, monotheism (or monolatry) has no great

* 1 "The Religion of Babylonia and Assyria," by Morris Jastrow, Ph.D. Ginn and Co., Boston, U.S.A. 1898.

2 "Joshua" (Polychrome Bible), by Professor W. H. Bennett, M.A. James Clarke and Co. 1899. 6s.

3 "Ezekiel" (Polychrome Bible), by C. H. Toy, D.D. James Clarke and Co. 1899. 10s. 6d.

4 "An Outline of the History of the Literature of the Old Testament," by Professor E. Kautzsch. Translated by John Taylor, D.Litt. Williams and Norgate, 1898. 6s. 6d.

superiority, either religiously or philosophically, over polytheism." He rates the Egyptian religion accordingly at a higher level; though the sketch which he gives of Babylonian morals, the administration of justice, the status of woman who could dispose of her own property, the mitigations of slavery, leave no unfavourable impression of the Mesopotamian civilisation, compared with other great Oriental tyrannies. The religious literature of Babylonia, of which copious examples are presented in the second part of the book, does not however seem to have produced any hymns equal to the nobler psalms of the Nile poets. The magical texts occupy a position of inevitable prominence in Professor Jastrow's exposition; and even the higher elements of religion never properly disengaged themselves from this taint. How strong were the Babylonian influences in this direction on the later Judaism is carefully noted by the author in his concluding chapter.

The account of the myths and legends, of the views of life after death, and of the temples and the cult, brings into clearer light a number of points of contact between the religious ideas and usages of Israel and those of Babylonia. In spite of the criticisms of Jensen on Friedrich Delitzsch, Professor Jastrow holds that the existence of the Babylonian name *Shu'alu* (Hebr. *Sheol*) is fully assured, p. 559; he connects it with the word to "ask"; *Sheol* was the place of divination, whence the dead could send their answers to the questions of the living. The anthropological evidence is collected under the head of "tombs and burial customs": but why does Professor Jastrow assert that while the remains of dates, grain, poultry, and fish, show that the dead was thought capable of hunger, his weapons and ornaments were placed with him as a sign of affection, p. 598? The need for the distinction is not obvious; though it may well have been the case that when the original meaning of the rite had been forgotten, the custom was kept up out of pious care. The cosmic signification of the temples is well described; and due weight is given to the parallel between Solomon's "sea" and the great basin employed in the Mesopotamian temples as the symbol of the "deep," p. 653, in proof of the influence of Babylonian culture in Canaan.

The book naturally contains misprints (such as *capitol* frequently for *capital*; Diodorus *Seculus*, pp. 431, 435, for *Siculus*; *areas* for *acres*, p. 623); and the punctuation is often irritating; and the spelling of names is not reduced to uniformity (e.g., *Nebo* or *Nabu*, p. 220). But these are small drawbacks to so masterly a treatise. It is with a heroic modesty that the author observes that "the chief reason for writing a book is to prepare the way for the next on the same subject." Let us hope that that "next" in this field may be a new edition of his own work.

Two fresh instalments of Professor Haupt's great enterprise, the "Polychrome Bible," deserve a hearty welcome. Professor W. H. Bennett is responsible for "Joshua," the Hebrew text of which was published some time ago.² The critical problems arising out of the combination of sources in Joshua are numerous and intricate; they are treated with great skill and care; and it is to be regretted that the ordinary reader, who is precluded by

the conditions of Professor Haupt's plan from learning why one paragraph is coloured green and another red, will have no idea of the labour which lies behind the results presented on the particoloured page. The text is purged of numerous glosses, but Professor Bennett exercises a wise reserve in correction, though he can propose a suggestive emendation when required.* In the translation an effort is made to modernise the Biblical style which will strike different readers differently. We are free to confess that the frequent omission of the particle "and," which serves so many purposes in Hebrew, often produces a bald disjointed effect. How far this is part of the plan of the series, we are not aware; but the same result is sometimes apparent in Professor Toy's "Ezekiel," and we have already noted it in Professor Moore's "Judges," so that it is probably due to the general editorial method. The notes are brief; they have been enriched by a long account of the Tel-el-Amarna tablets (occupying a sixth of the whole commentary); but some students might have preferred a fuller treatment of the geography of the survey xiii.-xxi. A careful alphabetical list of cities is provided, though comparatively few identifications are regarded as absolutely certain, and a cautious judgment restrains Professor Bennett from adding new guesses to the conjectures which already abound. Many readers will wish that the cuts from battle scenes on Egyptian or Assyrian monuments and other similar illustrations could have been exchanged for a good map recording the sites which Professor Bennett accepts as established. The historical and theological significance of the analysis is not obtruded on the student. But whoever patiently compares the different sections of the records of the conquest, will find out that the picture of the victorious and desolating energy of Joshua as he sweeps the land from South to North is not to be taken as actual fact. The universal destruction of the Canaanite populations expresses a later theological antipathy; it is not founded on what really occurred; still less can it supply sanctions for modern warfare!

In dealing with "Ezekiel," Professor Toy undertakes a task of a different kind.³ Only by an occasional eccentricity of criticism—such as even a great Rabbinical scholar like Zunz might perpetrate—has the authenticity of the book been called in question. From end to end it speaks with one voice; and it has escaped the interpolations or additions which have found their way so extensively into other books both older and more recent than the work of the son of Buzi. Here, therefore, is no rainbow-hued page. On the other hand from various causes the text is often corrupt or obscure; and a fine tact is needful for its restoration. The importance of Ezekiel for the history of Israel's religion has of late drawn a number of scholars to this task; and Professor Toy has been able to use the researches in which Cornill and others have preceded him. A comparison of the sublime passage describing Yahweh's return to the Temple with the Revised Version, will at once show the superiority of Professor Toy's rendering:—

* In x. 13, *Jasher* must be a misprint for *Jashar*.

xlili. 1-7.—Then he took me to the gate that faced the East, and lo the Glory of the God of Israel came from the East, and His voice was like the sound of many waters, and the earth shone with His Glory. The appearance which I saw was like that which I saw when he came to destroy the city, or like that which I saw at the river Chebar. I fell on my face. The Glory of JHVH entered the Temple by the East gate. Then the spirit lifted me up, and took me into the inner court, and lo, the Glory of JHVH filled the Temple. Then I heard one speaking from the Temple, the man meanwhile standing beside me, and He said to me: Son of man, this is the place of my throne, the place for the soles of my feet, where I will dwell in the midst of the sons of Israel for ever. The House of Israel, they and their kings, shall no more defile my sacred Name with their idolatry, and with the corpses of their kings by putting their threshold near my threshold, and their door-posts alongside of my door-posts, with only a wall between me and them, thus defiling my sacred Name by the abominations which they committed, for which reason I destroyed them in my anger. Now, let them remove their idolatry and the corpses of their kings from me, then I will dwell in the midst of them for ever.

The residence of Ezekiel in Babylonia gave him access to many new ideas and artistic forms; and his wide outlook over affairs is reflected in the elaborate descriptions of foreign nations which make his book a storehouse of antiquarian material. Ezekiel shows more learning than any other of the great prophets. His commentator must needs follow him: and Professor Haupt has added much cuneiform detail to Professor Toy's own notes. These are condensed into 115 pages, in which, however, the illustrative cuts take a good share. Whether the reconstruction of the cherub-chariot (p. 95) will help many readers, may be doubted: a clearer exposition of the symbolism of the divine attributes of omnipresence and omniscience might have been of more avail. Very interesting is Professor Toy's high estimate of Ezekiel's value as thinker and teacher. In a few brief but pregnant paragraphs he depicts him as standing at the crisis of the national religious life; he finds in him a man capable of discerning the essential need of his people and responding to it; in accepting for him the title "Father of Judaism" he signifies his belief that Ezekiel wrought for his people a work indispensable for their stage of religious development; and he even calls him "perhaps the most interesting personality in the great group of Prophets." It is plain that he is not terrified by the bugbear of legalism; and in his exposition of the so-called "theodicy" in chapter xxxvi. he fully recognises the affinity of the announcement of the "new heart" with the New Testament doctrine of regeneration. Full justice is thus done to the double aspect of religion as presented by the prophet—a religion of holy law and devout service on the one hand, and on the other of exalted apprehension through the "spirit" of those statutes of the conscience and the heart by which alone men could "live."

The admirable "Outline of the History of the Literature of the Old Testament," originally added by Dr. Kautzsch to the translation of the Hebrew Scriptures which he edited with the co-operation of a group of eminent modern scholars, has been rendered into generally excellent English by the practised hand of Dr.

John Taylor.* In 166 pages Kautzsch contrives to give a summary of the growth of the Old Testament books from the age of primitive song and legend to the latest products of devotional piety and philosophic speculation. The sketch is founded on the reconstruction of the religious history of Israel, which has been the work of the last thirty years. The chronological method adopted enables the author to keep clearly before his readers the growth of Israel's thought and life; and though the treatment of particular books is necessarily brief, skilful condensation permits of frequent indication of the chief grounds of critical judgment. Least satisfactory, perhaps, is the brief account of Isaiah ("Trite-Isaiah," p. 56, should of course be Trito-Isaiah), where the historic and other problems are too complicated to be treated within the author's limits. A somewhat conservative judgment puts Ecclesiastes as far back as the middle of the third century B.C.; on the other hand, the third collection in the Psalter (xc-cl.) is brought down to the time of Simon, the founder of the Asmonean dynasty, 142 B.C. or later. Excellent chronological tables, an analytical survey of the constituents of the books from Genesis to Kings (as well as Ezra and Nehemiah), and other illustrative material, together with a helpful index, make up a volume distinguished by breadth of knowledge, sobriety of judgment, and deep sympathy with the spirit of the Old Testament Scriptures.

J. ESTLIN CARPENTER.

UNITARIAN HOME MISSIONARY COLLEGE.

THE public examinations were held in the Memorial Hall, Manchester, on Wednesday last, and were well attended by subscribers and friends. During the day sermons were preached by Messrs. Rossington, Nazarian, and Davison (students of the College), and answers to examination papers were read as usual. Much ground has been covered during the course of the session, and the students gave evidence of having a good grip of the subjects dealt with. When the visitor, the Rev. J. E. Odgers, delivered his address at five o'clock, there was an unusually large gathering. The following is an epitome of the address:—

THE VISITOR'S ADDRESS.

In the first place I congratulate all interested in this College on the increased number of students, and I cannot but note the increased number of those who present themselves to take the whole academic course and to graduate in the Victoria University. No one can be sorry for this as long as there is still an open door for the sort of student contemplated by the founders of the Home Missionary Board. You know what was in their minds, though, perhaps, you can hardly realise what an awakening of mind on the

part of the working man marked the period from 1830 to 1850; and in those times of the first cheap literature, the palmy days of Mechanics Institutes, there was also a spread of theological interest amongst the working classes. Where there had been religious earnestness and activity before, there was a desire to know the why and wherefore of religious beliefs. There was a secularism, too, which simply revolted against an old faith, and another more serious form of it which meant a genuine one-world-at-a-time effort to deal with existing evils. But I am dealing with the religious interest. Look at the societies of the Christian Brethren, at the influence of Joseph Barker. What was wanted was a plain story and a credible faith still anchored in the Bible, and the answer to give to those who asked. But these men wanted to hear the faith they had hammered out for themselves put into words, illustrated, and defended by those who had some ability in such matters. Here was the opportunity which the Missionary Associations of Lancashire and the founders of the Home Missionary Board endeavoured to seize. We know what the Board attempted and what it did. But I only dwell on these former days for purposes of contrast. Times are changed, and it is natural that with them an institution that was expressly intended to meet the wants of a time should change too. The congregations to which the students of those days were welcomed are not what they were. It looks in some cases as if the spice of originality had gone out with the generation which initiated them, and the religious interest which then was dominant has not been a leading feature in the recent developments of popular education. The Churches have been largely secularised (I do not use this term as one of indiscriminate reproach) in two ways at least.

(1.) The more serious secularist of fifty years ago is now represented by the socialist within the Church. I am very glad he is there; but I say that the spread of interest mainly socialistic when regarded as the thing which Churches as Churches are good for must tend to secularise the functions of the Church, to banish the ideal sanctions of conduct, and to make the flow of devotion thin and cold.

(2.) Though no one can be more glad than I when the Church is made a centre of social life, or from the associations of the Sunday the school runs its activities into the week-day, yet I think the institutions which nowadays grow up around both ought to include more definitely religious opportunities and agencies. I feel sometimes the absence of anything that shall let the young know that their elders feel as much about religion as they do, or that the minister has it as much at heart as he has.

Turn now to the changes in this institution: I still hope that the "grace-taught" man will not fail us; but there is no doubt that the prefixing to the theological education of this place for the majority of the students of a course of academic study is in response to a demand made by the congregations. You cannot but be aware that you are judged by quite humble people in the congregations to which you occasionally preach, by standards which could not possibly have obtained in the same places fifty years ago. It is obvious that you must take care that when tried

by these standards your ministry be not condemned. All this means that the curriculum does not present the same chance to the man who comes to study after some years of business employment as for the younger man, whose schooling is fresh in his mind; and this means that to the latter the ministry will rather appear as the object of a worthy ambition than as a mission to which he has an unmistakable call. I trust things will not be made too hard for him. An earnest and unselfish purpose may well be deemed essential, but we should not tempt the young mind to put too spiritual an interpretation upon a natural preference; or be too ready to represent to the candidate for the ministry that he does not know what he is undertaking and the sacrifice and patience that will be demanded of him. I can think of very few instances where, when the ministry has been the young man's straight first choice among possible professions, he has turned away from it or been lightly daunted by difficulties or discouragements. In conclusion, I would say that you are opposing what I conceive to be the true idea of a church if you wish to get into vogue or position or influence by hooking your church to the tail of some other movement or interest. Again, remember that the centre of gravity of congregational life is in congregational worship, and, thirdly, I would beg you to use your heads as to ways and means of introducing a due element of seriousness into the young people's institutions that are grouped around our churches. Learn what others are doing in this way; but remember that in dealing with the young an ounce of originality is worth a pound of imitation, and that no ready-made system will fit all cases.

The Principal, the Rev. A. GORDON, announced that Mr. Shroeder had passed his M.A. examination, Mr. Vaughan had taken his B.A., and Mr. S. Jones had passed his preliminary (Victoria University). At the Owens College Examinations Mr. Dawtry, Mr. Worthington, and Mr. Thompson had taken prizes in preliminary Greek, intermediate Greek and intermediate Latin respectively. In the H.M.C. examinations Mr. Rossington had taken both the Sharpe Prize and the Greek Prize. Certificates were presented to Messrs. Vaughan and Nazarian, who had completed their course; the former, who holds the Tate scholarship, goes on to Oxford.

In the evening a valedictory service was held in Cross street Chapel, when the singing was led by the Oldham choir, and the Rev. W. G. TARRANT delivered an address:—

It would be obviously unbecoming, he said, to give on that occasion the kind of address suitable for the opening of a session. Their chief object that evening was to seek refreshment of heart and mind; and probably the students for the ministry would rather seek that refreshment in the contemplation of active work after leaving College, than in thinking on the subject of "Preparation for the Ministry." He would urge them, however, to be patient, and to take his assurance that by quiet and manly perseverance in their College studies they would be on the best path towards a happy and useful ministerial life. Commending to them the special branches of study suitable for their work as teachers and religious helpers of their fellow-men,

* Some slips and inelegances are, of course, inevitable: thus, p. 14, "if, after all, that we cannot prove," where *that* is meaningless; p. 67, "such ethical delicacy that an evangelical strain in this legislation has been quite justifiably spoken of"—a clumsy phrase; p. 146, the comma after *opera operata* spoils the sentence; p. 150†, "the only once used name" follows too closely "*des nur einmal vorkommenden Namens*"; p. 154, "his (the poet's, not Job's) speech displays its most impressive force at the end of the poem in the speeches of Jahweh," where the German certainly has *rede* twice, but in the first case the equivalent is obviously "language."

he would rather point to the development of character in the course of this discipline as the best thing their College could give them. They would feel the need hereafter of the faculty of "intending their mind," as Sir Isaac Newton phrased it, of controlling their powers and bringing them to bear on each duty in turn. In other departments of life they saw illustrious examples of whole-hearted surrender to the work men undertook to do. The ministry, certainly, asked no less for its highest success than the arts in which men rose to efficiency and excellence only by sedulous industry and application. This was the "strait gate" through which they must pass if they would attain to "life," and become not unworthy to be called the true leaders and prophets of the churches, servants of the truth, and apostles of Christ.

PRESBYTERIAN COLLEGE, CARMARTHEN.

The annual proceedings at the close of the session concluded on Wednesday, June 28, in presence of a numerous gathering. The deputation from the Presbyterian Board consisted of Mr. Harold Bailly, and the Revs. W. G. Tarrant, B.A., and G. D. Hicks, M.A., Ph. D., who also officiated as examiners in conjunction with Mr. Talfourd Ely, M.A., London, and Professor D. Tyssul Evans, M.A., B.Sc., Cardiff.

Dr. Hicks occupied the chair, and, in his opening remarks, expressed the deep gratitude of every member of the Presbyterian Board to the Professors of the College for their unwearying efforts at that place. As an old fellow-student of Professor Weatherall's, he was glad to congratulate him on the result of his first year's work at Carmarthen. Speaking on behalf of the examiners, he believed they were well satisfied with the way in which the work had been done. He had had extremely good papers in ethics, logic, and the philosophy of religion—much better than he had received last year. He would impress upon them, however, the desirability of giving more attention to the study of Psychology. As theological students, they would be a good deal concerned with the manner in which the human mind attained to the knowledge of God, and, therefore, they should first become familiar with the human mind and with the way in which it attained to any knowledge at all. It was a great mistake to think that as students they were not dealing with practical things. The term "practical" was often a deadly word, applied to discourage consideration of those ideal ends of life, which alone made life worth living. Certainly in that sense Jesus Christ was the most unpractical of men. But the great themes of God, Duty and Immortality, were really the most practical of problems. He heartily welcomed into the ministry those students who were leaving the College. They were entering it at a momentous time. The past half century had been a period of criticism and upheaval. In his early student days he thought the work of scientific sceptics like Huxley and Tyndall would result in a tremendous gain to our Free Churches, and that the great bulwark of Authority would at last have to give way. That prognostication had not turned out to be true. Men had had their convictions shaken; but this had not re-

sulted in large numbers going over from the Church of England and joining the Nonconformist Churches of this country. The result had been quite the contrary. He believed that the revival of Neo-Catholicism might be directly traced to that sceptical movement from which he in his early student days had hoped for so much. And for this reason. A sceptical age was always a credulous age. It was impossible for the human mind to rest in a system of negations, and if men came to distrust their normal healthy rational powers they inevitably sought support for religious convictions elsewhere. Take the case of Cardinal Newman. So far as Newman's philosophic position was concerned, he was as much a sceptic as either Huxley or Tyndall. He doubted the possibility of reason reaching any knowledge of the divine reality. Probability, he said, was the guide of life; and how could probability furnish any ground for certitude in religious belief? Consequently, he was driven to find such ground in an external authority. And to all intents and purposes that was the position of the High Church party now, and need he add of Mr. A. J. Balfour, the leader of the House of Commons—the advocate of philosophic doubt and the upholder of ecclesiastical tradition. This veneration for authority was he was sorry, to say, not confined to the Roman or the Anglican Churches. He had known such a thing even in Nonconformist chapels. He had no personal experience of the matter himself; but he knew of chapels in the country in which there were tokens of a desire to become priests amongst the laity. It was an ugly business when in a little congregation half-a-dozen people were all aspiring to the chair of St. Peter. He mentioned these things as evidencing the movement of the age which had driven numbers of people into Roman Catholicism. It had also produced results more unfortunate in driving a large number of people into absolute indifference in regard to religious matters. He did not suppose three-fourths of the people of London attended any place of worship at all. They were not theoretical sceptics. They did not give themselves any trouble to think about religious matters. In their pastoral work in the future, the students would have to come into contact with both these phases of thought. And there was now a splendid opportunity for the free Nonconformist theologian. They must show the human mind to be capable of a knowledge of God and duty and immortality, and instead of the infallibility of Pope, Church or Book, must proclaim the infallibility of truth when established by reason, of duty revealed to conscience, and love when it burnt with the enthusiasm of humanity.

The Rev. W. G. TARRANT referred to the subjects of ecclesiastical history and English literature, in which he had examined, and particularly advised the students to make themselves acquainted with the best literature, as really a very considerable embodiment of the religious spirit of the nation. He spoke highly of the sermons he had heard, and advised the students to give a good deal of time to the study of great preachers.

MR. HAROLD BAILLY advised young ministers to avail themselves of opportunities for entering municipal life, where they might render much good service. He counselled that more attention should be

given to Hygiene, in which he had examined.

MR. TALFOURD ELY commented favourably on the classical work of the session, and the PRINCIPAL read a favourable report from Professor Tyssul Evans on the Hebrew work, and altogether expressed himself as highly gratified with the result of the examinations.

The prize and bursary list was then read, including the Sharpe prizes for excellence in Biblical knowledge. Ordinary certificates on leaving College were given to five students, and certificates of honour to two others. A telegram of hearty greeting was sent to the Rev. T. L. Marshall, for many years Visitor and Secretary of the Board, and subsequently, but too late to be read at the meeting, the letter was received from him referred to in our "Notes of the Week."

Speeches were also made by Professors JONES and WEATHERALL and the Rev. E. U. THOMAS, an old student.

The proceedings closed with prayer by the Rev. S. HARRIES, of London, and the singing of "Old Land of my Fathers."

EASTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

THE annual meeting of this Union was held at Braintree on Monday, the 3rd inst., when delegates from all the districts affiliated to the Union assembled. It is now some four years since the Union held its meeting at Braintree, when the present new church was inaugurated. Now, as then, the same cordial welcome was extended to the members by Mr. and Mrs. Courtauld, and attention to the visitors by Mr. and Mrs. Fuller. Among those present were—Miss Tagart (representing B. and F.U.A. and Central Postal Mission, London), Mrs. Mottram, Messrs. H. E. Blazeby (treasurer), I. M. Wade, S. C. Sothorn, Norwich; Mr. J. G. Notcutt, (president), Rev. W. Jellie, M.A. (hon. sec.), Mr. R. Hambling, Ipswich; Revs. H. Lawson, Diss; J. Dale, Bury St. Edmunds; G. Lansdown, King's Lynn; J. A. Brinkworth, Saffron Walden; E. John Harry, Chelmsford; and Messrs. B. H. Wood, Smith, Williment, of Braintree, Ipswich and Yarmouth.

Members and friends having been entertained to luncheon by Mr. and Mrs. Courtauld, the annual business meeting was held in the church, Mr. J. G. Notcutt, President, in the chair. In the course of his remarks, the President expressed his regret at the resignation of the Rev. E. M. Daplyn at Norwich. They could not be satisfied with the progress their cause was making. They were wanting in the full realisation of the faith that was in them. If they could only express themselves with the warmth which attracted others, and which their faith demanded, they should be nearer the realisation of their hopes.

The hon. secretary, the Rev. W. JELLIE, then read the report of the executive committee. The report dwelt on the important changes which had taken place during the past year, particularly noticing the resignation of the late secretary Mr. J. D. Wright, and of Miss Barmby of the Postal Mission. In Mr. Wright they had one who took his full share of the work the Union entailed, always earnest in maintaining and extending the cause for which the Union stands. Miss Barmby, the first secretary of the

Postal Mission in this district, rendered most efficient service at its inauguration in 1889. As Miss Barmby's successor, it had the good fortune to secure the services of Miss S. S. Dowson, of Geldeston. The vacant pulpit at Bury St. Edmunds had been filled since January last by the Rev. John Dale, while at Yarmouth the void created by the retirement of the Rev. Roger Smyth remained to be filled; and, again, at Norwich the pulpit was vacant through the removal of the Rev. Edgar Daplyn to Hampstead. All these changes made the future of the churches in East Anglia a matter of deep concern, and the Committee could not but feel that the task would call for all the energy, time, and money at the command of the Union to strengthen and assist liberal Christianity in the district. Mr. R. H. Fuller having left Halstead to reside at Braintree, the services at the former place were necessarily discontinued, but a plan of fortnightly preachers had been arranged for a time, the B. and F.U.A., the Union, and Halstead people all contributing. Help in the form of a grant had been given to King's Lynn, and a point had been made of having every church, or centre of work, personally visited by some member of the Committee during the year. Exchanges of ministers had been effected between Norwich, Ipswich, Braintree and Lynn. Meetings of the executive had been followed by congregational meetings and a stimulus given to the churches thus visited. The Committee were not content with merely assisting existing congregations, but were desirous of efforts to establish fresh ones. The report dwelt on the desirability of a lay-preachers' union being formed.

The SECRETARY then read the reports of the various churches in connection with the Union—Norwich, Lynn, Diss, Hapton, Braintree.

The treasurer, Mr. H. E. BLAZEY, read his report, by which it appeared that the income for the year was £79—the balance remaining in hand, £7. The Treasurer appealed strongly to members to increase their subscriptions and to those not yet enrolled on the books as members, to become so; and thus strengthen his hands and the work of the Union generally.

Miss COURTAULD read the report of the district Postal Mission for Miss Dowson, which showed an income of £10 8s., and balance in hand at the close of the year of £5 5s.

On the motion of the PRESIDENT, the reports as read were adopted and ordered to be printed under the direction of the executive.

The Rev. J. DALE moved that the best thanks of the Union be given to the President, officers, and the executive for their services during the past year.

Mr. J. G. NOTCUTT was then re-elected President, the other officers were re-elected, and the Committee appointed.

Miss TAGART (London) spoke of the work done at Framlingham and Bedford, where the services had been well attended, and said they were well satisfied with the work done by Mr. Amey, for whom £120 had been secured, and to whom a vote of sympathy on the loss of his wife was passed.

Mr. I. M. WADE moved that a hearty welcome be accorded to Miss Tagart as representing the B. and F.U.A., the Rev. J. A. Brinkworth as representing the General

Baptist Assembly, and the Rev. E. J. Harry, of Chelmsford. He had been much struck with the remark made by the President that they made no progress, wanting the enthusiasm their glorious creed demanded.

Mr. SMITH (Ipswich) said, in seconding the motion, he felt on coming into the Unitarian Church, the lack of that spirit which would attract others within its fold; their aim should be to uplift humanity.

The Rev. J. A. BRINKWORTH, in responding, said never till now had he been invited to Braintree. Speaking for the body of General Baptists, they had the heartiest sympathy of that community. He could not understand why Saffron Walden was left out of the Union. Joseph Barker said: "Give me Unitarian teaching and Methodist heartiness." They must always regard Saffron Walden people as friends.

On the motion of Mrs. MOTTRAM, it was agreed that the heartiest thanks of the Union be given to the congregation and minister of Braintree for their hospitable entertainment.

At six o'clock a public service was conducted, in which the Rev. J. Dale read the lessons, and Mr. R. H. Fuller gave a short address from Matt. v. 8, "Blessed are the pure in heart for they shall see God"—on "Communion with God." "Communion," he said, "was a state, not a proposition. Just as God could not be expressed in words, we had a sense of God's presence with us. He comes to us in the life of humanity, and in some scenes of nature in moments of ecstasy. Every one had felt this ecstasy."

After tea a public meeting was held in the church. The chair was taken by Mr. R. H. FULLER, who expressed his pleasure at seeing the delegates of the Union at Braintree, and extended a welcome to them.

Mr. I. M. WADE responded, and said he hoped these meetings would result in some good, and that action would follow their deliberations.

The hon. secretary, Rev. W. JELLIE, reviewed the work of the Union, and spoke of the difficulties attending the overlooking some twelve or thirteen scattered churches, representing an area of 450 miles. Every place was of some value, and they had to take into consideration the conditions of each church. Miss Tagart followed Mr. Jellie in his sketch of the progress of the Union. In these districts they were so isolated—the B. and F.U.A. looked in every case to see how much local spirit was exerted—they should never let small congregations collapse or their buildings go to decay for want of a little womanly care. Miss TAGART next spoke of the Central Postal Mission work. She urged that they should interest Sunday-school children in the work of Postal Missions. The late secretary, Miss Barmby, was remarkable for her power and literary capacity. Miss Tagart concluded her remarks by urging on all to support the "Eastern Union" and the Postal Mission.

The Rev. G. LANSDOWN, of Lynn, spoke on "The Advantages and Disadvantages of Religious Isolation," and Mrs. JAMES MOTTRAM, of Norwich, read an admirable paper on "The Importance of Expression Corresponding with Conviction," or rather, as Mrs. Mottram wished to phrase it, "the importance of translating our convictions into action."

The paper was listened to with marked attention, and it is hoped that in some form it may reach a larger circle than those to whom it was addressed. The last subject on the agenda, "To Think Deeply, a Man must Think Freely," was to have been spoken to by Mr. C. Fenton, of London, as representative of the B. and F.U.A., but at the last moment Mr. Fenton was prevented from attending.

The meeting was addressed by Mr. B. H. WOODS, of Braintree, and others.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Ainsworth.—The annual Sunday-school sermons were preached on Sunday last by the Rev. Matthew R. Scott, who on that day entered on his duties as minister of the congregation. In the afternoon his subject was "The Religious Training of our Children," and in the evening "The Place of the Church in Modern Life." Anthems were sung by the choir, under the direction of Mr. A. H. Evans, organist and schoolmaster, and solos by Miss Hilton (of Leyland) and Master Basil Sellars. Both services were very successful, the chapel being crowded in the evening. Collections were taken amounting to £40 11s. 7d.

Birmingham.—On Sunday last; the 2nd inst., the annual flower services were held at Hurst-street Mission, Mr. W. J. Clarke officiating, and delivering an address in the morning on "Flowers as Preachers of Beauty"; in the afternoon on "Flowers as Preachers of Hope"; and in the evening on "Flowers as Preachers of Love," the chapel being filled at all three services by large congregations. The large numbers of gifts of flowers received from members of the various mission agencies enabled the willing workers to arrange an exceedingly beautiful and effective chapel decoration, the special music, including Gounod's "Send out Thy Light," being very effectively rendered by the choir, under the direction of Mr. R. A. Clarke, the organist.

Coseley.—The centenary of the Sunday-school connected with the Old Meeting House was celebrated last Sunday, the preacher morning and evening being the Rev. W. Copeland Bowie, of London, and in the afternoon the Rev. H. Austin, an old scholar of the school. Three special hymns, written by the Rev. Henry Eachus, minister of the chapel, were sung in the course of the services. On Monday the ministers of the district were entertained to luncheon in the schoolroom, after which the usual ministers' meeting was held. After tea, which was largely attended, a public meeting was held in the church. Among those present were the Revs. H. Eachus, L. P. Jacks, J. C. Street, H. McKean, J. Howard, J. H. Mathews, W. F. Turland, A. A. Charlesworth, I. Wrigley, J. Harrison, E. D. Priestley Evans, W. J. B. Tranter, and A. H. Shelley. Speeches were delivered in praise of the good work done by the school, from which men had gone out to fill prominent places in different parts of the world. Testimony was also borne to the good service rendered by the Rev. H. Eachus, who for thirty-four years had laboured at Coseley. A medal, bearing on one side a portrait of Mr. Eachus, was also issued in commemoration of the centenary.

Ditchling.—Anniversary services were held last Sunday, conducted by the Rev. J. Harwood, of Brixton. The morning sermon was from the text, "By their fruits ye shall know them"; the evening was on "Fellow-labourers with God." Visitors from Brighton, Horsham, Chichester, Guildford, and other places joined in the services, 61 friends being present at tea before the evening service.

Dundee.—The Rev. H. Williamson had a conference recently with the Lord Provost and Magistrates of Dundee on the subject of a proposed labour bureau for working girls. In addition to the bureau Mr. Williamson urged the importance of establishing a lodging-house where girls homeless or strangers in the city might find shelter, and where those who desired it might have some training in domestic economy. He had himself interviewed several thousands of girls, while he had carried on a labour bureau on his own account, and he knew how greatly such help was needed. The proposal received the sympathetic attention of the magistrates, and it is likely soon to be carried out.

Eastbourne.—The Rev. George St. Clair, having conducted the services in Lismore-road during the

last three months, has consented to a renewed and longer engagement. On Sunday last Mr. Taylor, on behalf of the congregation, spoke some words of welcome. Eastbourne society ignores the existence of Unitarians in the town; but the newspapers have already noticed some of Mr. St. Clair's discourses.

Evesham.—A memorial window has been placed in the Oat-street Chapel, together with the following inscription:—"To the memory of the Rev. David Davis (son of the Rev. Timothy Davis) and Minna his wife, this window is dedicated by their children." The window is of coloured glass, by Messrs. Eaton and Bulfield, of Lancaster.

Gateshead.—On Sunday last the anniversary of the Sunday-school was a great success, the celebration taking the form of a flower service, and the hall was beautifully decorated with plants and flowers, kindly given by friends, and large congregations assembled afternoon and evening. The Rev. H. Bodel Smith, of Darlington, gave the afternoon address, and delivered an eloquent discourse at the evening service. Mr. H. Sutcliffe, school superintendent, is to be congratulated upon his success in training the scholars, who sang to the delight of all present. The flower service was that published by the Sunday School Association.

Heaton Moor.—On Saturday last, July 1, an enjoyable garden party was held in the grounds of Priestnall Hey, Heaton Mersey, the residence of Mr. and Mrs. Hans Renold, the occasion being a welcome to the Rev. Priestley Prime to the Heaton Moor Unitarian congregation. There were about 105 guests present. Mr. Ashworth welcomed Mr. Prime on behalf of the congregation; further welcome was offered by the Rev. George Knight, president of the Manchester District Association of Presbyterian and Unitarian Churches, on behalf of the Association, the Rev. S. Alfred Steinthal, on behalf of the Unitarian ministers of the Manchester district. The Rev. Dendy Agate spoke as late Superintendent Missionary of the Forward Movement Churches. The Rev. P. R. Batehan, minister of the Congregational Church, Heaton Moor, and the Rev. W. R. Stewart, minister of the Wesleyan Chapel, Heaton Moor, were present; also Mr. Alderman Harry Rawson, Mr. Councillor Marsden, Dr. C. H. Herford, Mr. G. W. Rayner Wood, Revs. P. M. Higginson, Charles Roper, W. H. Burgess, G. Evans, W. E. Atack, J. Ruddle, T. B. Broadrick, and others.

Horwich.—A very successful garden party was held at Montcliffe, the residence of Mr. C. E. Barr, on Saturday afternoon and evening, June 24. Tea was very kindly provided by Mr. and Mrs. Barr. The proceeds were in aid of the Bazaar Funds. The day was fine, and very extensive views were to be had. The Ribble Estuary, Lytham Point, the Towers at Blackpool and New Brighton could be clearly seen.

Nantwich.—Sunday-school anniversary services were held on Sunday, June 25, when special hymns were sung by the children. The Rev. J. Morley Mills preached morning and evening, and in the afternoon Miss Montgomery of Chester gave an address to the children at a special service.

North Cheshire Unitarian Sunday School Union.—The annual picnic was held at Stalybridge on Saturday last, but was marred by the heavy storm which passed over the district during the morning. Tea should have been held at "The Brushies," but the weather preventing this, it was held in the schools, about 170 teachers and friends sitting down. After tea a party of fifty or sixty ventured on through the woodlands to "The Brushies," the remainder after an interval assembling in the schools, where a social party was held. Music, singing, and dancing passed the time pleasantly, and during the evening the President (the Rev. W. Harrison) gave those present a little serious reminder, asking them never to allow Saturday nights' pleasure to interfere with Sunday duty. A cordial vote of thanks to the Stalybridge friends and chairman was carried on the motion of the Rev. T. R. Elliott, seconded by Mr. W. Lawton.

Norwich.—We are glad to learn that the Rev. E. M. Daplyn was well enough to leave Lowestoft, where he has been staying to recruit his health, to give his farewell service at the Octagon Chapel last Sunday morning. He gave a most impressive and beautiful parting address, and the members afterwards crowded round him in the vestry to bid him a regretful farewell, accompanied with the most cordial good wishes for his success and increased usefulness as colleague to the Rev. Dr. Brooke Herford at Hampstead. A few parting words on behalf of the congregation to this effect were said by a member of the congregation, expressive of the hope that the bond of affectionate interest which had been created between minister and congregation during his three years' stay amongst them would not be entirely severed, but that many opportunities would occur when they would see his face

amongst them again. The congregation, as a fitting close to the service, expressed their farewell by singing that touching and beautiful parting hymn of Newton's, "As the sun's enlivening eye."

Pontypridd.—The seventh anniversary was celebrated in the Old Town Hall on Sunday, July 2, when the Rev. J. Tyssul Davis, B.A., of Cardiff, was the preacher. The evening service was well attended, many strangers being present. At the close of the afternoon service Mr. Davis baptised the infant daughter of the Rev. Dr. Griffiths, minister of the church.

Poole.—The anniversary and flower services were held on Sunday, June 25, the sermons being preached by the Rev. E. S. Anthony, M.A., B.D. The church was prettily decorated, and the special music included Farmer's "Te Deum" and Caleb Simper's anthem, "I will feed my flock." The collections were on behalf of the Sunday-school.

Tavistock.—The Sunday-school anniversary sermons were preached by the Rev. John Barron, on Sunday, June 25. At the evening service the church was filled. On Wednesday, June 28, the Sunday-school treat was held at Sampford Spiney, one of the most charming spots on Dartmoor. It was to this place, the founder of the congregation, Thomas Larkham, took his followers and preached to them, when the new vicar entered on his duties at the Parish Church, Whit-Sunday, 1661.

Todmorden.—Sunday-school anniversary services were held last Sunday, conducted by the Rev. A. W. Fox, who preached three times during the day. Anthems were rendered by the choir, and special hymns were sung by the children. The collections amounted to £42 3s. The July Calendar of the church contains a full report of the proceedings at the memorial stone-laying of the new school building on June 17. The stone was laid by the Rev. S. A. Steinthal, of Manchester, a friend of the congregation for the last fifty years, and of the Fielden family. The stone bore an inscription to the memory of Samuel, John and Joshua Fielden. Mr. John Ashton Fielden wrote a letter to Mr. Steinthal on the occasion of the stone-laying, enclosing a cheque for £200 towards the building fund. At the evening meeting it was stated that the building contracts for the new schools amounted to £1,290, and contributions had been received of £1,295, but there was the further cost of heating apparatus, furnishing, &c., to be met. During the evening the fund was raised to £1,300.

WANTED, a LADY COMPANION

about twenty years of age, where one servant is kept. She must be a good reader, musical, a Unitarian, and willing to make herself generally useful. Nothing manial required. Apply—Miss SIMPSON, The Terrace, Mansfield, Notts.

BIRTHS.

TERRY.—On June 30th, at 89, Tierney-road, Streatham-hill, the wife of Thomas H. Terry, Solicitor, a son.

MARRIAGES.

CHATFIELD CLARKE—MOORE.—On the 1st July, at Essex Church, Kensington, by the Rev. F. K. Freeston, Leslie, fourth son of the late Thomas Chatfield Clarke, J.P., and of Mrs. Chatfield Clarke, of Westbourne-terrace, W., and Wootton, Isle of Wight, to Grace Moore, of Abingdon Mansions, Kensington.

RUSDEN—PAYNE.—On the 5th inst., at the Strangers Unitarian Free Church, by the Rev. Iden Payne, uncle of the bride, assisted by the Rev. W. R. Shanks, Penryn Rusden, of Whitefield, son of the late R. D. Rusden, of Manchester, to Mary Ethel (May), younger daughter of the late Rev. Alfred Payne, of Manchester, and Mrs. Payne, of 50, Camp-street, Broughton. At home "Fern Bank," Whitefield, August 9th and 10th.

DEATHS.

Cox.—On June 25th, at Harrogate, but of Amberley, Shrewsbury-road, Oxtou, Birkenhead, aged 73, Emma, widow of Geo. Frederick Cox, and eldest daughter of the late Geo. Thirkell, both of Liverpool. Was interred at Flaybrick Hill Cemetery, Birkenhead, on Wednesday, 28th June. Friends please accept this the only intimation.

WALKER.—On June 30th, at 62, Alfred-street, Harpurhey, aged 5 years 11 months, George, the beloved and only child of Grace, wife of the Rev. B. Walker.

OUR CALENDAR.

SUNDAY, JULY 9.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON. Collection for the Provincial Assembly.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 7 P.M., Rev. H. WOODS FERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. EDGAR DAPLYN. Collections for Mansford-street Church and Mission.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. A. LAZENBY.
Islington, Unity Church, Upper-street, 11 A.M. and 6.30 P.M., Rev. G. DAVES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Oil with their Lamps." Evening, "From Death to Life."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. WALTER LLOYD, of Gloucester.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond road, 11.15 A.M., Rev. THOMAS VAN NESS (of the 2nd Church, Boston, U.S.A.), and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Wandsworth Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A. (Bicycles may be housed during service.)
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY Blackfriars, 11 A.M.
DEAL and WALSLEY, Free Christian Church, High-st., 11 A.M. and 6.30 P.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD (Concert Hall), for NEW BRIGHTON and DISTRICT, 11 A.M. and 6.30 P.M., Rev. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. COBDEN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Meaning of the Word Faith."
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M. Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
 MARGATE, Forester's Hal (Side Entrance) Union-crescent, 11 A.M., Mr. P. BOND.
 OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. P. BOND.
 READING, Unitarian Free Church London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. REYNOLDS, B.A., of Manchester.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
 SOUTH-PLACE, FINSBURY.—July 9th, at 11.15, Dr. MONCURE CONWAY, "The Dramatised Gospel."

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE.
 S.W.—July 9th, at 11.15, Dr. WASHINGTON SULLIVAN, "Lucrezia Borgia, a Suggested Rehabilitation."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London N.

BLACKPOOL.—The Committee of the Unitarian Free Church are open to receive applications for PULPIT coming vacant at end of October. State salary.—Address, ALFRED RIDER, 133, Albert-road, Blackpool.

HEYWOOD MIDDLE-CLASS SCHOOL.—Wanted, certificated Assistant MISTRESS (Infants). Forward. Age, testimonials, salary required to Correspondent, Harwood Park, Heywood, Lancs.

HOPE-STREET HIGHER GRADE SCHOOL, LIVERPOOL (Girls' Department).—WANTED, on 1st Sept., ASSISTANT MISTRESS for Standard V. Singing, and all usual subjects. Salary according to qualifications.—Apply, Headmistress.

19TH CENTURY BUILDING SOCIETY
 ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.
 F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
 Miss ORME, 118, Upper Tulse-hill, S.W.
 STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.
 and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

LYDGATE CHAPEL.

URGENT APPEAL.

The Congregation desire to announce that there is a pressing need of repairs and alterations in the Chapel and Parsonage. In order to carry out everything completely £300 is required.

A BAZAAR will be held at Lydgate on Thursday, Friday, and Saturday, JULY 6TH, 7TH, and 8TH, in aid of this object, to be opened by J. S. MATHERS, Esq., J.P., of Leeds.

By a Resolution passed on April 25th the Committee of the Yorkshire Unitarian Union "commend the scheme to the generous support of the Unitarian public."

Contributions will be thankfully acknowledged by Mr. W. HEELLY, Sycamore, New Mill, Huddersfield, or by the Rev. J. H. GREEN, Minister, Lydgate, New Mill, Huddersfield.

We have received with cordial thanks:—

	£	s.	d.
Previously acknowledged...	...	88	2 0
F. M. Lupton, Esq. ....	...	1	1 0
W. Haslam, Esq. ....	...	1	0 0
F. H. Wicksteed, Esq. ....	...	2	2 0

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY,
 HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY,
 HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application

FRANCIS RAVENSCROFT, Manager.

FREDK. LONG & SON,
 AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
 4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

WANTED, intelligent bright YOUNG LADY (with Kindergarten training preferred) to take entire charge of two children (girl 5½ years, boy 3½ years); good sewing necessary.—Address, stating experience and salary required, Mrs. P. J. WINNER, Heath Field, Bebington, Cheshire.

ABERYSTWYTH.—HOUSE to be LET, furnished, from July 18th to Sept. 8th; three entertaining, six bedrooms, bath room, &c.—For particulars, apply to Professor HERFORD, Hill Side, Aberystwyth.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MRS. A. H. GREEN (late of Oxford) receives girls, from 9 to 15 years of age, at her house, to attend by day Mr. Badley's Boys' School at Bedales, where her son and daughter are pupils.—Scaynes Hill House, Haywards Heath.

MRS. ASHCROFT NOBLE has a VACANCY in her home for a STUDENT or one engaged during the day. Piano; tennis; near a station convenient to all parts of London. Another vacancy the end of August.—6, Patten-road, Wandsworth Common, S.W.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. G. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

RE-ENGAGEMENT desired as HOUSEKEEPER or similar post. Widow, practically domesticated. 3 years with gentleman.—Mrs. MAYNARD, 1, Grosvenor-square, Brooklands, Cheshire.

ZEBRA GRATE POLISH.

LONDON PERMANENT CHAPEL- BUILDING FUND.

The following Contributions have already been promised towards the £12,000 that it is intended to raise during 1899-1900.

	£	s.	d.
Amounts already acknowledged	7,251	3	6
Lady O'Hagan	100	0	0
Mrs. Bruce	50	0	0
Miss Mary Martineau	50	0	0
The Family and Representatives of the late Francis Morton, Esq.	50	0	0
Mr. and Mrs. Rupert Potter	50	0	0
Miss S. Scholes Wrigley, Windermere.	50	0	0
Mr. and Mrs. E. Handfield, Morton	25	0	0
Mr. and Mrs. A. H. Thompson	20	0	0
Mrs. Dobson, Tunbridge Wells	10	0	0
Mrs. Taylor, Bolton	5	5	0
Mr. H. Woolley, Manchester	5	5	0
Mr. Thomas Atkins, Hinckley	5	0	0
Mrs. Cash	5	0	0
Mrs. Diggles	5	0	0
Mr. and Mrs. T. Worthington, Alderly Edge	5	0	0
Mr. G. Andrews	4	0	0
Mr. J. Glover	2	10	0
Mr. C. Woolnough	2	10	0
Mrs. C. Woolnough	2	10	0
Mrs. Stanley Jevons	2	2	0
Mr. and Mrs. E. G. Ravenstein	2	2	0
Mr. Edwin Rowland	2	2	0
Mr. Thos. Rowland, Liverpool	2	2	0
Mrs. Buller, Kendal	2	0	0
Mr. H. J. Adams	1	1	0
Mr. Alfred Clarke	1	1	0
Mrs. Hadfield, Altrincham	1	1	0
Mrs. Charles Morton, Exmouth	1	1	0
Mr. W. Reynolds	1	1	0
Mr. Lewis W. Williams, Aberdare	1	1	0
Mrs. R. Moore	1	0	0
A. B., Leeds	0	10	0
Miss Harriet Baker	0	10	0
Mr. John Quintrell, Chertsey	0	10	0
Total	£7,717	7	6

ERRATUM.—In the previous Advertisement the contribution promised by Mr. Hugh Martineau should be £21, instead of £20 as printed.

FREDERICK NETTLEFOLD, } Treasurers.
FRANK PRESTON, }

"COMUS" PERFORMANCE.

At UPPER HEATH, HAMPSTEAD,

On SATURDAY, July 8th, at 4 o'clock.

Doors open at 3.30.

The performance will be postponed if the Afternoon is wet.

No tickets, except a few at 10s. 6d., can now be obtained. No money can be taken at the door.

MATTHEW HENRY'S CHAPEL, CHESTER.

BI-CENTENARY RESTORATION FUND.

The roof and ceiling of the Ancient Chapel (1700) are now dangerous. The architects recommend entirely new ones. Much dilapidated in other respects, renovation is urgently needed. The cost of these restorations will be £750, or more. Towards this sum the congregation and trustees, with some old members and friends, have subscribed £340, which may be increased. The British and Foreign Unitarian Association has given £50.

	£	s.	d.
Amount already acknowledged	528	18	6
The Misses Bennett, St. Asaph	1	1	0
"A Brother Minister"	0	5	0
Messrs. A. and C. Orrett, Chester	0	5	0
Mr. F. Marshall, Q.C., London	3	3	0
Misses E. M. and L. Boulton, Chester	0	7	6
Mr. Vickery, Shrewsbury	1	1	0
Mrs. Mary Bruce, London	5	0	0
Mrs. Watson, Shrewsbury	2	0	0
Mrs. N. Dixon, Hull	0	10	0
Mr. F. F. Brown, Chester	0	10	0

Further donations will be gratefully received by Rev. H. D. ROBERTS, Brook Lodge, and Mr. WM. ORRETT, 15, Foregate-street, Chester, and acknowledged in the INQUIRER and *Christian Life*.

Schools, etc.

CASTLE HILL LADIES' COLLEGE, NETHER STOWEY, SOMERSET.

PRINCIPAL ... Miss THORNE, M.C.P.,
Assisted by efficient English & Foreign Governesses.

Charming situation among Quantock Hills, two miles from Bristol Channel. Extensive grounds, tennis-lawns, gymnasium. Cow kept. All exams. Reference kindly permitted to the Rev. T. B. Broadrick, Bridgwater. Terms moderate.

EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM. ESTABLISHED 1876.

HEAD MISTRESS:—Miss G. TARLETON YOUNG
(Girton College, Cambridge; Mediaeval and Modern Languages Tripos. For three years Student of Languages and Continental Methods of Teaching in Germany and France).

BOARDING HOUSE,

Thorne Hill, Augustus-road, Edgbaston.

Pleasant Situation; Electric Light, Large Garden. Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.
Resident—Miss S. E. WELLS, B.A.
Assistant House Mistress—Miss K. CHAMBERS, M.A.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWITH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly well-built modern house, with southern aspect. Great attention is paid to healthful conditions of life. References allowed to parents of present and past pupils.

Terms for Board and Education on application to the Principals.

MANSFORD - STREET CHURCH AND MISSION.

The ANNUAL COLLECTIONS on behalf of the above Mission will be held at Reeslyn-hill Chapel, Hampstead, on SUNDAY, July 9th.

Subscriptions and contributions will be thankfully received by the Hon. Treasurer, Miss L. JONES, Riverton, Hadley Wood.

CHOWBENT CHAPEL, ATHERTON.

SCHOOL SERMONS on July 9th. Preacher—Rev. J. ESTLIN CARPENTER, M.A., of Oxford. Services at 3 o'clock and 6.30. A Scholars' Service at 10.30, conducted by the Rev. J. J. WRIGHT.

COLLECTIONS in AID of the SCHOOL. Friends cordially invited. Tea provided.

JUST PUBLISHED.

Through Nature to God.

By JOHN FISKE, LL.D.

Crown 8vo, cloth, 208 pp. 3s. 6d.

THE NEW WORLD.

Vol. 8. No. 30. JUNE, 1899.

Price 3s. net; by post, 3s. 3d.

CONTENTS—Formal Reform, by Ernest C. Moore; History a Teacher of Liberal Religion, by Samuel M. Crothers; Zionism, by Josephine Lazarus; The National Movement amongst the Jews, by Gotthard Deutsch; Immortality and Psychical Research, by James H. Hyslop; Mythical and Legendary Elements in the New Testament, by Samuel J. Barrows; The Influence of the Social Question on the Genesis of Christianity, by Francis A. Christie; The Printing Press and Personality, by Gerald Stanley Lee; The Psychological Evidence for Theism, by G. M. Stratton; The New Evangelical Catechism, by W. G. Tarrant; Book Reviews, &c.

London: PHILIP GREEN, 5, Essex-st., Strand, W.C.

THE

NEW KINGDOM.

AN

ILLUSTRATED MONTHLY.

ONE PENNY. Post Free, 1s. 6d. per Annum.

Contents for JULY: PAGE

Thomas Parry, of Manchester (Portrait)	97
The Eyes of Insects. (Illustrated). W. Leach	99
Peakland II. Our Peak Chapels. R. S. Redfern	100
In the Field	103
Matthew Henry's Chapel, Chester. (Illus.)	105
God in Man. R. B. Drummond	107
Our Present-Day Ecclesiastical Evolutions.	
Free Presbyter	108
Where is God? M. J. Savage	110
A Parable of Growth. M. J. Savage	110
The Legend of St. Mark. John Byles	110
Special Announcement	110
The Function of a Church. John Cuckson	111
Sunbeam Circle. Uncle Will	111

To be had from the Publishers, Messrs. WM. HOUGH AND SONS, Manchester; RAWSON AND CO., 16, New Brown-street, Manchester; ESSEX HALL, London; and all Newsagents.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

SUMMER EXCURSIONS, under the direction of the Central Postal Mission and Unitarian Worker's Union, to PENSION ALPINA, GRINDELWALD.

Starting July 30. Full.

" Aug. 3. A few Vacancies.

" Aug. 17. Vacancies.

Viâ Harwich, Antwerp, Bale, returning by the Rhine and Antwerp.

Apply to Secretary, Miss F. HILL, 13, Christchurch-road, Hampstead, N.W.

ECONOMICAL HOLIDAYS at the
GUEST HOUSE of the STARNTHWAITE
CO-OPERATIVE COLONY. Near the lakes, the
woods, and the mountains of Westmorland.
Board and lodging from three shillings per day.—
Write for particulars to the Rev. H. V. MILLS,
Starnthwaite Colony, Kendal.

B.A. London requires post after
August. Two years' experience in
teaching.—Miss E. SPEARS, Arundel House, Highgate.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deangate. — Saturday, July 8, 1899

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2977.
NEW SERIES, No. 81]

LONDON, SATURDAY, JULY 15, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	441
MEETINGS :—	
Newbury Chapel	443
The Missionary Conference	452
The Southern Unitarian Association	453
ARTICLES :—	
The Summer School for Teachers at Oxford	444
The Inward Life	446
The Duty of Working for International Unity and Concord	450
The "Mask of Comus"	452
OBITUARY :—	
Lady Maufield	447
THE CHILDREN'S COLUMN	447
LEADER :—	
Old Country Chapels	448
THE PULPIT :—	
Christianity in Modern Life	449
CORRESPONDENCE :—	
Dr. Sadler's "Addresses and Hymns"	447
Woolwich Loan Picture Exhibition	451
The Aborigines Protection Society	451
NEWS FROM THE CHURCHES	454
ADVERTISEMENTS	454

NOTES OF THE WEEK.

We published last week a further list of donations to the London Permanent Chapel-Building Fund, bringing the total so far received up to £7,717. Too late to be included in that list, a donation to the fund was received from Dr. Martineau, which will therefore appear in the next list. We thus have the happiness of knowing that in this effort we are sustained by the sympathy of our revered teacher, and we may hope that his example will prevail with any of our friends who may hitherto have hesitated to throw themselves heartily into the movement.

The first editorial note in the *Christian Register* of June 29 reads as follows :—

"Charles Carroll Everett, D.D., LL.D., Dean of the Cambridge Divinity School and Bussey Professor of Theology, came last week to the age of seventy years. The event was happily celebrated by an assemblage of pupils and old friends at Hotel Vendome in Boston. No reporters were present, and therefore, the many wise, witty, and friendly remarks concerning Dr. Everett's character and career will be unrecorded. But the opinions of the friends who gathered about the Dean that evening would neither add to nor detract from the reputation which he has made during thirty years of service. As he himself happily phrased it, it has been his good fortune to work at the time of a revolution in religious thought second only to the reformation of Luther or even to the beginning of Christianity itself. In this great change the Church has passed from the letter to the spirit. Dr. Everett is one of the first among those who have happily, wisely, and tenderly guided the thoughts of youth in the new channels

besides shaping the thoughts and plans of those who have been the active leaders in the forward movement of religion throughout the world."

In this country, also, there are many grateful readers of Dr. Everett's books, who owe to him much stimulus to thought and fresh insight into the deep things of the spirit. Their birthday greetings and congratulations, though unspoken and belated, will be none the less sincere.

THE *South African News*, of June 19, contained a sermon preached by the Rev. Ramsden Balmforth in the Free Protestant (Unitarian) Church at Cape Town, on "The Transvaal: Peace or War?" The sermon contained an earnest appeal to both sides in the present conflict of interests or supposed interests, to put themselves in the other's place, and went on to show how patience and reasonable conciliation must work out the solution. War for such a cause would be an intolerable iniquity, and would postpone for a generation the accomplishment of a dream that many people cherished, of the United States of South Africa, while it would increase race hatred tenfold. And the sermon concluded :—

Let me implore everyone of you to rise above the waves of purely partisan feeling, and to approach the discussion of your differences in a reasonable spirit. We profess to acknowledge the paramount authority of reason; how long then are we going to favour the prevalence of brute force? How long are we going to stimulate the instincts of the wolf and tiger as against the divine faculties of human nature? How long is the religion of human brotherhood to be a mere phrase on our lips? Let me ask you to divest your minds of prejudice and your hearts from passion, that the spirit of righteousness and love may so clear our minds and widen our sympathies that we may keep back the clouds of war and assist the angel of peace to extend the dominion and strength and solidity of her helpful reign.

MRS. HICKSON, hon. secretary of the Women's Armenian Relief Fund, and Miss Cantlow, of the "Friends of Armenia," have both recently appealed for additional funds for the Industrial Bureau and the Orphanage at Van, under the direction of Dr. Raynolds. Writing towards the end of May, when abundant rains had fallen, Dr. Raynolds was hopeful of the coming harvest, but there was still much need of help until it should be gathered in, and many children had to be refused admission to the Orphanage because of the lack of funds. Mrs. Hickson writes :—

Dr. Raynolds most gratefully acknowledges the receipt of sums amounting to £250 sent from our Committee during May. This brings our remittances up to £1,200 this year, whilst since our work began in the

spring of 1895 we have received and transmitted on behalf of the Industrial Bureau, Orphanages, and free aid, the sum of £17,645.

We tender most heartfelt thanks to our kind friends for thus giving us the means to continue this work, and earnestly implore them to continue to support us.

The Armenians are possessed of wonderful recuperative power, and continued peace in the province, a few good harvests, and the gradual resumption of business, would soon place the bulk of the people above the necessity of outside alms. If the Industrial Bureau could be placed on a permanent basis, so as to furnish continued employment to the women and help to the children, there would be satisfactory reason for hope that the future of these poor, patient, suffering creatures was to a certain extent provided for.

There are now 500 children in the Van Orphanages, and the annual cost of maintenance is £5 per child. Donations to the Women's Armenian Relief Fund may be sent to Mrs. Madeleine Cole, 1, Trebovir-road, Earl's-court, S.W., and to the "Friends of Armenia," to Hector Munro Ferguson, Esq., 47, Victoria-street, Westminster, S.W.

At the meetings of the National United Temperance Council, held in London last week, the Essex Hall Temperance Association was represented by its treasurer, Mr. F. A. Edwards, who has been good enough to send us some notes of the meetings. The idea of the Council was to bring together in conference representatives of all the religious bodies and national and sectional temperance organisations of various kinds, and that aim appears to have been amply attained. The business sessions were held in the Memorial Hall, Farringdon-street, and commenced on the Monday evening with a conversazione and reception of visitors by the president, Mr. A. F. Hills, D.L. Among the speakers were Mr. T. P. Whittaker, M.P., and Mr. T. W. Russell, M.P., the only teetotal member of the present Government. A conference on the following day dealt with Brewster Sessions work, and showed how much can be done in the reduction of the number of licenses even in the existing state of the law.

WEDNESDAY was the great day of the week, when the National United Temperance Fête was attended by some 27,000 teetotalers. One of the most noteworthy gatherings of the day was a breakfast, of vegetarian viands only, to twenty-seven of the thirty-two teetotal Mayors of the country. Encouraging speeches were made by the Lord Mayor of Sheffield (Alderman Clegg), who is a life-long abstainer, and several other of the Mayors, all of whom have had the courage of their convictions

and have excluded alcoholic liquors from their civic entertainments. On Thursday a conference on the Sunday closing question showed that much good work had been done, including the presentation of a great memorial to Lord Salisbury, signed by 18,500 bishops, clergy, and ministers of all denominations. Of these, 10,874 represented the Church of England, 3,293 the Methodist Churches, 1,945 Congregationalists and Countess of Huntingdon's connection, 1,361 Baptists, 525 Roman Catholics, 280 Presbyterians, and 169 Unitarians. These figures show that over 50 per cent. of the Church of England clergy signed, while in the case of some of the Nonconformist bodies the proportion was considerably over 90 per cent. Of Unitarians the percentage appears not to have been fifty. On the other hand, much evidence was given to show that while educated people often seem to hesitate over what they regard as an interference with individual liberty, the great majority of those most directly concerned are in favour of Sunday closing.

WESLEY'S CHAPEL, in the City-road, was re-opened on Friday week, after re-decorations, with some additional side-buildings added. These were opened by Sir John Lubbock, M.P., and the chapel itself by Lord Strathcona. At noon Dr. Parker preached an opening sermon, in the course of which he said that unless Christ were in the midst of Wesley's Chapel they might throw away their golden key and write "Ichabod" on the façade of the building. At a subsequent luncheon addresses were given by Mr. Asquith, M.P., Sir John Lubbock, and others. Mr. Asquith said that he spoke, not as a member of their religious communion, but with the freedom and, perhaps, the imperfect information of an outsider:—

So far as he knew, Methodism owed nothing to and claimed nothing from the Houses of Legislature, and there was nothing that Parliament could give them in the way either of endowment or of privilege which would tempt them to surrender their spiritual autonomy. In the free air and in the open field Methodism had not only held its own, but it had steadily added to its acquisitions and enlarged its borders. The place in which they were assembled they did well to honour. It belonged, not to a sect or cause, for although they as Wesleyans were its natural and appointed guardians, they held it in trust, not for Methodism only, but for England and for Christendom at large.

In the afternoon a memorial to the late Dr. Moulton, headmaster of the Leys School at Cambridge, was unveiled in the chapel by Sir H. H. Fowler, M.P., the President of the Conference presiding.

In this month's *Contemporary Review* Professor Dowden has an extremely interesting essay on "Puritanism and English Literature," beginning with a reference to the Elizabethan drama, and ending with Bunyan's *Pilgrim's Progress*, "the prose-epic of English Hebraism." Literature is further represented by the address on Lamb and Keats, delivered by Mr. Frederic Harrison at the unveiling of their portraits at the Passmore Edwards Free Library at Edmonton. Neither Lamb nor Keats, said Mr. Harrison, can claim a place in the very foremost ranks of our writers or poets. "Yet these two hold their own. There is

no second Lamb; there is no other Keats." Canon Hicks, of Manchester, writes a very appreciative article in review of Rowntree and Sherwell's recent book on "The Temperance Problem and Social Reform." Only from the third chapter, criticising the policy of Prohibition he strongly dissents, and is doubtful whether municipalisation of the Drink Traffic would really have the advantages claimed for it. Dr. William Barry makes a vigorous defence of the Roman Catholic Church in "The Troubles of a Catholic Democracy—" vigorous but quite unconvincing; and a "Modern Catholic" writes a reply to a former article on "The Possibilities of a Catholic University." Politics in the Transvaal, in France and in Denmark and Germany, on which George Brandes writes, are dealt with in other articles, and Dr. Antonio G. Pérez pleads for the independence of Cuba.

PROFESSOR DOWDEN is represented also in the *Nineteenth Century* this month, by an article on "The English Masque," which will be read with special interest by those who were present at the performance of Milton's *Comus* last Saturday. The Countess of Aberdeen writes on the International Council of Women in Congress, strongly convinced as President, and from a wide experience, of the value of the movement. Miss Octavia Hill's article on "The Open Spaces of the Future" should be widely read. As regards children's playgrounds, she urges that they lose a great part of their value until some one is there to teach the little ones how to play and to keep good order; she also pleads that children should be taught gardening. And apart from towns the urgent need for securing scenes and sites in the open country for the rest and recreation of the people is dealt with.

"I am deeply convinced," Miss Hill writes, "that if our people are to have access in the years to come to some of the loveliest spots of their native land, if in the intervals of work they are to find rest in the beauty and the peace of nature, much will depend on some of us immediately devoting our best strength to seeing that certain places secured. From the London workman or clerk who spends his Saturday or Bank Holiday away from London, to the professional man who takes his family for a few weeks away for change, we are all dependent in having some accessible area of unappropriated space, whether it be the New Forest glades, or the Welsh mountains, or Tunbridge Wells, or Haslemere, or the sea-shore, or the by-ways and commons of Kent and Surrey."

And the article concludes with what the National Trust, which has been five years at work, had done to this end.

THE honorary freedom of the Borough of Northampton is to be conferred on Sir Philip Manfield. At the special meeting of the Council, when a resolution to that effect was adopted, fitting reference was made to the eminent services rendered by Sir Philip to Northampton since his settlement there in 1840. In 1866 he first entered the Council and served for various terms until 1892, as Councillor, Alderman, and Mayor, when on the death of Mr. Bradlaugh he was elected to represent the borough in Parliament, and sat for three years. In 1894 he was knighted. Closely associated with the staple industry of the town, Sir Philip has been a successful manufacturer and a

very large employer of labour. One of the highest testimonies to his worth is found in the fact that in acute labour disputes he has commanded as arbitrator the confidence of both masters and men.

HAVING written the above note we were grieved to receive intelligence of the death of Lady Manfield, and to hear that Sir Philip himself is still seriously ill.

THE International Arbitration Association (40, Outer Temple) will publish immediately after the conclusion of the deliberations at The Hague, a short explanatory and critical account of the Peace Conference, with supplementary matter by Mr. Felix Moscheles, Mr. G. H. Perris, and other writers. The pamphlet will be published at sixpence, and will be the first of a series of *Concord* extras.

THE Rev. J. Warschauer, M.A., of Oakfield-road Church, Clifton, has received the degree of Doctor of Philosophy from the University of Jena.

INLAND.

I.

The day has past into the west,
The yellow fields have yielded up their sheaves.

I hear the evening song of reapers
And the low of cattle gathering to the fold;
The soft leaves rustle, and the night-birds call;
And peace lies all across the land.

Father, I thank thee for it all,—
For the yellow harvest and the twilight rest;
For these peaceful valleys where men dwell
As in the hollow of thine hand!

II.

But, oh, to feel thy breath within the ocean's breeze;
To feel the salt spray dash upon my face;
To hear the sea-gull's cry and the deep surf roar;
To let my heart leap out with the rushing tide,
And my blood keep pace with the flowing wave;
To know again life's fulness and its joy;
To stand once more above the Golden Gate!

LILA FROST SPRAGUE, in the
Christian Register:

SHOULD we feel at times disheartened and discouraged, a confiding thought, a simple movement of heart towards God, will renew our powers. Whatever He may demand of us, He will give us at the moment the strength and the courage that we need.—*Fénelon*.

EPPS'S COCOA ESSENCE.—A THIN COCOA.—The choicest roasted nibs of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—a product which, when prepared with boiling water, has the consistence of tea, of which it is now with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epps and Co., Ltd., Homœopathic Chemists, London.

NEWBURY CHAPEL.

A MEETING was held at Newbury on Friday, July 7, for the purpose of inaugurating a fund for the renovation of the old chapel, known in the town as "the Presbyterian Chapel," and of waking fresh interest in the work of the congregation.

Service was held in the afternoon at 3 o'clock, conducted by the Rev. T. E. M. EDWARDS, the sermon being preached by the Rev. H. SHAEN SOLLY, M.A., of Bridport.

The sermon, which we hope to print next week, dealt with the importance of a knowledge of the past history of religious life in this country, and traced in a most interesting manner the progressive development of the liberal Nonconformist churches.

EVENING MEETING.

After tea in the Temperance Hall, and a visit to the fine old parish church, the old Cloth Hall, the Town Hall, and other points of interest, a public meeting was held in the chapel. The chair was taken by Mr. W. COLFOX, High Sheriff of Dorset, and there were also present Sir John T. Brunner, Bart., M.P., Mr. F. Maddison, M.P., Mrs. Suffield, Mrs. Shrubsole, the Revs. F. Allen, W. Lloyd, E. A. Voysey, and V. D. Davis, Messrs. Richard Eve, G. H. Chitty, J. Cogan Conway, C. Fenton, Gilbert, Bellman, Edwell, Stillman, and others. Letters of regret for non-attendance had been received from the Revs. Dr. Drummond, J. E. Odgers, A. N. Blatchford, F. W. Stanley, Miss Tagart, Messrs. F. Nettlefold, J. F. Schwann, and others.

The meeting having been opened with prayer, the CHAIRMAN said that their object was to inaugurate a fund for the renovation and decoration of that old chapel, and to inaugurate a better time for Unitarianism in Newbury. He hoped that in the work of restoration the chapel would not be spoilt, as so many churches and chapels had been. It was a typical seventeenth-century chapel, and it was a pleasure to see it in such good repair. He pleaded for the old lead windows, and wished it were possible to remove the stucco from the front and show the old bricks again.

Mr. T. A. STILLMAN, treasurer of the congregation, gave an interesting historical sketch of the chapel. The congregation had originated with the Rev. Benjamin Woodbridge, one of the first graduates of Harvard College, ejected from the parish church. He first conducted services in a private house in a neighbouring village, and in 1697 the chapel was licensed for public worship. After him James Pierce, of Exeter fame, was minister, and from that time no doctrinal subscription had been enforced in the congregation. The steps of theological progress were marked by the hymn-books used, from Dr. Watt's Hymns, to Dr. Martineau's and the Essex Hall Hymnal. An uncle of Dr. Martineau's had married a member of that congregation, and their eldest child was buried in the chapel burial-ground. With such a history the old chapel ought to be kept in tenable repair. Some years ago they had themselves spent a considerable sum in improvements; but that chapel he felt was the property not merely of the congregation, but of Protestant Nonconformists generally, and for its preservation they now felt that

they must make a wider appeal. For cleaning, and to some extent beautifying the interior, £50 was needed, for an adequate heating apparatus another £50, and for the re-building of the vestry, of which the roof was no longer safe, and extending it to make a useful class-room and library, £150. Thus they asked for £250, and if there should be a surplus, they also wanted a new organ.

The collections made during the day amounted to £15 3s. 7d., and Sir John Brunner promised a further donation.

Sir JOHN BRUNNER then addressed the meeting. Having referred with pleasure to a previous visit to Newbury, on occasion of the bi-centenary, two years ago, and to that meeting as a healthy sign of life, he said that he came before them as one who was extremely thankful and proud of his training as a Unitarian, and he should be glad if he could persuade them to the same pride. As a body they were greatly remiss in that matter. He could wish that the history of their body in England were better known. It was extremely interesting to hear the history of one congregation, but still more important was the history of those who had fought for freedom of thought, freedom of speech, and freedom of conscience, and they should make it a matter of duty to teach it to their children. The fight for conscience sake was far more glorious and nobler than any fight for the extension of the Empire. A great deal was said at the present time about the necessity of teaching Church history. More than one society attached to the Established Church made a duty of teaching Church history. He should like to give them such a dose of it, of real and true Church history, that they should be filled with it to overflowing. After the history of the first most sacred time he would begin with the fight between Arius and Athanasius, and he would carry it on and on, showing how there had always been those who stood for the purity of the truth as Jesus taught it, and that the Unitarian protest had been most vigorous in the freest countries, while power and wealth and tyranny had been the mark of established Churches. The cold shoulder given to Unitarians they now looked upon with contempt, but there had been times when it was a more serious matter, and the history of those times ought to be thoroughly expounded to all who would listen. The more Unitarian doctrine was taught the better. He should like it to be taught how in the present century and especially during the last sixty or seventy years Unitarians had done excellent social and public work. It was interesting to note that the railways of England were practically made by Quakers and Unitarians. The lists of directors and secretaries and engineers were filled with their names. The energy of mind that made them Unitarians made them ready to accept every good thing offered to the public. He hoped that now, as in the past, from every Unitarian congregation there might go forth some light and leading in the direction of freedom and progress. There never was a time when the efforts of those who believed in freedom and progress were more needed than the present. Next year he thought the nation would have to declare itself on social and national subjects, and it was a matter for ardent hope, even of prayer, that when that great fight came, Unitarians might

forget all lesser matters of difference, and be absolutely one, as they used to be.

The Rev. FREDERIC ALLEN congratulated the congregation on the progress which he noted since his last visit, and impressed upon them the need of faithfulness to the cause. Such a place as that recalled memories of old fidelity. Young people should know something of the history of religion in their country. Great changes had taken place in the theological teaching of other Churches, and more and more it was insisted that life and conduct were the touch-stone. They must be faithful in their own place.

Mr. F. MADDISON, M.P., spoke as a Unitarian in belief, and one who had been brought up in the strictest sect of orthodoxy, but then even against his own desire had been led into the only sect in Christendom that he knew of where there was absolute freedom. Coming straight out of the stress of a contested election at Oldham to that quiet retreat had been a delight to him, and especially when he heard the discourse on the principle of freedom, in which it was insisted that there was nothing that might come between the naked soul and God. That he felt to be religion. In that thought he found devotion and worship. That was the sort of feeling many like himself had in what they called the labour movement. Though they could always point to men in the social reform movement who had been local preachers, many from the Primitive Methodist denomination, yet in that movement there was a feeling that it was impossible to bear not only the burden of Roman Catholicism and Anglicanism, but the ordinary Protestant theology. He had often wondered whether it was possible to take that simple faith, that pure Theism to those people. He was a firm believer in the absolute necessity of religion. One man had done more for him than all the rest together, and that was Joseph Mazzini. The writings of that great man had made him practically a Unitarian, and they had done the same for hundreds, who had never expressed it and were still worshipping in orthodox circles. They had unconsciously given up what was formerly regarded as fundamental, and they were now valued members of churches which had no intention of getting rid of them. He could not help feeling that the Unitarian minister who endured and kept to his work over a course of years was the one man of faith in the churches. They had few flourishing churches as compared with orthodoxy, yet he did not think that any other ministers had such far-reaching influence. At all centres of influence they found Unitarians, and notably in the Press, though not known by that name. Proceeding to speak of the religious aspects of social reform, he said that while Unitarians were divided on economic and political questions, yet there were great advantages in their faith. In judging of such matters Unitarians were free from any external authority, whether of Church or Bible, and to all could apply the test of reason. They avoided superstition on one side and mere materialism on the other. He felt with Mazzini that the materialist always bowed to circumstance, but not so the believer in God. To him truth was above all, even above life itself. It was not mere existence that had the highest claim. Then to the Unitarian

citizenship was part of his religion. The common distinction between secular and sacred was false; everything good was sacred. So they approached all complicated social questions, pressing for solution, to judge with unencumbered reason and conscience what was right and good. For instance, in the question of cremation, no old theological prepossession could be allowed to stand against the clear demonstration of Sir Henry Thompson that especially in large towns it was imperative for the sake of the living. He was grateful to Unitarians as a historic body, for having helped people to see through the mists of man-created theology, and to see that there was law reigning in the world, that God was in the world, and that in the exercise of intellect they had a great responsibility from God. The one Unitarian in the Nationalist ranks had said to him: "Creed does influence this life, but it does not make destiny in the next." It must influence life, how a man thought about God. Under the influence of the purest Theism in Mazzini Italy had been united, with the watchword "For God and the People"; and never had a great world-wide reform left out God from its watch-word. He wished that was known to the working men of England, that they might see that God was not a mere abstraction but a great living principle, and that men must think more of duties than of rights.

As to the housing of the people Unitarians had a good record. That must become a burning question in politics, and he trusted that the religious people of the country would take hold of it; and so with the question of drink, and of provision for old age. Humanity was at the heart of the great gospel of the Galilean, and those things could not be neglected. He felt honoured by the invitation to be present at that meeting. There he saw what had made England great. He did not know what would have become of England if it had not been for Nonconformity. When their history was known, no man would say that creed had no influence on life.

Mr. RICHARD EVE, in proposing a vote of thanks to Sir John Brunner and Mr. Maddison for their addresses, said that Unitarianism was not a modern mode of thought; their belief was essentially one of liberty. They sought God within, and could tolerate no interference of the priest. They felt that God was ruling in the world, and that His power made for righteousness in the hearts of true men. The religion of Jesus was expressed in the two great commandments, that they must love God with mind and heart and strength, and their neighbour as themselves; and that was what they wanted.

Mr. C. FENTON seconded the motion, and described a visit he had recently paid to the grave of John Locke. It stood outside a little village church in Essex, while of the great country house which had been Locke's home no trace remained. Yet the influence of the man's thought could not be lost out of the life of the English people. So it might be with that chapel, and he trusted that years hence the influence of the religious life nourished there would make itself felt among the people round about.

The motion was very heartily adopted, and Sir JOHN BRUNNER having responded, proposed a vote of thanks to the Chair-

man, which was seconded by Mr. J. COGAN CONWAY, and no less cordially adopted.

THE SUMMER SCHOOL FOR TEACHERS AT OXFORD.

HAVING been asked to gather up the threads of our Sunday-school Teachers' Session, which has just been held at Oxford, and of which so full a report will be found in *THE INQUIRER* of these two last weeks, I have much pleasure in attempting to do so.

And first of all let us begin at the beginning, not only in order to make the account more complete, but because it is really a parable story, and illustrates what happens every day in our Sunday-school work—namely, that seeds are sown and plants spring up, but *not* in a single night.

At the annual meeting of the Sunday-school Association, held in 1887, the Rev. Joseph Wood, of Birmingham, read a paper in which he gave an account of a College course for Sunday-school teachers, held each summer somewhere—I forget where—in the United States. This was a very serious undertaking, for it lasted two or three months; but the reader urged that some experiment of the kind might be tried with advantage here in England, in order that teachers might learn how to give their lessons with more method and more power.

Now as this desire for lifting our ideal of Sunday-school teaching from the "happy-go-lucky" style into which all of us were so prone to fall, was very strong in me too, the suggestion fitted in exactly with my wishes, and so it was carefully tucked away in one little pigeon-hole of my brain. Many a time since it has been brought out for consideration and put back again; but last year the seed began to germinate. Manchester College, at Oxford, naturally presented itself as the most fitting place for such an experiment to be tried, and on the hearty co-operation of our friends there for anything which would be helpful to our young people, we knew quite well that we might rely. So for *The Helper* of 1899 Mr. Joseph Wood was asked to write an article, suggesting that a short summer session should be held in Oxford this year; his paper was forwarded to the Principal of Manchester College and to others, and from all sides it met with nothing but approval.

The rest was comparatively easy. The plan having been laid before the Sunday-school Association Committee, it was approved, and a sub-committee appointed to arrange the details; thus it came about that this summer we have had our first session for Sunday-school teachers at Oxford, and the result has surpassed our most sanguine expectations.

Teachers gathered from fifty-eight centres, two even coming from the Sister Isle, and all brought their "whole self" along with their bodily presence. They had come, not only determined to enjoy themselves, but determined to be helped; and so we had every lecture followed with avidity, questions asked in simple direct fashion, all self-consciousness being forgotten in the desire to seek to understand the various knotty points.

The time-table had required some care and thought; and, although to a casual observer it might have appeared somewhat "bitty," those who followed the course could not fail to note the "plan"

which underlay the variety. The idea was that the first lecture each morning was to be directed to the personal culture of the teacher, and towards this end a glimpse into the Old Testament was given by the Rev. J. Estlin Carpenter, and into Paul's life and letters by Dr. James Drummond. Professor Upton spoke of the relation of Ethics to Religion, and the Rev. J. E. Odgers described to us some of the struggles which had led to the development of Liberal Nonconformity in England.

After a half-hour's pause the second lecture was given, this time the subject having some practical bearing on Sunday-school work. The questions of discipline, method, organisation, were taken in turn; teaching from Bible, from hymn and story, and from Natural Science, each was passed in review, the course finishing with an able lecture from Miss Edith Drummond on the method of preparing and presenting a lesson, which method may fitly be applied to every subject chosen for the teacher's lesson.

And it was striking and most interesting, as affording corroborative testimony to the usefulness of the method formulated by Miss Drummond, that in essentials it was so similar to that advocated by our senior teacher, the Rev. J. Freeston, in his delightful lesson on how to use natural objects in our Sunday classes.

Three times we met as Teachers in Council, taking up the questions of organisation of the ideal Sunday-school, what to teach our senior classes, and how to gather our young people into our churches. In the consideration of this last and most important matter the teachers spoke in their dual capacity—namely, in that of members of churches as well as teachers. It was unanimously agreed that on returning to our various centres we should ask the co-operation of minister and congregation to invite our young people to join the church in some more real fashion than obtains to-day. Some wished for a special service of dedication, others preferred no such distinctive mark; but all agreed in wishing that our young people could be made to feel more vividly that their church was the religious home and centre of activity and usefulness for them, as much as for the elders of the congregation.

The desire to help the teachers on all sides of their nature made the recreative excursions one important part of our scheme, while the social side was further provided for by the common mid-day meal, a *conversazione* held in the beautiful library—where we were received by Dr. and Mrs. Drummond—and by the "at homes" given by several Oxford friends.

The address delivered by the Principal of the College at the opening of the session, and that by the Rev. J. Estlin Carpenter on the Sunday morning, will not easily be forgotten, while the inspiring account of the great painter of the century, G. F. Watts, by Mr. Lucking Tavener, was a real revelation to most of his hearers.

When we add to all the activities referred to above a lantern evening on Friday, and the giving of three excellent model lessons in the Oxford Mission to the scholars on Sunday afternoon, I think every one will acknowledge that we were no mere idle visitors to the venerable University city.

And now that it is all over what impres-

sions have remained behind? The first is, doubtless, a feeling of grateful thanks to our Oxford friends; to the Principal and Professors of the College and their ladies, to Mr. and Mrs. J. H. Woods, who acted as the local secretaries, and to the energetic and capable steward of the College, Mr. Soundy, and to his good wife.

Then our thoughts pass on to our companions and friends. The words of the poet come to us, "What's done is what remains"; and we ask ourselves, What will remain? Much every way, I verily believe; faith in our work has been strengthened, the belief in its importance increased, and the determination to be more worthy of our high calling will urge upon us all the necessity of bringing better preparation and more serious application to our self-appointed task. A great many difficulties can be overcome when we once believe that a victory over them is possible. "Don't fear to fall and you won't fall," the cat says to Rudy in Hans Christian Andersen's story, and the knowledge that other teachers have been able to conquer difficulties will have at least shown us that these need not be invincible. We have learnt that good discipline is quite compatible with the sweetest spirit, that proper observance of rule will prevent that disorder which eventually must end in severity, and we have learnt something of the method of giving our lesson. And as all these things pass in review through our minds we cannot help wishing that every one of our teachers could have shared the privileges that have been ours during the last fortnight. In order to have a permanent record of our doings and also to enable others to know more of what has been said and done, I propose to make a prominent feature of our summer session in the next annual volume of *The Helper*, and in its pages I hope that at least full notes of all the lectures will find a place.

MARIAN PRITCHARD.

II.

"THE May meetings are not in it!" "The Triennial Conference is nowhere!" "There has never been anything like this in the Unitarian Body!" These were some of the expressions which your present correspondent heard, as he mingled with the glad groups of Sunday-school teachers, between lectures, in the clean, cool corridors, or out in the sunny "quad," of Manchester College. And when he himself was buttonholed and asked: "Why was this summer school never thought of before?" he could find no better reply at the time than to say: "Perhaps the psychological moment had not arrived until now!" Be that as it may, the immense and complete success of the summer school proves that it has met a real need in our Sunday-schools, and that the programme provided was exactly what our teachers wanted. Nor must we blame those who made the comparisons which I have quoted. They could only compare this summer school with the best things of the kind they knew. And all they meant to say, I suppose, was: "This summer school beats all!" And in sober prose I am bound to admit that it did. It is simply impossible to make any who were not present, truly realise the earnestness, the desire to learn, the eagerness and practicality of inquiry, the workfulness, the spirit of comrade-

ship, the joy of being together, manifested at these meetings. Many teachers had come long distances, all had evidently come with purpose, and the uppermost feeling appeared to be: "This is the opportunity of a life-time. Now or never we can learn something about Sunday-school teaching and work. We must make the most of a splendid opportunity." And this the 140 teachers certainly did. There were no abstentions from lectures, although there was each morning an academic lecture, mainly designed for the personal culture of the teacher, and a practical lecture mainly designed to be helpful to the teacher in actual Sunday-school work, each of these lectures averaging about an hour in length, and about a quarter of an hour being given to questions and answers on the lectures. On the other hand, after the substantial and merry mid-day meal together in the College, these same hard-working teachers of the morning (or *students* I should say), in true undergraduate fashion, plunged as heartily into *pleasure* in the afternoon—visiting the Colleges, the University Park, the glorious walks round Oxford; going in boating parties up the river, in waggonettes or upon cycles on the roads to such places as Woodstock, Blenheim, Wytham, Nuneham, &c.; or to afternoon tea or garden party at Dr. Drummond's, Professor Carpenter's, Professor Odgers' and at the famous old-world house, with its "careless ordered" garden and orchard, out at Littlemore, once the residence of John Henry Newman, in the most momentous period of his life, now the home of the ever-genial Professor Upton. Here was room indeed to have tea and talk *al fresco* and galore! And these are only dim hints of the heaped-up intensity of enjoyments afforded us in play-time. Then, for a few of the evenings, conferences on some branch of Sunday-school work had been put in the programme. These also were not only loyally but enthusiastically attended, and, as if even these were not sufficient, such was the spirit of these teachers that they must needs agitate for and secure an *additional* evening for another conference upon a subject not programmed, but about which there was much warmth of heart. Of this *extra* conference I will tell in a few minutes. Just now (would that I had a lantern or some such magic wherewith to do it!) I want to give my readers a specimen day in this summer school.

Picture, then, Manchester College Chapel on, say, Wednesday morning at 9.45. Dr. Drummond is at the reading desk; Sunday-school teachers from all parts of the country are in the pews. A ten minutes' service, preparatory to the work and pleasure of the day, is just beginning. It consists of Scripture lesson, hymn, and prayer. And how appropriate each of these services has been, whether conducted by the Principal, or Mr. Carpenter, or Mr. Odgers. Not only the hymn and the prayer, but the very Scripture seemed a veritable "lesson for the day." This helpful little service over you have time for another glance at the gloriously-coloured Burne-Jones windows in the chapel (whatever you think of the figures in them), listen it may be, to the rich-toned organ, or quietly look over the printed syllabus of the forthcoming lecture. "Old Tom" of Christ Church sounds ten o'clock,

and now Dr. Drummond begins his lecture from the pulpit on "St. Paul the Man." One hundred and forty students sit before him, note-book in hand, syllabus ready to refer to. As I watched all this, on the first day I was there, I saw that these 140 all meant business. They were there to work, to learn. There was intense and continued listening. Some of them, it was evident, were not accustomed to both listening and note-taking, but even these did what they could, and certainly listened with determination. For just one hour Dr. Drummond talked in the easiest, clearest way about Paul, as if he not only knew him (as he does!) but in such a way as to make you know him too. "Old Tom" strikes eleven, and the lecture closes beautifully, as if "Old Tom" and the lecturer had arranged it between them not to take a minute more than the allotted time.

Then comes a recess until 11.30, giving time for a run into the fresh air, a chat in the wide cool corridors, or a saunter on the grass in the "quad." At 11.30, obeying the signal, all are seated in the chapel again, and now comes a lecture on "Object and Method in Sunday-school Teaching." This closes exactly at 12.30, and fifteen minutes are allowed for questions—*questions*, not remarks—and answers. A quarter of an hour later—that is, at one o'clock—the happy clatter begins of knives and forks upon well-spread tables, around which are gathered 140 of us, like a jolly family over mid-day meal. Then came the afternoon pleasures, the evening conferences and enjoyments, already sufficiently indicated.

And thus it went swiftly on each day, for nine days, of course with changes of lecturers and subjects, as also with changes of pleasures. For nine days, then, some of our teachers have been to College in Oxford. That is what it really means. And they will never forget, nor, I hope, for many a year, will our Sunday-schools cease to feel the influence of the knowledge gained, the spirit generated, at this summer school.

Our Elder Scholars and the Congregation.

There was one topic, not in the programme, upon which intense earnestness showed itself. This was the relationship of our elder scholars to our congregation, and *vice versa*. In other words, what can be done to induce our congregations to see and do their duty towards the elder scholars in our schools—the natural duty of inducing these elder scholars to become members of our congregations? This question was evidently a burning one in the hearts of all present, and hence there was a full and eager meeting on Wednesday evening in the College lecture-room. On behalf of the Sunday-school Association, your present correspondent had to preside, as Professor Carpenter was otherwise engaged. He was asked to tell what methods were used in Atherton (Chowbent) to attach the elder scholars to the congregation. He also told what methods have been recently adopted at Bank-street, Bolton, and subsequently called on the Rev. H. M. Livens to relate what has been done for so many years at Unity, Bolton. In the very practical and thoroughly earnest discussion which ensued the following took part:—Rev. Joseph Freeston, Mr. Frank Johnson (Liscard), Miss Newman (Bristol), Miss Brown

(Leeds), Miss Litchfield (Birmingham), Mr. Lucking Tavenor (Stepney), Mr. C. Stainer (Leeds), Miss M. Pritchard (London), Mr. J. H. Woodhead (Manchester), Mr. H. Dilicate (Stalybridge), and the Rev. E. A. Voysey, B.A. (Reading). The speeches were, as a rule, brief, lively, and to the point. Space only forbids a summary of them. There was really no difference of opinion except as to the *method* of doing, what all were most anxious to do—namely, to join our elder scholars to our congregations. All present were united, and intensely united, in the desire to see this all-important thing systematically and universally attempted and accomplished. It appeared to be keenly felt that our congregations are neglecting one of their primary duties if they do not of set purpose receive and welcome the elder scholars of our Sunday-schools, and also (which must not be forgotten) the elder children of our more cultured families—children who may not go to Sunday-school—into the fellowship and duties and opportunities of congregational life. Mr. C. Stainer, in an earnest speech, moved the following resolution, which was seconded by the Rev. E. A. Voysey, B.A. :—

That in the opinion of Sunday-school teachers and others now assembled in session at Manchester College, it is desirable that our elder scholars should be encouraged to recognise the solemn obligations of the Christian life by services of dedication at which they shall be welcomed into the religious fellowship of the Church.

Miss Newman asked for the following words to be added to the resolution, to which the mover and seconder assented :—

That our churches recognise the responsibility transferred to them, and use every means in their power to make the chapel a religious home and field of useful labour for our young people.

Much discussion ensued. Miss Pritchard had moved and Mr. J. H. Woodhead seconded, an amendment, in connection with which Miss Pritchard made one of the finest appeals which even she perhaps ever made. It was an inspiration, and had its effect. After some consideration Mr. Stainer and Mr. Voysey withdrew their resolution in favour of Miss Pritchard's amendment, and an entirely unanimous vote was, with great heartiness, given for the amendment, now the resolution, which ran as follows :—

That we, the members here assembled, feel the immense importance of the young people of our congregations and schools being invited to become members of our churches in some definite way. That when we return to our various centres we will ask our minister and members of our congregation to take steps without delay to make arrangements for the introduction of our young people into our Church; that our Church should recognise its responsibility for these young people, and that its members should use every means in their power to make the chapel a religious home and a field of useful labour for our young people.

The Ideal Sunday-school.

This also was the subject of a Conference on Thursday morning. It took the place of a set lecture from 11.30 to 12.30, and was a happy variety. Miss Pritchard presided, and pointed out that it was not the ideal of, but the ideal *Sunday-school*, which she desired us to try that morning to build up, out of what already is and of what *might* be done in our schools. Mr. Woodhead, in a charming and suggestive manner, led

the way on these lines; then brief contributions were rapidly given by those present who had anything to add upon the following points which were taken seriatim :—(1) Admission of scholars into our schools. What is and what ought to be required of children before enrolment in our ranks? (2) Systems of roll-calling and registering of attendances. From any point of view, is a general roll-call, which takes up so much time, &c., a good system? If not, what is best for small schools, and what for large? (3) Dismissal into classes (after opening) and arrangement of classes. Suppose only a large room, what to do? Suppose a large room and only one classroom, which should have it—eldest class or infants? The infants had it! (4) Closing service: that in *The Helper* for 1899 much recommended (p. 242).

Such is a skeleton—and by no means a complete one—around which was built up in that hour, out of experiences and aspirations, out of facts and possibilities, the ideal Sunday-school.

General Impressions concerning the Summer School.

Ample space, Mr. Editor, you supposed you had given me when you asked me to act as correspondent, yet I find myself with much to tell. Greatly should I rejoice to describe the delightful and helpful lecture on "How to use Nature in teaching Religion." Often have I heard Mr. Freeston during a quarter of a century, but never better than on Friday morning last. He was truly at his best. He seemed inspired for the occasion.

The Sunday School Association is to be warmly congratulated upon its enterprise and entire success in providing this summer school for Sunday-school teachers. We know in whose brain it originated, and whose heart and mind, aided by her equally devoted brother, have carried it through, not merely without a hitch, but with perfect balance of purpose from beginning to end. This could only be done by seeing the end from the beginning, and marshalling every detail in its proper order and place. Even then success would not have been possible had not the Manchester College Professors entered heartily into the whole scheme and aim. They have certainly "given themselves" cordially and unstintingly to the endeavour. To them the Sunday School Association, and all who have attended the meetings, are beyond words indebted. And, I believe it is safe to say on the other hand, that the Professors themselves feel indebted for the opportunity thus given to them. Never did I admire the Professors of Manchester College more than during these lectures. Like everybody else each man of them seemed to feel the inspiration of the hour, and hence the academic lectures were a wonderful success. Not every day can a Manchester College Professor have 140 eager students to lecture to. And my notion is that the College was never put to a better purpose than it was last week.

The closing scenes on Saturday over the mid-day meal were subdued only by the thought of parting. It fell to your correspondent to accord to the College authorities, on behalf of the S.S.A. and all teachers present, a warm tribute of gratitude in a few words; to which Dr. Drummond fittingly responded. Then

came "Auld Lang Syne," followed by hand-shakings and good-byes! A large photograph of all present had been taken during the week in the "quad." and on this, which was a great success, we shall be long grouped together. But links and ties unseen, which may outlast even this, were made or strengthened in many minds and hearts at this summer school. Some of us, too, it seems, got "snapshotted" from time and time, and for the first time realised our value when copies of these snapshots were announced at sixpence, and even at threepence a person! One amongst us, however, had been "snapshotted" in such a pose and environment that he put the price up to five shillings a copy, including postage.

A very eager query was in the air during the latter days as to the summer school. It was this: "Will it be held every year?" And the wisest answer appeared to be: "Probably not. But it might be held, at any rate, *next* year again, to enable another set of teachers to come while the influence of *this* is still upon them. And then the school might afterwards be held biennially."

And—would you believe it?—there were teachers actually asking, before they left, to have their names put down for next time!

J. J. WRIGHT.

THE INWARD LIFE.

From "Rose's Diary," by H. S. Sutton.

Put not on me, O Lord! this work divine,
For I am too unworthy, and Thy speech
Would be defrauded through such lips as mine.

I have not learnt Thee yet, and shall I teach?

O choose some other instrument of Thine!

The great, the royal ones, the noble saints,
These all are Thine, and they will speak for Thee.

No one who undertakes Thy words but faints;

Yet, if that man is saintly and sin-free,
Through him Thou wilt, O Lord, self-uttered be.

But how shall I say anything, a child
Not fit for such high work,—oh, how shall I

Say what in speaking must not be defiled?
And yet—and yet—if I refuse to try,
The light that burns for my own life will die.

My mind was ruffled with small cares to-day,

And I said hasty words, and did not keep
Long-suffering patience well; and now how deep

My sorrow for this sin! In vain I weep
For foolish words I never can unsay.

Yet not in vain, oh surely not in vain!
This trouble must compel me to take heed,
And surely I shall learn how much I need
Thy constant strength mine own to help indeed,

And all my thought to patience to constrain.

Yes, I shall learn at length, though I neglect

Day after day to use my help from Thee.
O aid me, that I always recollect
Thy gentle-heartedness; and O correct
Whatever else of sin Thou seest in me!

OBITUARY.

LADY MANFIELD.

THREE months have not yet passed since we had to record the death of Miss Milne, of Northampton, at Redlands, Cliftonville, the residence of her brother-in-law, Sir Philip Manfield, whose household had been her home for over forty years; and now her sister, Lady Manfield, has been also called away. Sisters they were indeed, in all that makes life gracious and helpful; and what we said before of the loss to the congregation of the Kettering-road Church, and to a much wider circle in the town, must now be repeated with sorrowful truth. With a spirit eager in the love of knowledge and all beautiful things, rich in the grace which makes a true home, and goes out in constant kindly ministrations, Lady Manfield had been latterly crippled by failing powers, and sorrow at her departure must be chastened by the thought of what the great change means to her. The deepest sympathy will be felt for Sir Philip Manfield, who himself is still seriously ill.

DR. SADLER'S "ADDRESSES AND HYMNS."

SIR,—I have recently brought out a small volume of "Addresses and Hymns" by the late Dr. Sadler. The volume has been printed for private circulation, and distributed among a large number of those who it was thought would value it. There may be others who would like to have it, and there is a small stock of copies at Essex Hall, which may be had on application to Mr. Philip Green. A Postal Order for 1s. should accompany the application in order to cover expenses.

WM. HAMILTON DRUMMOND,
Warrington, July 10.

THE CHILDREN'S COLUMN.

"Lead me in a plain path."—*Psalm*
xviii. 11.

NOWADAYS we are used to roads—wide, smooth, well-kept roads—with walls or hedges on both sides, and guide-posts, with the names of the towns or villages to which they lead, where the roads cross or branch, so that no one can mistake the way. We can hardly realise a time when these hard clean roads did not lead all through the country.

But once, you know, there were no roads, there were only paths leading from place to place—paths worn by the feet of men or animals, going to and fro, through forests, over moors, round bogs, between the meadows, up and down the hillsides. Sometimes the path was well-trodden and could not be missed, but sometimes it went over desolate places where there were few travellers. The snows of winter, or the heavy rains of spring, or the sands blown about by the winds, covered it or washed it away. Sometimes paths ran together, or branched in different ways, and the traveller could not tell which to take. Sometimes he was puzzled by the worn places which looked like paths, but after a little came to nothing.

There are parts of the world now where

there are no roads, only paths, where the traveller is only too glad to find a path, even a rough and narrow one, just a mark, a track, to show him that some one has passed that way before.

Here, our paths are mostly for pleasure. We keep the old-time paths through the fields, and won't let them be closed, because they are such a delightful change from the hard and dusty roadside. I was walking along such a path the other day. One stepped off the road through a turnstile, and in a moment one was in a meadow full of blue salvia, yellow vetches, white daisies, red sorrel, and clover. The tall grass brushed against you as you walked. Great clumps of dog-roses were in blossom beside you. The river ran softly below the willowy bank, the larks were singing, the world seemed so wide and spacious, and you were free of the whole of it.

Still, I was glad of the path. I didn't know exactly where I was, but a path always goes somewhere. Other people have gone over it. There is always some reason for it, always something at the other end, and if you follow it you arrive there.

And there is another thing about a path. You know you have a right to be there. If you leave the path and go wandering about, as sometimes one has a fancy, you have an uneasy feeling that you are trespassing, that you are where you have no business to be. But on the path you feel secure. You know you are within your right.

But if you were not walking just for pleasure, but were bound for some particular place, and especially if it were an unknown way, you would be gladder still of the path. And what you would care for most of all would be, not that it should be pretty, or that it should be easy, but that it should be *plain*, a path there could be no mistake about.

Perhaps you might be belated, and then to make a mistake and go wandering off on something that looked like a path, but was not, or on a path that led the wrong way, would mean exposure, anxiety at least, perhaps danger and death. Two paths might seem so alike that you could not tell which to take. They might come together farther on, or they might lead ever so far apart; and there is no one to ask, no guide-post. Which should you take? Which is the real path and which is the little side or cross path which you have nothing to do with? Oh, if the path, the right path, were only plain, so that one could tell certainly which it was, what a relief it would be!

It is not exactly this kind of path that this verse, "Lead me in a plain path," means. But this experience of the difficulty of finding the right path, and the trouble he had got into when he had made a mistake and chosen the wrong path, was in the mind of the man who wrote it. He knew just what it was to miss the path he wanted to take, and this would make his prayer very vivid and real to him. He would think of the times he had been confused and had chosen wrongly, and had got into trouble as he went hither and thither, and he would say: "It is just so in my life. I come to places where I don't know which is the right course to take. I don't know how to decide. I am not sure which is the best way. I am not clear which is the right. I wish I were

certain. I wish I couldn't mistake. 'Lead me in a plain path.'"

We often speak of life as a path. It seems more natural to call it a path than a road, perhaps because we each go so much alone in it, and each has to make his own experience in it. And, as in a path, we each go in the track others have made for us. These tracks sometimes mix and cross each other, and we are apt to lose the true one. Very often we take the easy path, or what looks so, and find it leads us quite elsewhere than we intended.

Still, if we are always really looking for the path, if we are always noticing its signs, it is wonderful how quick we may become at recognising it. We may train our eye so that the path may be quite clear to us, we seem to know it by instinct, when to another who has not thus trained his eye, it is not seen at all.

There are two or three signs God has given to make our path plain which never lead us wrong. All we need do is to *look for them*.

First, our path is always to be the path of truthfulness. Which is the path that tempts us to hide something? to give just a little twist to the truth? to deny something—perhaps to invent something false? That is the path we must not take. That is the path that gets more confused, more difficult, more dangerous, the farther we go on it. No matter how easy it looks, or how we persuade ourselves it doesn't matter, or that we can make it all right, or that we need only go on it a little way, it *always leads us wrong*.

Second, our path is always to be the path of honesty. Honesty is to act what truthfulness is to our words. It prevents our doing what is false. It prevents our claiming or taking any unfair advantage of anybody. It is not pretending, not cheating. Let us ask ourselves, when we are not quite sure where we are going, should I be ashamed to have other people—the best people—know of my doing this? That will settle a great many doubts. That will throw light on our path. Because we all know that if we should be ashamed if others found us on it, that can't be the right path for us.

Thirdly, our path is always to be the path of kindness. If what you are hesitating over doing is going to make you unkind to anybody, neglectful, careless, ill-natured, selfish, if it merely leaves others out, if not injuring them it simply forgets them, then we may be sure *that is the wrong path too*.

And I think these three signs, if we are looking for them, will in general be plain to us, and will make our path plain. Let us ask of anything we think of doing: Is this truthful? Is this honest? Is it kind? and we shall not go far wrong. For this is the way in which God "leads us," and makes our path plain before us.

C. A. F.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mr. A. H. Lawrence, £5; F. N. L., 10s. 6d.; Miss Short, 10s.; Mrs. A. Gossman, £1; Anon., 2s. 6d.; Mrs. A. Lawrence, £1 1s.; Effra-road Chapel, Brixton, children's flower service, £3 9s. 1d.; Miss Carpenter, 10s.; Mr. Grisbrook, 10s.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	4	0	0
HALF-PAGE... ..	2	10	0
PER COLUMN	1	10	0
INCH IN COLUMN	0	3	8
BACK PAGE	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, JULY 15, 1899.

OLD COUNTRY CHAPELS.

Old chapels in small country places are what we have in mind, led to the thought of them by the recent meeting at Newbury, of which a report will be found in our present issue.

There, at Newbury, is a fine old chapel, dating from the seventeenth century, but still standing four-square in sunshine or in storm; not even in a back street, but down a cobbled yard, or to be reached by a path along the river bank. The square, red-tiled roof is seen among the trees, and from a distance there might seem to be an old country house standing in its pleasant garden. But close at hand the graves are seen, and the several plain doors evidently lead into a venerable meeting-house. On entering there is even less room for doubt, for there stand the old reading-desk and pulpit, and while the central block of the former high-back pews have been replaced by modern seats, under the gallery are still preserved three spacious family pews, and in one of these a quaint and rare survival of the past. In one corner at the front of the pew is a little baby-pew, with the floor raised to a fitting level, and a little seat in it, and just room for one staid little damsel of, perhaps, three years old to sit in it and take a serious part in the service. If it were attempted to pack two modern babies into that little pew within a pew we do not know what the result might be!

Apart from the gallery, which faces the pulpit, solid wooden pillars help to support the lofty roof, and there is ample room for a large congregation; signs are not wanting that there was a time when all the available space was fully occupied. Clearly the old "Presbyterian Chapel" was once the home

of a prosperous and influential congregation; no doubt the chief, if not the only, Nonconformist place of worship in the town, second only to the fine old parish church. We can even imagine that there was once a time early in last century when the Presbyterian Meeting-house was not second, but first, in public esteem, and all that was best in Newbury gathered there for worship, while the parish church itself was neglected and comparatively empty.

But times are changed; new movements of religious life have brought fresh vigour to the parish church, while Nonconformists have been subdivided into further groups, and in the old Meeting-house there is now only a remnant found to maintain the traditions of reverence and worship which are gathered about the place. This is but one instance of what has happened in many country places, and the fact ought to be frankly faced, in order that we may not only be clear as to the significance of our past history but may see what is our present duty towards such old foundations and the remaining congregations.

At the meeting at Newbury last week, when an appeal was made for funds to renovate the old chapel, both the Chairman, Mr. COLFOX, and Sir JOHN BRUNNER were urgent that in any restoration that was undertaken the character of the building should, as far as possible, be maintained, with its venerable aspect and its eloquence of an honourable past. Such a memorial of the fidelity of former generations is certainly worth preserving, and it was rightly said that the trust remains not only with the actual congregation, but with the whole community of which it forms a part. And if the outward building is thus to be cherished, still more is that the case with the history of the congregation, and the principles of religious life for which it stands.

The congregation was born out of the early conflicts of Nonconformity, and in the course of last century took its place among such as chose the undogmatic principle as basis of their religious fellowship. Untouched by the enthusiasms of the Methodist revival and the re-birth of Evangelical fervour in the Church, those congregations held on the even tenour of their way, nourishing an unpretending piety, an earnest benevolence and in many of their members a strenuous public spirit. Unshackled in the exercise of thought, bent only on knowing the truth both of present duty and of the actual teaching of Jesus, they became Unitarian, and suffered whatever obloquy or loss followed the profession of that faith.

It is a simple fact that in the course of that historical development numbers declined, and the orthodox are naturally ready to point the finger of scorn and to declare that it proves the falseness of the principles and of the doctrines taught. But the matter is not to be so lightly judged. We will not say that

there was no failure in the past, any more than we should dare to say it of the present, in faithfulness to opportunities of service and the duties of the hour. But we do not know that greater faithfulness would have commanded numbers or popularity, nor that diminished numbers may not, on the other hand, be taken as the honourable price of uncompromising faithfulness to truth. We must be content to accept the facts, and to know that if there was not in some past generations an eager and over-mastering enthusiasm, there was a steadfast integrity of purpose, a willingness to suffer for the sake of principle, a noble, single-hearted devotion to private charities and to the public good. We would not exchange for the most abundant prosperity and popular favour the principle of spiritual freedom, the openness to truth, the straightforward earnestness, which cannot separate religion from life, which are the sacred inheritance we have received from the fathers who were before us.

In this spirit we should think of those old chapels in country towns, where for one reason or another there has been failure of numbers or resources. The reason is not always the same; in some cases it may have been through neglect of duty on the part of minister or people, often it is because of an entire shifting of industries and the consequent removal of the sturdiest people from the town. But whatever the cause, that is no reason for the final abandonment of a post of duty. Even if there are only two or three gathered for earnest worship in an old meeting-house where once hundreds assembled, yet there need be no shame in the hearts of the loyal remnant, nor any faithless discouragement. There is still a fearless witness to be borne, the word of truth to be spoken, the humble life of Christian discipleship and brotherly helpfulness to be lived: and any such gathering of true-hearted worshippers, entering gratefully into the inheritance of the past, may be of good courage, and by God's grace may redeem the coming time and secure a wider field of service.

We have referred to Newbury as a particular instance; but wherever such old chapels are found, with congregations that have now a hard struggle to maintain their position, they should not be left in neglect or isolation, but the greater wealth and stronger life of other churches should stand by them and sustain them with the encouragement of a larger fellowship. We do not say that no old chapel should ever be closed, but the utmost should be done with unabated faith and abundant generosity, in memory of an honourable past and with hope of a better future to maintain every such home of freedom and earnest piety. From those little country places some of the best workers have gone forth, both ministers and laymen, who have become the strength of other larger churches. But

neither duty nor affection is to be measured by the prospect of outward success or reward. "Bear ye one another's burdens" is a rule for churches, as for brethren, of one household of faith; and both for suffering and rejoicing we must know that we are one people. So shall we fulfil the law of CHRIST, and do the work to which we are called of God.

THE PULPIT.

CHRISTIANITY IN MODERN LIFE.*

BY THE REV. J. ESTLIN CARPENTER, M.A.

"Be ye therefore perfect."—Matt. v. 48.

"Till we all come . . . unto a perfect man."—Ephes. iv. 13.

THE nineteenth century will be notable in our history for many reasons. It has witnessed industrial expansions without parallel in the records of the past. It has seen inventions multiply which conquer space and time, and create a fellowship all round the globe, so that two hemispheres can think with one thought. It has watched the birth of great scientific generalisations which have profoundly modified its conception of life, have brought man into more intelligible harmony with nature, and knit all things into one mighty whole. It has seen political changes alike abroad and at home to which preceding centuries could offer no counterpart; nations have swiftly grown conscious of their unity, and risen into majestic might; while power has passed from privileged classes, and Governments have learned that they exist not for themselves but for the people.

Yet these are not the only or the most eminent claims which our time will establish on the thoughtful attention of posterity. This is an age of discoveries: and it will be known hereafter, I am deeply persuaded, as the age which discovered Christianity. We stand at the beginning of a movement, nay—in spite of some obviously conflicting appearances—we are already far advanced in it, compared to which the Reformation of the sixteenth century will hereafter seem but a small change. It is a movement which is slowly clearing away those growths of later times, which have so long obscured the true nature of our religion. History, philosophy, criticism, have all had their part in bringing it about. It is not the expression of the genius of any single man; it is the uprising of the whole power—mind, heart, and soul—of a free and educated humanity. In the vast mental quickening of our day it was inevitable that Christianity should be submitted to the same tests which every other institution had to undergo. Its ecclesiastical development could be studied, its line of growth traced back to its earliest stock, its influence on social evolution distinguished in part at least from the other forces shaping and guiding the order of our time; and when this was done, inquiry passed fearlessly back to its very origins, and claimed the same right of investigation at its sources which it had already applied at every tributary along its mighty stream. The task of

disengaging it from its first forms has indeed been only in part accomplished, and it may be that there are problems connected with it which can never be satisfactorily—still less completely—solved: but who that looks abroad upon the Churches can fail to see that they are all concentrating their attention on certain great common ideas, and that the master-thought of Jesus—the kingdom of God—is leavening now the beliefs and hopes of men as for eighteen centuries it has never done before? No longer is it placed in some far-off heaven. No longer does the Church, and the Church only, hold the key.

We are learning to interpret it now as Jesus Himself interpreted it, as an immense spiritual quickening of the society in which we live. We are coming to understand that it is the hope not of eternity, but of our own day. We are at last made aware that it is as good for London and Lancashire as for Jerusalem and Galilee, and that it will make England, if we will but have it so, a Holy Land. This it is which distinguishes Christianity and the Hebrew root from which it sprang, alone among the religions of the world. Here and here only do we find religion conceived as a principle of social growth: here and here only do we find religion set forth as the essential motive of human progress. "Give up the world," cried the sages of India or the mediæval monk, "it is a snare and a delusion. God calls you away from it to be at peace with Him." "Transform the world," cries Christianity, "to be the scene of a divine life; God sends you into it to be fellow-workers with Him." And so it sets before us a quest to call forth our energies, and a vision of fulfilment to satisfy our longing, "Seek ye first the Kingdom of God and His righteousness," "till ye all come unto a perfect man." Nay more, it has discerned in Jesus what he would not offer us in himself, the type, the realised ideal, of the man who sought and found, the man who pressed forward and attained.

For it is this which more especially marks off the teaching of Jesus from that elder prophecy which makes the Old Testament the world's great book of hope. That, too, had its doctrine of social reform. That, too, delighted to draw its ideal pictures. That, too, turned from the sickening falsehood or oppression of the present to the coming reign of truth and love. But it could conceive this only under a complete change of the outward conditions, and this change lay beyond the reach of the people whom it was to effect. The ideal society must be under an ideal king, fitted for his functions by special equipment with the spirit of the Sovereign of the world. Or it must be established in an ideal city, where the Architect of the skies Himself laid the foundation and reared the jewelled walls. Some instrument of God must do the work man could not do. The transformation of earth could only be effected by the interference of heaven. And so again and again in the catastrophes of their national history, the prophets thought they had discerned the crisis of judgment and the hour of redemption, but the future which they expected proved a blank, the interposition which they awaited never came, and only the passionate trust survived that the right would still win, for God was God.

It was reserved for Jesus to pluck out the heart of the mystery. He penetrated

the great secret, and we have learned from him that the transformation of the world can only be effected by transforming the men and women who compose it. And this is not a sudden but a slow process, for in the thought of Jesus Society is a growth, not a machine, and its progress must be made by life from within, and not merely by readjustments from without. He bids each man remember that he belongs to the whole; he cannot live to himself alone; he is part of the great Order, and the issue of his deeds reach far and wide to hurt or help. And so the new Christianity is grasping this as one of its central truths; it will make Society a whole by teaching each individual to live as himself a whole; it will bring the community to its full growth by bringing every member of it to his own full growth; it will perfect the world by first perfecting men. So it says to the body "Be strong, husband your powers with care, they are a trust from God, health is their normal law." It goes forth among the dim common populations, and cries, "Organise your cities with fair dwellings and clean streets; lay out gardens and parks; bring freshness and beauty into the midst of crowded houses. In the harmony of nature is nothing undivine; in the joy of sense, the glory of eye and ear, lie the witnesses of a Father's sympathy with His children's joy." So it turns to the mind, and bids it freely enter every avenue of knowledge. Do you long for an interest in the dull and weary round of toil? Find it in the stirring deeds of the great of old, or the heroic enterprises of our day. Enter the chambers of imagery, and feed yourself on what is noble and inspiring in art. Go forth when the earth quickens, and hear the message of tree and flower, or learn to read the unspoken language of the stars at night. Let the wisdom of ages enlighten your understanding, quicken your insight, fill you with high ideals, and you will rise above a life that seems sordid and mean, and days that are crowded only with petty cares, into the fellowship of the whole world's thought. Or yet again, the new Christianity looks on the affections and finds them something to be hallowed indeed to God, not by ruthlessly suppressing them, but by cherishing and consecrating them as the free utterance of His heart to ours. In wedded union is no corruption, but an uplifting might, and that man is indeed maimed and incomplete who, in mistaken devotion to heaven, has sought to eradicate what he calls earthly love. And so, in like manner, our faith summons forth the conscience in the light of the humanity of Christ with full confidence that it is no wreck of a fallen and ruined nature, but the Divine Word entering afresh into every soul, and winning clearer and more articulate speech. Here is the sign of the Immanuel, not for ever spoiled and defaced, but ready to rise into new righteousness through hope and love. The perfect man, then, is the watchword by which the new Christianity—which is the oldest of all—that of Christ himself—foretells the perfected Society. And it is not afraid to carry this summons into the darkest places of sin and shame. It sends forth its teachers into the poorest abodes, where the very games of the children seem to have lost their innocence, and home no longer stands for purity and self-sacrificing love, and boldly utters this supreme demand. It will be satisfied with nothing

* A sermon preached in Manchester College, Oxford, at the meeting of the Summer School of Sunday-school Teachers, July 2.

less. It enters the wretched apartment, it addresses the dissolute father, it turns to the drunken and slovenly mother, and makes this tremendous appeal: "Be ye perfect even as your Father in heaven is perfect"; be perfect for your own sake, for the world's sake, for God's sake. Christianity alone can fearlessly face the most tremendous obstacles, triumph over the most unfavourable conditions, and still declare each to be a child of God, with full assurance that somewhere if not here, somewhere if not now, he shall yet be full grown, whole, complete. Christianity, and Christianity alone, dares to do this; dares to say to the profligate, the degraded and the base, "You ought, you can"; dares to ask them for the response "I will."

And if this be so, is it not clear what must be the object of religious education? It has many aspects, yet in their broader features they are not hard to seize. For education has to do with the whole man. In the first place, we are here. We have to learn the meaning of the world around us, to interpret the succession of its events, to find our place in its manifold relations. In other words, we need first a knowledge of the facts of life. Again, when we have seriously apprehended the full significance of being here, we seek to know whither we are going, what aims are set before us, what demands are made of us: if life is a quest, what is its goal? That is, we can only rightly apply our knowledge of the facts of life, when we have discerned the true ideals of life. Nor, indeed, does the opening of fair visions exhaust the functions of education. What boots it to contemplate the noblest forms, if we have not the energy and skill to direct the power that will give them concrete shape? The seedling grows not into the stately tree by simply staring at some tall neighbour in the forest: it needs the genial discipline of sun and rain to call forth the response of its inner being. And so the third element of education must ever be the quickening of strength to realise the aims of life.

An education thus broadly conceived will refuse to break up human nature into separate parts and powers; or insist on training one at the expense of all the rest. It will not attempt to invigorate the intellect by starving the affections, or make the conscience robust by cramping and narrowing the mind. It will keep steadily before it the need of cultivating the whole being, and, subject only to the inevitable limitations of time and faculty, will refuse no aid in wakening intelligence, exciting admiration, and ennobling will. Did you ever hear the French epitaph, "He was born a man, and died a grocer?" It is against that restriction of the scope of life that Christianity enters its perpetual protest. Christianity will have us always remember that we are human; from the highest to the lowest, from the statesman who rules an empire, the poet, the artist, the student, to the humblest labourer at his craft, it has for its first word, "Be men." It tells us that the first and greatest of the facts of life is that man is the child of God. No matter how slow of understanding or how dull of heart, no matter how forlorn, polluted, or debased, he bears about him the marks of heaven's own parentage; he is already, though he know it not, a son of the Infinite and the Eternal; the world cannot be lonely for him, he has an Everlasting Father, who

calls him to Himself. This is the first great fact of life which Christianity teaches. What, secondly, is the true ideal which it sets before us? It is nothing less, be it said, with lowliness but also with awful joy in so high a privilege—it is nothing less than to reproduce within ourselves the likeness of the divine perfection. There is an aim of which we can never tire: there is a purpose which we can never exhaust: there is a hope which it may well take eternity to fulfil. And to inspire and evoke the energy for realising this high quest, it sets before us the image of Jesus, at the head of the mighty host of saints of every age, bids us enrol ourselves in the great army, and take sides with him in the unintermitting fight with sin and wrong. Personally, Christianity means that the soul and God have found each other out, and can no more be severed even by guilt. We may fall again and again, but we cannot fall irredeemably; for the divine love will seek us out and lift us up. But socially, Christianity will mean the conflict with wrong, the battle with ignorance, the never-ceasing war with evil passion, the perpetual combat with selfishness and shame. Into this warfare the Churches are bound to throw themselves. They cannot remain indifferent to it. A Church which does not strive to be a centre of life and light to those around it, and outside, as well as those within, has not realised one of the very first purposes of its existence. An idle Church is sure, sooner or later, to draw upon itself the dreadful doom, "Cut it down, why cumbereth it the ground?"

And naturally enough, one of the first duties with which the Church charges itself, is the education of the young. The simple elements of intellectual acquisition it may well leave to other hands; and in the day-school we may see with gladness the foundations laid under skilled hands for higher moral and spiritual culture. But the education of the conscience, the affections and the will, for which the day-school so often makes too slight provision, the Church cannot be content to leave to accident; it must seek to enforce and supplement the truest lessons of the home. And the idea which the Church seeks to carry out through the Sunday-school is the development of our whole nature. That which makes our nature a true whole—let me repeat it—is religion. It is in the light of our sonship to God that all our energies and powers win their highest worth and find their rightful place. In that light we will not look down on anything with scorn, or call it common and unclean. There is place for innocent mirth and harmless gaiety, for the cricket club as for the singing class, to refresh the dull routine of dreary days. There is place for the profound intellectual interest, and, it may be, a little of the severe discipline, of scientific study. There is place for the kindling imagination which delights in beautiful things, and finds a way to the infinite love through the glories of art. There is place for the fervent conscience that is fired by great examples, and longs to lend a hand in making the wilderness a garden, and teaching the desert to blossom with the rose. No narrow views need stifle our endeavours by insisting on one rigid system of uniformity for all. It is the glory of Christianity truly understood that it has room for every worthy capacity of our

being, and shuts the door on none. Under the influence of this thought the Churches are slowly remodelling their theologies, revising their methods of action, and welcoming new developments of philanthropy. In this direction our Sunday-schools must lead the way. With this aim you have many of you come hither for study, for conference, and encouragement. Go forth anew assured of each other's sympathy, and take your places once again with untired hearts in the great host pledged to the warfare with ignorance, with suffering, and sin. May the love of God be with you to strengthen you in weakness and renew your might! Behold, the spiritual city is rising in our midst: it is wrought out of each true and loving thought, each faithful word, each strenuous and self-sacrificing deed. Take your share in its rearing. Enter it yourselves, gather within it the young, the forlorn, the tried. Its officers are peace and righteousness, its walls are called salvation, and its gates are praise!

THE DUTY OF WORKING FOR INTERNATIONAL UNITY AND CONCORD.

A LETTER TO UNITARIANS.

FRIENDS,—May I say how much impressed I have ever been by the extent to which the ethical sentiment dominates alike your ideals and your practice? That characteristic has proceeded, I venture to think, from your theological standpoint. You have, more fully perhaps than other followers of Christ, recognised the divine possibilities which exist in man, and the fact that he is called upon to achieve perfection, to pursue the Divine Ideal, in the hope of realising it in ever-increasing degree—"to be perfect as He is perfect."

From such a standpoint, the idea of a divine fraternity and kinship, based on a real sonship, becomes all the more vivid, and should be all the more fruitful in its results.

Surely one of those results should be to make Unitarians especially eager to resist and overcome all opinions, usages, laws and systems, which impede the amity, fraternity and mutual service of men as men—independently of all superficial and transitory differences of race or nationality.

All that separate tribes, nations, communities and classes from each other, sows suspicion, distrust, jealousy and hatred among them, and must in a pre-eminent degree, thwart the purpose of God, and impede the growth of that Kingdom of Heaven on earth which Christ came to announce and create.

Further, you will agree with me that the establishment of that Kingdom is synonymous with the Reign of Righteousness on the earth, under which there shall be absolute justice in the relations of men with each other, in their daily lives, in the smallest things as in the greatest.

Now nothing has so completely and persistently set at naught the will of God and the teaching of Christ in this respect as the practice of War. It has been and is the most flagrant and the most potential obstacle to the realisation of love to God, and of love to man; that love being manifested by self-sacrifice, mercy, justice, forgiveness of injuries, and brotherly fellowship.

War, alike in the motives which produce it, and in all its modes of operation, is the

sum of all iniquities, and is the realisation of Hell upon earth, the most complete contradiction of everything for which God created man, and which Jesus Christ has held up to us as the rule of life.

If the Unitarian readers of this statement feel that they can fully assent to these propositions, does it not follow that they should, as a body, as well as individually, throw themselves thoroughly into the movement which seeks to abolish war and to bring about the settlement of disputes by juridical methods?

Yet, the long-standing traditions, prejudices, and personal interests which tell in favour of militarism lead men to oppose this great change in human affairs. It therefore needs unceasing and widespread efforts to overcome these false conceptions, which are as ancient as man and pervade the world. The vast mass of unthinking persons in all classes of society, especially those who are in high places, need to be converted to the truth of this matter. An entire revolution in men's ideas is demanded by their highest interests; but that cannot be effected without persistent, energetic and widespread efforts, involving great labour and self-sacrifice. A reform so great as this demands the burning faith and unselfish devotion without which no great reforms have ever been carried.

Such an appeal may fitly be made to Unitarians, not only on the ethical and religious grounds indicated at the beginning of this letter, but because Unitarians have always recognised the principle that faith without works is dead, and that the truth of a religious doctrine must be tested by the extent to which it influences daily life; that no mere professions of or assent to creeds are worth anything in themselves, except in so far as they lead to the unwearied service of God, as shown in the service of man.

It must be left to each man or woman to decide how he or she, according to the circumstances of each case, shall engage in the active prosecution of this great and holy work of promoting the reign of Peace and therefore of Justice.

To most it will naturally occur that they should join, support and co-operate with one of the existing Peace societies, most of which have always had to struggle against a discouraging and discreditable apathy on the part of the public. Most of the societies have had entirely inadequate support, in the shape either of members, of workers, or of money. I would, therefore, venture to suggest that any person impressed by the serious nature of this claim should make himself or herself acquainted with the aims and scheme of work adopted by the several societies.

It should, perhaps, be pointed out here that the Peace Conference at The Hague makes it more necessary even than before that those who desire the establishment of international arbitration and international unity, as well as a reduction of armaments, should organise themselves throughout Europe more effectively than ever. That Conference has created a widespread and justifiable belief in the possibility of realising those aims, to an extent never before conceived. Moreover, the probability of the establishment of a permanent High Court of Arbitration will make it the duty of every people to urge its own Government to resort to that

Court, and to see that it does not evade recourse to it by any plea that the question at issue is not suitable for such reference. Without strong and effective organisation, such pressure would often prove inadequate in the face of military and aristocratic opposition, and of the prejudices in favour of a sham Imperialism and of military adventure.

May I, in conclusion, call attention to a publication which may be said to have special claims upon your notice? I refer to the journal *Concord*, the monthly organ of the International Arbitration and Peace Association. During the last twelve months its editor has been Mr. G. H. Perris, whose name is deservedly familiar to most of you.

The power, brilliancy, and force with which that gentleman has, in its pages, pleaded for the great cause, has completely altered the character of the journal, entitling it to public attention and to the support of all who desire the abolition of war. The present writer is all the more entitled to bear tribute to the remarkable character given to this journal by Mr. Perris, in that he has himself contributed regularly to its pages for many years. The journal is published at a price within the reach of all—namely, half-a-crown a year, and it is really a matter of public importance that *Concord* should become widely read and circulated. Mr. Perris has also, through his personal influence and journalistic connections, secured contributions of great value from other writers, both in prose and verse, from men of mark who have thus added to the value of the paper.

It should here be pointed out that this journal, like the Association of which it is the organ, has always sought to be international in its character. By this it is meant that an effort has always been made to estimate, with thorough impartiality and fullness, all the various questions which threaten the maintenance of peace, and to enable English readers to understand the points of view entertained by other nations. It has, for many years, received communications from foreign colleagues; and, for these reasons, the articles in *Concord* have obtained cordial praise from public writers and the friends of peace on the Continent. Its impartiality and breadth of view have commanded confidence abroad as well as at home.

Our journal has, therefore, served to promote mutual esteem and friendship between the peace-makers of different countries. That, indeed, has always been one of the primary objects of the International Arbitration and Peace Association.

It is hoped that any person who may be influenced by the above statement, and desires to receive and circulate copies of *Concord*, will communicate with Mr. J. F. Green, Secretary of this Association, at 40, Outer Temple, W.C.—Yours heartily,
HODGSON PRATT, President.

P.S.—Subscriptions of £2 2s. 0d. a year would enable forty persons, ministers, libraries, and heads of societies, to receive one copy monthly.

TO CORRESPONDENTS.—Letters, &c., received from the following:—A. H. B.; K. B.; G. C. B.; F. A. E.; E. R. H.; S. M. H.; G. M.; F. P.; J. L. T.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

WOOLWICH LOAN PICTURE EXHIBITION.

SIR,—A large number of working people in Woolwich having expressed a wish that a Loan Picture Exhibition should be held in Woolwich, we are taking steps to carry this into effect.

The Executive Committee trust that sympathisers with movements for bringing high-class pictures to crowded working class districts will assist this work, by lending pictures, and by inducing their friends to do so.

The necessary guarantee has been generously given by Mrs. Phillips, Castle House, Shooter's Hill, but the Executive hope that a small charge for admission, together with the proceeds of a few high-class concerts and lectures, which will be given during the exhibition, will meet the expenses incurred.

The pictures will be insured for the full value placed on them by their owners. Every care will be taken in the transit, the Executive Committee having resolved, in this matter, to follow the advice of those who have had experience in organising similar exhibitions.

Through the generosity of the Governors, the exhibition will be held in the Woolwich Polytechnic, a building constructed with every safeguard against fire.

If you are able to help in this matter, may we ask you to communicate with either of us at your earliest convenience.

MARY BRIDGES ADAMS,
"Hughenden," Coleraine-road, Westcombe Park, S.E.

FELIX MOSCHELES,
"The Grelix," 81, Elm Park-gardens, S.W., July 11.

THE ABORIGINES PROTECTION SOCIETY.

SIR,—May we be allowed to appeal through your columns to those who approve the objects of this Society for the financial support of which it is in great need?

The work of the Society consists chiefly in collecting information as to the condition and treatment of the natives of more or less uncivilised countries under British control or influence. The zeal of pioneers and promoters of civilisation sometimes causes indifference to the rights of natives; and cruelty and hardship have frequently been exposed and restrained through the Society's action in prompting the Government or Parliament to take the necessary steps.

But this work, though most of it unpaid, cannot be carried on without some outlay, for which the Society's present income of £400 a year or less is quite insufficient. We therefore venture to ask your readers to help us.

ALFRED E. PEASE, President.
A. F. BUXTON, Treasurer.
H. R. FOX BOURNE, Secretary.
Broadway Chambers, Westminster, S.W., July 11.

THE "MASK OF COMUS."

A HAPPY fortune attended the performance of Milton's "Mask of Comus" at Hampstead last Saturday. It was a perfect evening, with clear sunny air, and the grounds of Upper Heath, so kindly lent by Mr. I. S. Lister and the Misses Lister for the performance, were most admirably adapted and delightful for the purpose. It is true that the occasional rumble of passing carts would not let us quite forget that we were still in town, but there was no other drawback to the unmixed enjoyment of the spectators, and we may be bold to say that the pleasure of those who took part in the "Mask," and especially in the frolic of the country dances, was not less.

The circle of trees about the level lawn added a wonderful charm to the scene, and there was no need of further stage embellishments. Flitting forms behind the bushes and on hidden paths among the trees only added expectation to the interest of what was going on. The orchestra, conducted by Miss Maud Turner, and led by Miss Winifred Robinson, was placed on one side of the lawn, and too much cannot be said in acknowledgment of the pains that had been taken in arranging the music. The songs of the Spirit and the Lady's Echo song were the original music by Henry Lawes, while the songs of Comus and Sabrina were by Dr. Arne. The Morris dance was to a tune of the time of Elizabeth, and the rest of the music was in thorough keeping with the spirit of the piece.

The "Mask" began with an overture, after which the Attendant Spirit (Miss Annie Lawrence) appeared, clad in "pure ambrosial weeds," and gliding out from among the trees declaimed in clear and measured tones the opening speech. It was a relief not to be subjected to too gruesome a shock when after this Comus and his crew appeared. The part of Comus was played by Mr. Savage Cooper with great skill and sufficient realism, but his "rout of monsters" were a company of jolly little imps and youthful masqueraders, who could be watched with a chuckle of amusement, yet without any loss to the great central purpose of the poem. The part of the Lady was most admirably represented by Mrs. Herbert Teasdale, and after the brothers' dramatic rescue of their sister the happy intervention of "Sabrina fair," with "twisted braids of lilies knitting the loose train of amber-dropping hair," and the release of the chained Lady, furnished not the least beautiful episode in the piece.

After an interval for refreshments, which were most refreshing, in another part of the garden, the concluding scene of the "Mask" was presented, as in the grounds of Ludlow Castle in 1634. First came the country dances, full of the abandon of hearty enjoyment, Mr. E. P. Jewitt, as the Jester, playing a very merry part. Then appeared the Earl and Countess of Bridgewater (Mr. A. H. Biggs and Mrs. Blake Odgers), magnificently attired, and yet more impressive with a natural and stately dignity, to whom, surrounded by their attendant gentlemen and ladies, the Spirit presented their children, the rescued Lady and her brothers.

Then followed other dances, a Gavotte most seriously danced with infinite grace, and a Morris dance, in which Mr. Frank Odgers as Friar Tuck, Miss Sykes as Maid

Marian, and Mr. Herbert Teasdale as the Hobby Horse, caused much amusement. Nor must we forget the part of the glee singers, who appeared from among the trees, singing without accompaniment "Hail Smiling Morn" and other pieces with very beautiful effect.

The "Mask" was produced under the management of Mr. Savage Cooper, Miss Tayler, and Mr. Macrae Moir, and they, and in fact all who were concerned in the performance, are to be heartily congratulated on the great success achieved. Most of the dresses were specially designed for the occasion, some were made by the performers themselves, and a good many by sewing parties of ladies meeting at Essex Hall. The managers had the advantage of professional assistance from Miss Fanny Marriott and Miss Alice Chapin at some of the rehearsals. The number of the spectators was also gratifying, and a substantial contribution will be made to the London Unitarian Bazaar Fund, in aid of which the performance was given. After payment of all expenses, it is expected that the balance will not be less than £60. The thanks of the promoters of the Fund were offered at the conclusion of the "Mask" by Dr. Blake Odgers to the performers, and to Mr. I. S. Lister and the Misses Lister, for their great kindness in allowing the use of their grounds. A strong desire was generally expressed that the performance might be repeated; but we regret to hear that it has been found impossible to make the necessary arrangements, at any rate for this summer.

THE MISSIONARY CONFERENCE.

THE annual meetings were held in the Memorial Hall, Manchester, on Thursday, July 6, under the presidency of the Rev. S. THOMPSON. The day's proceedings commenced as usual with a Communion service, conducted by the Revs. S. THOMPSON and W. R. SHANKS, and a devotional service conducted by the Rev. J. C. HIRST.

After the roll was called, the PRESIDENT delivered his address, in the course of which he said there was still work for us to do, in spite of the fact that in many churches and chapels the old orthodoxy has vanished and a reasonable Christianity has taken its place. There is a growing feeling in the Churches that the old theology must be remodelled; and as the outcome, a New Catechism has been prepared and published. It is an improvement on the old one; but it is still only a compromise. Oriental exploration and discovery which carry us back into the past must bring about a change in thought and belief. The pivot upon which the religion of the future must turn is authority. It was so at Rome and Geneva alike; the infallible Church found its antagonist in the infallible Bible; and now a wider issue has to be decided. It is now Rome or reason; the final authority of the Roman Catholic Church or the final authority of the human soul. External authority with power behind it means persecution and the crushing of all freedom of thought. They must stand fast to the principle of perfect freedom in search of truth, and of perfect devotion to the cause of humanity. They had long been pioneers in the cause of truth, clearing the ground of ignorance, bigotry and

superstition, and the arduous task was not yet done.

The President appointed for the ensuing year is the Rev. W. W. Robinson, of Gainsborough; also the Rev. J. C. Hirst, treasurer, the Rev. W. R. Shanks, secretary, and the Rev. W. Lancaster, auditor. New members admitted were the Revs. N. Anderton, W. E. George, J. Howard, T. Robinson, and W. G. Tarrant. An expression of sympathy was sent to the Rev. George Ride, who is at present suffering from a serious and painful illness. The following resolutions were also passed:—

1. That this Conference records with regret the death of the Rev. R. Spears as a hearty and earnest worker in the cause of Unitarianism, and instructs that a message of regret and sympathy be sent to Mrs. Spears and family.

2. That the members of this Missionary Conference rejoice in the assembly of the representatives of the nations of the world at The Hague to devise means of settling international disputes by the establishment of a permanent Tribunal of Arbitration, and by the adoption of measures to minimise the horrors of war, when nations have failed to settle their disputes by arbitration. This Conference prays for God's blessing on this great attempt to realise "peace on earth and goodwill among men."

It was reported that the congregation at Douglas had sold their chapel, and had handed over the bulk of the money to the trustees. It was also announced that out of last year's Conference, and largely through the personal labours of the Rev. C. J. Street, a Ministerial Fellowship has been formed which starts with an inaugural membership of eighty-two drawn from all parts of the United Kingdom. This is not intended to be a Provident Society, but a means of affording assistance to unfortunate brother ministers whose interregnum between pulpit and pulpit may be long and trying.

At the afternoon meeting the Rev. S. SIDAWAY BRETTTELL, M.A., read a suggestive paper on "Our Mission to the People." The gospel of Unitarianism: what is it? It lays hold of the central truths of Christianity and presents them to our minds in their simplicity and purity. God is spirit: man is spirit—are the two truths on which the superstructure of Christianity is reared; in other words, the personality of God and man is the basis of Christianity. "All minds are of the same family" is the manner in which Channing expressed the same truth. God is incarnate in man: man's personality is of the same kind as God's. Man is the centre of eternal attributes. In so far as man possesses these attributes, so far he is like God. Justice in man is the same quality as justice in God: love in man is the same quality as love in God: man is the possessor of God-like attributes. And so man can receive messages from God, can hold communion with God, can imitate God. The ideal of Christianity is that man shall freely and completely surrender his spirit to God. For this a continuity of personal existence is necessary, that he may fill out the measure of his being, that he may attain to spiritual oneness with God, and live his true life. Such is Christianity, and such is Unitarianism. There is no more probability of Unitarianism reverting to Trinitarianism than there is of astronomers discarding the theory of Copernicus for that of Ptolemæus. As members of the freest

Churches in existence, we are desirous of extending our help and sympathy to all classes of believers and unbelievers; and if they can find aids to a holier life in our services we shall be glad to give those aids; but Unitarianism is a religious movement, and no man who frankly admits that theological questions are indifferent to him, or who holds that definite theological knowledge is unattainable, has a right to ask that any congregation connected with the National Conference should elect him to minister to it. Unitarianism means neither sacerdotalism nor agnosticism. One of the most urgent duties in our mission to the people is to dispel the too prevalent notion that Unitarianism is religion reduced to its lowest terms, that it is next to no religion: this is one of the chief obstacles to our progress. Are we quite sure that in the past we have been faithful to our principles, and that we have taken pains to use every opportunity of making our faith known? I know the name Unitarian is one of reproach; but I do not think we should gain by a change of name, and I am not clear that it would be right to change our name, even if gain were probable. Any name which differentiates our position from that of other Churches will be equally objectionable.

Our work is not done, though our heaven is working in the other Churches. A Unitarian who does not confess his Unitarianism and glory in it, is only half a Unitarian, and he has laid hold of the less important half at that, whether he be a teacher or a hearer. Unitarianism is more than an intellectual aspect of religion: it is a gospel on fire with love of God and man. It is concerned with the uplifting of man in every sphere of thought and conduct. Men cannot tamper with truth in one department of life, and especially in the most sacred department of life, and expect to go unscathed in every other; and it is equally important that man should be honest in his relation to man as in his relation to God. To see men afraid to think freely for fear of the consequences; to see men bound in chains of superstition and paganism under the name of Christianity; to see men hugging their chains as though their soul's salvation depended on them; to see such teachings drying up the fountains of human affection and sympathy; to see the unworthy compliances and the ingenious evasions made by men who are fitted for nobler work; and then to speak of the absence of motive for missionary effort, is to be blind to the vision of man's origin and destiny, and deaf to the calls and messages of God.

We have also a duty to those outside the Churches, and to the children in our Sunday-schools, of whom there are over 30,000, most of whom are children of the working-classes. We must train them to regular attendance; must give them our highest and best thoughts on sacred subjects. At present I know nothing sweeter and grander than Unitarianism, when I do I shall teach them that, and if it be under a different name that will not trouble me. But vagueness of aim and laziness in thought mean weakness, and most of our liberalism is weak because it is vague and lazy. We must put our strongest available forces into the Sunday-school, and ministers must lay hold of the children.

The discussion was opened by the Rev. W. E. ATTACK, and engaged in by the Revs. H. B. SMITH, J. RUDDLE, W. HARRISON, J. C. STREET, C. PEACH, and others; and the following resolution, moved by the Rev. H. B. SMITH, was carried.

That the Committee be instructed to arrange at the next annual meeting for the consideration of those social problems which most closely affect the realisation of our mission as Liberal Christians.

The members afterwards had tea together, and spent a pleasant evening in proposing and responding to various appropriate toasts.

THE SOUTHERN UNITARIAN ASSOCIATION.

THE annual meetings of this Association were held in the Church of the Saviour, Southampton, on Wednesday, July 5. There was a good attendance of ministers and friends. Among those present were the Revs. E. C. BENNETT, Southampton; C. C. COE, F.G.S., Bournemouth; E. S. ANTHONY, M.A., Poole; J. Wilkins, Wareham; C. A. HODDINOTT, Chichester; C. E. PIKE, Newport; G. C. PRIOR and T. BOND, Portsmouth; J. C. CONWAY, Ringwood; W. WHITTAKER, B.A., Leicester; Mr. H. CHATFIELD CLARKE, London; and Messrs. H. BLESSLEY and F. PINNOCK.

The proceedings opened with a business meeting at 11 A.M.

The service commenced at 12, conducted by the Rev. E. S. ANTHONY, M.A., and the sermon was preached by the Rev. JOSEPH WOOD, of Birmingham, whose subject was "Truthfulness in Religion."

After luncheon the business meeting was held at 3 P.M., and was marked by uncommonly promising reports from the various neighbouring churches. The annual reports were adopted and the officers re-elected.

The event of the afternoon was the proposal by the Rev. C. E. PIKE to commence a Twentieth Century Fund. This was adopted after some discussion as to the proposed amount. The Rev. E. C. BENNETT suggested a thousand pounds. The Rev. C. C. COE took the opportunity by the forelock, and succeeded in gathering promises amounting to about £275.

The tea at five o'clock was crowded, and a good public meeting followed at seven.

The Chairman, Mr. J. COGAN CONWAY, opened the meeting by saying that he was glad to be in the town hallowed by memories of Isaac Watts and Edmund Kell. He took the first opportunity of congratulating the Church on the settlement among them of the Rev. E. C. BENNETT, a man of resource and a happy gift of expression. It was no time for Unitarians to be lax. The future called for them. Signs of change and unrest were on every hand. The Established Church was shaken to its foundations. With its Protestant articles, Popish liturgy, Erastian constitution, and sacerdotal pretensions, it could not last much longer. And when the change came, whose would the inheritance be if not ours—the logical possessors of the Protestant tradition. Among Nonconformists there was a tendency in our direction. The old catechism gave place to a new one, which was an enormous advance on the former one. What was the meaning of the stress being laid on the humanity of Jesus in a certain

modern novel? It pointed to a sense of unsafety—a want of trust in the old dogmas—and was a movement of thought which would go much further.

The Rev. C. E. PIKE, speaking on the "Duty of Public Worship," said it ought rather to be a delight, and would be so when people realised how much worship could do for them especially in promoting communal life.

The Rev. JOSEPH WOOD opened with a reference to the Irishman who said that before he began he should like to say a few words. Dr. Fairbairn had said that the extremely poor and rich were alienated from religion. That was not true now, for we were in times of revival. Agnosticism was but an echo of itself, while the evangelical Churches were never so prosperous as now. The priestly idea might die, but the Church idea would live and flourish because it met the needs of the soul. Wherever there was a desire for union—aspersion after higher things and a sense of the unseen—there would the Church naturally grow. The changed times changed the Church's methods. Now, all kinds of social and intellectual movements were popular, and were developed within the Church until the minister was in danger of becoming merely a business man, and the Church a social agency rather than a home of rest. However useful all these things might be, it must be religious or it would be nothing. The Church's first duty was to keep alive faith in God and the soul, and strengthen the will. It should encourage the strong and help the dying.

Mr. G. C. PRIOR argued that heretical members of other Churches did not care to leave precious associations, and clung to exploded dogmas from fear that if they gave them up no others might be found.

Mr. H. CHATFIELD CLARKE brought friendly greetings from London, and, in a genial speech, explained the relationship existing between the country churches and the B. and F.U.A.

The Rev. E. C. BENNETT thanked those who come to see them, and help them. The B. and F.U.A. especially deserved their thanks. It might, however, take a little advice from experienced provincial ministers, and not simply send money into the provinces but men. Money sometimes assisted, but as often hindered churches, while the occasional presence of a friendly stranger never failed to have a good effect. If a visitor from the parent society were to turn up in some of our country churches on a Sunday morning, the surprise would be mutual and instructive. It was a mistake to suppose that Churches flourished on pecuniary generosity—ours were in many instances dying on it. The Ark of God was not rolled on golden wheels, but carried on human shoulders.

Mr. F. ISTD joined in thanking all who had come to Southampton, and so helped to make the meetings a success. Much sympathy was expressed with the honoured Secretary, Mr. H. BLESSLEY, in his recent break down in health. His appearance at the meetings was welcomed, and the hope was expressed that he would soon be quite restored.

THE strength of the affection is a proof, not of the worthiness of the object, but of the largeness of the soul that loves.—*F. W. Robertson.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdare.—The annual picnic of the Highland-place Sunday-school took place on Thursday last amid glorious weather. The party, about sixty in number, drove in brakes to Pantycynfarth Farm, Penderyn, by kind permission of Mrs. Rhys, Synborfawr, and there, among the grey mountains of Breconshire, a most delightful day was spent.

Atherton: Chowbent Chapel.—The school sermons were preached here on Sunday last, in the morning by the Rev. J. J. Wright, minister of the chapel, and in the afternoon and evening by the Rev. Professor Estlin Carpenter, M.A., of Oxford. There were large gatherings at all the services, and the actual collections on the day amounted to £62 17s. 6d., an increase of about £10 on last year.

Chester.—On Sunday last the Sunday-school anniversary and flower services were held in Matthew Henry's Chapel, when addresses were given to the children. The chapel was decorated with flowers, and the attendances and collections were greater than in any recent year. After next Sunday the chapel will be closed for restoration, and morning service held in the schoolroom.

Coseley.—In connection with the centenary of the Old Meeting Sunday-school, the celebration of which we reported last week, a special fund was raised with the object of renovating the schoolroom, decorating the chapel, and, if possible, providing an organ to replace the harmonium which has been in use since the present church was built, nearly a quarter of a century ago. The congregation subscribed liberally, according to its means, and donations were received from old scholars and former teachers of the Sunday-school, now residing in other parts of the country. Amongst other donations was one of five guineas from the Right Hon. J. Chamberlain. The fund was supplemented by entertainments given by the choir, and the cordial fellowship of the Wesleyans, Baptists, and other denominations, was shown by the granting of the free use of their schoolrooms in aid of the movement. The effort was successful so far as to enable the committee to renovate and beautify the schoolroom, and to clean and decorate the chapel, but the response has not been sufficient to complete the object of providing an organ. At the services on Sunday week the collections realised nearly £25.

East London Sunday-school Union.—The annual service of the united schools of this society was held at Mansford-street Chapel on Sunday afternoon, July 9. The Sunday-schools of Forestgate, Hackney, Mansford-street, Stepney, and Walthamstow, were represented, and the body of the chapel was comfortably filled. The service, which consisted of special hymns sung by the united schools, a sermon, and children's address, was conducted by the Rev. W. G. Cadman.

Glasgow: South St. Mungo-street.—The Literary Committee have just arranged and catalogued a fine collection of theological and philosophical books, presented, along with a bookcase, by Mrs. John Brownlee, as a memorial of her father. The collection was opened on Sunday, July 2, to the use of the members, and will no doubt be largely taken advantage of. The bookcase bears the following inscription:—"These books being part of his library were presented to South St. Mungo-street Unitarian Christian Church, in memory of James Russell, who was a member from its beginning till his death, January 12, 1899."

Liscard.—The annual Congregational picnic took place on Saturday last, when some fifty members and friends spent a most enjoyable afternoon and evening at Helsby. The weather being perfect, a splendid view of the surrounding district was obtained from the top of the hills. The arrangements for the comfort of the party were in the hands of Messrs. Hollinshead and Rowlands, and high appreciation of the way in which they were carried out was expressed by all present.

London: Bermondsey.—The sixth annual excursion of the Band of Hope took place on Saturday last, when, thanks to the generosity of several friends, a day was spent at Southend, greatly to the delight of the children. The weather was everything that could be desired, and railway and tea arrangements were highly satisfactory, the whole outing proving an unqualified success, to be long remembered by all privileged to enjoy it.

London: Essex Church.—The annual sermon on behalf of the Provincial Assembly was preached last Sunday morning by the Rev. Frank K. Freeston; the collections amounted to £41 11s. 6d. The

annual flower service took place in the afternoon, and was attended by a large congregation of parents and children, who heartily joined in the special singing. The offerings of plants and fruits, which were again numerous, were afterwards distributed to the local hospitals, each of which has sent a grateful acknowledgment. An interesting address was delivered by Mr. J. H. Woods, B.A., of Oxford. At the evening service Mr. Freeston continues his addresses on "Saints and Churches of Italy."

Lydgate.—A bazaar was held on Thursday, Friday, and Saturday, July 6, 7, and 8, being opened by Mr. J. S. Mathers, J.P., of Leeds. Mr. Mathers, in his address, warmly commended the efforts of the Lydgate people to put their historic chapel and parsonage into thoroughly good condition, and pressed them, when that was done, not to relax, but to set to work to secure the erection of a new school to replace the present one, which is far too small for ordinary requirements. The Rev. A. Chalmers strongly supported this suggestion, and added that the new building should have associated with it the name of Oliver Heywood, who did much to found the congregation, and preached the first sermons in the chapel in 1695. The Rev. J. Hanson Green, B.A. (minister), and Mr. D. Haigh also spoke. The proceeds of the bazaar amounted to £69 2s. 9d., which, with the donations towards the renovation scheme, make a total of £180 11s. 9d.; £300 was the sum desired for the complete carrying out of the scheme.

Newcastle-on-Tyne.—Last Sunday evening Mr. Bipin Chandra Pal preached in the Church of the Divine Unity on "India's Message to England and the West." In the course of an eloquent address, Mr. Pal said that England was in India to accomplish God's purpose, and that purpose was to create a new gospel—a gospel of absolute faith and of the imminence of God. That was represented by the Brahmo Somaj, the outcome of the union with the West. That was a new movement, and yet, at the same time, it was an old movement. The truths they were proclaiming to-day were found in the ancient scriptures of the people of India. The unity of God and man: that was their highest gospel—in their protests against polytheism, and idolatry, and against the popular superstitions of their people. They were bringing the people back to those old teachings. The movement was started in the early part of the century, and was growing. The foundation of their faith was intuition. Their literature was the book of man and the book of nature. They accepted no written book as infallible; they regarded religious literature as the records of periods of the past, and recognised the value of such records in human religion and spiritual culture. They had done the pioneer work. They believed in one God, who was in the soul of every man. No man was without the light of God, either patent or latent. Some were more conscious of it, some less; and by culture, by discipline, by prayer, by ethical and moral culture, they would gradually rise to recognise their great inheritance as children of God.

Newtownards.—On the last Sunday of June a flower service was held in the First Presbyterian Church, under the direction of the Rev. R. M. King. The service was conducted by the Rev. Dr. S. H. Mellone, of Holywood, who preached from Mark iv. 26, on "The Mystery of Growth and the Kingdom of God." The flowers were afterwards sent to the infirmary.

Park Lane, near Wigan.—On Sunday evening, June 18, a meeting was held to consider the formation of a society, to be known as "The Guild of the Good Samaritan." The Rev. J. E. Stead presided, and explained the scheme of work that might be carried on in connection with the guild. It was afterwards resolved that such a guild be formed, and that a further meeting be held to arrange for the different classes that can be immediately organised. The adjourned meeting was held on Sunday evening, July 2, the chair being taken by Dr. Winstanley. After a short devotional service the chairman referred to the declared object of the guild, and, in a very sympathetic speech, emphasised the unselfish nature of the pledge. The object of the guild is stated to be "to encourage one another in applying to daily life and its varied needs the great truths of the Fatherhood of God and the Brotherhood of Man"; and the pledge which the guild members sign is—"I do hereby promise to do all in my power, during the following twelve months, to render useful service to others, in obedience to the command, 'Go and do thou likewise.'" Over sixty members enrolled themselves. Arrangements are made for elementary and advanced arithmetic classes, including mining arithmetic, a geology class, and singing class; and a committee is arranging for a cricket and lawn tennis club. Several of the young men have come forward in the Band of Hope and Band of Mercy

work; and an Adult Temperance Society is likewise formed in connection with the Guild.

Richmond.—The July Calendar of the Ormond-road Free Church contains the following note by the Rev. S. Farrington:—"I gladly announce on this Calendar the extinction of our building debt. The efforts of our little congregation, aided by the generosity, often repeated—and sometimes unexpected—of friends, have at last accomplished this object, in which we have so deep an interest. We have had our hours of timidity, nervousness, and anxiety, and sometimes they have got the better of us. But on the whole we have had faith, and courage, and hope enough to keep us working and trying, and I suppose that is all we need, and all we ought to expect in any undertaking—enough to keep us going; the day's strength for the day's burden. This Calendar will come into the hands, I hope, of everyone who has helped us in building this church. I want to express to each of these our grateful thanks for their kindness. Many times their timely assistance has come in a discouraged moment, and has cheered us; often it has been beyond what we dared to hope; always it has been more than we deserved. Without their help we certainly could not have built our church at all. We feel that we owe a lasting debt, which will never be wiped out, to all these friends who, from personal affection or from attachment to our common faith have given or done anything to help us in our struggle. And while we are glad and grateful in the completion of this special work, let us remind ourselves that there is never any such thing as getting through with God's work. We can never say it is finished. This or that bit of work gets done, and God is no such hard master as to grudge us our moment of rejoicing in it. But also He never wills that we should settle down on our accomplishment and fold our hands. He has always further labours, further opportunities, further sacrifices—yes, and further rewards before us. And all that has been done is only so much vantage ground for further efforts. And in seizing these opportunities and in making these endeavours do we, indeed, approve ourselves as those good and faithful servants who enter into His joy."

Saffron Walden.—On the 9th inst. the 80th anniversary of the Sunday-school of the General Baptist Chapel was held. The morning service was conducted by the Rev. J. A. Brinkworth, who preached a special sermon on "The Teacher's Conception of the Word of God." For the evening: "Floral Praise Series, No. 16," had been obtained from Chicago, entitled, "A Greeting to the Flowers, a service for Children's Day, May, 1899; told in Song, Dialogue, Recitation, and Scripture Readings." Published by the Biglow and Main Company. The service was very ably rendered in all its thirty sections. The collections were well in advance of last year. The organ loft, pulpit, and centre-table were beautifully arranged with flowers. Miss Brinkworth presided at the organ.

MARRIAGES.

HARRISON—LEIGH.—On the 11th July, at Monton Church, by the Rev. P. M. Higginson, M.A., Robert Leigh Harrison, of Chaddock Hall, Boothstown, to Ann Dorning, daughter of the late Joseph D. Leigh, engineer and ironfounder, Patricroft, and of Mrs. Leigh, Meadowbank, Swinton.

HERFORD—BAILY.—On the 12th inst., at Rosslyn Hill Chapel, Hampstead, by the Rev. Brooke Herford, D.D., uncle of the bridegroom, Henry John Robberds, youngest son of the late Charles J. Herford, of Manchester, to Mary Hilda, youngest daughter of Walter Baily, of 4, Rosslyn Hill, Hampstead, and Terrier's Green, High Wycombe.

PARRY—DAVIS.—On July 4, at the Unitarian Church, Ullet-road, Sefton Park, by the Rev. Dr. de Beaumont Klein, assisted by the Rev. H. W. Hawkes, Arthur C. Parry, eldest son of the late John Parry, to Jane Rebecca (Jennie), eldest daughter of the Rev. David Davis, both of Liverpool.

SCOTT—PARKINSON.—On the 12th inst., at the Unitarian Church, Oldham-road, Manchester, by the Rev. W. G. Cadman, of London, uncle of the bride, Thomas Ronald Scott, of Broughton, to Ada, only daughter of James Parkinson, of Harpurhey.

DEATHS.

SIMONS.—On the 30th June, at Hollymount, Austen-road, Guilford, the residence of her brother, Archer Simons, Matilda, eldest surviving daughter of the late Edwin Simons, of the Bank of England, aged 84 years.

WHITE.—On Monday, July 3rd, at the Widenings, Loughborough, Zui, wife of the late Frack White, and daughter of the late John Barton, of Stonehouse, Booterstown, Dublin, aged 65;

OUR CALENDAR.

SUNDAY, JULY 16.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
 Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
 Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 7 P.M., Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. EDGAR DAPLYN.
 Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. A. LAZENBY.
 Islington, Unity Church, Upper-street, 11 A.M. and 6.30 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. W. STODDART, B.A.
 Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
 Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
 Peckham, Avondale-road, 11 A.M., Mr. GINEVER, and 6.30 P.M., Mr. BAKEWELL.
 Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
 Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
 Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER. Evening, "The Chapel Windows, Manchester College."
 Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
 Wandsworth Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A. (Bicycles may be housed during service.)
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
 BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
 BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
 BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
 BOURNEMOUTH Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
 BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
 CANTERBURY, Blackfriars, 11 A.M.
 DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M.
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
 HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
 LISCARD (Concert Hall), for NEW BRIGHTON and DISTRICT, 11 A.M. and 6.30 P.M., Rev. LLOYD THOMAS.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. COBEN SMITH.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Place of God in Evolution."
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M. Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
 MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. JOHN HOWARD.
 OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. JOHN HOWARD.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. E. T. RUSSELL, of Glasgow.

CAPETOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY.
 SOUTH-PLACE, FINSBURY.—July 16th at 11.15, Professor EARL BARNES (of California). "The Power of Ideas as seen in the work of Robert Owen."

ETHICAL RELIGION SOCIETY.
 STEINWAY HALL, PORTMAN-SQUARE, S.W.—July 16th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Human Providence."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London N.

CHANGE OF ADDRESS.—The Rev. EDGAR DAPLYN, Powis Lodge, Pattison-road, Child's-hill, N.W.

WANTED, SECRETARIAL or other work by capable lady (40), domesticated and accomplished. Or would travel with invalid lady or gentleman. References exchanged.—C. S. E., 39, Outram-road, Croydon.

MOTHER'S HELP.—Wanted, immediately, a young Lady who has had some experience with children, to take charge of two children and help in light household duties.—Apply, stating age and salary required, A. B., INQUIRER Office.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON
 TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY.
 HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY
 HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application

FRANCIS RAVENSCROFT, Manager.

DEPTFORD CHAPEL, Church Street.

FOUNDED 1600.

AN URGENT APPEAL FOR £250 for immediate reconstruction of Chapel Roof and Vestries.
 £65 10s. STILL REQUIRED.

	£	s.	d.
Amount previously acknowledged	161	7	6
Mrs. Crose, Canterbury	1	0	0
Miss Slatter, Canterbury	0	5	0
Miss Squier, Dover (in Memory of the Rev. J. O. Squier)	2	2	0
In Memory of the Rev. R. Spears	20	0	0

Donations will be thankfully received by G. W. CHITTY, Esq., Treasurer, Mildura, Park Avenue, Dover; or by the Minister, the Rev. A. J. MARCHANT, 37, Clifton-road, Peckham, S.E.

LYDGATE CHAPEL.

URGENT APPEAL.

The Congregation desire to announce that there is a pressing need of repairs and alterations in the Chapel and Parsonage. In order to carry out everything completely £300 is required.

By a Resolution passed on April 25th the Committee of the Yorkshire Unitarian Union "commend the scheme to the generous support of the Unitarian public."

Contributions will be thankfully acknowledged by Mr. W. HEELEY, Sycamore, New Mill, Huddersfield, or by the Rev. J. H. GREEN, Minister, Lydgate, New Mill, Huddersfield.

We have received with cordial thanks:—

	£	s.	d.
Previously acknowledged	92	5	0
Geo. Webster, Esq.	1	1	0
John Scott, Esq.	2	2	0
Mrs. Marriott	2	0	0
Miss Hall	1	0	0
J. H. Holmes, Esq.	2	0	0
O. Nettlefold, Esq.	1	1	0
J. Thorpe, Esq.	5	0	0
F. J. Kitson, Esq.	5	0	0
Proceeds of Bazaar	69	2	9½

MATTHEW HENRY'S CHAPEL, CHESTER.

BI-CENTENARY RESTORATION FUND.

The roof and ceiling of the Ancient Chapel (1700) are now dangerous. The architects recommend entirely new ones. Much dilapidated in other respects, renovation is urgently needed. The cost of these restorations will be £750, or more. Towards this sum the congregation and trustees, with some old members and friends, have subscribed £340, which may be increased. The British and Foreign Unitarian Association has given £50.

	£	s.	d.
Amount already acknowledged	543	2	0
Rev. Jas. Martineau, D.D., &c.	2	2	0
The Hon. Mrs. de Beaumont Klein, Liverpool	2	2	0
Mr. Richard Watson, Shrewsbury	3	3	0
Mr. Oswald Nettlefold, London	1	1	0
Mr. Wm. Humble Johnson, Cork	2	2	0
Mr. F. H. Plumtre, Newton Abbot	0	5	0
Sir Philip Manfield, Northampton	10	0	0

Further donations will be gratefully received by Rev. H. D. ROBERTS, Brook Lodge, and Mr. WM. ORRETT, 15, Foregate-street, Chester, and acknowledged in the INQUIRER and *Christian Life*.

It is requested that during holidays contributions be sent ONLY to the Treasurer, Mr. WM. ORRETT, 15, Foregate-street, Chester.

WANTED, the post of LADY-COMPANION; 9 years' experience, and good references.—J., INQUIRER Office, Essex Hall, Essex-street, Strand, London.

WANTED, for September, by experienced teacher, post as GOVERNESS. Camb. higher local honours. English subjects, botany, French, German, elementary Latin and mathematics. Handwork.—Address, Miss ALCOCK, 69, Queen's-road, East Grinstead, Sussex.

WANTED, a HEAD GARDENER, where two others are kept. To an efficient man good wages will be given.—Address, JOHN HARWOOD, Woodsleigh, Heaton, Bolton.

Schools, etc.

THE "JOHN POUNDS"
Training Home and Institute for Girls,
79, St. Thomas' Street, Portsmouth.
(In connection with High-street Unitarian Church.)
OPENED 4TH MARCH, 1898.

Committee—

MR. and MRS. GEO. COSENS PRIOR, Langar House,
Portsmouth.
MRS. R. F. WILKINS, Brookhill, Kingswear, Devon.
MR. H. BLESSLEY, T.C., Mile End, Landport.
MRS. S. ROGERS (Hon. Sec.), 28, Osborne-road,
Southsea.
MR. E. J. COOPER (Treasurer), 71, Beresford-road,
North End, Portsmouth.
MRS. E. L. CURTIS, Tregantle, Victoria-road S.,
Southsea.

Matron—MISS TRELIVING.

As the Finances of the Institution are at present very low, the Committee will be very much obliged by the payment of Subscriptions, or by Donations in aid of the Funds.

CASTLE HILL LADIES' COLLEGE, NETHER STOWEY, SOMERSET.

PRINCIPAL ... Miss THORNE, M.C.P.,
Assisted by efficient English & Foreign Governesses.
Charming situation among Quantock Hills, two miles from Bristol Channel. Extensive grounds, tennis-lawn, gymnasium. Cow kept. All exams. Reference kindly permitted to the Rev. T. B. Broadrick, Bridgwater. Terms moderate.

EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM.

ESTABLISHED 1876.

HEAD MISTRESS:—Miss G. TARLETON YOUNG (Girton College, Cambridge; Medieval and Modern Languages Tripos. For three years Student of Languages and Continental Methods of Teaching in Germany and France).

BOARDING HOUSE,

Thorne Hill, Augustus-road, Edgbaston.

Pleasant Situation; Electric Light, Large Garden. Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.

Resident—Miss S. E. WELLS, B.A.

Assistant House Mistress—Miss K. CHAMBERS, M.A.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University College. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

THE OWENS COLLEGE, MANCHESTER.

HALL OF RESIDENCE FOR WOMEN STUDENTS (Ashburne House, Victoria Park, Manchester).

Warden—Miss HELEN M. STEPHEN.

The HALL will be OPENED in OCTOBER NEXT. Fees for board and residence, 36 to 60 guineas for the session (thirty-three weeks). At least three Bursaries offered. Applications from intending residents to the Warden or to the Secretaries, Miss A. M. COOKE and Professor S. ALEXANDER, Owens College.

BIBLE READINGS WITH MY CHILDREN.

By Mrs. PHILIP COHEN.
In two parts. Price 2s. each, or 2s. 3d. Post Free.

"Written in a style highly attractive to children."—The Very Rev. the CHIEF RABBI.
"Continues to be regarded in our private families as a most welcome friend."—Rev. G. EMANUEL, B.A.
"The charm of style is so attractive in its simplicity; will ensure a large and affectionate circle of readers."—The late Rev. A. L. GREEN.

Published by WERTHEIMER, LEA, and Co., Circus-place, London Wall, E.C.

Schools, etc.

SCHOOL FOR GIRLS AND LITTLE BOYS.—CONAMUR, SANDGATE, KENT.

PRINCIPALS:—Miss JARVIS and Miss CLARA BERRY.

Good House, close to the sea; south aspect.

Reference kindly permitted to T. GROSVENOR LEE, Esq., Clent, near Stourbridge; JOHN HEYWOOD, Esq., The Pike, Bolton, &c.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. Pocock.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MRS. A. H. GREEN (late of Oxford) receives girls, from 9 to 15 years of age, at her house, to attend by day Mr. Badley's Boys' School at Bedales, where her son and daughter are pupils.—Seaynes Hill House, Haywards Heath.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C

SUMMER EXCURSIONS, under the direction of the Central Postal Mission and Unitarian Worker's Union, to PENSION AIPINA GRINDELWALD.

Starting July 20. Full.

" Aug. 3. Full.

" Aug. 17. Vacancies.

Via Harwich, Antwerp, Bale, returning by the Rhine and Antwerp.

Apply to Secretary, Miss F. HILL, 13, Christchurch-road, Hampstead, N.W.

ECONOMICAL HOLIDAYS at the GUEST HOUSE of the STARNTHWAITE CO-OPERATIVE COLONY. Near the lakes, the woods, and the mountains of Westmorland. Board and lodging from three shillings per day.—Write for particulars to the Rev. H. V. MILLS, Starnthwaite Colony, Kendal.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.

and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

HEYWOOD MIDDLE-CLASS SCHOOL.—Wanted, certificated Assistant MISTRESS (Infants). Forward Age, testimonials, salary required to Correspondent, Heywood Park, Heywood, Lancs.

RE-ENGAGEMENT desired as HOUSEKEEPER or similar post. Widow, practically domesticated. 3 years with gentleman.—Mrs. MAYNARD, 1, Grosvenor-square, Brooklands, Cheshire.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS 4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deangate. — Saturday, July 15, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 2978.
NEW SERIES, No. 82]

LONDON, SATURDAY, JULY 22, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	457
ARTICLES :—	
Carlyle's "Sartor Resartus"—I.	459
The Inward Life	462
Hibbert Trust... ..	467
Worldly and Spiritual Life	468
Our Fête	469
LITERATURE :—	
Introduction to the Herbartian Principles of Teaching... ..	460
Is Nature Cruel?	461
Publications Received	461
OBITUARY :—	
The Mayor of Bath	462
CORRESPONDENCE :—	
Elder Scholars: a Correction	462
Music in our Churches	463
THE CHILDREN'S COLUMN	463
LEADER :—	
As Another sees us	464
THE PULPIT :—	
The Church and Nonconformity	465
MEETINGS :—	
Yorkshire Unitarian Sunday-school Union... ..	468
NEWS FROM THE CHURCHES	470
ADVERTISEMENTS	470

NOTES OF THE WEEK.

IN this fervid summer weather happy are they who can be idle in the open country. The prisoners of hope still kept in town refresh themselves with the thought of those who have escaped, and are fled as a bird to the mountains, or hear the beat of the ocean upon some welcome shore. It is pleasant to have news of those who have sailed for Norway, or are seeking the great heights of Switzerland. And nearer at hand in many lovely retreats, rest and quiet companionship are to be found. Would that the city could be lifted bodily into some cool sea! But meanwhile, in the quiet night a lamp will burn even in the veriest patch of garden—there are some breaths of cooler, fresher air, and it is possible to do some work.

THE Special Services Committee have now completed their arrangements with the Rev. Stopford A. Brooke for various preaching engagements beginning in October next. From Oct. 8 to Nov. 12 inclusive, he will preach at Little Portland-street Chapel, on Sunday mornings. He will also preach at each of the following places:—Burnley, Chester, Hull, Mansford-street (London), Oldham, Oxford, Padiham, Platt (Manchester), Rochdale, Swansea, Wandsworth (London), and Warrington. From Nov. 16 to Dec. 4 Mr. Brooke will be in Scotland preaching and lecturing at Aberdeen, Edinburgh, and Glasgow. From the middle of February to the end of May, 1900, Mr. Brooke will be abroad. For six Sundays, beginning May 27 and ending July 1, he will again preach in London.

All communications in reference to these engagements should be addressed to the Rev. W. Copeland Bowie, Essex Hall, Essex-street, Strand, London, W.C., and not to Mr. Brooke personally.

THE Wesleyan Conference has been meeting this week in the renovated Wesley Chapel in the City-road. It is the 156th annual Conference of the Wesleyan Methodist Church. On Tuesday the Rev. F. W. Macdonald was elected President, in succession to the Rev. Hugh Price Hughes. Mr. Macdonald, who is the biographer of Morley Punshion, is the son of a Wesleyan minister, and was born at Leeds in 1842. In 1862 he entered the ministry, and, after successful service in several places, became for ten years professor of Theology at the Handsworth College, Birmingham. For the last eight years he has been Secretary to the Missionary Society. The new President, in the course of his address, expressed his thankfulness that Methodists were at peace among themselves and on excellent terms with other Churches. The theory of their ministry was sound. They were as far removed from Sacerdotalism as from anarchy: from Rome on the one hand or Plymouth on the other. Their ministers were neither the slaves nor the taskmasters of the people. As for their relations with the Church of England, he was not despondent; indeed, they were anxious to participate in its Evangelical and spiritual life, when it had tired of looking for more recognition from Rome. He also pleaded for a higher standard of pastoral efficiency, and notably a higher standard of education, "a steady lifting up" of ourselves, for if we are to draw to us the choicest spirits of Methodism we must give them the advantages of a thoroughly educated ministry.

A MEMORIAL from the Board School Defence Society against the use of the modified Free Church catechism adopted by the Liverpool School Board has been sent to the Education Department. It declares that the system of religious instruction in the Board-schools is substantially the same as that which was adopted at the formation of the Board; while the adopted catechism is considered to be denominational, and its introduction has been opposed by the Liverpool Evangelical Free Church Committee, by various other Nonconformist bodies, and by the three Roman Catholic members of the Liverpool School Board. The Committee of Council are asked to disapprove the introduction of a catechism into the Board-schools, and to declare that the catechism referred to in the Board's resolution is a contravention of Section 14 (b) of the Elementary Education Act, 1870. The memorial is signed

by Canon Lester (Chairman of the Board), Archdeacon Taylor, and several other clergymen, as well as by Wesleyans, Unitarians, Presbyterians, and other Non-conformists.

WRITING on "The Mediæval Sunday" in the current number of the *Nineteenth Century*, Father Thurston, S.J., gives a very interesting account of the early customs both as to the Saturday half-holiday and Sunday itself. "In condemning the seven-day newspaper," he says, "and in maintaining equivalently the seventh-day concert, the public opinion of this country has drawn a rather delicate distinction, but one which, I venture to think, would have commended itself alike to the wisdom and to the religious feeling of our forefathers." And the article concludes by saying that the spirit of the mediæval Sunday "is well summed up in the Scriptural introduction of the canticle regarded of old as peculiarly appropriate to that day—the *Gloria in Excelsis Deo*: 'Glory be to God on High and on earth peace to men of good will.'" The praise of God must occupy the first place, but, that being secured, the Church thought next of man's physical and moral well-being—rest of body, peace of soul, and all that makes for charity and good will between class and class.

FATHER THURSTON, in the course of his article, tells a story with a moral interesting in another connection. Towards the close of 1200, when Hugh Bishop of Lincoln was returning home from a pilgrimage to the Grande Chartreuse, passing through Normandy, he rested for a day at St. Omer, where an extraordinary prodigy was brought to his notice, over which the people were greatly excited. A certain baker drawing a batch of loaves from his oven on a Monday morning, one of them dropped and was broken, and blood flowed out. Others were then cut into, and blood similarly flowed. That, said the chaplain, was because the bread had been kneaded on the Sunday, and God had marked by that miracle His horror of the infraction of the law of rest. A batch of unleavened bread, prepared in the evening of the Sabbath after vespers, where there had been no breach of the law, had shown no similar sign. On this Father Thurston remarks :—

There seems no reason to question the exactitude of the facts, which are vouched for by an eye-witness whose reputation for conscientious truthfulness stands very high. Such phenomena have been repeatedly recorded both by pagan authors in classical times and by scientific observers in the present century. The liquid which flows from the bread is not of course blood, but an excess of moisture which has been deeply stained by a rapid growth of some one of

the pigment microbes, notably the *bacillus prodigiosus*, so called from its startling resemblance to the colour of blood. Excess of moisture and the admixture of yeast seem to be necessary conditions for the full development of this phenomenon, which occurs, nevertheless, quite sporadically and unaccountably. It is noteworthy that a scientific commission, appointed by the French Government to examine and report upon some similar appearances in a batch of bread supplied to the French army about fifty years ago, record as a result of actual experiment that while the discoloration was very marked in the fermented bread made from a particular specimen of flour, the unleavened biscuits and cakes made from the same flour were perfectly clean and wholesome.

The principle underlying these remarks of the Jesuit Father we should be glad to see carried out consistently in the case of all ecclesiastical and other ancient miracle stories.

THE subject of the Rev. C. Hargrove's sermon in this month's *Mill Hill Pulpit* is "The Ways of God: a Lesson from a Game of Chess." Writing of it in the July *Chapel Record*, Mr. Hargrove says:—"It is an endeavour to prove by a familiar illustration our inevitable inability to understand God's government of the world. If we confess this, we shall be set free of the difficulty which troubles so many good souls, that they cannot reconcile God's goodness and power with all the evil they see within and around them. We shall no more be obliged to find excuses and make apology for God's ways, but be content that 'His ways are not our ways.' I do not know how far I may be indebted for the illustration to a paper, entitled *The Sceptical Pawn*, which appeared, some twenty-five years ago, in a volume of "Biblical Illustrations," by the late Rev. Samuel Cox. Nor does it matter. We are all debtors, and borrow consciously or unconsciously of one another most of our best things, and, at least, the germs of all that we conceive or say. When we know to whom we owe any striking thought, we should give the author thanks and credit him with it. But, in general, we cannot tell, save that nothing of worth would be ours, were it not for what we have learnt of our fellow-men."

ENTERING on the sixth year of his ministry at the Charing Cross Unitarian Church, Birkenhead, on July 2 the Rev. James Crossley preached a sermon on "The Condition of Success in Religious Life," which, by request, has been published. Referring to the loss of valued members during the past years, Mr. Crossley said:—

I sometimes think that the older generation were more faithful and devoted to their church than the younger generation seem to be. They saw the fateful struggle for religious liberty when the issue was doubtful; they experienced the stern pressure of intolerance; they felt the absolute necessity for unflinching loyalty, and the experience left its mark upon them. The conditions are changed, but we must bear in mind that we have received the inheritance for which they laboured and suffered, and that we can only keep it by imitating their faithfulness. So that with the tenderness of the memory of our dead there is blended a deep respect for the unwavering steadiness of their testimony. And the best proof we can give that we have not forgotten those who are no longer with us is to make their example our inspiration, and

to seek to add to the legacy they have left us.

And later, in the course of the sermon, speaking with frankness in the confidence of friendship, Mr. Crossley made a plea for a more serious devotion to the duties of church-membership. He had been startled, he said, when he first came to Birkenhead by the easy carelessness with which engagements connected with the church were made to give place to any other, and without any explanation or apology.

I need scarcely say that in society a practice of this sort would be described as "bad form," a charge from which every one who values social opinion shrinks. I confess that I do not see how the case is much better when the matter has to do with a church. It surely marks a low tone in the church when its institutions come last in the consideration of its members, and when they are satisfied to devote to it only the fag-ends of their time and thought. All the work done in connection with a church is, or ought to be, regarded as work for the cause of righteousness, even when an institution has a more or less secular colour. I am quite clear that no church can flourish when a state of things such as I have described exists. I plead, then, for greater loyalty to this church, and to all the agencies connected with it; for a more serious consideration of the place it ought to hold in your thoughts and in your lives.

THE Committee of the British and Foreign Unitarian Association desire us to publish the following letter, which they have received from Professor George Boros. Any contributions which the English admirers of Dr. Brassai may desire to forward can be sent direct to Professor George Boros, Unitarian College, Kolozsvár, Hungary, or through the Secretary of the Association at Essex Hall.

"You will have heard of our grand old man, Dr. Samuel Brassai, who visited you in England, and was present at the annual meeting of the British and Foreign Unitarian Association in 1873. Dr. Brassai's friends and admirers have decided to raise a memorial to his memory, and they wish to give an opportunity to those who knew Dr. Brassai to contribute to this memorial. Dr. Brassai was a man of quite exceptional talent. It is really hard to tell in which branch of science he was strongest; for he was a philosopher, a linguist, a mathematician, a musician, a botanist, a critic, and a theologian. The son of a very clever Unitarian minister, he inherited the ideas of our simple Unitarian faith, which he was proud of all his life. He was Professor of the Unitarian College at Kolozsvár in the years 1837-1848, 1859-1861; and afterwards he acted as visitor to the same college. Though this is not a good time for collecting money, Dr. Brassai's name is a great attraction, and we hope we shall be able to collect the sum of £1,200. We wish to offer you English Unitarians an opportunity of giving something to the memorial.

(Signed) "LEWIS FARKAY, President.

"LEWIS MERRA, Treasurer.

"GEORGE BOROS, Secretary."

THE friends and supporters of the Unitarian Movement at Auckland, New Zealand, are in earnest about the establishment of a church. They have decided to raise a substantial sum in aid of the minister's salary, and to give a guarantee

for two or three years. The Mission Committee of the British and Foreign Unitarian Association are endeavouring to find an able, active, earnest, young minister, prepared to go out and take up the work in this very promising field. The Rev. R. H. Lambley, of Melbourne, who visited Auckland recently, is quite enthusiastic about the prospects. Mr. Lambley hopes that a minister will soon be sent out, and that he will visit Melbourne on the way to New Zealand.

AMONG our summer visitors is the Rev. Stanley M. Hunter, of the Unitarian Church, St. John, New Brunswick, who was ordained three years ago, and settled in his present charge last year. Mr. Hunter has preached at Gee-cross, Moss-side, and Altrincham, and his services have been much appreciated. After an absence of ten years, Mr. Hunter is on a visit to his parents in Manchester, and is returning early next month to St. John.

LADY MANFIELD, whose death we recorded last week, was for three years a member of the Northampton School Board, having been elected in 1877; but the chief activity of her life was in less public paths of ever active beneficence. In 1896 she laid the memorial stone of the new Kettering-road Church, the gift of Sir Philip Manfield and herself, and at the opening of the church in the following year, she wrote expressing the hope that its influence might always be in harmony with the most reverent thought of the age, and of the deepest needs of human nature, "so that from this building, as a centre, there may radiate the highest moral and spiritual influences; that the foundational principles of righteousness, of absolute fidelity to duty and conscience, and a large charity may be insisted on; and that the graces and sweet amenities of life may be here presented in so fair and attractive a setting that those who listen may be drawn as by a magnet to the endeavour after—if not the complete attainment of—that last touch of great character which only a high religious consecration can give to men and women. And further, as even these high aims and achievements will not fully satisfy our nature, which is dual, and fill our life, which is a divine discipline, we earnestly hope that the worship offered to the Great Supreme within these walls in spirit and in truth may be so simple, so earnest, and so intense, that the natural result may be an ever-increasing trust in God; a trust so abiding that no suffering, no sorrow, no calamity, may be able permanently to shake it; but that it may be fully equal to all the stress and strain of this so often troubled, perplexed, and sorely-tempted life. If these high aims are realised this Church will not have been erected in vain."

MAKE yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.—*Ruskin*.

CARLYLE'S 'SARTOR RESARTUS.'

I.—SPIRITUAL AUTOBIOGRAPHY.

ALTHOUGH Thomas Carlyle is not usually set down as one of the writers of religious or devotional books, yet his "Sartor Resartus" appeals to me as a very powerful and inspired spiritual autobiography, in some respects specially fitted to help modern religious life, because the retirement and transcendental reverie to which it leads are such as may be attained in the midst of a busy world, while most time-honoured devotional books carry us away from active life into the cloister, and reduce the sphere of action to a very small part of the visible world.

There is something better than perversity in the method of Carlyle in this book, the mingling of biographical references to the imagined Teufelsdröckh with the "Editor's" patronising remarks, which give Carlyle the opportunity of playfully commenting upon himself and his own style and forestalling his critics. This and the side references to Heuschrecke, as well as many passages in the book in which keen satire on men and manners is rounded off and made genial and acceptable to the honest reader by sympathetic playfulness, should have taught readers of Carlyle long ago that he did not lack that element of greatness called humour, and should have assisted them in the interpretation of some of his later works. Carlyle's humour in "Sartor Resartus" is a fine example of the use of smiles in the teaching of great truths, and it never degenerates into funniness; that is to say, the thought comes clothed in a quaint but seemly garment which it has made for itself: there is no attempt to pin on an incongruous bright ribbon because of the prevailing gloomy colour of serious heaviness. Humour and imagination such as would stock the workshops of an average hundred ordinary novelists play about Carlyle's serious thoughts, and in "Sartor" produce an unexampled combination of novel, autobiography, satire, and religious philosophy, mingled all together in nearly every page of the book, and yet leaving no doubt in the earnest reader of the author's deep earnestness, and never carrying him far away from the spiritual depths and heights of eternal life.

Out of what seems to some a chaos as confused as Heuschrecke's Paper Bags (though I cannot confess to such sense of confusion myself, but have heard of it with my ears), Carlyle evolves, though not in formal order, (1) a record of his own spiritual history, identified with that of mankind, and (2) a philosophy of spiritual religion founded on Kant and Goethe—the Philosophy of Clothes.

1. I judge this book to be the spiritual autobiography of Thomas Carlyle, but with scarcely a fact in it that can be pinned down and counted upon as the record of the actual history of the career of the author. The records are of states of mind and reaches of spiritual experience. Through Teufelsdröckh we learn that Carlyle gazed out of some high window over the crowded dwellings of many people, and meditated on the widely-differing experiences which separated those who physically had but a wall between them, and of the underlying unity beneath this breadth of difference—a meditation kindly sympathetic, with-

drawn from actual participation in the outward events of their lives, but touched with their infirmities and tender towards their strivings. But there are millions of upper windows in the world's cities and more than millions in the Anywhere and Everywhere of Imagination. There are streams, too, flowing near every village in the world, and though 'tis pleasant to think of the stream of Carlyle's contemplation by the side of the brook which at Ecclefechan runs beside the house in which he was born, and to picture him sitting on a wall hard by and gazing towards the sunset, yet in his story he gives us no detail that can be taken as a record of fact. Imaginative love of Nature, childhood delights which recall the delights of all sweet, natural, country-fed childhood, the wonder of opening intelligence, the advance into responsible manhood, all are records of experience; but so told that the circumstances are but symbols and scenery for the soul's history, and that which is the story of Thomas Carlyle is found, at least in parts, to be equally the story of our own lives; for we, too, are immortal souls in mortal bodies living in a world of men and women and things such as he pictures, and the essentials of soul-striving and heart-yearning are ours as well as his. Charming is the brief reference to childhood memories; wise is the view of education as a life process of which school books and professed teachers are but a little part. Then in the difficulty of "getting under way" we find the burden which oppresses so many of us in this generation, of fitting our immortal longings and principles into the commonplace actualities of unromantic professional and trading occupations, which seem almost entirely taken up with the material life and specially designed to force all spiritual things and thoughts and emotions out of the business of these few short earthly years. In that sphere, too, wherein even the time-bound traders and bread-winners imagine there shall be peace and love and everlasting blessedness, a refuge from paltry struggles and small ideas, from competitions of money and of ungenerous use of skill, Teufelsdröckh finds, as we, too, often find, that it is not allowed to fence off one piece of our earthly existence and keep that pure and sacred while the rest is all intentionally chaotic and harsh. The home-centred love cannot be widely nurtured in a land whose dealings outside the home are loveless, and the merchant's methods find their way into the relation of the sexes. Wherefore Blumine is not for Teufelsdröckh. We, too, whether we gain our Blumine or not, and our Blumines too, whether they be allied to the hero or money-winner of their choice or miss him, shall inevitably find that all the worldliness and meanness and hardness we permit ourselves in the outside world, will thrust its dividing and dissolving poison into the relations of our own homes, and that there is no magic charm whereby we can encircle the domestic section of our soul and keep it pure while that which is turned towards humanity is allowed to be foul. Alas! our Blumines, as well as their lovers, are too often trained to mercenary living; and the Teufelsdröckhs, of whom there is one somewhere in each of us, go wandering homeless through the land. There is no true and lasting love of man for woman and woman for man that does not live in mutual bearing of

the world's burdens and mutual seeking for God's guidance. All else in the relations of married life, if not thus inspired, is of time, and with time will pass away. Thus is it better that Teufelsdröckh should wander uncomfited than that he should be comforted with a toy or a sweetmeat.

Forlorn and lonely did Teufelsdröckh, and Thomas Carlyle, and each of us who has faced the realities of existence honestly for himself, wander through earth and sky; and he saw strange cities and many people; and sometimes Nature soothed him; and ever was there the bond of silent sympathy with the needs and labours and sorrows of mankind, and a far off yearning towards their joys. The world-sorrow mingled with his personal disappointments and perplexities; but he kept his troubles to himself and wandered as a spectator who, apart from the throng, philosophises silently to himself on destiny as seen in others and perplexingly felt in himself. Morbid feelings and deep spiritual yearnings after the infinitely good and great were almost inseparably mingled. Far, far did he wander; but could not escape from his own shadow. In all this wandering he was a son of Time, though his meditations sought Eternity. He had not yet learned the truth, which became one of Carlyle's landmarks—"The end of man is an Action and not a Thought, though it were the noblest." "Aimless discontinuity," "nebulous envelopment," nevertheless "a progressive and growing spiritual nature," are his. Without definite hope or definite fear; yet is divine life working in him; for though the universe should be found to be void of life, of purpose or volition, yet would he have truth at any cost—"Truth though the Heavens crush me for following her: no Falsehood though a whole celestial Lubberland were the price of Apostacy." Though reward and punishment were annulled, or worse, followed on the wrong side, yet was the everlasting law of right and wrong in the heart: they were not the same; but right was ever right and wrong was always wrong. And Destiny could not doom him not to die. Thus in the gloom, fearful, with vague apprehensions, unsatisfied, not understanding either himself or the world, overburdened in thought and feeling, at last, one day, he turns upon his moods and asks: "What art thou afraid of? Death? Though it be Death and all that Devil or man can do against Thee, art not Thou a child of Freedom who can suffer? Let it come: I will meet it and defy it!" With defiance he shook base fear from him. "The everlasting No" had permeated his being, making him feel fatherless, outcast, in a Devil's universe. In native strength he arose and conquered: "I am not thine, but Free, and for ever hate thee."

The pilgrimages continue, but with some incipient purpose in them; and meditations on what may be seen by the wandering imagination, whether in a wandering or stationary body, lead out more into the world, and away from the self-centred burden. Yet is there large measure of indifference. With infinite love and infinite pity he regards his fellow-men, and begins to measure more truly their littleness and their greatness, and to learn that there is a way out of many of life's discontents and troubles and reverses, by reducing demands rather than expecting an ever-increasing supply of wants. By renunciation Life really

begins. He has a gospel of action: "Do the duty that lies next." Complain not of circumstance: the ideal is in thyself to shape with it the actual. Live out your best: conditions are the material upon which you have to work. Thus the soul learns its own creative power. "The everlasting no" is denied: "the everlasting yea" is affirmed, and brings light and joy. 'Tis useless to sigh for a perfect workshop and a perfect material with which to work. Here and now is your work, which is to turn the imperfect, chaotic, by laborious activity, somewhat nearer to the ideal and, so far as you can see, perfect kosmos, whose disparity with the present conditions has been the ground of your despair and lamentation. That same disparity is the measure of the deep need for your work, the token which once seen can never more be honestly denied, that there is work for you to do, to which you are called by God,—

"Do not linger in the darkness; God is waiting, friend, for you."

PRIESTLEY PRIME.

LITERATURE.

INTRODUCTION TO THE HERBARTIAN PRINCIPLES OF TEACHING.*

TEACHERS, past, present and future, have to thank Miss Dodd for a valuable and interesting book. Full it is, as an egg, of meat; and, mindful of teachers' scant leisure, moderate in bulk. Very valuable are the mottoes with which each division of the work is enriched; and one saying (p. 9), "to use words without understanding them is an intellectual immorality," is unsurpassed as a maxim of pedagogic ethics.

Chapter I. gives Herbart's noble assertion, "The one *supreme* aim of education is the development of moral character"; and the great purpose of the book is to show how this aim may be reached, "by instruction which makes for character." Chapter II. on True Interest, as that towards which all instruction should work, is full of wisdom. False "interests" of prizes and penalties are dropped by our author as extinct barbarisms. Would that the fact were so! Surely in another form of words this agrees with Froebel's idea of the teacher's function to find out what the child can do, and set it to do *that*. It will like to do whatsoever you wish, if the matter is cut fine enough and brought close to the fibres of its intelligence. The "content" of the child's mind, the fruit of "intercourse and experience" (Herbart), the unpurposed education of circumstance and environment (Froebel), is the starting-place. The rules of the road are those familiar maxims: from the Known to the Unknown; from the Easy to the Difficult; from the Concrete to the Abstract; so easy, so far-reaching, and so imperfectly obeyed.

Chapter III. is rich in suggestion and warning; showing the wonderful range of this content, and the need of teaching, for its arrangement—correction—completion. Chapter IV., examining studies with a view to the ethical purpose, puts History as the

most important study. But history *proper* is surely for upgrown students, not for children. Is not history, as conveyed in the usual text-books, full of that "intellectual immorality" which uses words not understood? But story made vivid with objects offered to the faithful eye, illustrated by the pupils' hand-work, can bring elements of virtual, *essential* history to the mind of children. "Fables"—known to be among the most ancient fossils of literature—should commence what might be called, in Pestalozzian phrase, an A B C of the science of man. "Fairy tales" might succeed; "tales" connected with names of real persons—let us say, *legends*—should follow; and next *true* stories of men, women, and events, would form a bridge to the reading of works of the great historians, which is the porch of historical study. Here, truly, we find instruction whose use might "make for character." Each story would be discussed by the class as to its moral truth and worth, and thus help to draw soundly and well each child's ethical "circle of thought."

Chapters IV. and V. contain wealth of material for any one who will use the step-ladder sketched above (or improve it); while in the last three chapters we find "Schemes" worked out with a fulness and delicacy which render them studies of method. The "Armada" is good; "Columbus" still better; "Robinson Crusoe," perhaps, best of all. Through what malign accident the "Choice of Paris" has been introduced among stories designed for children of six—or any—years, we cannot conceive. Moral development being the supreme end of education, we protest solemnly against offering to children any matter, classical or romantic, whose substance under whatever beauty of form outrages the essentials of Christian morals. This does not mean mutilating literature. What children read for themselves does not hurt, but slips aside unfelt; while that which we—parents or teachers—give, or choose for them, is driven home by the weight of our authority.

Chapter VI., on Natural Science Study, though not so rich in help for the teacher who is seeking a more excellent way than rote or cram, as are the chapters on Humanistic Studies, contains bright hints of a "Good time Coming," when school journeys shall form a portion of every scholar's holiday: when *Heimat-kunde*, that is "home-geography," knowledge of the child's immediate surroundings; of the school-house and ground; *our* village, the near hill, the river that runs by, shall take place of, or at least precede the topography of Madagascar and Nova Zembla.

"They who are not against us are for us." All who labor for true education—that "for want whereof," as Milton wrote in 1641, "all Britain perisheth"; that "behind which," as Immanuel Kant said, "hides the hope of the perfection of mankind"—are allies. Friedrich Froebel is my master. His motto, "Harmonious development of the gifts which every child of God brings with it into this world," is for me complete and final; not opposed to but embracing Herbart's "supreme aim" of moral development. Words fail to express Herbart's zeal for the true good of man. Believing education to be the best means to this end; as did Froebel, his soul was in education, as truly as was Froebel's. Wherein do they differ? Not

in the "good will" of their souls, but in the forms of their thought, through which this enthusiasm of humanity works in the world of real life. I will touch slightly upon three points, wherein the Herbartian theory seems to me erroneous or defective.

To Froebel, children are "plants which my Heavenly Father hath planted"—infinitely more varied in their qualities than the subjects of the Vegetable Kingdom! The true teacher sees to it that all plants have what all plants need, then lets all grow in their own way with as little interference as may be; but—*nachgehend*—following humbly, he observes with reverence how individuals differ in disposition, or faculty, and gives to each the help needed by its peculiar nature. Herbart (p. 18) says: "The mind has no innate natural talents or faculties whatever." His teacher, by processes which irreverently described, resemble the putting of valuable matters into a casket, or arranging specimens in a cabinet, is to "form the mind." Herbart (*u.s.*) considers ideas and shows how they make the mind. Were this working hypothesis correct, might we not expect all these similar subjects, similarly treated, to come out identical? But they come out endlessly diverse. Next I miss, in the Herbartians, distinct recognition of a truth most earnestly asserted by Froebel: that bodily work—productive labour—is essential to complete unfolding of the human being. Our book shows that the Herbartians have learned, whether from practice or from Froebel, the worth of his most pregnant motto: "Learn by doing." They set their pupil to work—to see with eyes and make with hand, concrete forms or signs of the abstract thoughts they are aiming to reach, and find its ideas hereby cleared and widened. But preparation for life in this workaday world—helps to learn the duty and dignity of toil—so vividly presented by Froebel, seem absent from Herbart's purview.

Were I set to put into one sentence the most momentous truth about education, learnt from children during fifty or sixty years of practice, my reply would be: "Children educate one another." Beyond all other means or appliances for the attainment of the most momentous ends—for character—"common" education is the one specific. A benevolent up-grown despotism to "see fair"—to keep order—and the like, may be assumed; although children left too much to themselves often come out better than those too much "managed," whether harshly or indulgently. This fundamental truth I find conspicuously absent from the system of Herbart, who, without children of his own, and never having taught a class, lacked that rough and ready everyday experience, for the want of which, *perhaps*, the deepest and most far-fetched philosophy cannot wholly compensate.

As an inveterate humorist, I humbly offer two small comparisons of, or for, the Herbartian "movement in education." It reminds me, first, with its "big words" of "apperception," "concentration," "method-wholes," and "culture-periods" of the Ptolomean Astronomy with its cycles and epicycles, beside the simplicity of Newton.

"All the rhetorician's rules
Are little but to name his tools,"
says (Hudibras) Butler. Yet more do

* "Introduction to the Herbartian Principles of Teaching." By Catherine J. Dodd, Day Training Department, The Owens College, Manchester. Sonnenschein and Co. 4s. 6d.

the Herbartians remind me of the Neo-Platonists of the second and third centuries, who, when Christianity to the "superior" eye had begun to grow at once worldly and vulgar (if the words are not synonymous!), endeavoured to patch up a religion out of the tatters and patches of the old, and show it to be better than the New. We that have spent our lives in training children, and lack not an Apostolic readiness to "magnify our office," shiver at the very thought of engaging to "form the child's mind," or "constructing Its circle of thought," or make Its character. We use every means, neglect no precaution, think nothing unimportant that affects the child—corporeally, mentally, spiritually—and pray we may do no harm; but having done our best, we will not take blame, or claim merit, whether our pupil turn out a Seneca or a Nero.

Could I venture to hope for any influence on my fellow disciples of Froebel, I should earnestly commend to their study this little work, because it shows so well how a genuine intellectual and moral training may proceed upon lines different from ours. Were there any chance of my being listened to by Herbartians, I should exhort them to study Froebel.

WILLIAM H. HERFORD.

IS NATURE CRUEL.*

MR. CROWTHER HIRST has collected together from public sources and private letters a number of expressions of personal experience from persons who have been attacked by wild beasts, and who undoubtedly would have suffered no more if they had actually been killed. Almost all of these confirm Livingstone in his opinion that death by the claws and fangs of a wild beast is almost painless. Two speak of great pain, but it is momentary "intense pain and then—blank." "I certainly felt the most awful pain I have ever experienced while she [the tiger] was biting my neck, but not afterwards, so far as I can remember." Captain Noyes, who was knocked down by a lion and had his hand bitten in two places, was not conscious of any pain whatever, but "felt just as if I had been bowled over in a football match and nothing more."

William Judge, a trainer in a wild beast show, who was fearfully mauled by a lion, says he felt no pain "at the time"—that is to say, he would have felt none at all if he had really been killed outright. All the pain came afterwards; and he adds the quaint explanation: "The doctors said it hurt so much that I could not feel the pain then."

Mr. Baker and Mr. Heath, superintendents of police in India, give several instances of natives badly wounded by wild beasts who apparently suffered no pain at all at the time.

Mr. Hirst argues that it is not reasonable to suppose that a mouse killed by a cat, a bird killed by a hawk, a seal killed by a bear, or any other animal slain and eaten in the great struggle for existence, suffers more than a man killed by a lion; and that the pain in Nature caused by the struggle for existence is very slight.

There are usually two fallacies in the estimation of the amount of pain that any creature, whether man or wild animal,

suffers in given circumstances. First of all we are liable to think of the pain as increased in proportion to the amount of force used in producing it. The pain caused by the stroke of a lion's paw is thought of as immensely greater than that which is given by the scratch of a cat. The shock of any kind that kills is imagined to be painful in proportion to its violence. Happily, however, the violence that we expect to produce pain does, as a matter of fact, produce unconsciousness. The man who is stunned by a blow feels nothing, and the sense of horror or great excitement of any kind annuls the physical senses even if it does not produce actual unconsciousness.

There is a curious phenomenon among some of the lower animals, usually spoken of as pretending death in order to escape from their enemies. Many kinds of beetles and small animals if touched become quite still and rigid as if dead. It is scarcely possible to suppose that they are conscious, but by an act of will maintain this death-like appearance. They are, doubtless, unconscious at the time, and if devoured in that state have absolutely no sensation. It is reasonable to suppose that to a considerable extent the senses are numbed in all cases, even of the higher animals.

Another fallacy arises from the supposition that all the present and after effects of pain must be worse for the sufferer than for the spectator. In some respects the very reverse of this is true. In all cases of violent injury or wounds, the impression on the mind of the spectator is more painful and lasting than on the sufferers. Everyone must have had opportunities of noticing how a schoolboy of very ordinary courage and patience will joke about his wounds, at the time when his mother or sisters are in actual suffering at the sight of them.

Of course it is possible for persons to become accustomed and, therefore, comparatively indifferent to anything, and surgeons and nurses happily are not permanently troubled in mind by all the wounds they see; but take two persons equally unaccustomed to such things, one of whom has his leg taken off and the other of whom stands by and sees it done, and in after years it will be found that it is the spectator who has the most vivid and painful recollection of the operation.

Wild animals have none of these feelings. When a single individual is struck down by a beast of prey or snapped up by a bird, probably no other animal is conscious of its fate. When a hawk swoops down on a flock of small birds and strikes one of them, the rest do not stop to see it being eaten and mourn its fate, and fear that their own turn will come, and flit about for the rest of their lives with a sad memory in their hearts and a daily fear for their own safety. They do not even see what actually happens; they are away and out of sight in a moment, just as much frightened as if a passer-by had clapped his hands at them, and no more.

In considering the animal world we must always beware of crediting the inferior animals with the sensations that we should have, or think we should have, in similar circumstances. Some few of the domestic animals share, no doubt, in the more distinctly human feelings. The horse and the dog more especially we have to some extent humanised. We have made them our companions, and we are

bound to treat them as such. Nor is anything to be said in defence of cruelty which we inflict on any of the wild dumb animals. But they have a kingdom and a law of their own. Its ideals are strength, and skill, and beauty, and these win in the struggle, just as surely as justice and love win ultimately among men. Love, indeed, has its place among them also.

Granted that a world which lives by movement and change and the alternations of birth and growth and decay and death is not in itself an evil, it is difficult to imagine one that should have a larger proportion of life and vigour and happiness, and a smaller proportion of pain than this one of ours has in what we call its lower strata of existence. The insect that floats about in the sunshine till it is snapped up by a bird, if such an organism can be said to be capable of happiness, has had a perfectly happy life, absolutely free from all suffering or pain, and certainly in its instantaneous death cannot feel as much pain as a man feels when he pinches his finger. And in the higher ranks of purely animal life, each individual has for the most part from its birth to its death one long succession of gratified desires or successful exertions, until at the last it is struck by a sudden blow of its captor, or creeps numb and almost unconscious to some hiding-place to die.

Mr. Hirst's little book is a sound contribution to the problem of suffering in Nature as apart from those sufferings which are peculiar to man, or the pain that man deliberately inflicts on his fellow-creatures, whether of his own race or of the races of animals that are subject to him. It does not pretend to solve what is called the problem of evil, even in regard to the existence of physical pain alone, but it affords those who love Nature, and are in close sympathy with all the joy and beauty of her life, a sound argument in her defence against those who ignorantly defame her.

F. H. JONES.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Social Worship, an Everlasting Necessity. By J. Clifford, M.A., D.D., 1s. 6d. (Clarke and Co.)

Wayside Angels and Other Sermons. By W. K. Burford. 1s. (Clarke and Co.)

The Book of Bander. 3s. 6d. (Williams and Norgate.)

Matriculation Directory. 1s. (W. B. Clive.)

Mornings in the College Chapel. By F. G. Peabody. 5s. (Houghton, Mifflin.)

Afternoons in the College Chapel. By F. G. Peabody. 5s. (Houghton, Mifflin.)

The Bible for Home Reading. By C. G. Montefiore. 5s. 6d. (Macmillan.)

English Historical Review, English Illustrated, Review of Reviews.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mrs. Boys, 10s.; the Misses Boys, £1; Mr. and Mrs. Chitty, £1; Miss Bruce, £1; A. B. C. and X. Y. Z., £2 2s.

* "Is Nature Cruel?" A partial answer to the question. Experiences of Big Game Hunters and others while under the Attack of Wild Beasts. By J. Crowther Hirst. Jas. Clarke and Co. 1s.

OBITUARY.

THE MAYOR OF BATH.

THE citizens of Bath are called upon to mourn the loss of their Chief Magistrate, and the congregation of the Trim-street Chapel, a life-long member and a very faithful friend. Alderman John Ricketts died on Thursday evening, July 13. From the time of his election as Mayor, in November last, his health had been failing, but with quiet persistence and unfailing courage he fought against the encroaching disease, fulfilling all the duties of his office so long as strength remained, and to the last caring for the interests of the city. Only a month before the end, he held a civic reception, and two days before he died was earnestly discussing business with some of his oldest friends. His parting was without pain and in perfect peace.

John Ricketts was a native of Bath, having been born there Dec. 5, 1837, and the whole of his active life was spent in the city. On leaving school he was articled to the late Mr. R. H. Hellings, and was admitted as a solicitor at the age of twenty-two. Always an earnest politician, he was for twenty years Agent of the Liberal party, and was one of the original members of the National Liberal Club. In 1874 he entered the City Council, and served for various terms, becoming Chairman of the Surveying Committee, and in 1897 an Alderman. By his wide and intimate knowledge of municipal law, his great practical abilities and grasp of finance, he rendered distinguished services to the city. Inspired by an address which he heard from Richard Cobden nearly fifty years ago, Mr. Ricketts, in 1870, with two other friends, founded the Bath Liberal Building Society. The great prosperity of this society was largely due to his capable management as solicitor, and the gratitude of the members was expressed last March by a presentation at the twenty-ninth annual meeting. Mr. Ricketts was for many years a Freemason, and held high office in the Society.

Following in his father's steps, he was throughout his life a member of the congregation of the Trim-street Chapel, of which he was a trustee. For many years he served as secretary to the congregation, and it had been one of his cherished hopes, which death has now prevented, to invite the members of the Corporation to accompany him in civic state to his own place of worship.

Sympathetic reference to the Mayor's death was made last Sunday in churches and chapels throughout the city. The rector of Bath, preaching in the Abbey Church, paid a warm tribute to the courage and persistency with which the deceased had to the last given himself to the duties of his office, and expressed the conviction that he would hear the "Well done" for services faithfully performed and faithfully finished.

At Trim-street Chapel the Rev. F. W. Stanley preached from 2 Cor. iv. 18, and in the course of his sermon made the following allusions:—

"We have lost from our own congregation during the past week one who for a lifetime has worshipped within these walls, one who has given without stint the energy at his command for the well-being of this city. Suffering and weakness,

borne with a fortitude seldom seen, have ended at last in the calm of death. And sorrowful hearts are left to marvel that the manly strength, so lately exercised, should now be gone. . . . Happily after death it is the custom of our nation to try generously to realise how much they owe to the departed, and how strenuously the hands now quietly folded once battled in the fray. We know with how persistent a determination, and with how much ability John Ricketts worked. The force he put into things which he thought necessary and right, is a matter of common notoriety. There are men before the public whose aloofness renders them but poor helpers of such as most need them. Let it be remembered that all might approach him and try to secure his championship. Long will the city look before it finds another to fill his place. But overshadowing the recollection of tasks that had become habitual, is the thought of the office he held. During nearly three centuries, only twice before, if I mistake not, has death summoned a Mayor of Bath in the period of his rule. How ill do death and the symbols of power accord! Never is our mortality brought more forcibly home to us than when all the pomp of our civic and national life surround the dead. The panoply of state seems to encompass a shadow. The strength behind the things visible, and which gave them reality, is struck down. What can appear enduring? Authority and control are brought low, as the breath of the angel of darkness falls. And yet those symbols, dishonoured and valueless though they seem, represent a sway mightier than that of death. They tell of justice and right, thank God! in England. They are not emblems of the rule of the flesh—but they declare that though men arise and pass away, the fast resolves of God are unchangeable."

The funeral took place on Monday afternoon, and was of a public character. At the Guildhall the *cortège* of private mourners was joined by members of the Corporation and other public bodies, and proceeded to the Abbey Church, where a memorial service was held. At the Locksbrook Cemetery a further service was held, conducted by the Rev. F. W. Stanley, who delivered a short address. Among the floral tributes was one from the Corporation, which during the service in the Abbey Church was hung over the Mayor's chair—a magnificent wreath or chaplet, composed of honesty and marguerite daisies, with the symbolic interpretation, "Honest as the day."

God does not send us strange flowers every year,

When the spring winds blow o'er the pleasant places,

The same dear things lift up the same fair faces,

The violet is here.

It all comes back, the odour, grace; and hue;

Each sweet relation of its life repeated, No blank is left—no looking-for is cheated,

It is the thing we knew.

So after the death—winter, it must be—God will not put strange signs in heavenly places;

The old love shall look out from the old faces,

I shall have thee.—*Selects* I.

THE INWARD LIFE.

HE that has an eye and a heart can even now say: Why should I falter? Light has come into the world; to such as love Light, so as Light must be loved, with a boundless all-doing, all-enduring love. For the rest, let that vain struggle to read the mystery of the Infinite cease to harass us. It is a mystery which, through all ages, we shall only read here a line of, there another line of. Do we not already know that the name of the Infinite is Good, is God? Here on earth we are as Soldiers, fighting in a foreign land; that understand not the plan of the campaign, and have no need to understand it; seeing well what is at our hand to be done. Let us do like Soldiers; with submission, with courage, with a heroic joy. "Whatsoever thy hand findeth to do, do it with all thy might." Behind us, behind each one of us, lie Six Thousand Years of human effort, human conquest: before us is the boundless Time, with its as yet uncreated and unconquered Continents and Eldorados, which we, even we, have to conquer, to create; and from the bosom of Eternity there shine for us celestial guiding stars.—*Carlyle's Essay on "Characteristics,"* 1831.

Our Life is compassed round with Necessity; yet is the meaning of Life itself no other than Freedom, than Voluntary Force; thus have we a warfare; in the beginning, especially, a hard-fought battle. For the God-given mandate, *Work thou in Well-doing*, lies mysteriously written, in Promethean, Prophetic characters, in our hearts; and leaves us no rest, night or day, till it be deciphered and obeyed; till it burn forth, in our conduct, a visible, acted Gospel of Freedom.

Fore-shadows, call them rather fore-splendours, of that Truth, and Beginning of Truths, fell mysteriously over my soul. Sweeter than Dayspring to the Shipwrecked in Nova Zembla; oh! like the mother's voice to her little child that strays bewildered weeping, in unknown tumults; like soft streamings of celestial music to my too exasperated heart, came that Evangel. The Universe is not dead and demoniacal, a charnel-house with spectres; but God-like, and my Father's!

There is in man a Higher than Love of Happiness: he can do without Happiness, and instead thereof find Blessedness! Was it not to preach forth this same Higher than sages and martyrs, Poet and the Priest, in all times have spoken and suffered; bearing testimony, through life and through death, of the God-like that is in Man, and how in the God-like only has he Strength and Freedom? Which God-inspired Doctrine art thou also honoured to be taught; O Heavens! and broken with manifold merciful Afflictions, ever till thou become contrite, and learn it! O thank thy Destiny for these; thankfully bear what yet remain; thou hadst need of them; the Self in thee needed to be annihilated. By benignant fever-paroxysms is Life rooting out the deep-seated chronic Disease, and triumphs over Death. On the roaring billows of Time, thou art not engulfed, but borne aloft into the azure of Eternity. Love not Pleasure; love God. This is the EVERLASTING YEA, wherein all contradic-

tion is solved; wherein whoso walks and works, it is well with him.

Conviction, were it never so excellent, is worthless till it convert itself into Conduct. Nay, properly Conviction is not possible till then; inasmuch as all Speculation is by nature endless, formless, a vortex amid vortices: only by a felt indubitable certainty of Experience does it find any centre to revolve round, and so fashion itself into a system. Most true is it, as a wise man teaches us, that "Doubt of any sort cannot be removed except by Action." On which ground, too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service: "*Do the Duty which lies nearest thee,*" which thou knowest to be a Duty! Thy second Duty will already have become clearer.

The Situation that has not its Duty, its Ideal, was never yet occupied by men. Yes here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal: work it out therefrom; and working, believe, live, be free. Fool! the Ideal is in thyself, the Impediment, too, is in thyself: thy Condition is but the stuff thou art to shape that same Ideal out of: what matters whether such stuff be of this sort or that, so the Form thou give it be heroic, be poetic? O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, "here or nowhere," couldst thou only see!

Produce! Produce! Were it but the pitifulest infinitesimal fraction of a Product, produce it in God's name! 'Tis the utmost thou hast in thee; out with it then. Up, up! Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called To-day, for the Night cometh wherein no man can work.—*Carlyle's "Sartor Resartus,"* 1833-4.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

ELDER SCHOLARS, A CORRECTION.

SIR,—Unfortunately I did not see your issue of July 8 in time to ask the favour of your immediate correction of an error concerning the real drift of my remarks at the recent Teachers' Conference at Oxford.

I am represented as saying that our efforts at retaining our *young people* were disappointing, and as I am mentioned as coming from Bristol, many of your readers would naturally regard my words as reflecting on our work there. But my sole purpose was to encourage my fellow-teachers by the assurance that although we in common with other places had in *times past* suffered from this leakage, we seemed at Lewins Mead to be actually solving this very serious question. Throughout last winter the efforts of our minister have

been persistently and successfully addressed to the young people amongst us, to our elder scholars and our teachers, with the result that at the present time the evening congregations are very largely comprised of such, and it was largely for the purpose of considering the plans we had adopted under Mr. Blatchford's guidance and others that were suggested that led to a second conference on the subject.

Thanking you for the opportunity of making this correction in justice to our teachers and our minister.

JENNIE M. NEWMAN.

Bristol, July 18.

MUSIC IN OUR CHURCHES.

SIR,—The study of some anthems of comparatively simple structure would be a great gain to our country choirs. Permit me through your columns to ask for suggestions. As an example, there is a very fine anthem by T. P. Ryder, a celebrated Boston (U.S.) organist. It is entitled "Hear my Prayer." This lovely composition is easily learned, and the fact that it has an andante movement tells in favour of its study by country and mission choirs.

After the first few bars, the words which follow are those of the well-known hymn "Rock of Ages." A slight paraphrase of this hymn would, doubtless, meet the requirements of our churches in the matter.

E. RATTENBURY HODGES.

Newark, July 14.

THE CHILDREN'S COLUMN.

THERE is in our house a photograph from a picture by Fra Angelico, in which he shows a lovely peaceful place with grass and flowers, where angels welcome into heaven the mortals who come from earth. Every mortal who comes is welcomed by an angel, who receives him when he arrives. There are many mortals arriving, and all are embraced and led away to where they join a circle, hand in hand, with an angel and a mortal alternately. As I looked at this picture I thought of the words, "There is joy in heaven over one sinner that repenteth"; for though I do not know that those people were specially sinners, the whole picture made one feel peace and joy—"Joy in heaven."

Can mortals, then, give joy to those in heaven?

Is not heaven *quite* happy, and can we make any difference?

Whom do we think of as in heaven? Is it not our dear ones who have died?

One has parted with his mother. When she was with him, was not her one desire and hope for him that he should be good? Was she not grieved when he did wrong, and glad and thankful when he did right? And the love and longing in her heart for him did not change when she went to heaven. Would it make no difference to her, as she watched her child from heaven, whether he were good or bad? Would not even heaven seem sad to her if he were wicked—if he were a "sinner"—as earth was dark and sad to her when he sinned when she was on earth? If he realised that he made even heaven sad to her by his sin, he could surely never sin again.

But if he does sin, and if he repents, Jesus

says that then there is joy in heaven; the sorrow is turned into joy. And the sorrow and joy are not only with the mother or father, sister or brother, or friend who is gone to heaven. There is the "Father in heaven" who, because He loves His children, shares the sorrow or the joy, according as they are sinful or good. And if they *repent*!—why, there is joy in heaven because His child returns to the loving God who is all goodness.

And what does it mean—"to repent"? It does not mean only to feel rather sorry for what we have done, and to wish we had not done it. It means to feel so sorry that we long to make amends for our wrong-doing. We cannot undo it—that can never be; but we will try with all our might to prevent the harm that it will do. The prodigal son in the story said: "I will go to my father and will say unto him, Father, I have sinned against heaven, and before thee." But that was not all he said; he goes on, "And am no more worthy to be called thy son: make me one of thy hired servants." That is true repentance, when we are anxious not only to do something so difficult as to own that we did wrong, but also to beg to be taken back on any terms however humble. And as in the parable the father was so glad, so the Father in heaven must be glad, and there is joy in heaven over the sinner that repenteth. Is it not wonderful to think that our little doings here must make a difference to those who are in heaven, and to God Himself?

There was a family who used every Sunday evening to gather round the piano: father, mother, and children all joined in singing hymns—one of them playing the piano for them all to sing to. The children used to ask for the hymns that were their special favourites. One little boy was there, with sunny face and curly golden hair. He used to ask for the hymn, "There was joy in heaven!" Do you know it? If not, you can find it in "Hymns for the Christian Church and Home." That was his favourite. It was soon his turn to go there, and to find the Joy in heaven which he loved to think of when he was on earth. Did he, too, learn that—

"There is joy in heaven!

There is joy in heaven,

When the sheep that went astray

Turns again to virtue's way;

When the soul, by grace subdued,

Sobs its prayer of gratitude

Then is there joy in heaven!"

When the glowing evening sun shines into the room where that picture hangs, and lights up the lovely angels and seems to make them smile as each one receives the mortal as he "lands alone upon that shore," I remember that little boy, and think of the "Joy in heaven."

GERTRUDE MARTINEAU.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co. Ltd., Homoeopathic Chemists, London."

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, JULY 22, 1899.

AS ANOTHER SEES US.

Our attention has been called to two articles on "Unitarianism," by the Ven. J. W. DIGGLE, Archdeacon of Westmorland, in the April and May numbers of *The Churchman*, a monthly magazine edited by the Archdeacon of LONDON. Mr. DIGGLE, who was formerly vicar of Mossley Hill, Liverpool, enjoyed, while in that city, the friendship of many Unitarians, and was honoured among them for the breadth of his sympathies and his interest in good works of various kinds. He speaks, therefore, with some personal knowledge of the people with whose religious beliefs he undertakes to deal, both in the way of description and of criticism, and we find in his articles, what indeed we fully expected, a serious, liberal-minded, and sympathetic tone, while, at the same time, there is much, both in the description and the criticism, the justice of which we find it impossible to admit.

But before referring any further to the main subject of these articles we must enter an emphatic protest against Mr. DIGGLE's reference to the Socinians. Modern Unitarians he rightly distinguishes from Socinians; but when he charges these latter with systematic disingenuousness and unworthy subterfuge in the doctrinal language they employ and in their use of the Bible, surely he is speaking at second hand, and adopting without examination the opinion of prejudiced ecclesiastical historians. Of both LÆLIUS and FAUSTUS SOCINUS we have received a very different impression from the masterly sketches of their life and teaching, based upon first-hand know-

ledge of the sources, contributed by the Rev. ALEXANDER GORDON in 1879 to the last volume of the *Theological Review*. Of any one who pays serious attention to Mr. DIGGLE's articles we have the right to ask that he will also read Mr. GORDON's two articles on "The Sozzini and their School."

We have been much interested in Mr. DIGGLE's attempt to describe Unitarianism. The term, he says, as indicating doctrine, is vague and wide, "ranging from simple Deism to approximate Trinitarianism." "Unitarianism is a temper, not a creed; a leaven, not a Church; a subjective rather than an objective faith; more a system of negations than of positive beliefs." But, having said so much, Mr. DIGGLE proceeds to make some very definite statements as to what Unitarians do and do not believe. All Unitarians, we are told, disbelieve in the Catholic and Apostolic doctrine of the unity of God.

What Unitarians believe in is not the unity—for unity implies undivided plurality—but the single absolute oneness, the uni-personality, of God. The orthodox faith is that the Godhead is a Unity; Unitarians believe that God is a Unit.

What a unity of "undivided plurality" in God may be we do not pretend to understand, nor do we find in that revelation, to which Mr. DIGGLE would have us submit, any reference to it; but when we are told that we believe in God as a "Unit," we reply with all respect that our critic is playing with words. We do not so think of the Infinite and Eternal, neither do we commit the folly of supposing that we can comprehend the One, who comprehends all that is, but is comprehended of none. But we have learnt with Jesus to trust in God, and to love Him as our Father in heaven. The doctrine of the Lord's Prayer, which was sufficient for the MASTER's life and death, we think should be sufficient for our needs, and for several generations, in lowly discipleship and earnest service, our people have found it so. We are not anxious to engage in further speculations regarding God, which, as Mr. DIGGLE himself says (with the point of the reproach turned against us), "when not rooted in spiritual experience are necessarily unfruitful."

The grounds of our objection to the doctrine of the Trinity are not correctly stated. It is not true that we refuse to bow before mystery and adore the Unsearchable. The revelation of God is that in which we desire absolutely to rest; but it must be actual, spiritual revelation, and not the report of what finds no answering witness of the Spirit within. Humbly to bow before the mystery of the Eternal is something very different from accepting on outward authority propositions concerning God which are self-contradictory.

We are further told that "Each Unitarian congregation is strictly a vague concourse of individuals bound together against orthodoxy by an in-

determinate number of negations, but bound together amongst themselves by—nothing." We will not reply, "An enemy hath said this," we will simply set over against such a statement a different view from within the fellowship of those congregations. Mr. DIGGLE has very fairly described the Unitarian's dislike of dogmatism, and is aware of the unwillingness of many Unitarians to form themselves into a separate "Unitarian Church"; but he does not sufficiently realise what the religious life of those congregations which are now popularly known as Unitarian, has been and is. Many of them were once Trinitarian in the form of their belief where now they are Unitarian; and yet from generation to generation there has been a continuous religious life of sincere worship and seeking for the light. The fundamental principle of freedom, untrammelled by dogmatic fetters, has made this possible, and preserves for them the open future. To say that beyond their repulsion from the dogmatism of orthodoxy "nothing" unites the members of such congregations, is to deny their trust in God and the reality of their worship. The fact, however, is that union for the great end of spiritual worship has proved to be a surer bond than any attempt at dogmatic uniformity; and such Free Churches as are true to their ideal live in the strength and the joy of surrender to the living God.

Mr. DIGGLE makes generous acknowledgment of the services rendered by Unitarians in their devotion to intellectual progress and their ethical enthusiasm, and notes also the spiritual advance marked by the teaching of CHANNING, THOM, and MARTINEAU. His conclusions are summed up in the following passage:—

In the past, Unitarianism has done glorious service to the Church in claiming for reason an honoured place in religion; it remains for the Church in the future to show Unitarianism that the sweetest of all forms of reasonableness is an intelligent reverence for Revelation. Unitarianism has also done grand service to the Church in emphasising and bringing into prominence the humanitarian aspects and duties of Christianity; the great importance of righteousness in religion, of the claims of personal liberty as a moderating influence upon central authority, of the rights of conscience to be heard in the discussion of creeds, of the necessity of morals to the life of faith. It now remains for the Church to extend among Unitarians the primary claims of Godwardness in religion, to show that true Christian morals begin with duties to God, that the best way to serve man is first to serve God, that holiness is the highest form of righteousness, that he worketh best who prayeth best, that they who most love God also most love man, that where the spirit of God is, there, and there only, is perfect liberty, and that all true dogmas, even the dogma of the Blessed Trinity, when vitally incorporated into human consciousness, are not mere functionless opinions, but the most effectual of all

instruments for exalting and redeeming and hallowing humanity.

As to this, we do not think it can be now justly charged against Unitarians that they are unwilling to learn from "the Church," or from any other religious teachers, in whom they recognise the tones of sincere spiritual conviction. Elements of spiritual truth have been incorporated, we doubt not, even in "the dogma of the Blessed Trinity," though the outcome may prove to be very different from what Orthodoxy now contemplates. We make no claim to be the only people, but desire to be counted among the earnest seekers of the truth. That our devotion is not as ardent as it might be we are quite ready to admit, but we do not think that Mr. DIGGLE does justice to the "Godwardness" of our religious life, nor to the inwardness of our ethical ideal. What he says of Unitarian morality made us think of another famous Archdeacon of his own Church rather than any of our teachers. We certainly should expect to find far more adherents of a utilitarian theory of morals within the Establishment than among present-day Unitarians. It is true that we find our immediate duties in the midst of human life, but their deepest significance is in the Divine intention moving in them all; for not one of them but looks Godward and is consecrated as our FATHER'S will. From Mr. DIGGLE we should go back to COLERIDGE, assured that "he prayeth best who loveth best," and that there is no rightful separation between love and duty, both to God and man.

Having noted the spiritual progress of the present century in the line of our teachers, from PRIESTLEY'S "Institutes" to MARTINEAU'S "Endeavours," Mr. DIGGLE, looking forward another hundred years, expects that if our progress is maintained, and "if also during the same period the Church continues in her present pursuit of sound learning and spiritual enlightenment," Unitarianism, except in the breasts of isolated individuals, will have ceased to exist. What may have happened by the end of the next century to "Unitarianism," and to the creeds of the Church and the Act of Uniformity, we are not anxious at present to inquire. But our faith is that the life of those Free Churches, which are now the spiritual home of Unitarians, will be still maintained, only in the fellowship of a far greater company, under whatever name, with a richer measure of devotion and of beneficent activity in the world. And we may hope that the Church of England also, born into a new freedom, may be of that company, living in the strength of the SPIRIT, not under sacerdotal rule, and that, in a truer sense than ever before, the religious life of this nation may be gathered into one spiritual communion, and may avail to make of this kingdom the Kingdom of our God.

THE PULPIT.

THE CHURCH AND NONCONFORMITY.*

BY THE REV. H. SHAEN SOLLY, M.A.

Hearken unto me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged.—Isaiah li. 1.

No one can complain of lack of interest in religion at the present day, but we have often reason to complain of lack of understanding. To understand the present situation, we should know how it has grown out of the past. The history of religion in England ought to be known, it is so interesting and instructive, so deeply interwoven with our literature and our politics, that is, with the nation's life of thought and life of action which have made us what we are. This history ought to be learned in our schools, and studied in our colleges. What there is in it doubtful or obscure ought to be investigated by learned and impartial scholars. The broad facts about which no reasonable doubt exists ought to form part of the common heritage of knowledge among the people. If this were so, when questions of disputed politics arise, as now in connection with the rating of tithe, or about ritualism or disestablishment or religious teaching in Day-schools, then, in meeting these difficulties, we should proceed on a basis of sound and widespread knowledge.

There is another question of still more personal interest to those whom I am now addressing, a question that you have to settle for yourselves and your children, and that is, whether you will belong to the Church of England as by law established, or whether you will belong to the Nonconformity which in so many instances was founded by your actual forefathers: and this you cannot rightly judge without knowing the history of religion in this land of ours. Our Nonconformist ancestors made great sacrifices for their faith. We, who inherit their chapels and their traditions; we, who are their spiritual descendants, and in many cases are flesh of their flesh and bone of their bone, we ought at least to understand intelligently why they made these sacrifices, and whether the struggle in which they were engaged is really over and the victory won, or whether the fight still continues, and there is the same need as ever for faithful service in the field, and still the call for sacrifice. This last is a point of extreme importance for many of us to-day. Some seem to doubt whether there is anything left worth struggling for. There has been so much softening down of the old hard dogmas. There is now so little preaching of hell-fire. The doctrines of the Trinity and of the Atonement are now set forth in such different terms from what was common formerly. There is so much shaking of hands over the old division walls—that many are inclined to doubt whether any divisions are worth keeping up, at any rate at the cost of much self-sacrifice; if it is not best to go with the great majority, probably to join the Church of England with all its enormous advantages, pecuniary, fashionable—yes, and also devotional and

spiritual; many ask if the time is not come to cease caring for the flag which once rallied so many brave lovers of truth and freedom. Before deciding this question we ought to know the history of our national religion.

For my own part, I am grateful to the Evangelical Free Church Councils for so rigorously excluding us from their fellowship. We do not hold their Creed, and could not unite with them on a theological basis without playing fast and loose with the plain meaning of words. Once there was little difference between English Presbyterians, Independents, and Baptists; we ought to know the history and the meaning of the difference which now cuts us off from their communion.

It is, then, for this knowledge that I plead to-day. We cannot afford time to dwell now on the earlier portion of this history. Let us come at once to the question of most vital interest to us—What was the Reformation in England? Of course, in its larger aspect, the Reformation sprang from the Revival of Learning, and was part of that new birth through which modern culture and civilisation have emerged from mediævalism. But how did this Reformation specially affect England? We do not always remember that the first Article in Magna Charta secures the Church of England in its ancient rights and privileges. In time of King John, the Church existed in England as a supreme self-governing power, alongside of the State, acknowledging the Headship of the Pope at Rome, but accepting the final authority only of a General Council, composed of all Christian bishops. A General Council was fully competent to depose a Pope. This was the Holy Catholic Church of the Middle Ages. What brought about the Reformation in England? It came about because King Henry VIII. wished to divorce his wife, and could not get the dispensation he required from the Pope. There was no doctrinal change during his reign. The dissolution of the Monastic houses and the translation of the Bible into English were accomplished; but beyond this nothing was done save the change of headship from the Pope to the King. But that change practically meant the entire abolition of the ancient rights and privileges of the Church in England secured by Magna Charta. Henceforth it is a question of the personal religion of the English Sovereign, with the acquiescence of the servile Parliaments which registered the will of those imperious Tudors. Under Edward VI. the principles of the Reformation, imported from abroad, made great progress in high quarters, without much affecting the beliefs of the bulk of the people. There was popular rejoicing when Queen Mary ascended the throne and restored Catholicism. But the blood of the martyrs is the seed of the Church. Those burnings alive at Smithfield did what nothing else could have done in the space of four years; and when Elizabeth became Queen, popular rejoicing was still louder over the banishment of the Papal Legate, and all England came together as one man to resist the invasion threatened by the Spanish Armada. Elizabeth, however, was very far from being a thorough Protestant; and the alterations of the Prayer-book settled in her reign left it a poor, half-hearted compromise, less in accord with the new religion than

* A Sermon preached at Newbury on Friday afternoon, July 7th.

it had been at the close of her brother's reign. She could not do without Protestant support in her struggle with the Pope and Philip of Spain; but she went no farther in this direction than she was obliged, and when the House of Commons passed a Bill carrying a little further forward the principles of the Reformation, she sharply told the members of the House that she, the Queen, was settled in her religion, and would not be disturbed. That was the Reformation in England, essentially political, not a religious movement, just guided and regulated according to the personal predilections of the reigning monarch. Can we wonder that religious reformers were not satisfied with what was done? The conflict was intensified in this way. Those most deeply committed to the principles of the Reformation during the reign of Edward VI. fled beyond the seas when Mary came to the throne. Abroad they sought the society of their co-religionists. Many went to Geneva, where they found Calvin at the zenith of his power. In 1553 he had just burned Michael Servetus. Calvin had done two things for the Reformation: he had systematised its theology, and he had organised its worship and relations with the State. In 1558, when Elizabeth became Queen, these exiles returned to England, having seen at Geneva a working model of what they conceived a Christian State should be; and bitterly were they disappointed with the miserable compromise which was all they could secure from Queen Elizabeth. They had hopes of better things from James I., for he had been brought up under the Presbyterianism established in Scotland by John Knox. But this bringing up had only taught James to dislike Presbyterianism and prefer Episcopacy. "No Bishop, no King," became his motto. He liked the courtly prelates who assured him of his divine right to rule. At length came Civil War; and Puritanism, after suffering 100 years of persecution, rose to power under Cromwell. But Puritanism triumphant did not make itself popular; it was too harsh and gloomy for the national temperament, and Cromwell's death was followed by the great reaction of the Restoration. So we reach 1662, the day of Black Bartholomew, when 2,000 of the noblest clergymen who ever served the Church of England resigned their livings, and made Nonconformity the permanent condition of fully half the English nation.

Do we clearly realise why the 2,000 made so great a sacrifice for truth and righteousness? They would not declare their unfeigned assent and consent to everything contained in the Book of Common Prayer—that compromise of contradictory propositions! They cared too much for truthfulness. Then, many of them had been ordained after the Presbyterian fashion by the laying on of hands of their brethren—after the manner recognised in the New Testament, before Bishops were supposed to have any spiritual powers different from those of other Elders—and they would not submit to be re-ordained as priests by a Bishop, and so implicitly confess that their former ministrations had been a fraud. Do these scruples seem to us too slight? Shall we regard as morbid that voice of conscience which bade them go out and suffer? 8,000 Nonconformists died in the horrible gaols of those days under

Charles II. Remember how they felt that they were carrying on the struggle of the past 100 years for a real Reformation, which should make the Church of England a true Protestant Church. That is what they tried to do; that is what they failed to do; that is what they have left for us to do. The fight they fought is not yet over. Everyone of the superstitions and abuses which vex the souls of good people now with these ever-recurring ecclesiastical crises is the natural and inevitable consequence of something against which those brave forefathers of ours uttered their protest and offered their noble sacrifice.

The Act of Uniformity, passed in 1662, established a compromise which no man could accept who had a high regard for truthfulness. The Thirty-Nine Articles are essentially Protestant; and the High Churchman, the Anglican Catholic, as he now likes to be called, has always had to explain them away in an unnatural sense. But the Low Churchman, the Evangelical, has to put still greater violence on the plain meaning of words every time he uses the Baptismal Service. That service declares, plain, as words can make it, that all men are born in sin and that the Sacrament of Baptism saves the child from the wrath of God; that pouring water on the brow of the baby, who should not be more than a fortnight old, and uttering the triple formula of Christian Baptism, performs the essential act of Regeneration and makes the Christian. Now, every Evangelical believes, as a fundamental principle, that no religious act can have any effect unless it is accompanied by an act of conscientious faith on the part of the recipient. Hence the practice of adult baptism by all the most thorough-going of the early Reformers. Have we not a right to be surprised that more Evangelical clergymen have not resigned their livings because they cannot conscientiously continue to use the Prayer-book?

At the present day, there is much outcry against High Churchmen, who are often told that they ought to join the Church of Rome. We may wish this were true, but it seldom is. Those who say this are generally ignorant of the facts. The High Churchmen have incomparably the best right of any of the three parties, to remain in the Church so long as the Prayer-book remains what it is. There are many things that matter little—vestments, candles, incense. There is one in which everything is involved, and that is the question of the priesthood. Are the only lawful ministers of the Christian Church those men who have been duly ordained as priests by a properly consecrated Bishop? The Prayer-book says: "Yes." Have these priests certain spiritual powers possessed by no one else—the power to consecrate the elements at the Lord's Supper, the power to give absolution and declare the Divine forgiveness of sin? The Prayer-book says they have. In the fundamental controversy of principle between the Protestant teaching of Justification by Faith, and the Catholic teaching of purification by Sacramental ceremony, the Book of Common Prayer is clearly, distinctly, on the side of Catholic ceremony. Her solemn service for the Ordering of Priests is unmistakeable and most impressive. Those who receive this Order of Priesthood are told:—"Receive the Holy Ghost for the office and work of a

priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained; and be thou a faithful dispenser of the Word of God, and of His Holy Sacraments." That is what you are deliberately supporting if you support the Church of England. Sometimes there is a special outcry against the Confessional; but provision is made for that in the Prayer-book in connection with the Communion Service and the Visitation of the Sick; and a conscientious priest, anxious to know whose sins he should forgive and whose sins he must retain, may well think that the best way to find out is to hear confession.

For seventy years the High Church party has been gaining ground in the English Church. There has been an onward movement, and then a pause, and then another onward stride, but the ground gained is always in the same direction; and that is because the most earnest, conscientious, Church clergymen are the priests who feel that this Church is theirs, and who have a right to feel so while the Act of Uniformity remains the law of the land, establishing the Prayer-book in its present form. If you dread and dislike the claims of the priesthood, if you think that you can see in Romanism the evils to which they steadily lead, then be sure of this: that you will never carry on the work of the Protestant Reformation by conforming to a Church which insists that every minister of religion must be a priest, and which is compelled by its very constitution to be intolerant towards all who are guilty of the sin of schism. Only by Nonconformity can you hope to influence the destiny of a Church in which the best men are bound to take their priesthood seriously.

And finally, what can Nonconformity do, if it has itself no trust in truth and freedom? What can it do unless it recognises the voice of the living God as the only seat of authority in religion? Is the Rev. Hugh Price Hughes a good exchange for the Pope of Rome? If people want human authority, had they not better seek it in the most venerable Church in Christendom? Who hopes to settle difficulties nowadays by the simple appeal to the Bible which satisfied the early Protestants? It is our Freedom which has brought us to the Truth which we hold, and which we hold to be Truth, because we are free to accept what approves itself to our reason, and to reject that for which we cannot find sufficient evidence. This Truth is popularly known as Unitarianism. We did not deliberately adopt that name, but we are not ashamed of it, and do not mean to abandon it, while such an action would be sure to be misunderstood. But this we will let the world know: our Church-life originated in days long before there was any Unitarian controversy, and we have faith that it will continue long after this particular doctrinal discussion shall have passed away. What we do regard as permanent and essential is the principle of the Free pulpit, the Open Trust—that glorious inheritance from our Presbyterian forefathers. We would show the Christian world that it need not fear Freedom, for Freedom is the way to Truth, and Religion fears no Truth. When that principle is accepted by the Church of God in England,

we can cease to be Nonconformists, and still remain faithful to our deepest convictions, and those mighty trusts left to us by our ancestors. Amen.

HIBBERT TRUST.

TWENTY-FOURTH REPORT OF THE TRUSTEES.

IN presenting their twenty-fourth biennial report, the trustees have matter of more than usual interest to communicate.

It is now just forty-five years since the trusts of Mr. Hibbert's deed, which is dated July 19, 1847, came into operation upon the death of Mrs. Hibbert on February 15, 1854. The main object of the trusts of the deed—namely, “for the spread of Christianity in its simplest and most intelligible form,” and the various modes in which the trustees, acting under the wide discretionary powers which the founder so liberally and wisely bestowed upon them, are well known and need no repetition. During that long period the change that has taken place in the liberal tendencies of religious thought and opinion of this country has been very marked, and Mr. Hibbert's trustees cannot but feel grateful to the founder for the part, even though it be but a small one, which they, through his wise liberality, have been able to contribute to this movement.

It is therefore with peculiar satisfaction that they have to announce, and gratefully acknowledge, that during the present year they have received a considerable addition to their trust funds under the will of the late Mr. George Case. The trustees regard this confidence on Mr. Case's part as an emphatic testimony to the wisdom of Mr. Hibbert's original great gift. It has been in loyal execution of their founder's trust that they have carried on for so many years their scheme for encouraging students of proved ability, and in particular of aiding through the constitutional effort of Manchester College, now happily settled in Oxford, in the spread of “theological knowledge without insisting on the adoption of particular theological doctrines.” They now look forward to a great enlargement of their efforts during the years to come.

It will perhaps be of interest to record in this report a few particulars of the history of the founder of the “Case Fund,” and all the more so because his course was spent in quiet and reserved devotion to intellectual perseverance and continuous Christian benevolence, which his habitual modesty concealed too much even from his associates and friends.

Mr. Case was the eldest son of Mr. John Deane Case, and grandson of Mr. George Case, a gentleman of the old school, formerly well known and much respected in Liverpool, who was, with Mr. William Roscoe, Mr. William Rathbone and others, one of a band of cultivated liberal friends who joined to institute the well-known Liverpool Athenæum, of which he indeed was the first President. Mr. Case matriculated at Brasenose College, Oxford, on June 9, 1841, at the age of 17. He graduated B.A. (First Class in Mathematics) in 1845, and M.A. in 1848. He then became a curate of All Saints' Church, Margaret-street, London. In 1850, shortly after the publication of a sermon* referring to the questions afterwards decided in the so-called “Gorham Judgment,” Mr. Case left the Anglican Communion and joined the

Roman Catholic Church. An extract will sufficiently explain the reason for the preacher's having left the Church of England for that of Rome. He says, “It has been ruled that the Church of England allows her children to hold or to deny the doctrine of Baptismal Regeneration.” . . . “The great danger is the seeming charity and toleration under which the evil is hid . . . but God will not have His Truth simply permitted.”

Mr. Case appears then to have taken refuge in Rome, where he resided for some time as a private student, and received the degree of D.D. He then returned to England and was appointed rector of the Roman Catholic Church of St. Peter at Gloucester, succeeding Canon Calderbank, and was himself made a canon of the diocese of Clifton.

During the discussions of the Vatican Council he preached a sermon which he afterwards also published.† This sermon gives sufficient indication that the preacher's position would be critical, if the personal infallibility of the Pope should be decreed. It contains strong protests against the assumption that *that* has been the general mind of the Church, and against the urgency of the Ultramontane Press in that direction. He was required to retract objectionable opinions so expressed, and eventually retired from his canonry, his mission, and the Roman Catholic Church.

It does not appear that Mr. Case published any other work than these two sermons, which may be regarded as conscientious and fearless efforts to speak out the truth that was in him. No other works appear under his name in the British Museum. Before he left Gloucester, he had devoted himself to the completion of St. Peter's Church, and is said himself to have added its spire. Roman Catholic friends and others still speak of him with deep respect and affection. Among other associates he was on terms of intimacy with the Rev. Thomas Teggins, then the respected Unitarian minister of the Barton-street Chapel there, and especially with the late Mr. W. P. Price, of Tibberton Court. After leaving the Church, Mr. Case resided chiefly in London, and during his residence there he was a frequent guest of Mr. Price's at the half-yearly dinners of the Trust, and used to follow with quiet attention such speeches as were, from time to time, delivered on those occasions by such leaders as Dr. Martineau, Dr. Sadler, and the lecturers and other friends of the Hibbert Trust. Doubtless it was his interest in the principles of the Trust, and the confidence he felt in its trustees, aroused by those meetings, and by close personal intimacy with Mr. Price and others, that led him ultimately to leave practically the whole residue of his property, subject to the life interest of his brother, to the Hibbert Trustees,—upon trust to apply the income in such manner as they in their uncontrolled discretion should think best, “for the promotion of Free Thought and the search after Truth, and of unfettered

learning and frank utterance on matters connected with Religion, or with the nature and development and highest culture of man.” It may be permitted to friendship to record how Mr. Case endeared himself, especially in the freedom of private intercourse, by his abundant culture, his unflinching courtesy in discussion (in which he always seemed to understand the other side), and his kindly refinement in every sense.

When the Trustees published their last Report in June, 1897, Mr. Worsley Austin, Mr. Neander Anderton, and Mr. Joseph Warschauer held Scholarships. Mr. Austin having taken his M.A. degree at the Victoria University, the Trustees made him their customary present of £50, thus enabling him to spend the last six months of his Scholarship, which terminated in June, 1898, at Harvard University, and leading ultimately to his acceptance of an invitation to become Minister of the Unitarian Church at Dedham, Mass. Mr. Anderton's Scholarship also expired in June, 1898, and he shortly afterwards became associated with the Rev. C. J. Street in the Ministry of Bank-street Chapel, Bolton. Mr. Warschauer resigned his Scholarship in December last, on his appointment as Minister of the Oakfield-road Unitarian Church, Clifton. Having previously qualified himself provisionally for the Doctor's Degree of the Philosophical Faculty of the University of Jena, the Trustees have, at their Meeting this day, presented him with the sum of £50 in anticipation, and to assist him in the expenses he will have to incur in completing his Degree.

No application for a Scholarship was received in 1897, but at their Meeting last December the Trustees elected Mr. Alfred Hall, Student of Manchester College, a Scholar for one year with a stipend of £120, commencing at this date.

At their meeting last December, the trustees had under consideration a memorial from the Committee of Manchester College, calling attention to the loss the College was about to sustain in the resignation of the Rev. J. E. Carpenter, M.A., as one of its staff of Professors, and suggesting his appointment as Hibbert Lecturer on Comparative Religions, a subject which he had made peculiarly his own, and “of his own motion added instruction in it, to the duties undertaken by him” as Professor of Old Testament Language and Literature. After receiving a deputation from the College Committee in support of the memorial, the trustees expressed their willingness to grant the request preferred by it, so far as to appoint Professor Carpenter Hibbert Lecturer on the Comparative Study of Religions for one year from this date.

Last year the trustees received an application by Professor Carpenter for assistance in the publication of an “Analytical Edition of the Hexateuch,” and at their meeting last December they resolved to place a sum of £200 at the disposal of himself and his colleagues, towards the expenses of the work, expressing at the same time the hope that they might have fifty copies for disposal.

The trustees have also had before them an application, signed by a large number of their former Fellows and Scholars, to aid in the cost of publication of works of Theological Learning and Free Inquiry by scholars of repute, and have intimated their sympathy with the object of the application and their willingness to consider any definite proposal.

The trustees have continued their practice of making grants of money and

* “Failing in the Faith”: a Sermon preached in Margaret-street Church, on the 5th Sunday in Lent, March 17, 1850, by George Case, M.A., Assistant Curate of Margaret-street Church, London. Masters, 1850.

† “The Vatican Council, and the Duty of Catholics in regard to it”: a Sermon preached on Whit Sunday, 1870, by George Case, D.D., Canon of Clifton and Missionary Rector of St. Peter's, Gloucester. Longmans, 1870.

books to their former scholars and others, and have recently, on the recommendation of the Principal and Professors of Manchester College, presented to the College Library a number of books for the use of its students.

The trustees record with regret several changes in their numbers, both by death and resignation, since the date of their last report.

In December, 1897, Mr. Thomas Ashton ceased to be a trustee consequent upon non-attendance through illness, and at the same date Mr. F. Taylor resigned his trusteeship. Both these vacancies, as well as that caused by the death of Sir J. C. Lawrence, recorded in the trustees' last report, were filled up by the election of Mr. Walter Baily, Mr. Henry P. Greg, and Mr. J. Alanson Pictor. Since these elections, two further vacancies have occurred in consequence of the death of Mr. Russell Martineau and non-attendance of Mr. C. W. Jones. At a special meeting of the trustees last January the following resolutions were passed:—

That this Meeting of Trustees, specially summoned for the purpose, desires to record its deep regret at the loss which the Trust has sustained in the death of their late colleague, Mr. Thomas Ashton. Although not one of the eighteen original Trustees, Mr. Ashton was elected a Trustee so long ago as June, 1858, and during the whole period of nearly forty years of his Trusteeship, he was most assiduous in his attendance at the Meetings of the Trust, and ever manifested the keenest interest in its business, which always engaged his most enlightened sympathies and the full contribution of his thought and counsel. His minute attention to the financial affairs of the Trust, were as noteworthy as his interest in its general and more special business. In thus recording the sense of their own loss, the Trustees desire also to express their sincere sympathy with Mrs. Ashton and the other members of Mr. Ashton's family in the loss they sustained in his death.

That this Meeting of Trustees, specially summoned for the purpose, seeks this the earliest opportunity, of recording the loss which the Trust has sustained by the death of Mr. Russell Martineau, M.A. In doing so, the Trustees desire to record their sincere regret at the too early determination of Mr. Martineau's co-operation in the business of the Trust, in which he manifested the sincerest interest. In thus expressing their own regret, the Trustees desire at the same time to offer their respectful condolence with Mrs. Martineau, Dr. Martineau, and the other members of his family.

P. LAWFORD, Secretary.

London, June 20, 1899.

HOWEVER perplexed you may at any hour become about some question of truth, one refuge and resource is always at hand: you can do something for someone besides yourself. When your own burden is heaviest, you can always lighten a little some other burden. At the times when you cannot see God, there is still open to you this sacred possibility to *show* God; for it is the love and kindness of human hearts through which the divine reality comes home to men. Let this thought, then, stay with you: there may be times when you cannot find help, but there is no time when you cannot give help.—G. S. Merriam.

WORLDLY AND SPIRITUAL LIFE.

At a recent meeting in Essex Hall, the relations between Religion and Modern Civilisation, between Modern Life and the Church, were discussed by a layman. Not long after I had the privilege to hear a discourse on the spiritual life and the worldly life by an eminent minister. I wish I had some small share of the literary power of the Rev. W. L. Watkinson, that I might describe the man and his speech. The occasion was the weekly midday service held at the Central Hall in Oldham-street, Manchester—a service organised, I believe, by Wesleyans, but conducted sometimes by ministers or eminent laymen of other evangelical bodies. Mr. Watkinson, who is editor of the *London Quarterly Review*, is a tall, thin gentleman, with glossy, silken grey hair. His voice is manifold but never strong. When he read the first twelve verses of the twelfth chapter of Romans, he alternated a high falsetto voice with one a full octave lower; whether this was intentional or unconscious, it had not a bad effect in the passage chosen. A shrill voice told us what we should not do, and a natural human voice told us what to do; a shrill voice stated the proposition, and a lower voice the corollary. From the Bible lesson the text was taken, "Not slothful in business, fervent in spirit, serving the Lord." Would that I could describe that address. Would that I could tell those movements of the right hand, round and about, here and there, sometimes actually explaining for us the words which the ear did not catch. Would that I could picture that beaming face, as the speaker, perhaps conscious that one-half the audience had missed the good thing just said, or thinking that a good thing was worth saying and hearing twice, repeated his phrase over again, and gave such a look with it that it seemed newer and brighter than ever. The purport of the address was this, that according to the New Testament there is no antagonism between the spiritual life and the worldly life. The Greeks might consider common industry as only fit for slaves; the Romans, like Cicero, might teach that nothing respectable ever came out of a shop; but the New Testament makes no such mistake. It does not depreciate the worldly life in contrast to the ascetic: it does not depreciate the worldly life in contrast to the ecclesiastic. The spiritual life has to be perfected by means of the worldly. This thesis was illustrated by references to art, music, and poetry, and it was shown that an "intellectual monk," one who kept himself aloof from realities, could not produce pictures, music, or poems that should have lasting worth and power. The illustrations were beautifully worked out, and most effectively spoken; but it was somewhat jarring when the speaker alleged, as the opinion of critics, that Beethoven's music became *wooden* towards the last (I believe I caught the word correctly) on account of his deafness; and again it jarred one to hear, on the authority of similar critics, that Milton's latest poems lacked fidelity to Nature, because Milton's long blindness had hidden Nature from him. I cannot set my authority against that of those great men—the unnamed critics—but I would rather have lost two points than have made them so.

By and by the thesis correlative to that enunciated above was insisted on: that the

worldly life must be perfected by means of the spiritual. This, too, was as aptly illustrated. It was urged how great a debt civilisation owes to intellectual transcendentalism. A Secularist was quoted who likened the Christians who yearn for the unseen to a child crying for the moon. That child crying for the moon, said the lecturer, is the type of modern civilisation. Sir Isaac Newton held out his hand and cried for the moon, and when he grew up he got it! One of the lecturer's most applauded utterances (for people applauded with as much freedom as if they were in a theatre) was his reply to Professor Seeley's complaint of Religion being overweighed with the thought of the future life. The comparison of the influence of the Future Life idea with the influence of the Sun was an inimitable bit of rhetoric which must be heard and seen to be appreciated.

On the whole, two reflections predominate. First, a regret that Mr. Watkinson was not a Unitarian, or at the very least, a Stanleyite Churchman, because then he might have lost a certain hardness of judgment. Professor Seeley who distinctly claimed, in his Preface to "Natural Religion" (2nd edition), to be a Christian was as distinctly set forth by Mr. Watkinson as *not* a Christian. Second, one listens with some surprise to an address upon the relation of the spiritual and the secular life, from one of the most eminent preachers in the body whose main work is considered to be the saving of souls; an address, too, intended to be listened to by business men, and not in it one hint that business men, as such, have need of special warnings and admonitions; not even a word on the authority of nameless critics that certain business customs are unkindly, and certain other ones unscrupulous and unjust. Nay, the general impression was that the best possible business city was working in harmony with the best possible Church, and both the Church and the world are rapidly ripening for heaven. The Benediction, after such a discourse, must have been pronounced and received with much comfort to speaker and hearers.

J. RUDDLE.

YORKSHIRE UNITARIAN SUNDAY SCHOOL UNION.

THE thirty-second annual meeting of the Yorkshire Unitarian Sunday School Union took place on Saturday last at Bradford.

There was service in the Chapel-lane Chapel at 3.45, the sermon being preached by the Rev. A. W. Fox, of Todmorden, who, in speaking of Sunday-school work, especially emphasised the necessity for Bible teaching.

At the close a collection was made on behalf of the funds of the Union. Special music was sung by the choir.

After tea in the new and commodious schoolroom, a public meeting was held in the Channing Hall, the Rev. E. CEREDIG JONES (in the absence of the retiring President, the Rev. J. G. Slater) presiding. Among those present were a number of ladies from various schools in the Union (school workers and friends), the Revs. Charles Hargrove, A. W. Fox, John Fox, J. H. Green, W. H. Eastlake, J. Ellis; Messrs. B. Boothroyd, G. Hargreaves, R. Silson, J. Harrison, F. G.

Jackson, W. Heeley, H. Dyson, P. R. Jackson, Fred. Clayton, E. Hill, Charles Stainer, Cave, Wadsworth, J. H. Brook, W. F. Ferro, &c. The Rev. J. A. Pearson (Oldham) and Mr. G. Whitfield were the delegates from the Manchester District and the North Midland Associations respectively.

The report, which was of an encouraging character, showed an increase in the aggregate number of scholars compared with that of the preceding year, there being also 571 scholars over sixteen years of age as against 554 last year. The schools were generally well staffed by earnest and efficient teachers, the good work being done in the schools being of a satisfactory character. The Conferences had been highly appreciated, some interesting papers having been given during the year. The examinations had also been a success, 344 scholars having presented themselves against 262 the previous year. Taken altogether, the report was considered very satisfactory, the state of the finances being equally gratifying, though more good work might be accomplished if the funds would allow.

The CHAIRMAN, after extending a most hearty welcome to Bradford, moved the adoption of the report and balance-sheet. He considered the report most encouraging, satisfactory, and straightforward. He felt convinced that excellent work was being done by the Union—work which it were impossible to set forth in a report. The increase in the number attending our schools was cheering, and especially so was the fact that there was an increase in the number of scholars over sixteen years of age. He looked upon it as a duty to train the scholars under their charge as members of our churches, believing that it was the main function of the Union to endeavour to induce them to join our churches, and also to become good members of society. As regarded the examinations, he was glad to find that there had been an increase in the number of entrants, because he felt convinced that good was being done by this agency. As one of the examiners in a religious subject, he might say that he was proud of the papers he had gone through, for not only did they show an extensive knowledge of the subject, but they were creditable both to scholars and teachers. Mr. Jones concluded by expressing his pleasure at the presence of so many young people on that occasion.

Mr. H. DYSON, in seconding, said he thought still more life might be infused into the work of the Union. He was of opinion that some plan might be formulated by which work similar to that which had been recently carried out at Oxford might be entered upon. He also thought more use ought to be made of the lantern belonging to the Union than had been the case up to the present time.

The resolution was carried.

The Rev. JOHN FOX having moved, Mr. FRED CLAYTON seconded, a cordial vote of thanks to the preacher of the day, a welcome was offered to the delegates from kindred Associations, on the motion of Miss COLLINS, seconded by Mr. J. H. BROOK.

Mr. WHITFIELD, in responding, observing that he should like to see a larger number of influential members of our congregations sympathising with and engaged in our Sunday-schools.

The following resolution was submitted by the Rev. CHAS. HARGROVE, seconded by Miss BROWN, and adopted silently:—

That this meeting hereby puts on record its grateful remembrance of the late Rev. Thomas Hincks, to whose suggestion and persevering efforts the foundation of our Union is due, he having been our first President.

The Rev. W. H. EASTLAKE proposed, Mr. B. BOOTHROYD seconded, a vote of thanks to the past officers, and nominating the following for the ensuing year:—President Mr. Fred. Clayton; vice-presidents, the Revs. C. Hargrove, E. Ceredig Jones, J. G. Slater, John Fox; Messrs. John Thornton and Henry Dyson; treasurer, Mrs. Griffith; secretaries, Messrs. B. Ferro and C. H. Boyle; book steward, Mr. P. R. Jackson; lantern steward, Mr. Jas. Harrison, auditor, Mr. G. Talbot; representative on London S.S.A. Committee, Mrs. Rawlings.

The resolution was carried, Mr. Fred Clayton responding.

The Bradford friends having been formally thanked for their hospitality, on the motion of Mr. F. G. JACKSON, and Miss HUDSON having replied, the Chairman received a similar compliment, and the meeting terminated with singing and prayer.

OUR FETE.

THE depreciation in value of agricultural lands has reduced the income from our endowment to less than half its former value, and in spite of the splendid efforts of our people the chapel finances have for some time shown a small balance every year on the wrong side. We are one of the feeders of the Unitarian life of the towns, since almost all our young people drift thitherwards in the end. So as each year brings its own burden, and the total indebtedness was beginning to alarm us, we resolved to wipe it out. That was the origin of our fête. Of course, in a country place like Tenterden, lying in the very heart of "the garden of England," there are plenty of fields available, but by the kindness of one of our supporters we secured about the best field we could possibly have chosen, situated within the town itself, having a firm, true tennis ground in the centre and a hedge of young trees and flowering shrubs to surround us with shade and beauty. So soon as the idea was fairly floated everybody worked with a will to secure success. Our ladies' sewing party gave every available moment of their time, and every lady member of the congregation set herself to fashion things of beauty and utility for the fancy stall. The Town Clerk printed off a huge pile of photographs of the most lovely and picturesque bits of local scenery; another member of Committee undertook the management of an Aunt Sally; his wife took charge of a Bran Pie; one lady organised a Second-hand Book-stall; Flower and Refreshment Stalls were not lacking; button-hole vendors were in evidence; and a family of sisters actually composed, illustrated, and printed a newspaper commemorative of the event. A party of fair ladies gave us Romborg's Toy Symphony; an amateur string band provided music for our dancing ring; and a group of sixteen dainty little maidens performed the Maypole dance in a manner which did great credit to the lady who had trained them. When the Fête was opened by the President of our Provincial Assembly, six tents, adorned on the outside with bunting and evergreens

and loaded in the inside with the product of many hours of loving toil, stood ready to receive the purchasers, while the short and velvety grass was dotted all around with intending merry-makers. All through the afternoon, in the glad sunshine, groups of friends swept through the field, standing to watch the children sporting on the green, consulting the gipsy in her realistic bower, listening to the music, making life bearable with ices or cooling drinks, later on joining in the dance, and ever and anon turning aside to purchase the tempting novelties or needed clothing exposed for sale. Here was a tiny little maiden hawking about some Persian kittens in her doll's perambulator, and there a boy with rabbits slung in a basket round his neck, while an even tinier child acted as sandwich-man for the Fête newspaper. One could look in no direction without being greeted with glimpses of the beautiful country side, while a continuous ripple of conversation and laughter made evident the fact that our fête was at any rate a social success. Everyone was busy, everyone was happy, and all were breathing the purest of air. There were no intoxicants, no raffling, no overcharging; yet, when the day's takings were counted up, we found to our great joy that we had gained more than we needed, and were secured against a deficit not only for the present, but for another year at least; which has made us all very eager to press our congratulations upon the untiring ladies to whose efforts the success of our fête is due.

F. T.

MR. E. H. COYSH writes to us from Newcastle-on-Tyne, telling of the service conducted last Sunday evening by Mr. Bipin Chandra Pal at Gateshead. The order of the first part of the service was by special request that of the Brahmo Somaj, and was so impressive that Mr. Coysh suggests its adoption by other congregations, where Mr. Pal may preach. The service, for which a printed form was used, opened with the following Invocation, said by minister and people, all standing:—

Thou art our Father, like a Father do Thou teach us wisdom; forsake us not, O Father; allow us not to be led into destruction, O Lord; O Father, forgive us our sins and our ignorance, and fill us with only that which is good.

Then after a hymn, Exhortation by the minister, and another hymn, came the Adoration, with a few moments meditation. A note added at the foot said:—

In the liturgy of the Brahmo Somaj, here the minister and congregation repeat a Sanskrit formula from the Vedas, which may be translated as follows:—"The Brahman (the Supreme Being) is absolute Truth, absolute Reason, the Blessed, the Good, the Infinite and Eternal, the absolutely Holy, and the One without a Second," and then the minister dwells briefly upon these attributes of the Deity.

Minister and people then said together the following prayer, all standing:—

From untruth lead us to truth: from darkness lead us to light: from death lead us to Life eternal: O, most merciful Lord, in Thy great love do Thou keep us for ever.

After another hymn came the sermon, and the service concluded as is usual with us, the Lord's Prayer being chanted before the Benediction.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Sunday-school Treats.

Pleasant and successful summer treats are reported by the Sunday-schools of Ainsworth, Chichester, and Stannington.

Atherton (Chowbent).—A united procession of all the Nonconformist Sunday-schools, including the Unitarian, which is the largest, and numbered 520, the Baptists, 460, Wesleyans, Primitives, Independents, and Missions, took place on Saturday last. Favoured with fine weather, the great procession of nearly 3,000 scholars, teachers, and friends, with bands and school banners, passed through the principal streets of the township, and was watched by many thousands of spectators. Parents naturally take some pride in dressing their children for this procession, and the work of the Sunday-school is brought prominently before the whole neighbourhood in this united manner. After the procession each school passed to its own field for tea, &c.

Deal.—The Rev. T. Shakespeare, of the Home Missionary College, after preaching for the last two months, has received a hearty invitation to take charge of the church for the next six months. The chapel has been cleaned and painted, and other needful repairs attended to, and the garden planted with flowers by a good friend of the cause. Mr. Shakespeare has advertised an attractive and helpful series of subjects, and it is hoped that visitors staying in the town will encourage with their presence and help the few who stand for Liberal Christianity in this fast-growing seaside resort.

Elland.—On Sunday, July 2, the Sunday-school anniversary services were held in connection with the above church. Mr. A. Whitworth, of Huddersfield, gave an address to the scholars, teachers, and friends at the morning service; the Rev. James Taylor, minister of the church, preached in the afternoon and evening. Special hymns and anthems were sung at each of the services, and collections were taken in behalf of the school funds. On the following Saturday, July 8, a garden party was held at Ivy House. The total receipts of the Sunday services and the garden party amount to over £11. Apart from the financial result of these services, the late anniversary was one of the most successful ever held at the chapel.

Evesham.—Sunday-school anniversary services were held at the Oat-street Chapel on Sunday week, when special sermons were preached by the Rev. F. W. Stanley, of Bath. In the evening a flower service was held, in the course of which, while a hymn was being sung, the children brought up offerings of flowers, which were received by the minister, and were afterwards sent to London hospitals. The collections amounted to £5 8s.

Flagg.—Sunday, July 9, was a red-letter day for the little band of faithful Unitarians who hold up the torch of rational Christianity at this out-of-the-world station in the High Peak of Derbyshire. It was the occasion of the anniversary. The special feature was the dedication of a stained-glass window erected by the lay-preachers and many friends in the North Midland and Manchester districts. The subject is Jesus at the Well of Samaria. Underneath is the inscription "To the Glory of God, and in loving memory of Charles Woollen who died April 11, 1898, aged 82 years. Erected by many friends as a tribute to his transparent goodness, and in appreciation of his self-denying labours during many years for the congregation worshipping in this chapel." The Rev. John Ellis of Uppertorpe, Sheffield, who has charge of the chapel since Mr. Woollen's death, was the preacher. He took the incident which the window admirably depicts as the subject of his afternoon discourse, and showed how in many ways it might recall features of Mr. Woollen's consistent and gracious life. There were good congregations. The afternoon service was attended by many friends from Sheffield. Miss Widdowson sang "I know that my Redeemer liveth," with impressive effect. At the evening service addresses were given by Mr. S. D. Hall of Derby, Mr. S. A. Gittins of Nottingham, and Rev. John Ellis. The chapel was beautifully decorated with flowers.

Gateshead.—On Sunday last Mr. Bipin Chandra Pal preached in the Beaconsfield Hall a most eloquent sermon on "God and the World." The building was crowded to overflowing.

Horwich.—On Sunday afternoon last in the place of the usual lessons the five delegates whom—largely through the generosity of a friend—the

school was able to send to the Oxford Summer School for Teachers gave reports of their experiences, impressions, &c. Great interest was shown in the proceedings by those present. The delegates spoke in the highest terms of the kindness they, in common with others, had received while at Oxford. It was gratifying and delightful to know how thoroughly they had grasped the essence of the subjects treated; how, moreover, they had been impressed by the beautiful both in Manchester College and without its walls.

Hull.—Mr. B. Nagarkar, who was detained in this port by delay of the ship which carries him back to Bombay, spoke at the evening service at Park-street Church a few farewell words. He found in the similar development of liberal religion a link between the contemplative East and the active West. The Brahmo Somaj resembled the Unitarian movement in its substitution of the inner for the outer authority, in its progress from a starting-point within the pale of orthodoxy, in its new reconciliation of religious theory and practical ethic. He appealed for a closer fraternity between the two, in which, said Mr. Nagarkar, the East would have perhaps as much to give as to gain.

Kingswood, near Birmingham.—On Sunday, July 16, anniversary services were held, when the Rev. Principal Gordon, M.A., of Manchester, preached. There were good congregations at both services. At the close of the morning service, in accordance with an ancient custom, buns were distributed to the Sunday-school children.

Leicester: Free Christian Church.—This congregation has just succeeded in selling the present church building, which is situated a short distance from the centre of the town, and hopes shortly to commence building a new church and schools in one of the growing suburbs. The sum realised, after paying off a mortgage of £300, will form a good nucleus of a building fund, towards which it is hoped that the support of many friends will be received. Mr. Charles Kempson has generously offered his services as architect.

London: George's-row.—The annual window-gardening show was held at the Mission on July 11 (Tuesday). By the kindness of Mr. Frederick Nettlefold, the plants were judged by his head gardener, Mr. Anderson, as usual, and Mr. Nettlefold also sent a large number of beautiful plants to be given away as honourable mentions to the exhibitors. It was the largest and best show held for years—over 400 plants being sent in. In the evening the chair was taken by Mr. Oswald Nettlefold, and the prizes were given away by Mrs. Alfred Lawrence. Mr. Spurgeon, assisted by Mrs. Clare, amused the audience (which was large) by humorous songs and duet. The evening ended with a speech from Mr. Summers, thanking all those who had given their services.

London: Peckham.—A quarterly meeting of the Avondale-road congregation was held on Tuesday, the proceedings being for the most part of a social character. An interesting feature of the evening was a short but impressive address by Mr. Bagg, the *doyen* of the congregation, whose presence after severe illness was most warmly welcomed. He urged the zealous support on the part of the congregation, that he himself could no longer give to their minister, and especially in the open-air services that had been announced that evening.

London: Wandsworth.—Last Saturday at a garden party, given to the members of the congregation at Oakfield, Wimbledon, by Mr. and Mrs. J. F. Schwann, a presentation was made to Mr. Charles Fenton of an address, Sir J. Lubbock's hundred best books and a bracelet for Mrs. Fenton, in recognition of his great services rendered to the congregation as secretary from 1887 to 1899. The presentation was made by Mr. Schwann, on behalf of the congregation, and Mr. Fenton having acknowledged the gifts, the Rev. W. G. Tarrant also added a few words.

Newcastle, Staff.—The 184th anniversary of the Old Meeting House was celebrated on Sunday, July 9, when two sermons were preached by the Rev. Alexander Gordon, M.A., Principal of the Home Mission College, Manchester. The congregation was rather small in the morning, but very good in the evening. A very pleasing feature of the anniversary was the way in which a number of friends from various choirs came to assist in the rendering of several anthems.

Swansea.—On Sunday, July 9, a special meeting of the Sunday-school scholars and teachers was held in the school-room, when addresses were delivered by the minister, the Rev. W. Tudor Jones, Mrs. Reid, and Mr. D. Harries, the superintendent of the school. Recitations and solos were given by the children, and special hymns were sung, under the leadership of Mr. Phillip Jones. The attendance was large. On the following Wednesday over 100 scholars, teachers, and friends proceeded to

the Mumbles, and a most pleasant afternoon was spent. Tea was provided at Bracelet Bay. The progress of the school is highly satisfactory.

Wakefield.—The annual flower services were held on Sunday, July, 16 Rev. John Ellis, of Sheffield, being the preacher. In the evening he spoke to the children on "Nature's Voices." Special anthems were sung at the morning and evening services. The singing of special hymns at all the services, but especially at the afternoon gathering of young people, was most hearty.

Wareham.—On Sunday, July 9, a flower service was held, the chapel being decorated, and some of the best of the flowers were despatched the same evening to the Mansford-street Mission, Bethnal Green. Mrs. William Carter, of Parkstone, occupied the pulpit, and her thoughtful and earnest discourse was much appreciated by all who were present.

Whitchurch.—The annual flower service was held in the Church of the Saviour on Sunday, July 6, the Rev. W. F. Turland being the preacher. The church was very tastefully decorated by members of the guild, and the services were well attended.

OUR CALENDAR.

SUNDAY, JULY 23.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermonsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 7 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. EDGAR DAPLYN.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. W. JELLIE.
Islington, Unity Church, Upper-street, 11 A.M. and 6.30 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Mr. J. FERGUSON.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Wandsworth Unitarian Christian Church East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A. (Bicycles may be housed during service.)
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
 DÖVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A., of Reading.
 HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. T. W. FRECKELTON.
 LISCARD (Concert Hall), for New Brighton and DISTRICT, 11 A.M. and 6.30 P.M., Rev. LLOYD THOMAS.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. COBLEN SMITH.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
 LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Bible and Evolution."
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
 MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. JOHN HOWARD.
 OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. JOHN HOWARD.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. A. LAZENBY, of Glasgow.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMPORTH.

SOUTH-PLACE ETHICAL SOCIETY,
 SOUTH-PLACE, FINSBURY.—July 23rd, at 11.15, Professor EARL BARNES, "A Study on Children's Attitude towards Punishment."

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE, S.W.—July 23rd, at 11.15, Dr. WASHINGTON SULLIVAN, "The Morality of the Drama."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London N.

BEDFORD COLLEGE, LONDON
 (FOR WOMEN),
 YORK-PLACE, BAKER-STREET, W.
 PRINCIPAL.—MISS ETHEL HURLBATT.

The SESSION 1899-1900 will begin on THURSDAY, October 5th.

Students are expected to enter their names between 2 and 4 on Wednesday, October 4th.

Further information on application to the Principal.

VISITORS TO LONDON.—A small but comfortably furnished HOUSE TO LET from Aug. 17 to Sept. 2. Terms moderate. Conveniently situated.—Apply by letter to S., INQUIRER office.

MARRIAGES.

PERRIN—WICKSTEED.—On the 8th July, at the Free Christian Church, Croydon, by the Rev. J. Page Hopps, Charles Seale, second son of Thomas Perrin, late of Cheltonville, Addiscombe, to Daisy, second daughter of T. Fred Wicksteed, of Caerleon, Farquharson-road, Croydon.

DEATHS.

WILKINS.—On July 15th, at 53, Emerson-road, Poole, Caroline Thirza, widow of the late John Wilkins, of Poole, aged 71 years.

CHAPEL LANE CHAPEL, BRADFORD.

A GRAND BAZAAR will be held in the CHANNING HALL, adjoining the Chapel, on OCTOBER 19th, 20th, and 21st, 1899, to raise £500 for the clearing off of the Debt on the New Schools, the purchase of a new Heating Apparatus, the Renovation of the Chapel, and other purposes. The total cost of the scheme will be at least £2,000, towards which nearly £1,500 has already been raised.

The Right Hon. Lady O'HAGAN and Sir JAMES KITSON, Bart., M.P., will open the Bazaar respectively on the 20th and 21st.

Donations of Goods and Money will be gratefully received and acknowledged by the—

Rev. E. CEREDIG JONES, 18, Blenheim-road, Bradford (Minister);
 Mr. BYRON BOOTHROYD, 37, Mannville-terrace, Bradford (Treasurer);
 Miss HUDSON, 7, Blenheim-road, Bradford, and Mr. GATHORNE HARGREAVES, 24, Spring Cliffe, Bradford (Secretaries).

The following contributions have been received:

	£	s.	d.
Mr. J. W. Williams and Family...	...	5	5
A Friend ...	...	0	5

REPAIRS TO THE PRESBYTERIAN CHAPEL, NEWBURY.

The Unitarian Congregation at Newbury are making an effort to put their Chapel into a state of efficient repair, and a Service and Public Meeting—of which a full report appeared in THE INQUIRER of July 15—were held on July 7 last, to commence a fund for that purpose.

The Chapel, which was built in 1697, has an interesting history; James Pierce, Daniel Mace, David James, William Wilson, and other men well known among Unitarians, having been connected with it.

The building is still structurally sound, and at a comparatively small expense may be preserved in usefulness for many years to come.

The congregation have in the last few years expended a considerable amount in repairs and improvements, but they now find a further outlay urgently required, which they are unable without help to meet, and they confidently appeal to Unitarian friends for aid to complete the work.

The cost is estimated as follows:—

Repairs and painting to walls and woodwork	£50
Heating Apparatus ...	£50
Rebuilding Vestry ...	£150

This building is very small and inconvenient, and as the roof is in a very bad state it is proposed to rebuild it entirely.

Donations, which are earnestly requested, should be sent to the Treasurer, Mr. T. H. STILLMAN, 133, Bartholomew-street, Newbury, and they will be acknowledged in THE INQUIRER and Christian Life.

Amounts already received:—

	£	s.	d.
Collections at Service and Public Meeting, including cheque for £5 5s. from			
Richd. Eve, Esq., Aldershot...	...	15	3
Members of the Congregation ...	...	15	2
Miss A. S. Worsley ...	...	1	0
Mrs. Henry Rutt ...	...	0	10
Edward Chitty, Esq. ...	...	2	2

RUSSELL SCOTT MEMORIAL SCHOOLS, DENTON, near Manchester.
 Infant Department. Average 142.—WANTED, HEAD MISTRESS. Experienced disciplinarian. Kindergarten. Salary, £75 or £80.—Apply, Managers at the schools.

MATTHEW HENRY'S CHAPEL CHESTER.

BI-CENTENARY RESTORATION FUND.

AMOUNT REQUIRED, £750.

	£	s.	d.
Already acknowledged ...	...	563	17
Mr. W. H. Jones, Chester ...	...	1	0
"X" ...	...	0	10
The Misses M. C. and C. A. Martineau, London ...	...	5	0

It is requested that during the holidays contributions be sent ONLY to the Treasurer, Mr. Wm. ORRETT, 15, Foregate-street, Chester.

LYDGATE CHAPEL.

URGENT APPEAL.

The Congregation desire to announce that there is a pressing need of repairs and alterations in the Chapel and Parsonage. In order to carry out everything completely £300 is required.

By a Resolution passed on April 25th the Committee of the Yorkshire Unitarian Union "commend the scheme to the generous support of the Unitarian public."

Contributions will be thankfully acknowledged by Mr. W. HEELEY, Sycamore, New Mill, Huddersfield, or by the Rev. J. H. GREEN, Minister, Lydgate, New Mill, Huddersfield.

We have received with cordial thanks:—

	£	s.	d.
Previously acknowledged ...	...	111	9
Proceeds of Bazaar ...	...	69	2
P. H. Holt, Esq. ...	...	2	2
Rev. T. W. Scott ...	...	1	0
W. D. Cliff, Esq. ...	...	5	0
"X" (Stalybridge) ...	...	0	10

RE-ENGAGEMENT desired as HOUSEKEEPER or similar post. Widow, practically domesticated. 3 years with gentleman.—Mrs. MAYNARD, 1, Grosvenor-square, Brooklands, Cheshire.

WANTED, the post of LADY-COMPANION; 9 years' experience, and good references.—J., INQUIRER Office, Essex Hall, Essex-street, Strand, London.

MOTHER'S HELP.—Wanted, immediately, a young Lady who has had some experience with children, to take charge of two children and help in light household duties.—Apply, stating age and salary required, A. B., INQUIRER Office.

WANTED, for September, by experienced teacher, post as GOVERNESS. Camb. higher local honours. English subjects, botany, French, German, elementary Latin and mathematics. Handwork.—Address, Miss ALCOCK, 69, Queen's-road, East Grinstead, Sussex.

WANTED, a MOTHER'S HELP in a quiet place in the country. Age over 30. Salary, £16.—Apply, Mrs. KYFFIN, The Oaks, Nyttenshaw-road, Sale, Manchester.

FREDK. LONG & SON,
 AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
 4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

IT IS NOT

Reckitt's

PARIS Blue

UNLESS RECKITT'S NAME IS ON THE WRAPPER.

Schools, etc.

THE JOHN POUNDS'

Training Home and Institute for Girls,
79, St. Thomas' Street, Portsmouth.

(In connection with High-street Unitarian Church.)

OPENED 4TH MARCH, 1898.

Committee—

MR. and MRS. GEO. COSENS PRIOR, Langar House,
Portsmouth.
MRS. R. F. WILKINS, Brookhill, Kingswear, Devon.
MR. H. BLESSLEY, T.C., Mile End, Landport.
MRS. S. ROGERS (*Hon. Sec.*), 28, Osborne-road,
Southsea.
MR. E. J. COOPER (*Treasurer*), 71, Beresford-road,
North End, Portsmouth.
MRS. E. L. CURTIS, Tregantle, Victoria-road S.,
Southsea.

Matron—MISS TRELIVING.

As the Finances of the Institution are at present
very low, the Committee will be very much
obliged by the payment of Subscriptions, or by
Donations in aid of the Funds.

CASTLE HILL LADIES' COLLEGE,
NETHER STOWEY, SOMERSET.

PRINCIPAL ... Miss THORNE, M.C.P.,
Assisted by efficient English & Foreign Governesses.

Charming situation among Quantock Hills, two
miles from Bristol Channel. Extensive grounds,
tennis-lawn, gymnasium. Cow kept. All exams.
Reference kindly permitted to the Rev. T. B. Broad-
rick, Bridgwater. Terms moderate.

EDGBASTON HIGH SCHOOL FOR
GIRLS (LIMITED), BIRMINGHAM.

ESTABLISHED 1876.

HEAD MISTRESS:—Miss G. TARLETON YOUNG
(Girton College, Cambridge; Medieval and Modern
Languages Tripos. For three years Student of
Languages and Continental Methods of Teaching in
Germany and France).

BOARDING HOUSE,

Thorne Hill, Augustus-road, Edgbaston.

Pleasant Situation; Electric Light, Large Garden.
Sanitary arrangements certified by J. E. Wilcox,
Esq., A.M.I.C.E.

House Mistress—Miss WELLS.

Resident—Miss S. E. WELLS, B.A.

Assistant House Mistress—Miss K. CHAMBERS, M.A.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWITH.

PRINCIPAL ... Mrs. MARLES THOMAS.

Pupils most successfully prepared for Public
Examinations. Scholarships have been obtained
at the University Colleges. Special attention paid
to the physical side of education. Gymnasium.
Swedish drill.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student
of Girton College), Moorcroft, Hindhead,
Surrey.

Miss MACRAE MOIR (Cambridge Higher
Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the ad-
vantages of a good Boarding School with a thorough
Education and healthy outdoor life. Girls may be
prepared for College-entrance and other examina-
tions.

The district of Hindhead is one of the healthiest
parts of England, and much recommended by
doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly
well-built modern house, with southern aspect.
Great attention is paid to healthful conditions of
life. References allowed to parents of present and
past pupils.

Terms for Board and Education on application
to the Principals.

Schools, etc.

MANCHESTER COLLEGE,
OXFORD.SUMMER MEETING OF UNIVERSITY
EXTENSION STUDENTS.

TWO COURSES of LECTURES will be given
in the College:—(1) By the Rev. G. D. HICKS,
M.A., Ph.D., on "The History of English Philoso-
phy, 1837-1871." Dates August 1st, 2nd, 3rd,
and 4th. (2) By the Rev. J. ESTLIN CARPENTER,
M.A., on "The Progress of Biblical Criticism,
1837-1871." Dates August 5th, 7th, and 8th.

All the Lectures will be given at 9 A.M. Morn-
ing Service in the College Chapel at 11.30 A.M.,
will be conducted on Sunday, July 30th, by the
Rev. G. D. HICKS, M.A., Ph.D., and on Sundays,
the 6th and 13th August, by the Rev. J. ESTLIN
CARPENTER, M.A.

H. ENFIELD DOWSON, } Secs.
A. H. WORTHINGTON, }

HILTON LODGE SCHOOL FOR
GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to
Conversational French and German. Pupils pre-
pared for Oxford and Cambridge Local Examina-
tions.

Board and Residence.

A FEW young people received in
PLEASANT HOME near Victoria. Terms
moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-
road, S.W.

BOARD and RESIDENCE South of
England. Healthy neighbourhood. Home
comforts. Seven miles from Brighton, near South
Downs. Station Hassocks (on main line L.B.S.C.).—
Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the High-
cliffe Hotel. 50 rooms. Full-sized billiard table.
Lovely grounds, with access to Cliff Promenade.
Due south. Near Unitarian Church.—Mr. and
Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable
private BOARDING-HOUSE; close to sea;
sheltered among the Pines; south aspect. Billiard-
room (full-sized table). Terms moderate.—Address,
Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior. BOARDING
ESTABLISHMENT, near sea and lawns;
large pleasant rooms; bath and smoke rooms.
Terms moderate.—Miss SILLIFANT, 11, Rochester-
gardens, Hove.

MRS. A. H. GREEN (late of Oxford)
receives girls, from 9 to 15 years of age, at
her house, to attend by day Mr. Badley's Boys'
School at Bedales, where her son and daughter are
pupils.—Scaynes Hill House, Haywards Heath.

ST. LEONARDS.—"Crantock" 59,
Warrior-square. First-class BOARD and
RESIDENCE, newly furnished and redecorated.
Sea View, excellent cuisine, billiard room, sanitary
certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temper-
ance principles, is commended by the Rev. C. Aled,
Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance
Smith, D.D., Bowden, Cheshire; Rev. J. C. Street,
Birmingham; Rev. Charles A. Berry, D.D., Wolver-
hampton; Rev. Charles Garrett, Liverpool; Rev. Canon
Howell, Wrexham; Rev. A. B. Grosart, LL.D., Black-
burn; Dr. Norman Kerr, London, &c. Central, Quiet,
Exceptionally Clean, Moderate in Charges. Spacious
Coffee Rooms, Visitors' Drawing Rooms, Baths, &c.
Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d.
Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education
&c. from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

UNITARIAN CHURCH,
CIRENCESTER.

SUNDAY SCHOOL SERMONS, July 23.
Morning, 11, Preacher, the Rev. J. WORSLEY
AUSTIN, M.A. Evening, 6.30, Preacher, the Rev.
JOHN CUCKSON, of Boston, Mass., U.S.

Collections for Church and School Funds.

SUMMER EXCURSIONS, under the
direction of the Central Postal Mission and
Unitarian Worker's Union, to PENSION ALPINA,
GRINDELWALD.

Starting Aug. 3. Full.

" Aug. 17. Vacancies.

Viâ Harwich, Antwerp, Bale, returning by the
Rhine and Antwerp.

Apply to Secretary, Miss F. HILL, 13, Christ-
church-road, Hampstead, N.W.

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Interest on Loans reduced to Four-and-a-half
per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21
Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.,
7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.

and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per
cent. DEPOSITS received at 3, 3½, and 4 per cent.,
withdrawable at short notice.

LIBERAL ADVANCES promptly made.
Monthly repayment, including principal, premium
and interest for each £100 advanced—21 years,
13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.;
10 years, £1 1s. 8d. Survey Fee to £500, half-a-
guinea.

Special facilities given to persons desiring to pur-
chase houses for their own occupation. Prospectus
free.

FREDERICK LONG, Manager.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST
allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS
of minimum monthly balance, when not drawn
below £100.

STOCKS, SHARES, and ANNUITIES pur-
chased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank re-
ceives small sums on deposit and allows interest
Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR
TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY
HOW TO PURCHASE A PLOT OF LAND
FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on
application

FRANCIS RAVENSCROFT, Manager.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C.
and Published for the Proprietors by E. KENNEDY, at
the Office, 3, Essex-street, Strand, London, W.C. City
Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C.
Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—
Saturday, July 22, 1899.

The Inquirer.

ESTABLISHED IN 1842.]

A Journal of Liberal Religious Thought and Life.

[REGISTERED AS A NEWSPAPER.]

No. 2979.
NEW SERIES, No. 83]

LONDON, SATURDAY, JULY 29, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	473
ARTICLES :—	
Carlyle's " Sartor Resartus "—II.	475
The Inward Life	478
" Ethics in its Relation with Religion "	482
Co-operation with the Divine Purpose	484
Under the Red Eagle.—I.	485
LITERATURE :—	
A Life for Liberty	476
Short Notices	477
CORRESPONDENCE :—	
London Sunday-school Society Seaside House, Southend	477
Summer Excursions Central Postal Mission.	477
OBITUARY :—	
The Rev. George Ride	478
THE CHILDREN'S COLUMN	479
LEADER :—	
The Peace Conference	480
POETRY :—	
A Summer Afternoon	479
The Real Presence	480
THE PULPIT :—	
Sixty Years of a Congregation's Life	481
NEWS FROM THE CHURCHES	486
ADVERTISEMENTS	486

NOTES OF THE WEEK.

It is a great pleasure at this time of the year to meet with brethren of our fellowship from across the Atlantic. The Rev. T. Van Ness, who preached recently at Richmond, has gone to Russia, to visit Count Tolstoi, whose friendship he has enjoyed for some time, and to Hungary, where he hopes to persuade some representatives of the ancient Unitarian Church of Transylvania, to attend the International Congress of Unitarians to be held next year in Boston. On the same errand the Rev. C. W. Wendte is proceeding by way of Norway to Sweden and Germany, of which his family two generations ago was native. Mr. Wendte's splendid work as Superintendent on the Pacific coast is still fresh in our memory. As a boy, Theodore Parker's hand was laid upon his head, and after the refreshment of his present holiday we shall confidently hope that some new field of labour will claim his eager and devoted spirit. During the past week the Rev. E. A. Horton, of Boston, has also been among the visitors at Essex Hall.

THERE are many points of interest in the Rev. J. Harwood's sermon, which we publish this week, telling the story of the Effra-road congregation, during the sixty years of its existence, and none, perhaps, of greater interest than that which refers to the original trust, and the endeavour subsequently made to rectify what is now generally felt to be a mistake. To tie up a chapel to the opinions of Priestley and Belsham, unexceptionable as the original motive may have been, could not fail to have disastrous results. But, happily, the

ground on which the chapel was built was held on lease; and the freehold having been since secured by a friend and presented to the congregation, when the lease expires the chapel will remain in their hands, and continue to be held on a perfectly open trust.

THE London Bazaar of 1900 is to have a Welsh stall, the promoters of the Welsh services at Essex Hall having formed themselves into a committee for that purpose. They have issued an appeal to their compatriots, both in London and the Principality, asking for help to make the stall worthy of the occasion and of their country. Early in the coming winter it is intended to give a series of concerts and lectures with the same object in view, and Mr. Delta Evans has already promised a lecture on "The Proverbs of our Country, and their Influence upon the National Character." Communications may be addressed to the Hon. Sec. of the Welsh Movement, Essex Hall, Essex-street, Strand, London, W.C.

THE Rev. Charles Travers, of Carlisle, has published two lectures, which he recently delivered in the Viaduct (Unitarian) Church, on "Archdeacon Diggle and Unitarianism." The lectures are a vigorous criticism of Mr. Diggle's two articles on Unitarianism, to which we made some reference last week. In his criticism Mr. Travers makes effective use of Dr. Rashdall's "Doctrine and Development," Mr. Beeby's "Creed and Life," Dr. Llewelyn Davies's "Spiritual Apprehension," and other works of liberal theologians. The lectures may be had from the author at Carlisle, or at the Book-room, Essex Hall (2d., 2½d. by post).

THE strange cross-currents of religious life have been illustrated in a striking manner during the past week. While the Archbishops have concluded their "Hearing" on the subject of the reservation of the Sacrament, and have received evidence of the surrender of a section of the English clergy to what, with all respect for honest conviction, we can only regard as a most lamentable superstition, the Nonconformists of London have given an enthusiastic welcome to a party of Frenchmen, until recently priests or monks in the Roman Catholic Church. Eighteen of them were welcomed on Sunday afternoon at the Methodist meeting at St. James's Hall, and in the evening at Dr. Horton's Chapel at Hampstead. M. Bourrier, the originator of the movement, is now editor of the *Chrétien Français*, the organ of the revolting priests, which has already a circulation of 10,000, and is widely read in the clergy houses throughout France. M. Bourrier is a man of

fine appearance, and speaks eloquently, but only in his own language. He and his eighteen companions are the vanguard of a much larger body; some of them are becoming Methodist ministers, but the majority, of whom M. Bourrier is the leader, hope for a movement of reform from within the Church.

At the opening of the Representative Session of the Wesleyan Conference on Monday, after a sacramental service, the new President, the Rev. F. W. Macdonald, delivered his inaugural address. Having referred with satisfaction to the progress of the past year, he said that Wesleyan Methodism was singularly free from the spirit of sacerdotalism, and there was no desire among them for priestly assumption. He hoped that as Methodists they would take an increased share in all that pertained to the religious life of the country. In the past they had kept very much to themselves, and had their own weights and measures. Whilst it was their duty to preserve intact the great heritage bequeathed to them, it was equally their duty to take their proper position in the general Christian plan and thought of the times—to be in the very forefront in co-operation with all who are serving the Lord Jesus Christ. On the following day the Committee of the Twentieth Century Fund reported that the total amount now promised was 669,214 guineas, or £702,674. Of this, £86,572 had been already paid.

At Wednesday's meeting of the Wesleyan Conference the following resolution, of which he had given notice, was moved by the Rev. Thomas Champness :—

That, in view of the dreadful results of drunkenness, and the way the drink traffic is injuring the home and Church life of our country, this Conference is of opinion that no Christian man should manufacture or sell intoxicating liquor.

He said he was fully aware that those who were in favour of his resolution were a small minority, but they were strong in their conviction. They felt it was time that Methodism spoke out on the subject. Any complicity Methodism had with the traffic was detrimental to her welfare. The Rev. Dr. Stephenson then moved as an amendment :—

That the Conference rejoices in the rapid spread of temperance convictions and practices in the Methodist Church, and urges our people everywhere to consider all well-promoted temperance reforms, and confidently hopes for their success, but it declines to pronounce an abstract and indiscriminate opinion upon the action of individual Christians.

He did not hold a brief for brewers, and as was well known he had been himself for

forty-two years an earnest advocate in the cause of temperance. Two interests were now at stake, the interests of the Church of God, and those of the great temperance movement. What would a split now mean to all the interests of Methodism? Adopt such a resolution as that submitted by Mr. Champness and they would have to go further, and not only deal with the sellers but also with the buyers. The Wesleyan Methodist Church was not a temperance society. It had been said that this proposal was not legislation, but an expression of opinion. He contended that it was a question of discipline which would be used especially by intemperate zeal. The Rev. Charles Garrett seconded the amendment. He hated the drink traffic with intense and increasing hatred; but that was not the question. The question was, Should they coerce or should they convert? Let them not turn out, but rather gather in. Dr. Stephenson's amendment was then put, and carried by a large majority.

REFERRING to the recent celebrations at the reopening of the City-road Chapel, the *Spectator* wrote in very high terms of Wesley's services to England. No one else, the writer of the article was inclined to think, had influenced the life of England in so direct, palpable, and powerful a way.

We do not, of course, forget that Wesley was but one of a number of religious teachers and reformers whom we identify with the movement towards what we may call "vital religion." We do not forget the gentle poet of the movement, William Cowper, nor the sweet hymnist, Charles Wesley, nor the wonderful preacher, George Whitefield. We must not even forget contemporary movements in other lands, which we are apt to lose sight of under the great stress of the French Revolution, but which have a vital union with the English Methodist revival. But when all is said and done John Wesley remains the one supreme and towering figure, a characteristic product of England, and one of the noblest and most saintly of her sons.

And, further, contemplating the possible decadence of this country in the last century, it was added:—

As Rousseau roused Europe from dead beliefs to living ideas, so did Wesley rouse England from death in "trespasses and sins" to a new life of divine possibilities. What the mechanical morals of sleepy Anglican rectors could not do for England, this holy man with his soul aflame with a sacred zeal and love accomplished. Think of those poor degraded miners with the tears making white channels down their black faces, and their hearts full of the new teaching that the world was the outcome of divine love and themselves the objects of divine care. It was as truly a revelation to them as to the weary slaves of ancient Rome. It transformed life for them, for it began at the right end, by making obedience to moral law easy in the light of Christian grace and love. Moreover, no spiritual renewal stops at purely spiritual results; it overflows the whole nature and tends to produce good fathers and good citizens as well as saints. We owe it largely to the Methodist movement that, while the French could only renew their outworn structure by violent revolution, the English could transform theirs by peaceable means. Yet Wesley was no quietist, no retiring ascetic. He faced the evils of his time as boldly as Savonarola.

THE *Guardian* of last week had a very frank note on the subject of Disestablish-

ment, in warning to those who were impatient and irritated by the restrictions now placed on the Church by the State, and asked how anyone calling himself a Churchman could wish the Bride of Christ to remain for a moment in that humiliating position.

The answer—the conclusive answer, as it seems to us—is that to all appearance Establishment is the barrier which saves us from disruption. If Churchmen were but agreed among themselves the arguments for and against Disestablishment would be so equally balanced that we might be fairly indifferent which way the decision went. The case is different so long as there is real reason to believe that disruption may follow upon Disestablishment. People are apt to forget that comprehensiveness is the special note of Established Churches. When the members of a voluntary Church feel strongly on theological questions the disposition to part company rather than to tolerate one another's opinions may easily become irresistible. We do not say that cases may not be imagined in which disruption would be unavoidable in an Established Church. There is a limit even to comprehension. But this limit will necessarily be reached much sooner in a voluntary Church than in an Established Church, since in the one case the toleration of inconsistent teaching is the act of the Church and in the other it is the act of the State. If the Church had been disestablished at the time of the Gorham case, or of the Bennett case, or of the ritual cases, the danger of disruption would have been extreme. It would be less so now, because in the interval there has been an appreciable approach to agreement among Churchmen. But Disestablishment would subject this growing agreement to a very rude test, and we have not yet been shown any good reason for provoking the application of that test. So long as Parliament makes no attempt to alter the fundamental conditions of the union between Church and State our established position does us no serious harm, while by preventing us from accentuating our divisions it does us real good.

In a recent Sunday evening sermon in Westminster Abbey, Canon Armitage Robinson spoke of overcrowding in London. Taking for text Mark viii. 2, he asked what form the compassion of Jesus would now take, if he came again, and visited that great city:—

"You would see Him entering the overcrowded room, but 10 ft. square, where father, mother, three or four children, and an adult lodger are herded unspeakably together; where beds are slept under, as well as slept in; where all the cooking, washing, drying must be done, and often a trade must be carried on besides. And then, if perchance this one case of a thousand were reported, and the stern arm of the law intervened, you would see Him watching still with unutterable emotion, as father, mother, children were turned into the street with no hope of finding within several miles even so scanty a dwelling-place as this. And presently He would come to His Christian folk, who were gathered to confess His name, and say, 'I have compassion on the multitude, for, indeed, they have no room to live.' That, at any rate, is the message which I have dared to bring you in His name to-night." Could the Church be deaf to the cry? Some remedy must be found for the evil produced by the ever-increasing population, the blessed were those who had set themselves in any way to mitigate the trouble. Two immediate causes of overcrowding were excessive rents and in-

sufficiency of houses, the former largely the result of the latter. But was it a Christian business to grind the faces of the poor? "The chief hope of alleviation at present seems to be the building, on a very large scale, of blocks of workmen's tenements, to be let at rents within the reach of the ordinarily poor. The municipal authorities must enter into the competition if rents are to be brought to a proper level, and if anything like a sufficiency of room is to be provided. The evil is enormous; it is growing; it must be dealt with, statesman, politician, philanthropist, economist, vestryman, clergyman, district visitor—all of us must combine to seek a remedy. . . . It is the Mission of the Church to interpret from age to age the one Gospel of Christ in terms which may meet every recurring need. The Gospel has its message of hope to the overcrowded and the homeless; it has blessed the poor from the beginning until now. But it has also its message to the landlord of the slums, and to the shareholders in companies that trade on the miseries of the overcrowded—and a very stern message it must be. To the man who comes to church on Sundays and professes to honour the name of Christ, and on Monday collects exorbitant rents from extreme poverty, and who is a party, however indirectly, to a system by which poor people are crowded by high rents or insufficient room into indecency, and sickness and death, to that man Christ will say—read the Gospel and you shall find for yourself what He will say. And in vain shall you plead, 'I never knew what wrong was being done!' for you might have known, and you ought to have known. You took your rent or your dividend, and the very largeness of it should have told you that it was the price of blood."

COLONEL INGERSOLL, whose death is announced from New York, was born in 1832, the son of a Congregational minister. For some years he practised as a lawyer, in partnership with his brother, in the State of Illinois, and when the Civil War broke out, raised a regiment of cavalry, of which he was appointed colonel. In 1866 he became Attorney-General for his State. He was, however, most widely known as an agnostic lecturer, gifted with eloquence and a great fund of humour and sarcasm, which he expended in attacks on current theological beliefs and Christianity as a religious system. His strong and tender humanity attracted many who could have little sympathy with his attacks upon religion. Trenchant as were many of his criticisms of unreasonable doctrine, he had no conception of a profounder spiritual truth, out of reach of such weapons as he wielded with so much popular effect. Ingersoll has been compared to Spurgeon in his racy style and pure Saxon English. A connection, by contrast, might also not be far to seek between such theology as was taught by the one, and the other's iconoclasm.

In the report of the Hibbert Trust which we published last week, it was stated that one of the late scholars, the Rev. J. Worsley Austin, now minister at Dedham, Mass., took his Master's degree at Victoria University. It should have been London University.

CARLYLE'S "SARTOR RESARTUS."

II.—PHILOSOPHY OF CLOTHES.

It is in accord with the theory of clothing set forth in "Sartor Resartus" that the book in which Carlyle expresses himself upon the subject should exhibit his ideas partly in German phraseology, and should be represented as a lengthy review of a German work upon the subject; for it was from German sources that Carlyle learned to interpret his intellectual difficulties and to settle down into practical purpose. To Goethe he wrote: "To you I owe the all precious knowledge and experience that Reverence is still possible: that instead of conjecturing and denying, I can again believe and know"; and the description given by Goethe in *Faust* of the work of the earth-spirit is manifestly one of the luminous ideas which took root in Carlyle and helped to produce "Sartor Resartus":—

"I sit at the whirling loom of Time
And weave the living garment of God."

Carlyle's genius led him to write as much of the supposed author as of that author's philosophy. "Clothes: their Origin and Influence," is the title of the supposed volume; but to understand the human being, the clothed animal, we need to do something more than to classify his parts and his methods. A philosophy in the abstract is not a complete philosophy of man, for man is not an abstraction; nor is the philosophy of the universe at all complete—it lacks, indeed, essential elements which may entirely alter its conclusions—so long as it is woven intellectually without constant reference to the emotions and passions and will of men and women. Carlyle's "Sartor" philosophy, at any rate, teaches that the thought of God, which is our philosophy, is expressed in concrete facts of life, while, however, it far transcends them. The clothing of God's ideas expresses them, under such forms as we can apprehend in our present condition. One passage of Carlyle must be quoted:—

"All visible things are emblems. What thou seest is not there on its own account; strictly taken it is not there at all: Matter exists only spiritually and to represent some idea and *body* it forth. On the other hand, all emblematic things are properly Clothes, thought-woven or hand-woven. Whatsoever sensibly exists, whatsoever represents Spirit to Spirit, is properly a Clothing, a suit of Raiment, put on for a season and to be laid off. Thus, in this one pregnant subject of Clothes, rightly understood, is included all that men have thought, dreamed, done, and been: the whole external universe and what it holds is but clothing, and the essence of all Science lies in the Philosophy of Clothes."

So Carlyle seeks the meaning of every manifestation under the sun or elsewhere in the universe, assured that all creation and every part of creation can reveal God, if we will look through the symbol to the reality which it represents to us; while to rest merely upon the outward and present appearance of things, looking no deeper, is to regard merely the clothing. All things which we can see or know are manifestations of the one Reality, God: the conditions under which we see and know them are those of Space and Time. We cannot free ourselves of these innate ideas, or conditions of thought: yet are they

human vestments of God belonging to the circumstances of our present life, and not eternal. Such is the philosophy upon which Carlyle built his dissertation upon Clothes, and toward which and other deep spiritual and moral experiences connected therewith, he shows the development of his own—and others—inner life in the personification of Teufelsdröckh.

There are two opposite erroneous ways of understanding "clothes philosophy," both of which have many permanent adherents, and each of which has fascinated or conquered a good many of us at different periods of our development.

(1) This world reveals all we can know of God in symbols, by law and order, and beauty, and light, and human character: why not rest as happily as may be in the enjoyment of these things, since they are the vestment of God whom no man hath seen at any time? This world, or this Kosmos rather, reveals in symbol what we can know of Him. Live now in the present; trouble not about what thou canst not fathom or see!—But the interpretation of the living present is withheld, or grows dim if we find not God also transcendent to the Kosmos. The vestments of Nature speak not of Him unless there be an interpreting divine power, drawn also from Him, within ourselves: "He hath revealed them to us by His spirit." In the darkness of life, outward darkness, Teufelsdröckh himself resisted the Devil and grew strong to face Destiny, not in reliance on the symbolism of the creation, but in reliance on the integrity of righteousness and the eternity of absolute good. Consciously or unconsciously, the soul that finds God does so by a more immediate reliance upon Him than His expression in the Kosmos.

(2) Since this world is but a vestment that passes away, with all the opinions and fancies and business connected with it, what matters anything it can give or take? Is it not true life to dwell in continuous divine reverie regardless of all appearances, to draw deeper and deeper into the soul of all things, caring less for any circumstance or earthly relation, until all physical feeling or reliance upon outward things is gone, and we become pure spirit unhampered by clothes of any description, lost to the world in a divine ecstasy in which we are found of God?—Yet are certain vestments and physical needs (symbolical as well as practical) forced upon us. We are born into a world of eating and drinking: is it then without any divine purpose that we are so placed? Shall we reach a greater spiritual height by an effort to thwart Providence? We are born with need of clothing so long as we live in this world: why strive to go hence before God calls us? Eating, drinking, clothing for the body, are all symbolic and may be made more symbolic of divine things until we rise through them past the need of them. The outward world waits our seeing eyes to know and interpret it as God physically manifested. If we strive to leave these things before we have learned them and turned them to the noblest uses, shall we necessarily advance to a higher stage, or shall we not, more likely, sink to worse, or miss some important period of our development? If we could advance to higher realms without learning this world's lessons, we might have an everlasting need and emptiness in our angelic life, to be filled and completed never till

we had again made pilgrimage into the realm of the actual, wherein God is seen through His living vestments. If we shut ourselves out or in from the influence of actual life of Nature or of man, we inevitably stunt our growth in greater slavery to the less exalted material life of selfish care, or rise too rapidly in slender and unhealthy emotionalism or sentimental religion, which exhausts the roots and dies away to exhaustion.

The living actual present is our sphere of action wherein we may read God's message. Even in old clothes, old customs and habits, which need to be cast away and must be given up with the advent of better days, there is record of the divine that has been. Realms in which Carlyle was not a ruler, such as Art and Poetry, are manifest examples of the truth of his philosophy. The church organisations, hierarchies, and creeds are clothing, good so long as they fit, but to be put away when we outgrow them. Man's body is a revelation in the flesh. Society clothes itself with customs, many of them expressing its foolishness. Its excesses of inept irreligion are typified by Mr. J. Edmund Sullivan in the excellent illustration in his new edition of "Sartor" of "the Real and its Ideal," the beautiful female form standing in admiration before an ugly, unseemly, and wickedly-constructed fashionable garment. Here is typified the irreligion which Carlyle saw in Society, which often worshipped evil rather than good, the expression of its falsehood and ignorant vanity.

The fleshly clothing which we inherit, like the customs and habits we are trained to follow, is the expression of the goodness and badness, the mingled excellence and degradation of our family ancestors and teachers and the race to which we belong. They are no personal credit to us and no disgrace, seen in the light of the eternities. But they are modified by our essential personal life, and the features of the aged man or woman are often significant of much that is really their own character and attainment ere they lay them aside at death.

All outward things, seen by the eye, heard by the ear, felt, scented, or imagined, are significant of eternal verities. The spirit which lives with God sees more and more of the significance of symbols, while it sees deeper and deeper beneath the symbol to the reality. That diseased wretch is significant of sin; but whose sin? Not necessarily his own! Perhaps he is bearing the burden of another's wickedness. That sweet and wholesome looking girl, proud of her good looks and of other's admiration of them, may be laying up stores of evil for others to suffer, while she vaunts the clothing for which the pure lives of her ancestors and the care of her neighbours have paid.

Look deep! Clothes are symbols of realities of moral and religious import; but look deep, not only at the symbol and its instruction. Remember, before all the products of life is the producer. His works speak of him, but he is greater than his work. Read the symbol, but sympathise with the man who made it, whom it imperfectly bodies forth. Love is the means without which you will know no human being, nor God Himself. Knowing God by the life of the spirit which is love, you will see the beauty and excellence of His temporal symbols, them through Him and Him in them; and your fellow men

you will also learn to know, and take your side with their goodness against their wrongfulness, and ally your earnest spirit with the good that is in your own temporal vestment; so that you and they may grow beyond the need of it, but may not seek to cast it from you while it is still of use.

PRIESTLEY PRIME.

LITERATURE.

A LIFE FOR LIBERTY.*

THE recent meeting at Essex Hall for Mr. Booker T. Washington and the light that he threw on the Negro Question in America give a special interest to this book. It furnishes sketches, in a graphic style, of the anti-slavery work forty years ago, and describes one of the schools for the freed slaves' children, begun after the war by the Abolitionists in a small way on the lines of Mr. Washington's noble institution at Tuskegee, which now supplies such a valuable object-lesson for the solution of that vexed question, and merits the support of philanthropists everywhere.

We are too apt to attribute the deliverance of America from the heavy yoke of slavery, bequeathed to it by the founders of the Republic, to the Civil War of 1861-5. That war could never have been carried out to a successful issue, could never even have been undertaken, much less sustained to its triumphant end without the crusade which preceded it, and was waged for more than thirty years by the Abolitionists, led by Garrison and his allies of the "Martyr Age." They had to contend with the Churches which were either silent or openly pro-slavery, and to oppose the mercantile interests which were bound up with the South, and along with the property and standing of the country, defended slavery as the corner-stone of the Republic sanctioned by the Bible.

Sallie Holley was one of the anti-slavery pioneers who thus prepared the way for the success of the Federal army, and enabled Lincoln to proclaim "Liberty throughout all the Land to all the inhabitants thereof," in the words of the inscription on the Liberty Bell of 1776, which is preserved in the old Town Hall of Philadelphia.

Sallie Holley, who lived from 1817 to 1893, was the daughter of Myron Holley, whose name was a variant of that of his seventeenth-century ancestor, Halley, the astronomer. Mr. Chadwick thus describes him:—"Myron Holley was a man who did his own thinking in religious as well as political matters. He was one of a smaller and more despised minority in the former particular than in the latter. He was an exceedingly religious man, but after the way that some call heresy." His daughter Sallie says: "Nothing impressed me more, as I grew up into young womanhood, than my father's earnest religious convictions, ever ardent, alive, and all-controlling. I never knew any soul who had such an unflinching faith in immortality—more like sight than faith, an habitual anticipation of heaven that transfigured all human life to him and dignified every act. He utterly repudiated the

popular theology. He thought it unscriptural, irrational and demoralising, and that it deplorably hindered the coming of the kingdom of heaven upon earth. . . . He used to hold a simple service in our home parlour in which the family and the poorer neighbours joined. After his removal to Rochester, New York, he commenced Sunday morning meetings in the Court House, where he preached regularly. There was no Unitarian or other liberal preaching in the city" (where the Rev. W. C. Gannett has now a good congregation).

Miss Holley joined a Unitarian Church in Buffalo in 1841. Six years later she entered on a course of study at Oberlin, the only anti-slavery college in the country. She graduated in 1849, and at the suggestion of Abby Kelley Foster, one of the foremost anti-slavery women lecturers, Miss Holley decided to take up a like vocation. During her stay at Oberlin she formed a friendship with Caroline Putnam, who was in full sympathy with her aspirations, and a source of help and happiness to her henceforth for all her life. They worked together in the anti-slavery cause, and when that was won they carried on a school for the children of the freedmen at Lottsburgh, Virginia, which Miss Putnam continues to the present day. But we must not anticipate in our narrative the time, fourteen years later, when there were freedmen to educate. Those years were passed by Sallie Holley in advocating the cause of the negroes. She was an effective speaker, well equipped for the work, and full of enthusiasm. The path of women lecturers was a thorny one in the early fifties, but Miss Holley was proof against rebuffs, whether theological or merely conventional. She became the accredited agent of the American Anti-Slavery Society, and travelled constantly in that capacity.

"Like the first Christian Apostles," writes Miss Putnam, "we went *two*, and in humble homes as well as in grand ones, were glad to receive hospitalities. Sometimes in a lonely farmhouse with a table spread with a tin pan of sweet milk, and a corn-meal 'Johnny cake,' as all the house afforded, sleeping in a log house, with one room, but with such good innocent people.—Presto! the scene would change and we be welcomed to the brightest home in every respect—parlour, library, drawing-room, dining-room, music, elegance, superior intelligence, and manners."

Miss Holley's own letters depict this itinerant life.

Sept., 1851.—"You are aware," she writes to a friend and helper in her College days, "that I have entered on my work of A. S. lecturer. My love and interest in the great cause increases and swells and brightens every hour. It does seem to me that, at last, I have found out my sphere."

Parker Pillsbury and Miss Putnam were with her on this occasion. "I am very much pleased with Parker Pillsbury's mind and character, as revealed in our few weeks' acquaintance. So sublimely Christian, so full of mighty faith. . . . Yesterday we rode over to this place. Mr. Pillsbury gave us some very interesting and thrilling passages in his experiences with Stephen Foster, N. P. Rogers, Garrison, and others. How many times Mr. Foster had his coat torn to pieces, was pitched head first downstairs, dragged out of meeting-houses, and shut up in

gaols. It all reminds me of the days of Jesus and the Apostles more forcibly than anything I have known in my life."

1852, to Miss Putnam.—"My adventures and experiences as a lecturer are not very dissimilar to ours of last winter. Sometimes the people where I go are extremely warm and cordial—evidently feel it a pleasure and a privilege to entertain the A. S. lecturers. Again, I stay with those who seem to think of us as Topsy did of niggers: 'They arn't nothin' nor nobody.'"

Anecdotes of Emerson and Theodore Parker occur in another letter.

1852.—"Last winter Dr. Stone took tea at Theodore Parker's. Their host related this story to the company:—Years ago Dr. Francis Parkman went over to Lexington, Mass., to hear R. W. Emerson preach. The day after he met George Ripley (of Brook Farm fame), in the street in Boston, and said in a tone of alarm and almost breathless with astonishment: 'Have you heard of the outrage in Lexington—R. W. Emerson?' 'No,' answered Mr. Ripley. 'What outrage has been committed upon R. W. Emerson?' 'Why,' returned Dr. Parkman, 'if you can credit it, Mr. Emerson preached a sermon without taking any text.' 'Well,' said Mr. Ripley, 'I know of a very popular sermon preached by a very popular preacher which had no text.' 'But,' interposed Dr. Parkman, 'Mr. Emerson didn't have any prayer either before or after the sermon.' 'Well,' replied Mr. Ripley, 'if I remember right this popular sermon had no prayer either before or after it was delivered.' 'Why, what sermon do you mean?' said the curious doctor. 'The Sermon on the Mount' was the triumphant answer. Whereupon the doctor was completely silenced and left."

The year 1853 was a significant one for Sallie, writes her biographer. It was marked by the most important of the earlier Woman's Rights Conventions, which met in New York, and was presided over by Lucretia Mott, with the utmost dignity and impressiveness. Miss Holley says:—"I have just come from an admirable speech of the Rev. W. H. Channing's. He closed by saying that the Scandinavians had a fable of a tree that had three roots, and unless these roots were watered by three women the tree could not be kept living and green and beautiful. So said he, our tree of immortal life cannot be fresh and green and living unless its three roots—Home, State, and Church—receive the influence and power of woman."

In 1868, at the suggestion of her friend Miss Emily Howland, who possessed property in Virginia, Miss Putnam had established a school for coloured people—the freed slaves. Two years later Miss Holley joined her life-long friend in this work. She thus describes their enterprise in 1875:—

"It is nearly seven years since we established this Freedmen's School in Virginia. We came here from our great love and pity for the poor coloured people. We are not the agents of any society; we have no salary, but give purely voluntary service. Nothing could be more bare, blank, and hopeless than our material surroundings to begin with. But upon a two-acres' strip of this desolate land, we have succeeded in building a teachers' home and a spacious, airy, pleasant, new school-house. We have made flower borders, strawberry beds, melon patches,

* "A Life for Liberty, Anti-Slavery, and Other Letters of Sallie Holley." Edited, with introductory chapters, by John White Chadwick. (G. Putnam's Sons, New York and London, 1899. Price 6s.)

grape arbours and fruit trees to blossom and flourish to the admiration of all around us. There are seven hundred coloured people in this town. Our school keeps open from Christmas to Christmas, without vacation, the year round. The tides of its blessing reach every soul. The all-absorbing business of the country is corn-raising. But by keeping the doors of our school ever open, hundreds have learned to read and write. When first we came they did not know a letter of the alphabet, or the names of the days of the week; could not count on ten figures, or name the State they live in. And the ignorance of these white Virginians, too, is appalling—a striking illustration of the truth of what the great Wilberforce said: ‘No man can put a chain around his brother’s neck, and God not put the other end of the chain about his own.’ These slaveholders, in shutting out the light of knowledge from the blacks, also shrouded themselves in the gloom of wretched ignorance.”

Space does not admit of further extracts from Miss Holley’s letters to friends in the North, describing the work at Lottsburgh, and acknowledging their generous contributions towards it.

The many portraits and views with which the book is embellished contribute not a little to its value, and to the perception that while reading it one has been in good company. R. M.

SHORT NOTICES.

The Little Flowers of Saint Francis of Assisi, with eight illustrations by Paul Woodroffe. A short time ago there was no available English translation of the *Fioretti*. Now we have two. We noticed the appearance of Mr. T. W. Arnold’s admirable version in the *Temple Classics* some months ago. The translation made by the Franciscan Fathers of Upton, which has been long out of print, has just been reissued in a revised form. It has all the embellishments of print and paper and binding which such a book deserves; and the eight illustrations by Mr. Paul Woodroffe add not a little to the value and charm of the volume. We have been attracted especially by the beautiful plate illustrating St. Francis taming the turtle-doves. We can only advise our readers to buy both translations. Mr. Arnold’s version seems, on the whole, to have the advantage in picturesque simplicity of diction, and in the few passages where we have compared it with the Italian it has also the merit of being more literal. The *Fioretti* are not in the strict sense of the word history. They form a nosegay, culled from the child-like life of the early Franciscan communities, especially in the March of Ancona. There is no breath from the world of ecclesiastical intrigue and theological strife to mar their peacefulness. Here are men who have seen a great light, and in wonder and love are trying to follow it. You enter with them into the world of miracle and legend, where nothing surprises because God is so real; and through it all you are brought into fellowship with the great and simple soul who breathed new life into the charities, the art and the worship of the Middle Ages. Formal biographies may give exact information upon the details of his career, but here we live in his atmosphere and life becomes simpler and sweeter at the touch of his

spirit. The revived interest in St. Francis and Franciscan literature, which has been so marked in recent years, is a most encouraging sign. Men cannot study his life with sympathy and reverence, without gaining some new love for his ideals. (Kegan Paul and Co. 6s. net.)

Neglected Factors in the Study of the Early Progress of Christianity, by the Rev. James Orr, D.D. In the three lectures contained in this volume Professor Orr has treated an important subject with marked success, and we find ourselves in hearty agreement with his general conclusions. He has been impressed by a tendency to emphasise the influence of Paganism upon Christianity during the first three centuries, and the consequent danger of overlooking the original and penetrative power of the Gospel itself. The brilliant work of investigators like Hatch cannot fail to leave the impression of a Christianity gradually yielding to external pressure and conforming to social and ethical standards not its own. But this is only one aspect of the case. We have a distorted historical picture, till we have also clearly in view Paganism slowly yielding to the pressure of Christian influence, modifying its thought and habits in obedience to the standards of the Gospel. In the long struggle the Church won, and it was not after all the conquered who were the real victors. Professor Orr contends that both numerically and socially, and in its penetrative influence upon thought and life, the force of Christianity was much greater than is often supposed. His main positions are:—Firstly, that the spread of Christianity *laterally*—i.e., in respect of mere numbers, is greater than is ordinarily recognised; secondly, the influence of Christianity on the higher ranks of society has been under-estimated; thirdly, the instreaming of Pagan influences on Christianity has for its counterpart the outstreaming of Christian influences on Pagan society. These positions are supported by much solid learning, the use of the evidence drawn from Christian archaeology being particularly happy. The references to the best literature on the subject are also very full. Altogether the book is a very timely one, and well worthy of appearing some day in a more extended form. (Hodder and Stoughton. 3s. 6d.)

Roman Africa: Archaeological Walks in Algeria and Tunis, by Gaston Boissier. Authorised English version by Arabella Ward. We can heartily commend this pleasant volume to those who went to make a more intimate acquaintance with Roman Africa. It is the work of an enthusiastic archaeologist who has ransacked the remains of an extinct civilisation and makes them tell their own story. The interest is mainly one for the classical student, but some accurate acquaintance with Roman Africa is also essential for understanding the early history of Christianity in the West. It was the country of Tertullian, Cyprian and Augustine; and it produced the earliest Latin version of the Scriptures. M. Gaston Boissier is the writer of a charming French style, as readers of “*La Fin du Paganisme*” and “*La Religion Romaine*” will know. In the present case the work of translation has been creditably performed. The meaning is given, but the brightness and the distinction have escaped. There is in the best French prose something elusive which

baffles the translator. (G. P. Putnam and Sons. 6s.) W. H. D.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER’S NAME; and all private information should be accompanied by the name and address of the sender.]

LONDON SUNDAY-SCHOOL SOCIETY SEASIDE HOUSE, SOUTHEND.

SIR,—A house has been purchased, furnished, and conveyed in trust by Mrs. Bayle-Bernard to the London Sunday-school Society, for the purpose of providing a holiday house for the elder scholars attached to our schools.

It will be open, it is hoped, all the year round, so that at times teachers, and perhaps also parents of our scholars, may be received there. The general expenses, exclusive of cost of board, which will be paid by the visitors, will, it is estimated, amount to about £100 per annum. Towards this amount friends have promised nearly £70 for the next three years, and I am sure that others will be glad to help in what should be an immense benefit to many of the young people attached to our schools. Contributions may be forwarded to me at Essex Hall.

The house will be opened the first week in August, and applications have already been received from several schools.

ION PRITCHARD.

SUMMER EXCURSIONS, CENTRAL POSTAL MISSION.

SIR,—May I through your columns inform intending excursionists of an important mistake in the programme of route.

The train leaving Bâle was given as 7.36, it should be 7.20 A.M. Very little time is given for the excellent breakfast prepared at Bâle.

Our fifty friends arrived, very tired, after an intensely hot and dusty journey, under the guidance of their indefatigable conductors. Only one lady failed to appear at dinner. The lovely situation of the hotel and all the arrangements met with the greatest approval. The flowers in the balconies, the fountain and the little garden above the bustle of the village, give an air of peace and rest, which soon soothed the over-wrought nerves.

In the evening the full-moon rose gradually over the Viescher Horn, illuminating the clouds, and showing up glacier, and precipice, and snow in striking contrast to the dark masses of the mountains.

The Rev. W. H. Drummond’s service on Sunday was most appropriate and solemn, and struck the right key-note for the happy fortnight we hope to have together.

On the evening of arrival the strong choir collected and practised together, so that at the Sunday morning service the sounds of sacred song filled the whole neighbourhood. “A Solemn Calm,” the morning prayer of Mendelssohn, was particularly beautiful and appropriate.

M. LUCY TAGART.

Hôtel Alpina, Grindelwald, July 24.

OBITUARY.

THE REV. GEORGE RIDE.

A FAMILIAR figure at the meetings of the Lancashire and Cheshire Provincial Assembly will not be seen again, for the Rev. George Ride, for more than thirty years minister at Chorley, has passed away. Mr. Ride was born at Mercaston, near Derby, April 14, 1819, and having been engaged in business, became a student of the Home Missionary Board, when he was over forty years of age. After a year's service at the Chapel-street Domestic Mission in London, he became minister at Chorley in July, 1865, and there remained until his death, although growing infirmities had latterly compelled him to relinquish his ministerial duties. He died at the parsonage, on July 13, being eighty years of age.

Last Sunday evening a funeral sermon was preached at Chorley by the Rev. S. Thompson, of Rivington, who spoke of Mr. Ride as follows:—

From this pulpit week by week he ministered to the spiritual life, and in his daily walk and conversation was an example of faithfulness to his high ideal of duty. His call to the ministry was from God. He gave up a good financial situation in Bury that he might devote himself to the preaching of the Gospel of Christ in truth and freedom. It was a sacrifice demanded of him by the power of conscience, and he paid it joyfully. He saw by the light of the Gospel; his eyes were opened to its truth, and henceforth his great aim was to make others see its beauty and feel its power for good in daily life. We cannot but admire the spirit of whole souled allegiance to truth and duty, to the higher life, to the voice of God as it came to him while engaged in business, which animated him throughout his long ministry. His mind was ever open to the light of new truth. His love of nature was great. The flowers of earth or the stars of heaven were to him alike witnesses of the wisdom and goodness of God. His life was simple and sincere, and he did good as he found opportunity, and approved himself a faithful steward of the talents committed to his care. He was a man of strong will and tenacious purpose; of clear and sound judgment in social, political, and religious questions, a reformer in its best sense, anxious not for party victory, but for the good of humanity. Tender-hearted, sympathetic with those in sorrow or in trouble, he was firm in denouncing cruelty to the lower animals, whose rights he recognised in the light of common justice. As a good citizen he took a lively interest in the affairs of this town, and was ever at work for the cause of temperance. As a man he earned the respect and goodwill of many who differed from him in politics or theology: they recognised the sterling qualities which rank above party and give point to character. He was deeply interested in Unitarian Christianity, and attended all the more important meetings of the denomination with faithful constancy, and rejoiced to see the widening borders of truth that tend to union in the spirit of Christ. He has passed from among us, but his work and influence remain: he has passed from death to life, from cross to crown: he has gone to the great gathering of departed souls to hear the glad-some words, "Well done, good and faith-

ful servant, enter thou into the joy of thy Lord."

THE INWARD LIFE.

From the Second Part of Bunyan's "*Pilgrim's Progress*."

Now I saw in my Dream, that they went forward until they were come to the Brow of the Hill, where *Piety* bethinking herself cried out: Alas! I have forgot what I intended to bestow upon *Christiana* and her companions. I will go back and fetch it. So she ran and fetched it. While she was gone, *Christiana* thought she heard, in a grove a little way off on the right hand, a most curious melodious note, with words much like these:

Through all my life thy favour is
So frankly showed to me,
That in thy House for evermore
My dwelling-place shall be.

And listening still she thought she heard another answer it, saying:

For why, the Lord our God is good
His Mercy is for ever sure:
His Truth at all times firmly stood,
And shall from age to age endure.

So *Christiana* asked *Prudence*, what 'twas that made those curious notes? They are, said she, our country birds: they sing these notes but seldom except it be at the Spring, when the flowers appear, and the sun shines warm, and then you may hear them all day long. I often, said she, go out to hear them; we also oft-times keep them tame in our House. They are very fine company for us when we are melancholy; also they make the woods, the groves, and solitary places places desirous to be in.

By this time *Piety* was come again, so she said to *Christiana*: Look here, I have brought thee a Scheme of all those things that thou hast seen at our House, upon which thou mayest look when thou findest thyself forgetful, and call those things again to remembrance for thy edification and comfort.

Now they began to go down the Hill into the Valley of *Humiliation*. It was a steep Hill, and the way was slippery; but they were very careful, so they got down pretty well. When they were down in the Valley, *Piety* said to *Christiana*: This is the place where *Christian*, your husband, met with the foul Fiend, *Apollyon*, and where they had that dreadful fight that they had. I know you cannot but have heard thereof. But be of good courage; so long as you have here Mr. *Great-heart* to be your guide and conductor, we hope you will fare the better. So when these two had committed the Pilgrims unto the conduct of their guide, he went forward, and they went after.

Then said Mr. *Great-heart*: We need not be so afraid of this Valley; for here is nothing to hurt us unless we procure it to ourselves. . . . It is the best, the most fruitful, piece of ground in all these parts. It is fat ground, and, as you see, consisteth much in meadows and if a man was to come here in the summer-time as we do now, if he knew not anything before thereof, and if he also delighted himself in the sight of his eyes, he might see that that would be delightful to him. Behold how green this valley is, also how beautified with lilies. I have also known many labouring men that have good estates in this Valley of *Humiliation*—(for God

resisteth the proud, but gives more, more grace to the humble)—for, indeed, it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished that the next way to their Father's House were here, that they might be troubled no more with either hills or mountains to go over; but the way is the way, and there's an end.

Now as they were going along and talking, they espied a Boy feeding his Father's sheep. The boy was in very mean clothes, but of a very fresh and well-favoured countenance, and as he sat by himself he sang. Hark, said Mr. *Great-heart*, to what the shepherd's boy saith. So they hearkened, and he said:

He that is down, needs fear no fall,
He that is low, no pride:
He that is humble, ever shall
Have God to be his guide.

I am content with what I have,
Little be it or much:
And, Lord, contentment still I crave,
Because thou savest such.

Fulness to such a burden is
That go on Pilgrimage:
Here little, and hereafter Bliss,
Is best from age to age.

Then said their Guide: Do you hear him? I will dare to say, that this Boy lives a merrier life, and wears more of that herb called *heart's-ease* in his bosom, than he that is clad in silk and velvet; but we will proceed in our discourse.

In this Valley our Lord formerly had his country house; he loved much to be here. He loved also to walk these meadows, for he found the air was pleasant. Besides, here a man shall be free from the noise, and from the hurrying of this life. All States are full of noise and confusion, only the Valley of *Humiliation* is that empty and solitary place. Here a man shall not be so let and hindered in his contemplation, as in other places he is apt to be. This is a Valley that nobody walks in, but those that love a Pilgrim's life. And though *Christian* had the hard hap to meet here with *Apollyon*, and to enter with him a brisk encounter, yet I must tell you, that in former times men have met with Angels here, have found Pearls here, and have in this place found the words of Life.

THERE is an immense place for faith in human life, but only for a faith which does not fight against experience: there is a faith in goodness, a faith in progress, in a Supreme Being, in the infinite longings and hopes which rise up in the human breast, which still remain and will remain as long as man exists upon the earth.—*B. Jowett*.

THE open door to a higher work is contentment with the task at hand, while still keeping in mind the higher ideal. No work will be given to do except that which is needed for moral and social development. We have what we deserve, for the law of action and reaction ultimately means that justice reigns at the heart of things. If we hold the ideal in mind, we may know with absolute surety that the conditions favourable to its realisation will come just at that moment when we are ready—*never before*—for we can omit no step in evolution.—*Horatio Dresser*.

THE CHILDREN'S COLUMN.

A BLACK HERO.

FOUR years ago three African chiefs spent a few days in Liverpool on their way to visit Queen Victoria. The names of the chiefs were Khama, Sebele, and Bathoen. The Lord Mayor of Liverpool invited them to a grand banquet at the Town Hall, and all the guests were struck by the nobility and simplicity of these black princes. Khama had a fine intelligent face, an upright figure, and such a calm nobility that though he was black men said, "he looked every inch a king." His speech was eloquent and impressive; and when translated amazed his hearers; it was so simple and wise, so Christ-like and good. He told them how he was king in Bechuanaland and wished to remain a subject of Queen Victoria, and to prevent traders from bringing intoxicating liquors into his land, because this did his people harm. How came it that this black Khama, who had been brought up in a mud-hut with a heathen father, in the wilds of Africa, could speak so wisely and so well? Let us take a few peeps at his life, and then I think you will agree with me that Khama was a brave, true hero.

Khama was born about 1830. His father, Sekhome, was chief of the principal tribe in Bechuanaland, which lies south of Central Africa. While Khama and his brothers were boys a Lutheran missionary came to Shoshong, where they lived. And although Sekhome was a heathen he liked the missionary so much that he allowed him to teach his sons. Thus Khama was taught about Jesus and to read the Bible in his own language, and before long he was baptised into the Christian Church. To become a Christian was no mere form with this earnest lad, but was the solemn dedication of his life to follow Christ. He really believed the truths which Jesus taught, and faithfully tried to live in the spirit of his great Master.

If we who live in Christian lands find it hard to lead a Christ-like life, how much harder must it have been for Khama to be faithful to his religion in a heathen land! Khama fought bravely against his country's enemies, the fierce Matabele race, but after gaining a victory he would not allow cruelty or plunder, nor would he attend the *Bogura* or heathen rites with which his people celebrated a victory. His father, Sekhome, ordered him to attend, then begged him, then got angry, and said no son of his should be his heir who would not attend this heathen thanksgiving. Still Khama was firm—he would be faithful to his conscience and his God, even if he lost the kingdom.

When Sekhome found he could not make Khama give up Christianity, he determined to slay him, and took some men to Khama's hut one night, commanding them to kill him while he slept. But the men loved the gentle Khama, and would neither kill him nor allow Sekhome to do so. Before morning all the town had heard of Sekhome's wicked plan, and rose up in favour of Khama, so that the old king fled to the hills in fear of his life.

Khama found out where his father was hiding, and promised to protect him if he would come back to his old position. At first Sekhome was timid, but Khama met him with every mark of respect, and made him king once more. But this generous

forgiveness did not really touch the father's heart, and he went on plotting against his son's life. He got some witch-doctors to set fire to Khama's hut one night, and dance around him cursing and shouting out spells of the evil spirits they believed in. Khama got up, and without a murmur patiently put out the fire. Khama's friends now declared that he must resort to witchcraft himself and curse his father, or they could no longer respect him, but he replied, "The Word of God forbids me to curse anyone, least of all my own father." Then the people left him, and to save his life he had to fly to the hills with his family and a few friends.

One day two of Khama's men brought him a horse of Sekhome's they had caught. But Khama rebuked them and reminded them that they were never to attack his father in any way. He made them take the horse back to Sekhome and express his deep regret. Neither Christian nor heathen ever heard Khama speak against his father. After Sekhome's death Khama's younger brother threatened his life, and tried to make himself chief. Khama went to him unattended, saying, "If my brother desires to kill me I had better go alone." Alone he went, and so influenced his brother that there was peace.

When Khama was once established at Shoshong as ruler of the tribe he made a splendid chieftain. He had the wisdom and the courage to make laws for the good of his people, even though they might hate him for interfering with their ancient customs. Thus he forbade witchcraft and banished the witch-doctors, who believed in evil spirits. He put a stop to their cruel customs of treating weak, deformed, or aged persons. He forbade all cruel forms of punishment and made his people treat their servants kindly. Khama saw that the beer his people were so fond of ruined their characters, so he called them together to his courtyard. There he told them plainly that they were utterly degraded by this beer-drinking, and that in future he entirely forbade them either to make it or to drink it. The people thought this unbearable and went away grumbling and threatening to make Khama's brother chief instead of him. Even the missionaries thought he had gone too far in this and remonstrated with the chief, but he replied:—"Beer is the source of all quarrels and disputes, I will stop it." And he did so at the risk of his life.

Then Khama called a meeting of the White men and forbade them to sell drink to his people. Over and over again the Whites tried to introduce drink again, but Khama was firm. In a letter to the Administrator Khama says:—"I dread the White man's drink more than the assegais of the Matabele, which kill men's bodies, and is quickly over; but drink puts devils into men, and destroys both their souls and their bodies. Its wounds never heal. I pray your honour never to ask me to open even a little door to the drink." And when the chiefs came to this country, that was one of the things they cared most about. The Queen received them very graciously at Windsor Castle, and in speaking to them said:—

"I am glad to see the chiefs and to know that they love my rule. I confirm the settlement of their case which my Minister has made. I approve of the provision excluding strong drink from their

country. I feel strongly in this matter, and am glad to see that the chiefs have determined to keep so great a curse from the people."

It is very sad to think how much terrible mischief is done by our traders, who against the wishes of the wise natives and the wishes of our Queen, take out strong drink to those countries. But we must honour such a chief as Khama, who sees the evil, and dares to resist it with all his might. And we must hope that before long our people, who are stronger, and ought to be wiser and better than those natives of Africa, will make an end of such a shameful traffic.

H. M. JOHNSON.

A SUMMER AFTERNOON.

My boat drifts idly down the stream
Where through the hills it winds its way,
Singing in every rippling gleam
The glory of the summer day.

Rugged and steep the mountains rise,
Veiled in their mist of chestnut bloom;
And soft the sleeping sunshine lies
Athwart the tufted pine-trees' gloom.

The willows at the water's edge
Are quivering in golden light;
From hidden haunts of matted sedge
A startled heron takes his flight,

Then pauses where the rushes grow.
In this calm spot he fears no snare,
For e'en the woodland creatures know
And trust the Eternal Spirit's care.

It whispers in the passing breeze
And hovers o'er the tangled wood,
Dwelling in rocks and ferns and trees,
Quickening the leafy solitude.

And as the sun moves toward the west,
Sinking beyond the farthest hills,
How distant seems the world's unrest
While Nature's peace my spirit stills!

And so I lay aside all care,
Unmindful of life's storm and stress;
For sunset glow and balmy air
Fold me in living tenderness.

ELIZABETH M. VERMORCKEN, in the
Christian Register.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Miss E. F. Lee, £1 1s.; Miss Crowe, 5s.; Mrs. S. Hollins, 10s.; Mr. A. H. Biggs, £3 3s. Miss Lawrence would be very glad if any lady living in the country would kindly volunteer to help in the work of this society by finding cottage homes where the children can be placed at 5s. a week. From several causes many of the cottage homes have fallen off this August, making it hard work for the secretary to get the children suitably placed. Communication should be made to the general secretary, Miss Toye, 156, Stepney-green, London, E.

EPPS'S COCOA ESSENCE.—A THIN COCOA.—The choicest roasted nibs of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—a product which, when prepared with boiling water, has the consistence of tea, of which it is now with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epps and Co., Ltd., Homœopathic Chemists, London.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, JULY 29, 1899.

THE PEACE CONFERENCE.

It is not yet a year since the world was astonished, and the friends of peace and humanity filled with a new hope, by the announcement of the proposal of the Tsar of Russia for an International Conference to consider the possibility of an arrest of armaments and the maintenance of peace. And now, in spite of many sceptical prophecies to the contrary, and prognostications of evil, the Conference has met, representing all the civilised nations of the world, and has met, not to exchange idle compliments and empty platitudes, but in a thoroughly serious and business-like manner to deal with the great questions it was summoned to consider.

In May the Conference met at The Hague under the happiest auspices, and its work has this week been accomplished. Not, of course, that the end has been completely gained; the world does not leap in a moment to such great issues; but substantial progress has been made, and as the Conference separates it is with the confidence borne of successful achievement, and with the forward look intent on rendering the steps now taken fruitful of yet further and continuous progress.

It is true that the proposal put in the forefront of the Tsar's Rescript for the arrest and gradual reduction of armaments has been met for the moment by a decided negative, and the nations must continue to bear that crushing burden which in clear and unexaggerated language the Rescript so forcibly described. Yet this subject is not to be lost sight of, for the Conference has expressed the unanimous

opinion "that the limitation of military charges, which at present oppress the world, is greatly to be desired for the increase of the material and moral welfare of mankind." When the Tsar's proposal was first made public we said that we had long felt that the nations of Europe must ultimately be driven to refuse the burden of the present destructive military system, but had looked for the first effectual protest to come from the growing forces of democracy. The Conference, while it has brought into prominence the great intricacy and difficulty of the question, has yet given a fresh impulse to the strength of that true aspiration, and it will remain for the people of the most enlightened countries to press home the inquiry, and not to rest until the way opens for realising by steps of practical amelioration the wise and generous impulse of the Tsar.

But while this remains in the future, there are other much more tangible results of the Conference, over which the friends of peace must unfeignedly rejoice. It is no slight achievement to have secured the adaptation to naval warfare of the principles of the Geneva Convention of 1864, which means an extension of the beneficent services of the Red Cross; and there is a further convention to be adopted by the Powers, concerning the laws and customs of war on land, in the interests of non-combatants and the further humanising of the methods of war. But the greatest achievement of the Conference is to be found in the Arbitration Convention, "for the pacific settlement of international disputes." We have the satisfaction of knowing that in this branch of the work of the Conference, Sir JULIAN PAUNCEFOTE, on behalf of Great Britain, took a leading part, and that his scheme for a permanent Tribunal of Arbitration, with suggested amendments from Russia and America, has been practically adopted by the Conference. The decided opposition of Germany prevented the scheme from being fully worked out, as it had been hoped, and appeal to the Tribunal is left optional on the part of the Powers concerned in any dispute; but to have such a means of pacification permanently established is an immense gain. The very existence of such a tribunal, in the maintenance and honour of which all the great Powers will be concerned, will be a silent reproach to any nations that should blindly rush into war without attempting a calmer and more reasonable settlement; and it is provided that when a dispute arises, if the contending parties should show no sign of an intention to refer to the Tribunal, it shall be open to other Powers to make representations, in the direction of mediation, to lead to delay and wiser counsels, and if possible to the settlement of the matter by means of arbitration.

It was, perhaps, too much to hope that anything but the option of arbitration would be accepted by the Con-

ference; yet the establishment of such a permanent tribunal will lay a fresh obligation on all the friends of peace, to use every effort for the strengthening of public opinion in every land, and through the growing force of the people's determination, to insist that whenever the need arises Governments shall make use of arbitration.

"The greatest victory is that by which peace is won"—such, we are told, is the inscription on a scroll amid the decorations of the Orange Hall, where the Conference met, in the House in the Wood. It was a good omen, as the hospitality of the girl Queen of the Netherlands was another. And there is good hope that this "prayer for universal peace," uttered through the steadfast efforts of many faithful men, may indeed avail "the blessed time to expedite."

THE REAL PRESENCE.

NOT here within the page our fingers turn,
While the eye heeds or heeds not as it may,

Is blind or sees, for Love may be away,
Love that alone enables to discern;
Nor there where duly votive tapers burn
Tow'rd heaven, since not at all times in the ray

The soul's ascending ardours take their way,
Nor always fleets the pulse of its concern.

Ah, where then with his presence may we meet?

Holds Earth no spot wherein himself appears?

Lo, he is risen. The passage of his feet
Is heard along the awakening years.
O heart, in this thy craving vex and dim
He rises, and thyself art risen with him.

AMBROSE BENNETT.

In speaking of divine perfection, we mean to say that God is just and true and loving, the author of order and not of disorder, of good and not of evil. Or rather, that He is justice, that He is truth, that He is love, that He is order, that He is the very progress of which we were speaking; and that wherever these qualities are present, whether in the human soul or in the order of Nature, there is God. We might still see Him everywhere, if we had not been mistakenly seeking for Him apart from us, instead of in us; away from the laws of Nature, instead of in them. And we become united to Him not by mystical absorption, but by partaking, whether consciously or unconsciously, of that truth and justice and love which He Himself is. Thus the belief in the immortality of the soul rests at last on the belief in God. If there is a good and wise God, then there is a progress of mankind towards perfection; and if there is no progress of men towards perfection, then there is no good and wise God. We cannot suppose that the moral government of God, of which we see the beginnings in the world and in ourselves, will cease when we pass out of life.—*Benjamin Jowett, in the Introduction to his translation of Plato's "Phaedo."*

THE PULPIT.

SIXTY YEARS OF A CONGREGATION'S LIFE.*

BY THE REV. JAMES HARWOOD, B.A.

"I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."—2 Peter i. 13.

On the first Sunday of July, 1839—which in that year fell on the 7th—this church was opened for public worship. It is natural, therefore, that to-day, which is almost the sixtieth anniversary of that event, we, the present worshippers in this place, should call to mind the days that are gone, and in the light which they shed on our path gather up the lessons which the experience of two generations supplies. I had hoped to be able to tell you something about the opening of the church, but, strange to say, search and inquiry in all likely quarters have succeeded in bringing to light only one brief published record in a paper called *The Sunday Times* of Sept. 1, 1839, which reads as follows:—"New Unitarian Chapel, Brixton, Surrey.—This elegant building has been opened for public worship. The style of architecture is the Tudor or domestic Gothic. Dissenting chapels erected in the present day present very different appearances to those built fifty or sixty years ago; indeed, the feeling so prevalent amongst the modern Catholics has extended to the Dissenters, both being determined that the marked difference in outward appearance between churches and chapels which has hitherto existed shall be done away with." And that is all the record has to say! The Church Minute Book states that the service was conducted by the Rev. Thomas Wood (who continued as minister till the close of the following year), and that there was "a very full attendance of Unitarians and others from the neighbourhood of the chapel, but many also from Unitarian congregations in London and at a distance."

Yet the opening of the chapel, which seems to have received so little public notice, must have been a joyous event indeed to some earnest men, who on that seventh of July, after many disappointments, saw the fulfilment of their ardent hopes. Three years before a number of gentlemen met at the Horns Tavern, Kennington. "Unable with their families," they declared, "to go to a distance on the Sunday, (they) are either driven to churches or chapels of a different persuasion, or precluded from attending any place of worship whatever." Thereand then they resolved that it was desirable to build a Unitarian Chapel. Clapham, Brixton, and Camberwell are spoken of as "villages," for whose inhabitants Brixton Church was regarded as the most central position. Accordingly a site was to be sought in that neighbourhood; but although there must have been much vacant land, for a long time none could be obtained for this particular purpose. Some landowners would not listen on any terms to proposals for a Unitarian chapel. In reading the minutes of the many meetings that were held, of the repeated break-down of negotiations, just as they seemed to be reaching a satisfactory conclusion, one cannot but admire the splendid patience

and persistency with which those men stuck to their self-imposed task. At a critical point one of the movers, either from weariness or some other cause, wished to back out and to be allowed to pay down one-half his promised subscription, and be done with the whole business, but this only brought up another, who said, for his part, he would rather double his subscription than that the project should fall through. And so in face of a good many tiresome difficulties, but with a faith which never slackened, these men held on through good report and through evil report. And who cannot sympathise with the great joy with which on that summer day, sixty years ago, they would come up, with their families and friends, to worship God in spirit and truth?

It is characteristic of London habits of life that, owing to changes of various kinds, none of the original movers' names should be on our present congregational list, though the family of one of them (Buckler) is still represented among us under another name (Mace). In the quite early days, however, other names still familiar—Martineau, Shakespeare, Withall—are prominent in the records. The personnel of the congregation seems to have changed somewhat rapidly, while the eight ministers, who divide among them the sixty years, have thus had an average of seven and a-half years, if we disregard the considerable interregnums that have occurred.

The period at which the chapel was built was a critical one in our religious history, and, no doubt, explains the peculiar character of the original trust-deed, which I believe is shared by very few other chapels, and which in later years no one would dream of impressing upon any new foundation.

Until the year 1813 any one who denied the doctrine of the Trinity was guilty of a crime punishable by law. Nevertheless, for more than forty years before that, the Trinity had been called in question by men who variously called themselves, or were called by others, Arians, Socinians, or Unitarians. The last became the common designation. The best known of these heretics was Dr. Priestley who, by his ability and character, and also by his scientific eminence, gained much attention for this revolt from the common theology. Priestley began as an orthodox believer, but the same love of fearless investigation, which enabled him to make important scientific discoveries, led to his taking up fresh positions in theology. His love of truth and truthfulness amounted to a passion. First, he parted with the doctrine of original sin, then he looked up the Scripture evidence for the doctrine of the Atonement, and found it insufficient. Afterwards he came to the doctrine of the Trinity, and unable to find it in the Bible, he traced its growth during a later period, and set it down as one of the corruptions of Christianity due to the Church. It is important to remember that Priestley appealed to the Bible as his ultimate authority; that was the basis of his Unitarianism. He did not consider it possible for the Bible to contradict and override reason and conscience, he maintained that they were in harmony with each other, and that if ever it seemed to be otherwise, it was because the language of the Bible had been misunderstood. In defending this position it is possible that Priestley was sometimes led to adopt

interpretations, which would hardly be supported by later scholarship.

Such was the general position taken by Priestley, and it led to a great awakening in the Presbyterian congregations spread through the country, which, while always making a manly stand for civil and religious liberty, seem not to have cared much about religious doctrine. They had rather drifted away unconsciously from Orthodoxy than taken hold of anything to put in its place. Priestley's preaching and writing, the example of Lindsey, who gave up the doctrine of the Trinity and, a still rarer thing then as now, gave up also his Yorkshire living and came to London, where he opened Essex-street Chapel—these caused many men and congregations who did not at all love the name Unitarian to value the truth which it represented. While the chapels were still called Presbyterian, the worship and teaching within their walls became Unitarian. It is one of the ironies of history that these solid, respectable people, who were ever found on the side of true patriotism and good citizenship, should as a consequence of their new religious beliefs, be branded by the law as criminals. Yet such they were until the year 1813, when William Smith, M.P. for Norwich, procured the repeal of the law. For many a long year after that the Unitarians had, of course, in common with other Nonconformists, to suffer many civil disabilities.

This brief historical reminder was necessary, in order to understand—I do not say to sympathise with—the position taken by the founders of this and a few other Unitarian chapels. Persecution usually defeats its own object when directed against people with any backbone of character, and it was perhaps not unnatural that those who remembered what Unitarianism had had to bear should insist upon it all the more on that very account. On the other hand, its opponents were showing signs of alarm, and making special efforts to discredit it. In the very year in which this chapel was opened there took place that famous controversy in Liverpool, when three Unitarian ministers (including Dr. Martineau and the late J. Hamilton Thom) had to meet the attack of thirteen clergymen of the Church of England. Moreover, in the course of the thirties, a great danger was looming. Unitarianism was being preached up and down the country in chapels which had been founded, and many of them endowed, by Trinitarians. "A betrayal of trust," cried out the orthodox Nonconformists, who were up in arms against it. "Nothing of the kind," replied the Unitarians; "the chapels were founded with open Trusts, were set apart for the worship of God, and the present occupants, therefore, are the natural, and often the lineal, representatives of the founders." The strife that arose over this question was extremely bitter, and when the Courts of Law decided against the Unitarians, and a large endowment for the support of "poor and godly ministers" left by a certain wealthy Presbyterian, Lady Hewley, in the time of Charles II., was taken away, the alarm became most serious. It seemed as if the Unitarians must lose all their chapels (except the few built since 1813)—chapels in which their fathers for several generations had worshipped, funds which they had left for the support of the services, burial grounds in which they were

* A sermon preached at Effra-road, Brixton, July 9.

interred. The indignation and dismay thus produced are strikingly illustrated by a circumstance that has only recently become publicly known.

At that time there was, perhaps, no congregation in our connection more influential than the one which met in Cross-street Chapel, Manchester. It appears that after the verdict in the Lady Hewley suit, several leaders of this congregation—men who were elected to Parliament and the Town Council, men to whom Richard Cobden said he always turned in the first instance when there was any public work to be done—were reduced to such desperation that they were actually arranging to close their businesses, break up their homes, and cross the Atlantic in order to found a colony in Texas! Happily, however, the necessity for this was averted by the intervention of Parliament. Both the great parties in the State recognised the gross injustice which the law, as interpreted in the Lady Hewley case, inflicted upon the Unitarians. They combined to pass the Dissenters' Chapels Act, which provided that, except where a Trust deed has expressly limited the use of a place of worship to persons holding particular religious doctrines, those who have enjoyed it for twenty-five years shall be regarded as its rightful possessors. In commemoration of this great victory, University Hall, in Gordon-square, now known as Dr. Williams's Library, was erected, and in a few years the larger congregations, especially in the North, now secure in their position, built for themselves handsome churches, upon the old open Trusts which had enabled them, in the course of religious development, to pass from Trinitarianism to Unitarianism, and which left them free to welcome any further light that may break forth from God's eternal word, which is unexhausted and inexhaustible.

The Dissenters' Chapels Act was passed in 1844. This was five years after the opening of this chapel, and we can easily understand how the founders shared the sense of insecurity which generally prevailed, and wished to provide against it. In an appeal which they issued to Unitarians for assistance, they tell what steps they propose to take in order that the building "*may be preserved free from all invasion by any religious sect whatever.*" These words are full of significance, when interpreted by the events of the time, and show the anxiety that was felt to avoid the painful uncertainties that were being experienced. It is a matter of rejoicing to us all that a better way is now universally recognised; but these men of 1839, in their wisdom, devoted their chapel to "the public Christian worship of one God, the Father . . . according to the general outline of opinions professed by the Rev. Dr. Joseph Priestley, or more recently by the late Rev. Thomas Belsham." In recent years, as probably you are all aware, this Trust has practically been enlarged in the only way which was legally possible, so that now our Church is, to all intents and purposes, a Free Church, which imposes no doctrinal test whatever on anyone connected with it, and offers a cordial welcome and a religious home to all who desire to join in worshipping God the Father, and cherishing the spirit of Jesus Christ.*

It is impossible, of course, on an occasion like the present to enter into full details of the congregational history; but

it seemed appropriate to trace the events which probably account for the peculiarity in our original constitution, which has often been criticised, and to recall how this has subsequently been amended, so as to bring our Church into line with other Churches, in which Unitarianism indeed is generally taught, but which yet are free and unpledged to any particular type of doctrine.

In going through the first Minute Book I have noted some curious entries, which show the changes that time causes in our customs. On one occasion a member suggested the propriety of the congregation standing up during the time of singing, and it was resolved in committee "that the members of the committee individually with their families introduce the practice by standing up in future." With regard to collections, there seems to have been a rooted antipathy, which now we can scarcely understand. An appeal was made on behalf of the London Domestic Mission, but the minister replied that he should object to preach any collection sermon himself. On this point, at any rate, the congregation were entirely at one with their minister, and determined that they also "felt great objection to collections in the chapel for any purpose whatever." They thought highly of the society in question, and would assist it in other ways; but a collection they would not have on any terms. Considerably later, when a day and Sunday-school had been established and required help, the same course was taken; no collection must there be. It is instructive to recall these snatches of history, as showing how questions which arouse much feeling and even conscientious scruple at one time may, after a number of years, be regarded from precisely the opposite point of view. On another matter there has, perhaps, been less change among us in the general idea of propriety, though there has, I think, been some change. During the agitation against the Corn Laws the congregation was requested to petition Parliament in favour of their repeal, but objection was taken to the introduction "of such a subject in such a place" (in words of the Minute), and no step was taken.

In 1854, during the ministry of Dr. Harrison, the congregation had outgrown its accommodation, and the chapel was enlarged by the addition of transepts.

And now, in conclusion, let me remind you, in a single word, that the true significance of all commemorations of the past is to be found in the inspiration derived from them to carry forward into the future all that is noblest and best. *Noblesse oblige.* From those who have received much, more is expected. Sixty years cannot pass without teaching those who come at the end of the time many things that were hidden from those who lived at the beginning. If our forbears occasionally made mistakes, which there is no excuse for our making, let us not forget to honour and to emulate their zeal and devotion. Their record is closed; ours is still in the making. God grant that it may bear witness that we are a people among whom the spirit of true religion has found a home; that as a Christian brotherhood we

* The ground on which the chapel stands was taken on lease, and to that tenure the close Trust refers. But some years ago the freehold was purchased and presented to the congregation. This necessitated a new Trust deed, which was made perfectly free and open.

sympathise in each other's joys and sorrows; that good-will, charity, and reverence for truth are cherished in our midst.

"ETHICS IN ITS RELATION WITH RELIGION."—I.

BY THE REV. C. B. UPTON, B.A., B.SC.*

ONE of the most striking features of society in the present day, as compared with that of half a century ago, is the apparent serious decline of interest on all questions connected with theology. It can hardly be doubted that not only in our own churches, but also in the churches of the other Christian denominations, many even of the more thoughtful young men and women are no longer so attracted as they used to be by sermons in general, and especially by such sermons as discuss the Unity or Trinity of the Godhead, or attempt to prove from Biblical texts the probable destiny of human souls in the life to come. And, although in these days of widespread scholarship and of the general diffusion of the results of what is called "the Higher Criticism" the Bible is now being much more extensively studied on account of its great worth and interest as being the most precious collection of religious writings which the world possesses, it must, I think, be admitted that in the present day it by no means forms so important and so frequent a factor in our daily home reading as it did half a century ago. And the reason of this is not far to seek. When those of us who are now reaching old age were children, the Bible was regarded as a wholly exceptional book; a unique reverence was paid to it, and a unique importance was attached to it as being in a quite special sense a sort of divine oracle from which was to be derived authentic information concerning God and His relations with men, and also concerning the fate of human souls after death, which information was supposed to be infinitely more reliable and momentous than any which could be reached by the ordinary exercise of man's intellectual and moral faculties. So long as the Bible was so conceived of, it necessarily became an object of intense interest. Wherever, and whenever, it spoke about theology or about human duty, it spoke with a divine authority, and had an intrinsic right to override and to supplant all ideas of God and morality which were founded only on uninspired human reason, and the unaided moral sense of mankind. Hence the work of the preacher in the pulpit, and the teacher in the Sunday-school, proceeded on the assumption that God has *two distinct ways* of enlightening and guiding mankind; one way is, that he has furnished their souls with a faculty of reason and with a certain power of discerning between right and wrong which we call the moral sense, but that over and above these normal means of arriving at insight into the nature of God, and into the moral conduct of life, He has provided, and duly authenticated by miracle, a really distinct and higher revelation of such a character that it speaks with an authority and a certainty to which the feeble and fluctuating speculations of the unaided intellect and conscience of men can lay no claim.

I remember not long ago reading a

* A Lecture delivered at the Summer School for Sunday-school Teachers at Oxford, July 4.

short correspondence which passed between the Rev. B. A. Armstrong and the late Cardinal Newman. Cardinal Newman had been denouncing what he called the mischievous tendencies of religious liberalism and Mr. Armstrong had written to ask him what it was in this liberalism which seemed to the Cardinal so dangerous. In a very courteous letter which was received in reply to this, the Cardinal said it was characteristic of this liberalism, that it relied merely on the reason and the moral sense, and that it was inevitable that all religious belief which was erected on these foundations only was doomed to gradual degeneration and must issue at last in Agnosticism and Secularism. The Cardinal accordingly held it essential to the religious well-being of mankind that men should recognise a higher authority than the reason and the moral sense, that rightful authority being, in his view, not only or ultimately the Bible, but the Bible as interpreted by the present and supreme authority of God, as speaking through the official voice of the true Catholic Church.

Now let me call your attention to one very important and fatal result of this position taken up by the Catholic Church, that God has given man *two ways* of reaching moral and spiritual truth, and that one of these ways has an intrinsic right to carry with it supreme authority. For the purpose which I have in view this morning it is not necessary that I should distinguish between the properly Protestant conception which represents the Bible as the supreme authority, or the Roman Catholic conception (and that of the Romanising Anglican clergy) which makes the Church the supreme authority. You will observe that in both these cases the supreme authority is not found in the voice of God speaking *within* the human soul, but in the voice of God speaking into the soul from without.

Now I need not remind you how all the bitter persecutions which disfigure the history of the Christian Church have necessarily arisen from this assumed dualism between the voice of God as speaking inwardly in the reason, the conscience and the heart, and the voice of God as speaking from without, through some assumed inspired book or inspired Church. You, my present hearers, may, however, say to me at this stage: This is all very true, no doubt, but we ourselves do not at all recognise such a *dualism*. We say, with Mr. Armstrong, the final appeal on all questions (whether they be questions of science, of moral duty or of religious belief) is to the natural reason, the natural moral sense, and the natural spiritual discernment of men; and therefore we never teach that any statement in the Bible is true, or that any line of conduct mentioned in the Bible is good and binding, unless it happens to be in accord with what we think reason teaches and our moral sense approves. Now, no doubt, this is to a great extent true; our preachers and teachers do recognise that the supreme authority is God *speaking within us*, and not, as many of the orthodox still hold, God speaking without us in some external book or Church. The old notion of the Bible as a book composed on entirely different principles from any other book is rapidly dying out with us, and one of the temporary ill effects of its dying out is that the Bible is, I fear, read and studied in our homes, and even in our Sunday-schools,

with less frequency, interest and enthusiasm than it was in the days of our fathers and grandfathers.

We have departed from the old view, and have not yet found an adequate or superior substitute for it.

The great defect in the orthodox Christian Church has, I say, been that it has set up an unnatural dualism and opposition between the inner voice of God and an assumed outer voice of God, and has committed the fatal error of making this assumed outer voice of God the supreme or ultimate court of appeal on all matters intellectual, moral, and spiritual. We ourselves have fortunately, to a large extent, got rid of this mischievous dualism; we no longer appeal to an outward revelation as the supreme authority; with us, the cause of our weakness, in so far as it exists both in our Churches and in our Sunday-schools, is that we do sufficiently recognise all the inspiration, light and comfort that is involved in the sublime fact that God is indwelling or immanent in the reason, in the conscience and in the spiritual affections of each one of us; we do not sufficiently realize that if we do not immediately and directly find Him in our reason, in our inner life, in our common emotions of divine sympathy and love, we shall never find Him effectually at all; for God as merely reached by inference, or God as merely believed in in virtue of reliance on Scripture or Tradition, is never adequately apprehended or seen; to be really known God must be directly felt, and the only preachers and teachers who can kindle profound faith and deeply move the heart and actuate the conduct, are not those who try to prove the existence of God, but who by their utterances and by their personal character make their hearers vividly realise the living presence and power of God.

And it seems to me most interesting to notice and remember that this view of God, as immediately revealed in our reason and in our moral ideals, and in the vividness and strength of our unselfish enthusiasm—this view of God as the Father within us manifesting Himself in our consciousness of moral obligation, in all the promptings of our higher nature, and in the consciousness of personal communion with the indwelling Eternal—this is the very view of God which is found in the teachings of Jesus and in the earliest writings of the Christian Church. And this grand doctrine of the immanence of God in Nature, His incarnation in every rational soul, and His immediate self-revelation in every noble heart and mind, in every inspiring book, is the real teaching of Jesus, of the Apostle Paul, and of the writer of the Gospel and the Epistles which are attributed to the Apostle John. All these great religious teachers felt and maintained that God is not a Being who acts upon the world and upon the soul from without, as a watch-maker acts upon a watch, or the husbandman on the soil that he cultivates. God's relation to the world and the soul is more adequately symbolised after the analogy of the vital principle to the organism which it unifies and pervades and animates; but even this relation, intimate and inward as it is, is not so intimate and inward a relationship as that which exists between the Eternal Spirit of the Universe and the human souls which that Spirit calls into existence. Hence in the poem of the

Fourth Gospel the Word of God is described as the Light that lighteth every man that cometh into the world: the Divine Word which illumined with wisdom and love the soul of Jesus is the same Divine Presence which now speaks directly in the mind and heart of every teacher and of every child; and all book-learning is only valuable in so far as it enables the soul to feel with greater vividness and interpret with greater clearness and purity and fulness the direct living utterance of the Father within it. As God, or the Universal Spirit, is directly speaking to the soul in each deliverance of the reason and the conscience, so in every thrill of divine love and affection do we feel the universal life of the indwelling God inspiring us, freeing us from the trammels of selfish desire, and inviting us to become sharers in God's eternal life. Alike in our reason, in our moral ideas, and in our spiritual affections there is a divine or *universal* element which shows that here there is present not only what is human and belonging to us, but also what is divine, a self-manifestation of the indwelling God.

It is not that God has put something that we call Divine Reason, Divine Righteousness, and Divine Love into our hearts, either at the time of our birth, or in the course of our education. God never gives any of His diviner gifts in any outward fashion, He gives them simply by giving us Himself. When two hearts throb in unison in the divine love, it is not simply that they resemble each other in their essential condition, but rather that the same immanent or indwelling Eternal One is revealing His presence in both, and is thus uniting them together in deepest and most intimate sympathy; and thus all souls in whom divine ideas and divine affections are awakened feel themselves linked together by the most intimate ties, for they are both conscious of the indwelling presence and the indwelling voice of the same Eternal God, and through this common partaking of God's life, they feel the spiritual blessedness of closest friendship and of divinest love. The Apostle truly says that God is Love, and he who loveth is born of God, and knoweth God; but he is very very far from meaning that God is one loving Being, and we are other finite loving beings who are separate from God and outside of God, just as we are in a sense outside of one another. If God were another being like ourselves, but on an infinite scale of magnitude, and so apart from ourselves as we are apart from one another, love would not enable us to know Him; divine love enables us to know Him, because He is directly revealing or manifesting Himself within us, and because in all our divinest, our most self-forgetful, our most self-sacrificing moods and acts, His life manifests itself in our life, and in partaking of that life we feel His divine presence and His divine authority; we know Him because we feel or perceive Him. And this is what Jesus meant when he uttered the memorable words, "the pure in heart do not *infer* His existence or presence, they are directly conscious of His presence in all the higher and diviner experience of their daily life. We know somewhat of His character, because we know what are the ideas of justice, what are the domestic and social affections, what are the noble philanthropic impulses which arise in us.

because of His indwelling presence. Hence all divinest spiritual truth, all our purest and highest moral ideals, all our aspirations of divine love, all our enthusiasm for humanity never come to us from without, but are always the immediate creation and the immediate inspiration from within; they are always the revelation of God speaking directly to the human mind and heart. Do you call all this mysticism? Perhaps it is; but mysticism of this sort is the vital and dynamic principle in the origination and propagation of every living form of genuine religion, and the teacher who has little or none of this mysticism—the very sensible person who talks about God in the same external and scientific fashion in which he would talk about the evolution of the Animal Kingdom, or the characteristic features of suns and planets—such a teacher, I say, will very soon find that, valuable as he may be as a schoolmaster, he has not that vivid sense of the living presence of God in his own higher life, which is an indispensable condition of all effective spiritual teaching, whether from the pulpit or in the Sunday-school. All created and finite objects are known mediately; all the things in Nature are seen through the mediation of our five or six senses, and of our previous scientific ideas; even our fellow-creatures are known mediately, for it is only through our own senses and through an assumed analogy between them and ourselves, that we get to understand them. God, the uncreated and the Eternal One, is alone known immediately. There can be in the last resort no mediator between Him and us; if we know and see Him at all, we know and see Him directly and immediately. Our moral ideas develop with experience; with growing knowledge and growing sympathies, our ethical insight becomes clearer, and the divine claims of love and duty are seen to embrace a wider circle, and to extend more and more over the whole family of mankind. But nevertheless these moral ideals, be they low or high, be they the sense of duty of a savage, or a Ruskin, a Channing, or a Martineau, all contain some immediate self-revelation of God; and no explanation ever has been given, or ever can be given, why we feel our absolute obligation to do that which we call right, except that in that idea of duty the Absolute and Eternal God reveals Himself within us. In feeling the claims upon us of purity, of righteousness and of divine charity or love, we are conscious of direct contact with God, and in the presence of that felt contact and of that inward Voice we are aware that we are listening to the deliverance of an absolute authority beyond which there is no appeal. This direct contact with the immanent God in our moral consciousness, in our earnest efforts to realise our moral ideal, and in the blissful sense of direct personal communion in our hours of aspiration, devotion and prayer, is now in all civilised society the main basis on which religious belief is founded; and hence all genuine morality includes in it the germs of religious belief, for it involves a consciousness of a divine obligation to respect and obey an inward voice which is felt to be in us but not of our origination, and to have a rightful claim to dispose of our personal lives and of our personal interests. This immediate sense of a divine presence and a divine authority in our inner ideas

of what is right and wrong, and in our moral ideals, may widen and deepen and ripen in richly religious souls into a vivid sense of inward communion with the Absolute as with a personal or super-personal Presence, who consciously sympathises with all our trials, responds to our earnest prayers and aspirations, and who works with us and invites our co-operation in all the efforts which aim at converting all human society into a true kingdom of God. All that is deepest and firmest in our religious belief rests, as I have said, on this primitive experience that in our sense of duty, in our consciousness of obligation to do what we feel to be right, there is a Presence and a Voice which though it speaks within our inner life, is nevertheless something higher than—something which transcends our finite personalities, and therefore can never be wholly identified with ourselves. It is a presence within us, yet objective to ourselves, something which is felt to be Absolute, Eternal and Divine.

CO-OPERATION WITH THE DIVINE PURPOSE.

THE sermon preached by the Rev. James Crossley, at the beginning of the sixth year of his ministry at Birkenhead, to which we referred last week, contained the following passage, the text being Isaiah lv. 10, 11:—

The prophet asserts a Divine purpose which moves on to its end without the possibility of failure. The word of God goes forth, it shall accomplish the object for which it was spoken, it shall prosper in the thing whereto it is sent. Here is the statement of a general law, which, I believe, has no exceptions. There is a Divinity which shapes the ultimate results of human life, rough hew or carve them as we will. It operates slowly, appears to have sometimes ceased working altogether. But though men may hinder it for a time, they only delay it; defeat it they cannot. "Through the ages one increasing purpose runs." Through the ages—not merely through a generation or a century. The scale of its operation is so large that men lose sight of it, and think that it does not exist. But the word of God does not return unto Him void. Through hindrances and delays caused by the selfishness, pride, and perversity of men, it persists, unhasting but unrelenting, until it has accomplished its purpose. On the other hand, it may be helped by human agency, and, more important still, it blesses those who move in the line of its advance. It gives grace and glory to those who help to make its movement more rapid. So it happens that in all good work there is an "unearned increment," which is the gift of God over and above the exact return for effort expended. Paul may plant, and Apollos water; "it is God who gives the increase." In working together with God, as in sowing wheat, we do not receive back the precise amount we have sown. There is added something, which is the direct bounty of the Most High. That is the first fact to keep in mind. The word or purpose of the Lord will prosper, whatever we may do or not do. If we throw ourselves into the current of Divine purposes, we are not only carried along more quickly, but there is also satisfaction, joy, abundant reward in the very movement. But if we reap, through the

bounty of God, more than we have sown, that sowing is none the less the first condition of reaping at all. If we do not earn the whole increase, we shall get nothing unless we prepare for it by labour and sacrifice. Sacrifice is the cost of progress, the instrument of redemption. No real advance is attainable or possible without it. "The great agent," said Renan, "of the march of the world is pain. There are always voluntary victims ready to serve the end of the universe. And they do not devote themselves in vain." In his essay on Robert Burns, Carlyle says:—"Homer and Socrates and the Christian Apostles belong to old days; but the world's Martyrology was not completed with these. Roger Bacon and Galileo languish in priestly dungeons; Tasso pines in the cell of a madhouse; Camoens dies begging on the streets of Lisbon. So neglected, so persecuted they the prophets, not in Judea only, but in all places where men have been." If any list of authorities were needed to support the statement that sacrifice is the law of progress, it could easily be compiled without going near the theologians. Five hundred years B.C. Euripides exclaimed "that the sons of the gods are destined to be unhappy." And the Greek dramatist points to the class of men from whom the sacrifice is required. They are the men who in any sphere of truth—scientific, moral, religious—shape their conduct only in accordance with their convictions. "They are the men of heroic temper, who love truth with passion, and will speak it somewhat may; who hunger after righteousness, and will do it at all hazards. They are the original men, the discoverers of new truths, the inaugurators of better ways of thinking and acting, the pioneers of beneficial movements, the reformers of evil customs, the enthusiasts of humanity, whose great ambition is to leave the world in some way better than they found it. For them is appointed a hard experience, presenting temptations to suppress their convictions in order to escape trouble and sorrow. Their undying glory is that they do not yield to temptation, and the price they pay for eternal honour is the liability, during their lives, to be misrepresented, misunderstood, frustrated, and persecuted." This sacrifice of the noblest for the uplifting of mankind can easily be used by the pessimist to impugn the moral government of the world. It is so used. But the aim of the pessimist is happiness. The aim of heroes is the good of their kind. And the man who misses happiness, but leaves the world better than he found it, has achieved a nobler destiny than the butterfly existence which flourishes only when the sun shines. Looking, then, at things as they are, and not as we might wish them to be, there is the fact staring us in the face, that progress—for the individual, the Church, the race—is only possible through sacrifice of some kind. The men who are fired with the noble ambition to do something for the world, as well as for themselves, can do it only by subordinating their pleasures, their wishes, to higher ends. That is the great fact which I am anxious to impress upon my younger people especially. It is not a mere assertion of my own. It is writ large on the history and constitution of the universe. No student can miss it. We see this truth most easily and clearly when we look at the lives of the great men who have exemplified it. But it

is just as operative on the smallest scale as on the biggest, just as inevitable in our lives and in our Church as in the largest field that history can show. We may leave out, therefore, the further consideration of great men, and ask—Where shall we look for those lovers of their fellow-men who are willing to forego a little happiness, to give up a little pleasure, in order to take a part in the redemption of the world? Surely, we must seek them in the Churches, and surely we ought to find them there. Where shall we turn, if in the Churches there is found no passionate desire for the spread of the Kingdom of God? The Church is nothing if it does not represent and foster the highest and noblest ideals of living. It is a sham if those who compose it are animated with the same motives, and act on the same level as those who make no claim to be religious at all. We shall all, I imagine, be agreed as to the general truth of what I have been saying. The trouble begins when we step down from the general to the particular.

And the sermon ended with a strong plea for loyal service, and the consecration, with a serious sense of duty, of the best gifts to the work of the Church

LET there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant
rays
That shine from countless sources. Tear
away
The blinds of superstition; let the light
Pour through fair windows broad as truth
itself
And high as God. . . . Tune your ear
To all the wordless music of the stars,
And to the voice of nature, and your
heart
Shall turn to truth and goodness, as the
plant
Turns to the sun. A thousand unseen
hands
Reach down to help you from their peace-
crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not
afraid
To thrust aside half truths and grasp the
whole.—*E. Wheeler Wilcox.*

“THE best way to help another is by suggesting something that will take him out of self.”—*Journal of Practical Metaphysics.*

IF you are tempted as you look on the poverty and meanness of human life, on the vulgar aims and poor ambitions, and sordid cares and selfish indulgences, which make up the life of so many of us, to think meanly of human nature, and to ask whether a future of ideal perfection for such beings is not a dream of romance, the answer of Christianity is, “Know what humanity is capable of by what it has actually become. Learn from the height of moral elevation it has actually attained, what by its very make and structure is God’s design for it, the true birthright of humanity which in our moral sloth and selfishness we are renouncing, and which all, the least and lowest of us, may hope to regain.”—*Dr Caird, University Sermons.*

UNDER THE RED EAGLE.—I.

DURING many long sojourns under the shadow of the Red Eagle of Tirol I have learnt to regard that bird with both respect and affection. I rejoice in his uncanny shape, his gigantic claws and beak, widespread wings, and lively hue. In the national song he frankly answers the question, “Adler, Tiroler Adler, warum bist du so roth?” to this effect:—He is red because he sits on the sun-red mountain peaks, because he tastes the red Etschland wine, because he is dipped in the blood of the enemy. If you think that last touch too grim remember 1809, when the national hero, Andreas Hofer, withstood with his peasant army the great forces of France and Bavaria:—

Beneath this God-like warrior, see!
Hills, torrents, woods embodied to bemock
The Tyrant and confound his cruelty.

All through Tirol—through German speaking Tirol at least—the memory of Andreas Hofer is cherished. In Innsbruck, perhaps more than in any other one place, memorials of him abound. How pleasant a day in Innsbruck can be! You leave your hotel in the station square and make your way to the Maria-Theresien Strasse. What other city can look up to such a range of limestone mountains? They seem to overhang the street, and, except in the height of summer, they are crowned with snow. So strong is the charm of out-of-doors in Innsbruck, that it seems best to defer even the Hofkirche for half an hour and breathe the air in the Hofgarten beyond the palace and the theatre. There, on a spring morning, the mountains shine down through a light veil of budding beech trees and leafy chestnuts. There is no smooth turf, but rough grass bubbling over with common spring flowers. There are also beds gay with garden flowers, and an Alpine rockery. But always the mountains dominate the whole; the eye turns to them first and last.

It is strange to pass from the fresh warmth of the Hofgarten to the tempered light and the coolness of the Franciscan church. Here are a strange array of colossal bronze figures ranged on each side of a stately railed-in tomb. On the tomb kneels a majestic bronze figure of the Emperor Maximilian I. His monument—for it is not his actual tomb, that is at Wiener-Neustadt—is impressive as befits that most impressive character. “The last of the knights,” as he has been called, brings the old chivalry, the old social order to a close. He loved the old poetry, the old chronicles; he was a great patron of art, a great hunter. He loved pageants, and surely a grand pageant is here. He ordered it himself, and a Court painter designed it, and it took many years to complete. The monument itself bears, beside the grand figure above, twenty-four exquisite white marble reliefs telling the story of Maximilian’s life. But most striking, perhaps, are those silent bronze watchers of the tomb, some grotesque, but all powerful, and two of exceeding beauty attributed to Peter Vischer of Nuremberg. These are Arthur of England and Theodoric the Goth, or, in the language of poetry, Dietrich of Bern (Verona). They alone have not their hands fixed to carry torches. There also are Clovis, and Godfrey de Bouillon with the crown of thorns. Great potentates and noble ladies stand side by side

watching night and day the kneeling Emperor.

There is another monument in the church—of white marble, not too finely sculptured—of a man in peasant’s dress holding a flag. Concerning this, F. W. Robertson (of Brighton) writes in 1846: “It represents Hofer in Tyrolese costume, with his rifle, decorations, and a standard in his hand, crowned with laurel by the Goddess of Victory. But the Court of Austria, in their aristocratic littleness, considered this part of the design too flattering to a peasant; and the monument stands now without the crown and goddess. As if God had not stamped upon Hofer’s brow and heart a nobility of which crowns and titles are but the earthly shadow. The nobles of Austria will have their memory with the worms that eat them when Hofer’s name is still high among the aristocracy of the universe.” Indeed, Hofer’s monument may be said to be Tirol, and his memory is enshrined in the pathetic song “Zu Mantua in Banden,” which records his martyrdom. Probably the Goddess of Victory was an ugly figure, and can well be dispensed with.

Before leaving the Hofkirche there is one tomb more to see; it is up some steps in a little shut-away chapel, called the silver chapel from a silver statue of Madonna that is enshrined there. It is the tomb of Philippine Welser, and it recalls one of the pleasantest romances of real life, and one of the sweetest of women. The daughter of a burgher of Augsburg, of wonderful beauty and wisdom, she attracted the devotion of Archduke Ferdinand, and, in spite of all the world, they were betrothed. The world, however, kept them apart for nine years. Philippine was thirty when at last her lover’s father succeeded to the Imperial dignity as Ferdinand I. Then a secret marriage was allowed, only to be acknowledged some years later, when Philippine took her place as the Archduke’s lawful wife. He at this time was Governor of Bohemia, and installed his bride in the royal castle of Břeglitz. Now Philippine happened to hear that in a windowless subterranean dungeon of that castle there had been shut up for fourteen years a certain bishop of the United Brethren, named Johann Augusta, and though she had no taint of heresy, yet being “a lover of all sad souls,” she gave her husband no peace till he allowed her to visit the unfortunate schismatic. Here I quote from an essay by Mr. Marion Crawford:—“The prisoner told her that during the last eight years of his confinement he and his fellow-sufferer, Jacob Bilek, had neither seen light nor breathed fresh air; he implored his visitor to obtain for him permission to spend Easter Day in daylight. This was allowed to him and to his companion through Philippine’s intercession, and in a short time she prevailed upon Ferdinand to set them both at liberty.”

Near the tombs of Philippine and her husband an old organ stands. It is said to have been the gift of that mighty man of war, Pope Julius II. “Out of the strong came forth sweetness”; for its tones are peculiarly soft and mellow.

J. WILSON.

If life is to be of any value it must be disinterested.—*B. Jowett.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Crewkerne.—The new school-room added to the Hermitage-street Chapel was opened on the afternoon of Thursday, July 20, by Mr. William Blake, of Bridge. Among those who were present were the Revs. Dr. Brooke Herford, J. Worthington, F. W. Stanley, H. S. Solly, T. B. Broadrick, S. S. Brettell (minister of the chapel), Messrs. R. Blake, E. J. Blake, W. Colfox, T. A. Colfox, and a large number of other friends from Bridport, Ilminster, and Taunton. The need of the school-room had long been felt, and Mr. E. J. Blake having given the necessary land, the congregation built the room at a cost of £260. It is built of brick, with a span roof, and measures 35ft. by 18ft. inside. The floor is of wooden blocks, and ornamental incandescent gas brackets have been erected. Mr. Blake having declared the room open, a vote of thanks to him was moved by the Rev. T. B. Broadrick, and seconded by the Rev. S. S. Brettell. Service was afterwards held in the chapel, conducted by Dr. Brooke Herford, who urged his hearers to persevere in carrying on the work of the Sunday-school. After tea in the school-room, a public meeting was held, the chair being taken by Mr. E. J. Blake, who mentioned that the first Sunday-school in connection with that chapel was opened in 1790. A vote of thanks to Dr. Herford for his sermon was moved by the Rev. J. Worthington, and seconded by the Rev. H. S. Solly. Encouraging addresses were also given by the Revs. F. W. Stanley and Edward Parry, and thanks to all helpers was given on the motion of Mr. T. A. Colfox, seconded by Mr. G. Philpott, Mr. T. Stembbridge responding. The collections during the day amounted to £9 11s., and all expenses having been met, the Chairman suggested that the balance should form the beginning of a fund for reseating the chapel.

Glasgow (resignation).—The Rev. A. Lizenby has concluded his ministry at St. Vincent street, after fourteen years of service.

Gloucester.—The annual excursion of the choir and congregation took place on Monday to Symond's Yat, on the Wye. A more delightful resort could not have been chosen, and young and old alike found great enjoyment, in the lovely scenery of this celebrated spot, in climbing to the top of the Yat, and boating and rambling by the side of the loveliest of English streams. The party was accompanied by the Rev. W. Lloyd and Mr. A. Keeping, choir-master. It has been decided to start a Burton-street Chapel Bi-centenary Fund for the extinction of the debt incurred by the extensive improvements, &c., which were carried out about five years ago. The congregation will do their best, and the effort will culminate in a bazaar to be held in the autumn. Full particulars will shortly be advertised.

Lancaster.—The School Board election has resulted in the return of the five Progressives, who are thus again the majority of the Board. A Roman Catholic and ex-Mayor heads the poll, followed by two Churchmen, and then comes our minister, the Rev. J. Channing Pollard, who has the honour of being the first of the Progressive five.

Leeds: Mill-hill.—The prizes obtained by the scholars connected with the Mill-hill Sunday-school (upwards of eighty in number), in the recent examination, under the auspices of the Yorkshire Unitarian Sunday-school Union, were presented by Mr. Councillor J. D. Conyers, of Bramley, near Leeds, and for many years secretary of the Mill-hill Sunday-school. The Rev. C. Hargrove, M.A., occupied the chair, and he was supported by the superintendents and teachers of the school. Councillor Conyers, in the course of an interesting and thoroughly practical address, expressed his high appreciation of the honour conferred upon him in selecting him to perform that pleasing duty. Having alluded to his long and pleasant connection with the school as a teacher, he impressed upon the scholars the great necessity which existed for punctual and regular attendance, obedience to their teachers, and earnest attention to the instruction imparted, for he was of opinion that in the Sunday-school the foundation of a good character and useful life was laid. At the close Mr. Frederick Clayton proposed, and Mr. W. H. F. Ferro seconded, a vote of thanks to Mr. Conyers, singing and prayer concluding the proceedings.

London: Islington.—The sixth annual show of plants, cultivated by the scholars of Unity Church Sunday-school, was held on Tuesday, July 18. Seventy-three plants were brought in for competition, the condition of which showed that great care had been taken of them during the time they had been in the possession of the scholars. Eleven prizes

were given. At the evening meeting, over which the Rev. Dr. Hicks presided, the prizes were distributed by Mrs. Bartram, who, in a short but interesting speech, impressed her hearers with the benefits and pleasures that could be derived from the cultivation of window plants. An address was then delivered by Mrs. Farrington (of Richmond), who pointed out that beauty existed in wild as well as in cultivated flowers, and that both kinds were intended to be of benefit to mankind. During the evening vocal and instrumental music was performed. The summer excursion took place on Tuesday, July 11, when the scholars were taken in brakes to South Mimms, and a very pleasant day was spent.

London: Mansford-street Church and Mission.—On Tuesday, July 18, some forty or fifty teachers and elder scholars assembled to hear an account of the summer meeting recently held at Oxford. The five teachers who attended had divided the period between them and were thus enabled to give reports of the papers, &c., with some degree of fulness. In order that those present might enjoy the sights of the University City, a set of slides (augmented by a few specially prepared of Manchester College) were passed through the lantern and briefly described. A profitable and enjoyable evening was passed and some of the enthusiasm roused by the Oxford gathering was imparted to those who had not been able to attend. On Tuesday last (25th inst.) in the schoolroom the fifteenth annual flower show was held. Of the 265 plants sold to children and adults in April last, only 103 were brought in for show. The plants, as in former years, were judged by Mr. J. Weston, gardener of Mr. D. Martineau. The favourite plants were geraniums and fuchsias, and most of those exhibited were extremely creditable. At 8.30 p.m. the chair was taken by Mr. S. W. Preston, who, after a short address to the assembled exhibitors, introduced Miss Edith Preston who distributed the twenty-three prizes. One of these was awarded to the child who had gathered the best bunch of wild flowers at the annual excursion, and another was for the best drawing of a flower from a copy. Thanks are due to Miss Garrett and Mrs. Cadman for purchasing prizes, and to Mr. Clark and Miss Hutchinson for music during the evening.

London: Welsh Services.—The attendance at the services at Essex Hall has been exceptionally good during the last few weeks, but during the holiday season, while some of the workers are out of town, it has been thought well to suspend the services. Mr. Delta Evans gave the closing address of the session last Sunday evening, speaking from Galatians vi. 9. It has been unanimously decided by the promoters of this movement to furnish a Welsh stall for the London Bazaar next year, and they appeal to friends throughout the Principality to help them in making their stall worthy of the occasion. Offers of help may be sent to the hon. sec. of the movement at Essex Hall.

Trowbridge (appointment).—The Rev. Joseph Wain, of Lewins Mead Mission, Bristol, has accepted the pastorate of Conigre Chapel, vacated by the Rev. R. H. U. Bloor, now of Gravel Pit Chapel, Hackney.

The following communication has been sent to the Duke of Devonshire as chief of the Education Department, signed by the following officers of the National Council:—Alexander Mackennal (President), John Clifford (ex-President), J. Monro Gibson (hon. secretary), Evan Spicer (treasurer), Thomas Law (organising secretary):

We have been informed that the School Board for Liverpool has taken a religious Catechism prepared by a committee of the Free Church Council, and made a few alterations in it so that the Catechism may be used for the purpose of religious instruction in the public elementary schools within their jurisdiction, and that application has been made to the Education Department for such use of the Catechism.

We wish to inform your Grace that the Liverpool School Board has been in this matter acting without our concurrence and entirely against our wishes in putting our Catechism to such a use.

The Catechism was prepared by our committee for use in the Evangelical Free Churches of the country, and we look on the action of the Liverpool School Board as a direct and most reprehensible violation of those clauses of the Education Act

which forbid the use of doctrinal and denominational formulæ in Board schools.

We therefore wish to express to your Grace our strong disapprobation of the action of the action of the Liverpool School Board, and our intention to offer it our strenuous resistance.

OUR CALENDAR.

SUNDAY, JULY 30.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. S. FARRINGTON.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 7 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.
Highgate Hill, Unitarian Christian Church, 11 A.M., Mr. BETHAM, and 7 P.M., Rev. W. COPELAND BOWIE.
Islington, Unity Church, Upper-street, 11 A.M. and 6.30 P.M., Mr. EDWARD CAPLETON.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "The Fight of Faith." Evening, "Pessimism."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. J. C. ROBINSON.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. H. S. PERRIS, of Mansfield.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER. Evening, "The Burne Jones Windows," Manchester College. Repeated by request.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. E. C. SAPHIN.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A. (Bicycles may be housed during service.)
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. H. V. MILLS.

LISCARD (Concert Hall), for New Brighton and District, 11 A.M. and 6.30 P.M., Rev. LLOYD THOMAS.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. COBDEN SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Man and Evolution."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. WRIGHT MATTHEWS.

OXFORD, Manchester College, 11.30 A.M., Rev. G. DAVES HICKS, M.A., Ph.D.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. WRIGHT MATTHEWS.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHERN, Portland-street Church, 11 A.M. and 6.30 P.M.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. J. L. MACBETH BAIN.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Mr. JOHN RUTHERFORD, of Newcastle.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—July 30th, at 11.15, J. A. HOBSON, M.A., "The Break-up of the Chinese Empire."

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTERNOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. "Life and Times of Jesus" (Dr. J. F. Clarke). Opened by Miss FLORENCE HILL. Tea at Six o'clock. All welcome.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London N.

SUNDAY DUTY undertaken during holidays by experienced Lay Preacher.—SCHOLASTIC, 8, Gunton-road, Clapton.

REQUIRED to RENT, from September superior detached HOUSE, in or near London. Three reception and four or five bedrooms. No basement. South aspect. Good garden. Choice, compact residence desired.—Full particulars to T. T., c/o Street and Co., 30, Cornhill, E.C.

WANTED, the post of LADY-COMPANION; 9 years' experience, and good references.—J., INQUIRER Office, Essex Hall, Essex-street, Strand, London.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

BIRTHS.

NETTLEFOLD.—On Thursday, July 20, at Beechenhurst, Selly Hill, Birmingham, the wife of J. S. Nettlefold, of a daughter.

MARRIAGES.

MARSHALL—CARTER.—On the 26th inst., at Avondale-road Church, Peckham, by the Rev. G. Carter, father of the bride, William Randall Marshall to Louie Carter, both of Peckham.

DEATHS.

RIDE.—On July 13th, at the Parsonage, Chorley, the Rev. George Ride, aged 80 years.

LONDON PERMANENT CHAPEL-BUILDING FUND.

The following Contributions have already been promised towards the £12,000 that it is intended to raise during 1899-1900.

	£	s.	d.
Amounts already acknowledged	7,717	7	6
Mr. William Thornely	50	0	0
Mr. W. Wallace Bruce, L.C.C.	25	0	0
Mr. John Harwood, Bolton	25	0	0
Mr. Alfred J. Boulton	10	10	0
Mr. G. W. Chitty, Dover	10	0	0
Mr. Henry Lupton, Leeds	10	0	0
Mr. P. M. Martineau, Esher	10	0	0
Mr. J. S. Nettlefold, Birmingham	10	0	0
Mr. J. Howard Brooks, Wilmslow	5	0	0
Mrs. Enfield	5	0	0
Mrs. Robinson, Salisbury	5	0	0
Miss Thornely	5	0	0
Mr. F. Garrett	2	2	0
Rev. James Martineau, D.D.	2	2	0
Mrs. Oram	2	2	0
Mr. John W. Crompton, Chorley	2	0	0
Mrs. Allen	1	1	0
Mr. E. Bridger Athawes	1	1	0
Miss Everet	1	1	0
The Misses Lewis	1	1	0
Miss Maginnis	1	1	0
Mr. Thomas-Cocker, Rotherham	0	5	0
Total	£7,901	13	6

FREDERICK NETTLEFOLD, }
FRANK PRESTON, } Treasurers.

MATTHEW HENRY'S CHAPEL CHESTER.

BI-CENTENARY RESTORATION FUND.

AMOUNT REQUIRED, £750.

	£	s.	d.
Already acknowledged	570	7	0
Mrs. Fryer, Didsbury	1	1	0
Miss Fryer, "	1	1	0
Miss A. Fryer, "	1	1	0
"E. F. G.,"	5	0	0

It is requested that during the holidays contributions be sent ONLY to the Treasurer, Mr. Wm. ORRETT, 15, Foregate-street, Chester.

LYDGATE CHAPEL.

URGENT APPEAL.

The Congregation desire to announce that there is a pressing need of repairs and alterations in the Chapel and Parsonage. In order to carry out everything completely £300 is required.

By a Resolution passed on April 25th the Committee of the Yorkshire Unitarian Union "commend the scheme to the generous support of the Unitarian public."

Contributions will be thankfully acknowledged by Mr. W. HEELEY, Sycamore, New Mill, Huddersfield, or by the Rev. J. H. GREEN, Minister, Lydgate, New Mill, Huddersfield.

We have received with cordial thanks:—

	£	s.	d.
Previously acknowledged	120	1	0
Proceeds of Bazaar	69	2	9½
Miss Wood, Bourbridge	2	0	0

NEWBURY PRESBYTERIAN CHAPEL RENOVATION FUND.

The Committee urgently appeal for further subscriptions towards the above fund, and thankfully acknowledge the following donations:—

	£	s.	d.
Amount already advertised	33	17	7
Sir John T. Brunner, Bart.	10	0	0
Anonymous, Isle of Wight	1	0	0
Anonymous, Scotland	1	0	0
J. T. E.	0	5	0

Subscriptions should be sent to Mr. T. H. SULLMAN, 133, Bartholomew-street, Newbury.

WESTBOROUGH (UNITARIAN) CHURCH, SCARBOROUGH.

A SALE OF WORK in aid of the funds will be held in the Schoolroom on August 29, 30 and 31.

J. COMPTON RICKETT, Esq., M.P., will open the Sale on Tuesday, the 29th, at 2.30 P.M.

Donations and parcels of goods will be thankfully received by the Rev. E. L. H. THOMAS, B.A., A-cham House, Manor-road, and ARTHUR HANDS, Esq., Hon. Treasurer, Stoneleigh, Westbourne-grove.

CHAPEL LANE CHAPEL, BRADFORD.

A GRAND BAZAAR will be held in the CHANNING HALL, adjoining the Chapel, on OCTOBER 19th, 20th, and 21st, 1899, to raise £500 for the clearing off of the Debt on the New Schools, the purchase of a new Heating Apparatus, the renovation of the Chapel, and other purposes. The total cost of the scheme will be at least £2,000, towards which nearly £1,500 has already been raised.

The Right Hon. Lady O'HAGAN and Sir JAMES KITSON, Bart., M.P., will open the Bazaar respectively on the 20th and 21st.

Donations of Goods and Money will be gratefully received and acknowledged by the—

Rev. E. CEREDIG JONES, 18, Blenheim-road, Bradford (Minister);
Mr. BYRON BOOTHROYD, 37, Mannville-terrace, Bradford (Treasurer);
Miss HUDSON, 7, Blenheim-road, Bradford, and Mr. GATHORNE HARGREAVES, 24, Spring Cliffe, Bradford (Secretaries).

The following contributions have been received:

	£	s.	d.
Already acknowledged	5	10	0
Mrs. Leyson Lewis	2	2	0
Mrs. H. Enfield Dowson	0	10	0
Mrs. A. S. Thew	0	10	0
Mrs. Arthur Lupton	2	2	0
Miss C. A. Lawrence	2	2	0
Mrs. Marriott	2	2	0
Mrs. John Ward	1	1	0
Anonymous	2	2	0
Mr. John Troup	3	3	0
Mr. W. E. Thomas	0	10	6

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.
F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
Miss ORME, 118, Upper Tulse-hill, S.W.
STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.
and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY, HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application

FRANCIS RAVENSCROFT, Manager.

Schools, etc.

MANCHESTER COLLEGE,
OXFORD.SUMMER MEETING OF UNIVERSITY
EXTENSION STUDENTS.

TWO COURSES of LECTURES will be given in the College:—(1) By the Rev. G. D. HICKS, M.A., Ph.D., on "The History of English Philosophy, 1837-1871." Dates August 1st, 2nd, 3rd, and 4th. (2) By the Rev. J. ESTLIN CARPENTER, M.A., on "The Progress of Biblical Criticism, 1837-1871." Dates August 5th, 7th, and 8th.

All the Lectures will be given at 9 A.M. Morning Service in the College Chapel at 11.30 A.M., will be conducted on Sunday, July 30th, by the Rev. G. D. HICKS, M.A., Ph.D., and on Sundays, the 6th and 13th August, by the Rev. J. ESTLIN CARPENTER, M.A.

H. ENFIELD DOWSON, } Secs.
A. H. WORTHINGTON, }

THE "JOHN POUNDS"

Training Home and Institute for Girls,
79, St. Thomas' Street, Portsmouth.

(In connection with High-street Unitarian Church.)

OPENED 4TH MARCH, 1898.

Committee—

Mr. and Mrs. GEORGE COSENS PRIOR, Langar House, Portsmouth.
Mrs. R. F. WILKINSON, Brookhill, Kingswear, Devon.
Mr. H. BLESSLEY, Mile End, Landport.
Mrs. S. ROGERS (Hon. Sec.), 28, Osborne-road, Southsea.
Mr. E. J. COOPER (Treasurer), 71, Beresford-road, North End, Portsmouth.
Mrs. E. L. CURTIS, Tregantle, Victoria-road S., Southsea.

Matron—Miss TRELIVING.

As the Finances of the Institution are at present very low, the Committee will be very much obliged by the payment of Subscriptions, or by Donations in aid of the Funds.

THE OWENS COLLEGE, MANCHESTER.

HALL OF RESIDENCE FOR
WOMEN STUDENTS (Ashburne House,
Victoria Park, Manchester).

Warden—Miss HELEN M. STEPHEN.

The HALL will be OPENED in OCTOBER NEXT. Fees for board and residence, 36 to 60 guineas for the session (thirty-three weeks). At least three Bursaries offered. Applications from intending residents to the Warden or to the Secretaries, Miss A. M. COOKE and Professor S. ALEXANDER, Owens College.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HILTON LODGE SCHOOL FOR
GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

SCHOOL FOR GIRLS AND LITTLE
BOYS.—CONAMUR, SANDGATE, KENT.

PRINCIPALS:—Miss JARVIS and Miss CLARA BERRY.

Good House, close to the sea; south aspect.

Reference kindly permitted to T. GROSVENOR LEE, Esq., Clent, near Stourbridge; JOHN HEYWOOD, Esq., The Pike, Bolton, &c.

BIBLE READINGS WITH MY CHILDREN.

By Mrs. PHILIP COHEN.

In two parts. Price 2s. each, or 2s. 3d. Post Free.

"Written in a style highly attractive to children."—The Very Rev. the CHIEF RABBI.

"Continues to be regarded in our private families as a most welcome friend."—Rev. G. EMANUEL, B.A.

"The charm of style is so attractive in its simplicity; will ensure a large and affectionate circle of readers."—The late Rev. A. L. GREEN.

Published by WERTHEIMER, LEA, and Co., Circus-place, London Wall, E.C.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.E.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MRS. A. H. GREEN (late of Oxford) receives girls, from 9 to 15 years of age, at her house, to attend by day Mr. Badley's Boys' School at Bedales, where her son and daughter are pupils.—Scaynes Hill House, Haywards Heath.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, L.L.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

RUSSELL SCOTT MEMORIAL
SCHOOLS, DENTON, near Manchester.

Infant Department. Average 142.—WANTED, HEAD MISTRESS. Experienced disciplinarian. Kindergarten. Salary, £80.—Apply, Managers at the schools.

MOTHER'S HELP.—Wanted, immediately, a young Lady who has had some experience with children, to take charge of two children and help in light household duties.—Apply, stating age and salary required, A. B., INQUIRER Office.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for AUGUST:

The Immanent God.
Unity and Variety in Religion.
An Allegory and a Prophecy.
Awakening India.
Beaten Back.
Colonial Office Cant.
The Franchise in "Rhodesia."
Notes on Books, Notes by the Way, &c.

London, Edinburgh, and Oxford:
WILLIAMS and NORGATE, and all Booksellers.

THE

NEW KINGDOM.

AN

ILLUSTRATED MONTHLY.

ONE PENNY. Post Free, 1s. 6d. per Annum.

Contents for AUGUST:

Rev. A. H. Dolphin (with portrait).
True Discipleship. Poem. E. P. Barrow, M.A.
Doctrinal Teaching. A. W. Fox, M.A.
In the Field.
Children brought to Jesus. Poems by Bulfinch, Grahame, Brooke, with photo of Statue in Whitworth Park, Manchester.
Special Announcement.
Peakland (concluded). R. Stuart Redfern.
Present-Day Ecclesiastical Evolutions. Free Presbyter.
Book Review—"Is Nature Cruel"?
Uncle Will's Sunbeam Circle.

To be had from the Publishers, Messrs. WM. HOUGH AND SONS, Manchester; RAWSON AND CO., 16, New Brown-street, Manchester; ESSEX HALL, London; and all Newsagents.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

SUMMER EXCURSIONS, under the direction of the Central Postal Mission and Unitarian Worker's Union, to PENSION ALPINA, GRINDELWALD.

Starting Aug. 3. Full.

" Aug. 17. Vacancies.

Viâ Harwich, Antwerp, Bale, returning by the Rhine and Antwerp.

Apply to Secretary, Miss F. HILL, 13, Christchurch-road, Hampstead, N.W.

WANTED, for September, by experienced teacher, post as GOVERNESS. Camb. higher local honours. English subjects, botany, French, German, elementary Latin and mathematics. Handwork.—Address, Miss ALCOCK, 69, Queen's-road, East Grinstead, Sussex.

A YOUNG LADY would give her services as COMPANION or AMANUENSIS in return for comfortable home.—RITA, INQUIRER Office.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 80, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, July 29, 1899.

The Inquirer.

ESTABLISHED IN 1842.]

A Journal of Liberal Religious Thought and Life.

[REGISTERED AS A NEWSPAPER.]

No. 2980.
NEW SERIES, No. 84.]

LONDON, SATURDAY, AUGUST 5, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	489
ARTICLES :—	
“The Practice of Quietness”	491
The Inward Life	495
“Ethics in its Relation with Religion”—II.	499
Under the Red Eagle.—II.	500
Holiday Notes : Grindelwald	501
The Holiday Home, Great Hucklow	502
LITERATURE :—	
The Recreations of a City Parson	492
CORRESPONDENCE :—	
The Hidden Chess Player	493
Westborough Church, Scarborough... ..	494
OBITUARY :—	
Sir Philip Manfield	494
THE CHILDREN'S COLUMN	495
LEADER :—	
The Gift of Summer	496
THE PULPIT :—	
The Environment of the Soul	496
NEWS FROM THE CHURCHES	502
ADVERTISEMENTS	503

NOTES OF THE WEEK.

On the eve of Bank Holiday, one must hope that the unbroken summer weather of the past weeks may stay a few days longer ; and yet one would delight now to stand for six hours in a steady down-pour of friendly rain ! If only it is not so tempestuous as to beat down the corn or do other damage, how the country would rejoice, and the hidden springs of the earth laugh for joy. The hill-sides would send down messages of deliverance to the rivers, and the water companies, if they have any conscience, would breathe again.

The Archbishop of Canterbury on Monday delivered his judgment on the lawfulness of the liturgical use of incense and the lawfulness of carrying lights in processions in public worship of the Church of England. Both practices are unequivocally condemned as contrary to the law. Incense may be used for purposes of fumigation, if desired, “to sweeten churches,” as it was used by George Herbert, but not for ceremonial purposes. The judgment is a blow to the High Churchmen who value the use of incense as a visible and outward sign of the continuity of the Catholic Church in England, but it will be difficult for them to refuse obedience, since they profess to desire spiritual authority to rule in the Church, and despise the secular courts, which could enforce a law, as the Archbishop cannot. The *Guardian* urges obedience, and Dr. Cobb, curate-in-charge of St. Ethelburga, Bishopsgate Within, while regretting that the law should be so, says that it must be obeyed, but there must be agitation for a better law. On the other hand, the Rev. A. W. Jephson, of St. John's, Walworth, a member of the London School Board, considers the whole discussion contemptible and sheer waste of

time, which would have been better spent in efforts to improve the housing of the people and the sanitation of poor districts.

THE twenty-first anniversary of the founding of Dr. Williams's Endowed School for Girls at Dolgelly was celebrated on Tuesday, July 25, when a representative gathering of the friends of higher education in Wales took part in the proceedings, and of the thousand or so “old girls” over two hundred came from far and near to join in the congratulations and good wishes for the future. The present headmistress, Miss Diana Thomas, B.A., Miss Armstrong, the first headmistress, Principal Reichal, Mr. Hobhouse, M.P., Lady Verney, the Bishop of Bangor, and the Rev. F. H. Jones, of Dr. Williams's Library, were among the speakers. The chair was taken by Mrs. Holland, of Caerleon. The *Welsh Gazette* of July 27 gives an interesting account of the celebrations and of the history of Dr. Williams's Trust, under which the school was established, and has had so prosperous a career.

THE *Manchester Herald* of July 29 contains an article on “An Ancient Chapel Yard,” by the Rev. G. A. Payne, giving some interesting notes of the history of Knutsford Chapel, and a description of some of the graves. After referring to one of his predecessors, the Rev. Henry Green, M.A., who was minister of the chapel 1827 to 1872, Mr. Payne concludes :—

But there is one grave I have not mentioned, which is the most frequented of all. It is marked by a simple stone cross, under which lie the mortal remains of
ELIZABETH CLEGHORN GASKELL,
Born September 29, 1810 ;
Died November 12, 1865.
And of WILLIAM GASKELL,
Born July 24, 1805 ;
Died June 11, 1884.

Here the visitor to Cranford, the lovers and admirers of the works of the gifted authoress, the friends of the saintly man whose memory lives in many minds to-day, all unite in paying homage to the shrine of a noble pair of workers in God's vineyard.

The ancient graveyard hallowed by sacred associations still bears its silent testimony to the worth of many noble souls who have brought sunshine and gladness into the hearts of the living, and who “live again in minds made nobler by their presence.”

THE Hon. Stephen Coleridge, on behalf of the National Anti-Vivisection Society, has addressed the following note to the public press :—

“In his answer to Mr. Paulton's questions in the House of Commons last night (July 24) on the working of the Vivisection Act, the Home Secretary stated,

according to the *Times*' report, that he limited the number of experiments under one certificate ‘in the case of serious experiments in which the use of anæsthetics is wholly or partly dispensed with.’ From this reply we learn without circumlocution and on the highest possible authority, that serious experiments are performed in which the use of anæsthetics is wholly dispensed with. The Government Inspector in his yearly report says :— ‘The only experiments performed without anæsthetics are of the nature of inoculations or hypodermic injections.’ This statement made every year by the Inspector has now at last received a flat contradiction from the Home Secretary, and let us hope that the public will no longer be content to believe that Vivisection, as practised in this country, involves no torture of animals.”

THE following minute was adopted by the Liberation Society's Committee on Monday :—“1. In renewing their emphatic protest against the Bill for paying out of the local taxation account half of the parochial rates now payable by the clerical receivers of tithe rent charge—estimated at £87,000 per annum—the Committee recognise not only that the measure has been generally condemned by public opinion, but that its injustice has been exposed in Parliament, where it has been feebly defended, and has been supported by diminishing majorities. 2. In the opinion of the Committee the pecuniary necessities of the Anglican clergy should be met by the liberality of those who attend the services of the Established Church. Or if, while the Church continues to be established, recourse is had to national funds, the large revenues controlled by the Ecclesiastical Commissioners and the Governors of Queen Anne's Bounty * should be applied for the purpose, thereby avoiding an increase of the burden already resting on ratepayers. 3. The granting of an additional State endowment to a Church already in possession of an immense amount of National property, and on grounds which may hereafter be held to justify further subsidies, furnishes, in the opinion of the Committee, a fresh incentive to effort on the part of those who regard the Disestablishment of the Church as the only effectual means of guarding the public against unjust exactions, as well as invidious ecclesiastical distinctions. 4. Having regard to the fact that the measure will expire with the Agricultural Rates Act in 1902, the Committee will take steps for preventing its renewal by diffusing information respecting it in every locality in the country.” [* The Ecclesiastical Commissioners alone have had during the three last years surpluses

MEADVILLE

amounting to £740,000. Queen Anne's Fund amounts to over five millions.]

THE meetings of the Wesleyan Conference were concluded on Wednesday, when among the business transacted was the almost unanimous adoption of the following further resolutions on the subject of temperance reform:—

1.—The conference reaffirms its resolutions of last year, namely:—

(i) The conference was never more alive than at the present time to the dire results of the liquor traffic, and rejoices in the progress of temperance sentiment and practice in the Wesleyan Methodist Church, but feels that to interfere with the constitutional method of appointing our Church officers is undesirable, in the interests of temperance work itself, as well as on other grounds.

(ii) At the same time, the conference recommends our people to keep themselves free from complicity with a traffic the results of which are so injurious to the interests of religion, morality, and social life.

2.—The conference deeply deplores the manifold evils—spiritual, moral, and physical—arising from the existing liquor traffic, and confidently relies on the continued growth of moral conviction in the community, by the blessing of God, to remove the present national disgrace and danger. It once more earnestly exhorts our people to keep themselves free from complicity with the traffic, and to give their active support to all well-considered efforts on behalf of temperance reform.

3.—The conference cannot, however, impose disabilities upon those who sell drink which would not apply to those who buy and use it; neither is it prepared to interfere with the rights and responsibilities of local authorities in the election of Church officers.

4.—Furthermore, the conference believes that the great ends of the temperance movement can be secured without resort to methods of coercion which raise the gravest issues respecting the constitution of the Christian Church, and the rights of the individual Christian conscience.

At the last yearly meeting of the Society of Friends a memorandum from the Lancashire and Cheshire Quarterly Meeting was read, on "The Conditions of Right Development and Effective Exercise of the Ministry." The memorandum expresses the desire that ministry may be "heart-searching and converting, full of freshness and power, able to inspire with noble ideals, to help the struggling soul into the peace of God, to comfort the weary, to teach the new duties that the new age brings," and it is so rich in wisdom and clear discernment that we thankfully quote a few of its most helpful passages.

"It is not great powers of thought or of language, but experience of the things of God, that forms the chief condition of receiving a call to the ministry.

"More important than the actual words used is the atmosphere the speaker brings with him—the evidence, which his hearers instinctively discern, that he is speaking of what he knows. It is as he habitually abides in Christ, as it is his "meat and drink" to know and do his Master's will, that he can make the love of Christ real to those who hear.

"If there has been an unmistakable call to take up the work of the ministry, and if there is constant dependence on

the guidance of the Holy Spirit, the minister will do well, to "give himself to his ministering"—to consecrate to it his best powers of mind and body as well as soul. There is an urgent need in our Society that, subject always to right guidance, more thought and study should be devoted to the work of the ministry, and that for this study *leisure* should be found or made.

"The right development of ministry depends largely upon the congregation as well as upon the individual. The best ministry is often a tender plant, easily cut by the cold breath of unloving criticism, but expanding in the genial warmth of sympathetic souls. Ministers whose services are felt to be helpful to the congregation should not be allowed to rest under a sense of discouragement, for want of a word of appreciative sympathy. The collective body must strive to keep before its younger members the responsibility that our system of free ministry lays upon them for filling up the ranks, and keeping the ministry in touch with the needs of the day.

"We should be far indeed from suggesting that those who have had few opportunities for acquiring knowledge should be excluded from the work of the ministry. In our system there is a place for all; and those who have had few outward advantages can, under the Divine prompting, often speak to needs that a more cultured ministry fails to meet. But there is among us a large and un-increasing number of those who may be called the strong—whose inner conflict is with foes not moral only but intellectual—who need all the help that can be given by the wide vision and sympathetic insight of ministers who have thought deeply as well as felt deeply of the things of God.

"Lastly, ministry is likely to be effective as it is felt to be not a duty only but a glorious privilege to be made co-workers with God in His mighty work of redeeming and educating the wandering sons of men. All earnest wrestling for souls is part of a greater and victorious conflict; it is the high honour of the servants of Christ to be allowed to know "the fellowship of His sufferings." And it will be to them the chief joy of life when they are permitted by Him to "draw water out of the wells of salvation," and to hand it, in His name, to the thirsty lips of His little ones."

THE yearly meeting of the Society of Friends having issued a letter "On Ministry and Oversight upon Worship and Ministry," the Editor of the *British Friend* received a letter from a lady correspondent which he was glad to be allowed to publish in the current number of his paper, and which we are glad here to reprint. The letter is as follows:—

"Dear Mr. Turner,—Thank you much for the beautiful yearly meeting letter. Its pages are full of help and suggestion for the deepening of the spiritual life of anyone who reads it. I should think the letter and the meeting that called it forth will have a far-reaching influence for good. It breaks one's ideal of your society to hear that even among Friends silence may sometimes be dead instead of living, and that such enemies of worship

as 'routine,' or 'selfish enjoyment,' can creep even into your meeting-houses! But our common frailty and needs show a common brotherhood.

"Since reading the reports of your Dublin and London meetings I have often been led to think out what are the strong and what the weak points of our public worship as well as of yours.

"We certainly have some dangers in a professional ministry, and you have a great strength in the absence of it, and in the responsibility laid on all, and especially in the silent 'waiting on the Lord.'

"Still it has been a great help to our body that we have always had at any rate a small proportion of men who have given special study to theological subjects, as well as cultivating the religious spirit.

"These men have been able to meet the special difficulties of a scientific and materialistic age, and (in spite of fears expressed by many friends to the contrary) those who have studied most deeply are usually the most spiritual and humble-minded.

"Of course culture of the mind can never make a minister and is not a necessity in any way, but where it can be had it should help any man or woman to be a more valuable instrument in the hand of God. It is not likely that George Fox excluded intellectual gifts when he wrote to all friends in the ministry everywhere, 'Stir up the gift of God in you and improve it.' So, in urging the use and dedication of all powers this letter is only going back to the leader.

"Did you see an address by Mr. Hargrove stating that the question of culture for the ministry depends on whether or no Theology is accounted a science? That if, as modern philosophers hold, Theology is not only the most real science, but the 'Queen of sciences' under whose rule all the other sciences find their place and due relation, then it is surely worthy to be studied by those whom God has called to help the spiritual life of the world. To give all the attention to the physical forces of which our planet is the result, and neglect those moral forces whose outcome is civilised man, is to prefer the lower before the higher, to value the dwelling place above the dwellers in it. Knowledge of God and of His relations with man should be the supreme study of mankind, and nothing which can illustrate either the perfection of God, or the nature, capacity, and history of man, can be alien to it, or entirely unimportant."

THE death is announced of Mrs. Vaughan, widow of the late Dean of Llandaff, formerly Headmaster of Harrow, and for many years Master of the Temple. Mrs. Vaughan was a daughter of Dr. Stanley, Bishop of Norwich, and a sister of Dean Stanley.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Holly Hill Guild, £4; H. K., 10s.; Mrs. Hands, Scarborough, £1 1s.; Mrs. Paget, 10s.; Miss Tennant, 10s. and a parcel of clothing; Miss Gibb, 5s.

'THE PRACTICE OF QUIETNESS.'

THIS excellent little book, though no longer known except to the book-hunter, was for several generations regarded as a classic in theological literature. Its popularity is attested by the number of editions (nine or more) through which it passed. After a perusal, one realises the reason. The book is written with a fixed purpose, in plain language, so as to be understood of the people.

Its author was George Webb, who at the time of his death was Bishop of Limerick—not the only point of analogy between him and the more celebrated author of "Holy Living" and "Holy Dying." Though less original and less eloquent than that of the Bishop of Down and Connor, Webb's work is written in forcible English prose, racy of the times when Queen Bess "tuned her pulpits," and the Most High and Mighty Prince James caused the Bible to be translated anew.

Of Webb himself we can here only say that he was a Wiltshire man, born in 1581; graduated at Oxford; entered Holy Orders, and—probably through the interest of the Earl of Pembroke—became Chaplain-in-Ordinary to King Charles I., whose first child he baptised. In 1634 he was made Bishop of Limerick, and died in 1641. The circumstances attending the demise of the author of "The Practice of Quietness" afford an instance of the occasional irony of fate. He was at the time a captive in Limerick Castle, in the hands of the rebels, by whom the body, soon after interment, was rudely dug up in the hope of plunder. It is something to learn that the spoilers being "frustrated," "reposed the body in the same place."

But though his passing was stormy, George Webb was fortunate in having run his course before the terrible civil wars had reached their climax; and the main portion of his career was passed in tranquillity. During the reign of the monarch whose motto was "*Beati pacifici*," the surface of affairs, at least, was serene, however busy the volcano may have been underground. The Bishop is able to paint the following almost idyllic picture of his country, as it then appeared:—

It is not a common blessing which we of this Island at this day enjoy, in that we are free from wars, and enjoy a common quietness. . . . We know not how cruel an enemy is, nor how burthensome war is. Look we round about us: all our neighbours have seen and tasted these calamities; only this Island, our Britain, our dear country, like the centre, standeth immovable, whilst all the rest of the world hath been whirled about in these tumultuous broils. We have peace abroad, and peace at home. Men may travel safely at home, merchants traffick without danger abroad: artificers may sing in their shops; husbandmen may cheerfully follow the plough; students comfortably apply their books; all which things by War are interrupted.

Webb had, moreover, other things to be thankful for, as he duly acknowledges. His domestic life was happy: he was blessed with a good wife. While treating of the misery of ill-assorted matches, he is able to exclaim, "Blessed be God, I cannot descry it by any feeling experience of mine own, for my beloved is mine and I am hers; but I have often heard the complaint of it in other houses."

A considerable portion of his leisure seems to have been given to literary pursuits, chiefly of a theological nature.

Among other fruits of his pen were "A Brief Exposition of the Principles of the Christian Religion" (published in 1612); "The Arraignment of an Unruly Tongue" (1619); "*Catalogus Protestantium*;" or, The Protestants' Calendar, containing a survey of the Christian Religion long before Luther's days" (1624); and several occasional sermons. Nor did he confine himself to sacred letters. He published translations of two of Terence's comedies, and some educational books in the Latin tongue.

One has only to dip into "The Practice of Quietness" to be convinced that its writer was well read in the classics, especially the Latin; as well as in the Fathers of the Church. The book teems with classic anecdotes, fables, and quotations, while Augustine, Cyprian, Chrysostom, Ambrose, and Bernard are freely quoted.

But the main structure of the little book consists of passages from Holy Writ. Except indeed for certain *hiati* (as one might almost call them) in which the original thought of the compiler has a chance of showing itself, the book is built or woven of texts. In days which knew not Cruden, the labour involved in marshalling so vast a body of texts, so as to subserve the main purpose of a book, must have been immense. The success with which the task has been performed is a high tribute alike to the skill and to the erudition of the author. Often enough, it is true, we can see how fondness for some fine text has led him to deviate from the thread of his discourse, but, generally speaking, the quotations are apt and felicitous, and illustrate rather than obscure his meaning. Illustration was, however, less the writer's object than authority. The book, indeed, is a curious mosaic of "Scripture Proofs"; not a statement is made which is not warranted by chapter and verse. The following passage will show how readily he handled Scripture for his purpose:—

How often and how earnestly doth the Spirit of God entreat and command us in the holy Scriptures to embrace Quietness? We are commanded to love peace (Zach. viii. 19); neither is it sufficient to love it, but we must also wish for it (2 Thess. iii. 12); neither is it sufficient to wish for it, but we must seek it (Psalms xxxiv. 14); neither is it sufficient to seek for it, but we must also have it (Mark ix. 50). But what if peace will not be had? Lo, then, St. James chargeth us to make peace (James iii. 18). How must we make peace? By endeavouring to keep the unity of the Spirit in the bond of peace (Ephes. iv. 3). What if once made and had, it will not stay with us? Then St. Paul willeth us to follow those things which concern peace (Rom. xiv. 19). What if it will needs away and hide itself? Yet then St. Peter bids us to follow and enquire after it (1 Peter iii. 11). What if we know not how to follow or where to find it? Yet we must not give over, but (according to the counsel of the Apostle Paul) we must study for it: Study (saith he) to be quiet (1 Thess. iv. 11).

Yet, greatly as we may admire the Bishop of Limerick's mastery of the art of apt quotation, it is not for that that we love his book. It is for the spirit of simple earnest piety that pervades its pages; for its essentially practical character; for the broad and brotherly sympathy which it evinces. One can hardly doubt that Jeremy Taylor modelled his Holy Living to some extent upon it. The same method is seen in both. Not only is the

malady diagnosed, but the remedy is prescribed. The Bishop of Limerick's book deals with the "*Practice* (not the theory) of Quietness," and, as its sub-title purports, "directs a Christian how to live quietly in this troublesome world." Take the following passage:—

Enter into thy closet, commune with thine own heart, examine thine own self, call thyself after this manner to account: "How do I feel myself affected towards Quietness? How do I study to be quiet? Have I never been unquiet? Have I never been too testy and prone to wrath? Have I not been too suspicious? Have I not been too litigious? Have I not been envious? Have I not been too contentious?" If thou findest that in any of these, at any time, thou hast overshot thyself—as, who sometimes does not slip over-shoes?—then lament for thy former unquietness, &c.

This shows that Bishop Webb was a thorough physician of souls. Yet there is no savour of unhealthy introspection—nothing suggestive of the morbidness of Ignatius Loyola's "Spiritual Exercises."

He appeals to his hearers by the kindness of his sympathy. He places himself in the position of the person whom he is counselling or admonishing; views things from his standpoint, makes all due allowances, and then shows the "more excellent way," and how to attain it. Thus he deals successively with the cases of the husband and wife, the parent and child, the master and servant, and shows how each may do his duty towards the other in his proper station. As an arbiter between one and the other, he is strictly fair and impartial. He will have the wife treated on an absolutely equal footing with the husband. The same judicial attribute enables him to detect and unmask a fallacy, however plausible. He sees the mischief of the argument that an ill-assorted couple were better separated, for the sake of that very Quietness which is his theme. Whether his sacramental view of the marriage-tie does not lead him too far, some may doubt. None will deny the general applicability of his words.

What could be better advice, or, more happily expressed, than the following admonition to parents? "Let them do as guides that show the right way over fords and rivers, by going before those whom they lead, that their children following their steps may conform themselves unto their virtues, and so with them and by them may learn quietness."

Breadth of outlook and moderation of tone characterise his views of war and law, both of which he regarded not as essentially sinful, but as means only justified when other resources fail. Of the first, "I am," says he, "far from that Anabaptistical phrensy, as simply to deny the Lawfulness of War, or peremptorily to condemn all use of arms; for I know that there is a time for War as well as for Peace (Eccles. iii. 8). I acknowledge that wars are sometimes of equity, sometimes of necessity, and many times both approved and upheld by divine authority." Of the second, he says: "Going to law must be the last refuge. Law is a kind of war. As, therefore, war is the last means for the attaining of the public peace, so should the law be the last means for the attaining of private peace. All means must first be tried before we sue the law; and if none other means will serve, then this may lawfully have his course." His sketch of a lawyer's duties—for its quaint antitheti-

cal and figurative style—might have been taken bodily from the "Religio Medici."

He should be an *Atropos* to cut off the web of controversies between man and man, not a *Lachesis* to draw out in length the thread of their contention. He should be an *Celipus* to unite the knots of difficult and doubtful controversies, not a *Sphinx* to entangle it with more knots; or like *Hydra*, which for every head struck off, raised up seven more. He should be a physician to heal the unquiet maladies of the Body politic; and therefore he must not deal like an unfaithful *Surgeon*, who for his great gain doth poison the wound, that it may be the longer healing.

Here is a helpful passage touching duty towards one's neighbour:

As in a common fire every one will be ready to extinguish, and as for a common good every man will be ready to put to his helping hand; so every honest, every Christian neighbour must be ready with all his endeavour to labour to extinguish the flame of variance, and to settle peace one with another.

And here one upon the efficacy of prayer:

Pray for the peace of Jerusalem (Psalms cxx. 6.) Art thou in trouble?—pray for thy peace. Dost thou live in peace and quietness?—pray for the continuance of it. Prayer getteth quietness; prayer keepeth quietness; prayer is the very lock of quietness. Therefore, when thou hast performed all the rest, fail not in this, for this is more effectual to the study of quietness than all the rest: when thou canst not prevail with men hereby, thou shalt be sure to prevail with God.

It would be easy and pleasant to dwell upon the literary merits of this godly treatise; but space-limitations forbid, and there is the less need, in that the passages already quoted serve as fair samples of its style. The following excerpt, however, cannot be spared, both on account of its eloquence and beauty, and because it contains one of Webb's favourite arguments, which his dual study of sacred and profane literature must have often suggested to him. "If such were the constancy of the *Heathen*, much more firm should be the resolution of us Christians, for the gaining and retaining of quiet minds. Our minds should be like unto the *Adamant*, which no knife can cut; like the *Salamander*, whom no fire can burn; like the *Rock*, which no waves can shake; like the *Cypress Tree*, which no weather can alter; like the *Hill Olympus*, higher than storm or tempest, wind or weather, can reach unto; or rather like *Mount Zion*, which cannot be removed, but standeth fast for ever (Psalms cxxv. 1)."

Some of Webb's metaphors are well worth notice, such as the following:—"Fullness of business fills the head with much unquietness: let our desires therefore be moderate, our labours temperate, and our minds content: so shall we be able to carry a more even sail, and have a more quiet passage through the unquiet sea of this troublesome world." A sample of the Bishop's irony must bring this imperfect notice to a close:—

But what quietness is that which most commonly the common people do affect or expect from the Ministry? If their Pastor do not trouble them (so they deem it) with much preaching, if he let them alone in their sins, and do not speak against their vanities, but temporise, and soothe them up in their sinful humours; O such a Pastor is a quiet man, a peaceable priest, a right

churchman, a chaplain for their turn; but if he be a Pastor which hath respect unto his conscience in his calling, if he preach the Word in season and out of season (2 Tim. iv. 1, 2, 3); if he reprove sin, withstand vanities, and labour in his place to beat down ungodliness, let his habit be never so conformable, his conversation never so commendable, and his practice never so peaceable, yet he shall be reputed an unquiet man, and (as Ahab thought of *Elias*) a troubler of Israel.

JAMES L. THORNELEY.

LITERATURE.

THE RECREATIONS OF A CITY PARSON.*

MR. BLATCHFORD is known far beyond the limits of the city in which he has ministered for over thirty years; and known to many who never saw him as a most felicitous writer of hymns. His work is in Lewin's Mead, Bristol—just as Charles Lamb's "Works" (so he said) were at the India House in a stupendous number of folios. We are glad to have, in the volumes before us, the fruits of some of his lighter moods.

Mr. Blatchford has, we know, been very successful in interesting the young people of his congregation in the study of ancient history, and some of the stories he has told in prose, have sung themselves to him in verse; and here we have them in print, in the form of a handsome volume, embellished with a few good pictures somewhat in the style of those which made Kingsley's *Heroes* beautiful to our young eyes. The author dedicates the Idylls to "The Sixth Classical in England's Public Schools," with a grateful reference to his own old headmaster. The only thing we are disposed to carp at in the Idylls (beyond the fact that there are not enough of them) is their title. We felt instinctively that a lay that recalls Macaulay's "Horatius," with a dash of "Marmion" thrown in, could not be an idyll. We consulted our dictionary, and we knew we were right. An idyll, says that authority, is "a short pastoral." Now there is nothing pastoral about Mr. Blatchford—except a pastoral charge. In fact, to use the words of another poet, "his ideas are excessively nautical." His pipe is of the boatswain rather than of the shepherd; and he probably prefers Dibdin to Theocritus. In our opinion, his best fight is that which takes him out to sea, in "The Rescue-Ship."

The first lay "Marathon" is strong and spirited. The story is supposed to be told by an old "man of Marathon" to his grandson, at the outbreak of the Peloponnesian War, B.C. 431. Besides plenty of good fighting, it contains some of those touches which remind a reader who once knew some Greek history, of details he would not willingly let go—for example, the death of Cynegeirus; and the advent of the thousand Plataeans, at the moment when Sparta sent excuses, and Athens stood alone against the barbarian—a comradeship which Athens did not forget, for as long as Plataeae existed, at the close of her public prayers arose

the great popular response, "For ourselves and for the Plataeans."

A lonely band we gathered there;
'Twas Athens 'gainst a world!
And fearless, in th' invaders' teeth
Their challenge back she hurled.
Those Spartans, tethered to their priests,
Stayed gaping at the moon!
Alone the staunch Plataeans ranged
With us that afternoon.

To cries of welcome, shouts of joy,
Resounding far and nigh,
The lads who wore the leathern helm
With steady swing went by.
For true and loyal to the last,
Plataea gave her all,
Content in that dread hour to share
Our triumph, or our fall!

The second poem is "The Traitor Greek," relating the fate of Pausanias, to which is prefixed an essay "On the Making of Traitors," wherein, as in the next "On the Rescinding of a Popular Vote," are to be found, by the observing eye, some sound political lessons. As we have already hinted, our author's heart and soul are to be found in "The Rescue-Ship." The story is, perhaps, not so generally known as the others. The occasion was the revolt of Mitylene in Lesbos (B.C. 427); this, occurring at the moment of the greatest depression of Athens beneath the scourges of war and plague, threatened to deal a fatal blow to Athenian supremacy. By a tremendous effort, Athens grappled with the danger: Mitylene was invested and reduced to capitulation. The Athenian generals sent to Athens to know what punishment should be meted out to the recaptured city. The popular assembly of Athens, urged by Cleon to prompt vengeance, decreed the wholesale massacre of adult males, and the slavery of the women and children; and the Government despatch-boat, the *Salamina*, was sent off to bear the decree to Lesbos. But the better soul of Athens repented of her heat and haste. The popular vote was, by a small majority, rescinded. Twenty-four hours after the despatch of the *Salamina*, a trireme was sent off to recall the former orders. How she sped on her errand of mercy, her crew rowing night and day without cessation (and making, so Mr. Blatchford conjectures, a speed of about seven and a-half miles an hour), and arrived with the reprieve in time to prevent the massacre, is the subject of "The Rescue-Ship."

The story is told with a swiftness and dash which is quite inspiring: a few stanzas will illustrate this:—

The rippling rush of parted seas
That dashed the bows around,
The measured beat of pine-wood oars
Had music in their sound:
So, southward, like majestic bird
That wings a tireless flight,
With feathering blades the good ship flew
Before the westering light,
And, eastward, by the solemn steep
Of Sunium grim and high,
That showed like lonely watch-tower black
Against the crimson sky.
Then wondrously rock, mountain, shore
In peace were folded all,
With naught astir—save from the cliff
The weary sea-fowl's call—
Or where the murm'ring waters lapped
The Naiads' haunts among—
Or where from temple on the hill
Arose the evening song.
Then mystic shadows silent came
Like vanguards of the night,
When Macris robed in sombre grey
Rose full upon their sight.

* "Idylls of Old Greece." By Ambrose N. Blatchford, B.A. Bristol: Arrowsmith. 2s. 6d.

"Studies in Religion from Shakespeare." By Ambrose N. Blatchford, B.A. London: Elliot Stock. 1s.

They caught the timid bleat of flocks
 From grassy knoll and dell,
 With lowings of the sleepy kine
 That floated from the fell. . . .
 And soon with lamp of ruddy gold
 The moon lights up the skies—
 As 'twere in pity, beckoning on
 Where weeping Lesbos lay,
 And smiling o'er the mariners
 Along their weary way.
 With softened ray the glory bathed
 Geraestus' lonely hill,
 Where gleamed Poseidon's temple old
 In radiance white and still.
 They might not stay, they could but pray
 The God who filled the fane
 To bind the treacherous sea, and lay
 His trident on the main. . . .
 Unceasing ever! Not for them
 The sleep the weary slept!
 For 'neath the setting moon, their oars
 A clanking rhythm kept,
 Till broke the dawn in silver light,
 And showed where far away,
 Like fleecy cloud 'twixt sea and sky,
 Ionian Chios lay.

The general movement, and the point-to-point allusions, remind one pleasantly of the sailing stanzas in the "Lord of the Isles," canto iv.

"Studies in Religion from Shakespeare" is a booklet of excellent reading: it consists of six short-essays, pointed and illustrated by apt quotations. There is very little dealing with matter of controversy: but at a time when we have in England a school of Roman historians which, having proved, to its own satisfaction, that there was nothing to justify the suppression of the monasteries, and that there never was any Gunpowder Plot, is proceeding—so the literary papers have lately informed us—to prove that Shakespeare was a Romanist, we naturally turn with interest to the essay headed "Catholic or Protestant?" As Mr. Blatchford points out, Shakespeare's cast of mind was remote from contemporary Puritanism: he is not attracted by the Zwinglian within the Church, or the Brownist outside it. While he maintains the supremacy of the crown of England against the Papacy as a foreign domination, he always deals tenderly with the sacraments and doctrines of the Church. Mr. Blatchford is doubtless quite correct when he says:—"We shall search in vain to find Shakespeare holding up the teachings or the ceremonies of Catholicism to anything even approaching to contempt. . . . In and out among his wonderful creations there runs the same reverence of thought concerning cherished prayer and ritual that gave expression to the older Church's belief in things divine." But when our author adds "Satire and sarcasm he has, and upon the field of religious experience too, but these are reserved for the hypocrite, the strait-laced, sour-visaged zealot. . . ." we should say that he does not represent the whole case. The religion of Shakespeare is continuous; in moral power, and in his sense of the reality of eternal things, he grows, from the earliest dramas to the last; there is no sudden conversion, no abrupt change. He is full of sympathy with Catholic piety: he is saturated with Scriptural knowledge, gained from the Bible itself, and applied with the keenest insight into its human interest, its wisdom and its pathos. But you cannot say—At this point he threw over the Roman system, and studied the Bible. Nor can we conceive that his religion, thus determined and balanced by his own per-

sonality, was derived from the society, or the surroundings, with which his London life provided him. He did not catch it from the theatre or the Court. Perhaps all we can say is, that in the midst of a society much secularised by the new learning, yet never paganised like the Italy of the Renaissance, Shakespeare maintained his religion. To ask what he called it, is like asking what temple Plato habitually attended. He takes no cognisance of the Elizabethan bishop, or of the Puritan who was suffering under High Commissions and Injunctions. Must we not conclude that it was in his home at Stratford, and from his father John, who, if the will cited as his be genuine, commended his soul "to Almighty God, and to the Blessed Mary, ever Virgin," that Shakespeare gained his reverence for piety and doctrine of the mediæval type? And may we not with probability class John Shakespeare with those Catholics who conformed to the Elizabethan settlement (at least until the issue of the Pope's bull against the Queen in 1570), and who were staunch on the national side at the time of the Armada? Now, we should say that if one thing is certain about Shakespeare's youth, it is that he was not brought up to respect the local curate. It is not the Puritan, but the ordinary provincial parson—the Sir Oliver Martext of the Forest of Arden—on whom Shakespeare pours contempt. And he runs back to what were to him poetic ideals, in his conception of the life consecrated to the ministries of religion, and finds them in the traditions of the mendicant orders, and of good monks and nuns "enskied and sainted" in the memories of the country-side. He turns from the pedantic Sir Nathaniel, Sir Thopas the curate, and Sir Hugh Evans, who is making the new secular life of the clergy ridiculous by dangle after sweet Ann Page (and we are apt to forget how new this view of the curate overtly in love, of the clergyman as a possible match for a girl of some position, was to the England of Shakespeare's time), and thinks of the unworldly simplicity of good Franciscans like Friar Laurence and Friar John. Truly, Shakespeare was hardly likely to conceive a high opinion of a clergy the vast majority of whom had been Anglo-Catholics under Henry VIII., strong Protestants under Edward VI., Roman Catholics under Mary, and were—whatever the Queen might please to call them, under Elizabeth.

And, unless we are greatly mistaken, it is largely owing to the consequent absence of any reliance upon any help to be derived from contemporary church and clergy, that Shakespeare's religion is so personal, so entirely "without priest and without ritual," so deeply based in conscience, and so peacefully reliant, in all that relates to the future, upon the broadest faith in the eternal Justice and Mercy. An ample justification of this description is found in Mr. Blatchford's three last essays. But one additional note may perhaps be in place: nothing impresses us more—it may be that as the years go on, one grows more into sympathy with the poet's later thought—than Shakespeare's feeling, growing more intense towards his closing days, of the shortness of human righteousness, the blindness of human justice, the sinfulness of human vengeance; the vanity of the whole mediæval idea of administering God's judgments on earth; and the solemn hush that ought to fall on all

human differences, in view of the eternal realities. Hence, the only things of permanent value are forgiveness, reconciliation, and refraining from the strife of tongues; while the devout soul sees more and more clearly that purity and peace are the things that shall abide, when the cloud-landscape that floats before the eye of human ambition shall dissolve, and "leave not a wrack behind." This deep undertone of solemn thought seems to us to be heard more and more distinctly in the later plays; but we are quite aware that the notion of dealing with the growth of the poet's mind lay entirely outside our author's immediate purpose; and we are grateful to him for a work which will be exceeding profitable to anyone who seeks a guide to the religious side of Shakespeare's teaching, and (we are sure Mr. Blatchford will not think such usefulness beneath the dignity of his little book) very useful for ministers' classes and congregational reading-circles.

OMEGA.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE HIDDEN CHESS-PLAYER.

SIR,—Mr. Hargrove, remarking upon his sermon "The Ways of God: a Lesson from a Game of Chess," thinks he may be partly indebted for the illustration to Rev. S. Cox's paper entitled "The Sceptical Pawn." I do not know the date of Mr. Cox's paper, but I have always thought that we owe this illustration to Professor Huxley; and as it is so good as he gives it, and seems to be half-forgotten, I will ask your leave to reproduce it. It occurs in an address on a "Liberal Education," given at the South London Working Men's College, on Jan. 4, 1868, subsequently published in *Macmillan's Magazine*, and afterwards included in the volume of "Lay Sermons."

"Suppose it were perfectly certain that the life and fortune of every one of us would, one day or other, depend upon his winning or losing a game at chess, don't you think we should all consider it to be a primary duty to learn at least the names and moves of the pieces; to have a notion of a gambit, and a keen eye for all the means of giving and getting out of check? Do you not think that we should look with a disapprobation amounting to scorn, upon the father who allowed his son, or the State which allowed its members, to grow up without knowing a pawn from a knight?"

"Yet it is a very plain and elementary truth, that the life, the fortune and the happiness of everyone of us, and more or less of those who are connected with us, do depend upon our knowing something of the rules of a game infinitely more difficult and complicated than chess. It is a game which has been played for untold ages, every man and woman of us being one of the two players in a game of his or her own. The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of Nature. The player on the other side is hidden from us. We know that

his play is always fair, just and patient. But also we know, to our cost, that he never overlooks a mistake, or makes the smallest allowance for ignorance. To the man who plays well, the highest stakes are paid, with that sort of overflowing generosity with which the strong shows delight in strength. And one who plays ill is check-mated—without haste, but without remorse.

"My metaphor will remind some of you of the famous picture in which Retsch has depicted Satan at chess with man for his soul. Substitute for the mocking fiend in that picture, a calm, strong angel who is playing for love, as we say, and would rather lose than win—and I should accept it as an image of human life."

I was a very young man when this was said; but I remember remarking at the time that the Hidden Chess-player would become a standard illustration.

GEO. ST. CLAIR.

Eastbourne, July 26.

WESTBOROUGH CHURCH, SCARBOROUGH.

SIR,—We have just been reading over a Circular issued to the Unitarians of England in 1876, which was signed by the following gentlemen:—Joseph Lupton, President of the B. and F.U.A., the Rev. G. Vance Smith, D.D., the Rev. J. Estlin Carpenter, M.A., George Buckton (Leeds), Joseph Cliff (Leeds), the Rev. W. H. Channing, B.A., James Hopgood (Clapham Common, London), and the Rev. Charles Wicksteed, B.A.

That circular appealed for subscriptions towards the building of the new church at Scarborough, and made a special point of the intention to provide a really good and suitable place of worship for Unitarians visiting Scarborough.

The appeal met with a liberal response, and the church has, since its foundation, always been kept free from debt.

In 1897, the Jubilee Year, our Committee resolved to raise money in order to complete what was left unfinished in 1877, by building a new vestry, kitchen, and other structural alterations, re-decorating the interior of the church, purchasing a new organ, and adding the electric light. Our own congregation raised £252 9s. 9d. They then appealed to the Unitarians of England and the B. and F.U.A.; and again the response was most gratifying. All the objects we aimed at have been accomplished. The pointing of the outside of the building has now become necessary, and we hope shortly to be in a position to defray that expense. And now we come to the point we want particularly to emphasise. The season is upon us when people in large numbers are coming to spend their holiday in Scarborough, and we urge all Unitarians to attend the services at, what we think, one of the most attractive Unitarian churches in England. Especially we invite the kind friends who so generously helped us to come and see for themselves how we have spent their money; and we continue to remind all your readers of the fact that our visitors are an essential part of our constitution, because this costly church was built, not only for the residents, who are few in number, but for all the Unitarians of England in general, and of Yorkshire in particular.

Those visitors who do come are kind in supporting us. It is our misfortune and not our fault that a great many find other holiday places more attractive. To these we may suggest that what our offertory loses by their absence, our resources may gain in another way. We are providing an excellent opportunity for friends, far and near, to strengthen us by their sympathy and substantial aid in the Sale of Work, to be held on August 29, 30, and 31, and opened by our member, J. Compton Rickett, Esq. Our Committee have just issued their twenty-fifth annual report. A quarter of a century has allowed time enough to judge of the cause here. The hopes of those who started it, though very few of them are with us now to judge, have been fully justified, as to which we might quote interesting testimony lately offered by our fellow-townsfolk and Unitarian friends who watch us from afar.

We trust we may close the present century and enter upon our second quarter of that period in the happy consciousness of a balance-sheet, which shall be, in its way, as fair to see as the four-square fairness of our renovated church.

H. J. MORTON, } Trustees.
JAMES LAYCOCK, }
CAROLINE A. WURTZBURG,
July 31. Hon. Secretary.

OBITUARY.

SIR PHILIP MANFIELD.

FOLLOWING close upon his wife and her sister, we are called upon to mourn the loss of Sir Philip Manfield, of Northampton, who passed away on Monday, having only a few days before completed his eightieth year. The end was not unexpected, for Sir Philip had been for some time seriously ill, and while in spirit ever young, old age had laid relentless hands upon his once stalwart frame. We have to record a long and honourable life peacefully ended.

We recorded quite recently the unanimous decision of the Northampton Council to confer the honorary freedom of the borough upon Sir Philip, as the first to receive that honour, and on Wednesday of last week, his eightieth birthday, a meeting was held in the Town-hall, at which his portrait, painted by Mr. Arthur Hacker, A.R.A., was presented by the Mayor to Sir Philip's sons, as he could not be there to receive it, together with an address, expressive of admiration for his character and gratitude for his public services.

In responding on behalf of his father, Mr. Alderman Harry Manfield said that when asked what response should be made, Sir Philip had replied: "I am deeply touched by the great kindness of my many friends. Thank them simply and say that I shall be ever grateful for that kindness." Those words were thoroughly characteristic of the man, in whom simplicity and a most kindly, generous nature were blended with great capacity and sterling worth.

Philip Manfield was born July 26, 1819, and spent the early years of his life at Bristol. As a plain working man he settled at Northampton nearly sixty years ago, and being engaged in the shoe trade, by his remarkable energy and foresight gradually built up the great business now known throughout the country as the firm

of Messrs. Manfield and Sons. As a manufacturer who knew the worth of first-rate work, and the best methods of bringing it before the public, he commanded success, and became a wealthy man, but so as to retain the simplicity of his nature and his ardent popular sympathies to the last. No man, we should say, was ever less spoiled by growing riches, or with more ready generosity made a better use of the means at his disposal. His home was beautiful, in its outward grace and ready hospitality, no less than in its inward spirit, and in his private beneficence he had the constant support of his wife and her sister. No public charity in the town and no movement for further enlightenment or benefit of the community lacked his earnest sympathy and help, while in his growing business relations he commanded the respect and confidence of masters and men alike. He rendered most efficient service in securing the introduction of arbitration for the settlement of disputes in the shoe trade throughout the country. His successful settlement of the Bristol dispute in 1890 was but one instance of what he effected in this direction. With his own workmen his relations were the happiest, his treatment of the older men, especially when past work, being marked by the most considerate kindness.

For many years Mr. Manfield was a member of the town council, serving as councillor and alderman for various terms, and as Mayor from 1882 to 1885. In 1891, on the death of Mr. Bradlaugh, he was elected to represent the borough in Parliament. He was a justice, both of the borough and county, and in 1894 was knighted.

A Radical in politics, Sir Philip had been since his early manhood a convinced and earnest Unitarian. His deep interest in the Northampton congregation was crowned when he and Lady Manfield gave for its use, the beautiful new church in Kettering-road. Sir Philip was a member of the council of the British and Foreign Unitarian Association, and if his parliamentary and other duties had allowed, would some years ago have been President.

We have lost a true friend, who, as a director, took a warm and practical interest in this journal, as he did in every effort, so far as his opportunities allowed, which he judged to make for progress and enlightenment, for the well-being of the people, and the maintenance of a reverent religious life.

The funeral took place on Thursday afternoon at Northampton.

THE address on "The Sunday School Teacher as Social Reformer," given last Whitsuntide by Mr. John Dendy as President of the Sunday School Association, and which was printed at the time in these columns, has now been issued by the Association in a very convenient form for wide distribution, and may be had from Essex Hall for the cost of postage. On the back of the little pamphlet we are reminded of Mr. Dendy's book, "Successful Life," a series of essays in which he has shown by admirable example how to deal in elder classes with those moral questions on the vital importance of which his paper rightly laid so much stress.

THE INWARD LIFE.

THIS infinite pleasure of the whole of Nature was felt to be by Wordsworth, not only symbolic of, but actually, the joy of God in His own life. It was God who renewed each moment in the boundless delight of all things, His "ancient rapture" in the continuous act of creation; it was God Himself who rejoiced in the brook and the tree, in the daisy and the lark. It is a thought which should add a new element to our happiness. For in our worst sadness we ought not to be too morose to be glad of the pleasure of all things—in our worst grief the sense of God's enjoyment which we receive from the joy of Nature ought to come with healing to our hearts.

The second characteristic of the life of Nature is its quietude. She has joy, ecstasy in life, but it is untroubled ecstasy. We are "pressed by heavy laws," tormented by doubt, and rent by struggle against conditions which we will not obey at once. Nature's life is at peace, for her children never wage a foolish strife with her; nor does self enter their hearts to make them weary of life. Deep calm is at her heart, the mountains rest in their own peace, the stars shine quietly, the sun "sinks down in his tranquillity," the flowers keep a still silence, and though there are storms which drive the clouds in passionate course, and torrents which rend the earth, and strong forces which sweep to and fro the elements in bewildering and endless motion, yet in the higher region of thought, in which these things are seen in their relation to the great whole, there is

"Central peace subsisting at the heart
Of endless agitation."

And this too—this tranquil being in each thing which sends "its own deep quiet to restore our hearts," this central peace, was not self-born in Nature—it was in Wordsworth's thought the ineffable calm of God's existence which spoke to us and redeemed us.—*Stopford A. Brooke, Lecture on Wordsworth in "Theology in the English Poets."*

"Love had he found in huts where poor men lie;

His daily teachers had been woods and rills,

The silence that is in the starry sky,
The sleep that is among the lonely hills.

—*Wordsworth.*

How welcome to our ears, long pained
By strife of sect and party noise,
The brook-like murmur of his song
Of nature's simple joys!

The violet by its mossy stone,
The primrose by the river's brim,
The chance-sown daffodil, have found
Immortal life through him.

The sunrise on his breezy lake,
The rosy tints his sunset brought,
World-seen are gladdening all the vales
And mountain peaks of thought.

—*J. G. Whittier.*

He found us when the age had bound
Our souls in its benumbing round;
He spoke and loosed our heart in tears.
He laid us as we lay at birth
On the cool flowery lap of earth,
Smiles broke from us and we had ease;
The hills were round us, and the breeze

Went o'er the sunlit fields again;
Our foreheads felt the wind and rain.
Our youth returned; for there was shed
On spirits that had long been dead,
Spirits dried up and closely furled
The freshness of the early world.

—*Matthew Arnold.*

THE CHILDREN'S COLUMN.

HOLIDAYS! What a pleasant word it is, and how many thousands of pairs of bright young eyes—yes, and old ones too—grow brighter still when they think of it!

Holidays! How slowly the last few days at school used to drag away, and how excitedly we went for the very last day; and yet, somehow, when it was all over, and the schoolmaster had told us how long holiday we had, and we had really "broken up," most of us, I think, felt a pang in leaving the old battered ink-stained desks, and the familiar everyday faces—even the map-hung wall seemed an old friend.

How easily I can recall such a scene—the boys in their places at their desks, the murmur of voices ceased, all still and quiet, for it is the time of "evening prayer." The afternoon sun slants through the diamond-paned windows, the master's voice rises on the silence with the opening words of the collect, "Lighten our darkness, we beseech Thee, O Lord," and the sweet voices of the boys in unison answer in the chanted "Amen."

School-days are very happy days, good at the time, and very good to look back upon. But this, and one or two others to follow, are to be holiday papers, and please let me confess at once, that much I liked school I liked holidays a good deal more.

Are there any of you children who love to roam in flowery lanes, to trudge up mountain slopes, to wander by sparkling "becks," or float on silver lakes? If so, please join, without delay, "Our Children's Touring Club." It has several advantages—for instance, there is no subscription; we travel everywhere free, we pay nothing for food, and if you ever feel tired or moped, why, by a very simple process, you will find yourself at home again.

We want all sorts of children: we want boys who don't mind wading through boggy ground, and getting wet generally; we want girls to pick our sweet flowers and arrange them; and love them, and tell us about them, and we want little ones, to cheer and brighten us; and we want the pale-faced ones to come and enjoy all the beauty, and get back some of their lost health again.

I think we shall have a splendid time together—and, indeed, I am sure we shall for we are all going to do something towards it, and something for each other. The strong boys who think it good fun to squash through a bog, or wade a beck, or climb that particularly thorny Thorn-tree to look in a magpies' nest, I am sure will not mind but indeed be very glad to bring back a bunch of Grass of Parnassus, or a long spray of Antler Moss for the girls. And I know the girls will see that everything is neat and in apple-pie order, though it is tiresome and irksome to attend to little household matters, particularly in holiday-time. As to the little ones and the weak ones—why, of course, we shall all do something; have little easy walks, and get them over stiles and gaps,

and have such a good time with them, that it will be as pleasant for us as for them.

Now, children, out with your atlas—country England, county Westmorland, find Windermere Station, run your finger $3\frac{1}{2}$ miles (long miles, please!) in a north-westerly direction, and then in a certain valley see if you can find "Whitewashed Cottage" mentioned. What! you cannot see it? Well, I can only assure you that there is such a spot, for I am writing in it now. It is much the same little cottage I described to you last year—the shrubs a little taller, the garden gate and wall a little altered; for, did not a great flood knock the two latter down in November?

Our live-stock, too, are nearly as last year; let us just catalogue them. There, under the eaves, are two house-martins' nests; there was a third, but sparrows have taken and furnished that one. In the big laurel were two blackbirds' homes; in that hole near a spout a large, thriving, and somewhat noisy family of starlings were reared in safety. In that box on the wall Mrs. Spotted Flycatcher hatched out a brood, and when they had been gone about a fortnight, Mrs. S. F. (or a sister of hers) laid five more eggs in the same nest, and is now sitting on them. I will let you know how they get on. In that beck, where it plunges into an underground tunnel, a water-ousel built again, within a foot or two of the nests of 1897 and 1898.

There was nearly a calamity this year, and it was my fault too. I had waded down this underground beck to look at the young ousels, and, putting my hand in the nest, frightened them, and out they came and fell here and there, splash into the water.

I was afraid some of them would be drowned, for probably they had never been out of their nest before, and our little stream runs rather rapidly. I soon found, however, that they were not in much danger, for not only could they swim, but they swam so well and cleverly, it would not have been easy for me to catch them again.

Let me see, there is one more household friend to introduce to you; perhaps you will know him, some of you, but in any case we must leave him for next week.

H. V. C.

THE Exhibition of Co-operative Productions, organised by the Labour Association for promoting the co-partnership of the workers, to be held in connection with the Co-operative Festival at the Crystal Palace this month, will be opened by Mr. Gerald Balfour, M.P., Chief Secretary for Ireland. As a member of the Labour Commission, Mr. Balfour heard evidence from several sources as to the value of the co-partnership principle in preventing trade disputes, and latterly in his official capacity must have recognised the advance now being made in Irish agriculture by the extension of the same system of co-operation. Mr. F. Maddison, M.P., will preside at the opening ceremony, and the Chief Secretary for Ireland will find himself surrounded by a host of representative co-operators, trade unionists, and social reformers generally. Amongst those who have opened the exhibition in previous years have been the Bishop of Ripon, Earl Grey, Earl Stamford, and the Hon. T. A. Brassey.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, AUGUST 5, 1899.

THE GIFT OF SUMMER.

WHILE midsummer is past it has yet become the custom of our people to find in these days the height of summer, inasmuch as during the first weeks of August there are, we suppose, more genuine holiday-makers than at any other time of the year. The August Bank Holiday gives the signal for popular dispersal into the open country, and while for far too many the single day or the week-end is all the share of complete rest amid the summer glory that they can hope for, there is a steadily-increasing number of town-folk helping others to enjoy, and themselves learning to share in, the good gifts of the country. Now the children's Country holiday Funds in many great cities are busy with their beneficent and delightful work, and many another country home is offering to convalescents and to tired workers release from melancholy streets and the trials of a narrow lot. It is true that the little town-bred midget may find with astonishment "shrumps growing" in a barley-field; yet it is the paradise of a new life into which the little ones are led, and Mother Nature has her benediction for the most ignorant of babies. Fresh air and illimitable space and wholesome food work wonders even in those who least understand what it is they are receiving, while to others better taught there is no measure to the delight which their week or fortnight in the country affords. And as with the children so with the elders in their own degree. There is the greatest variety in the kind of holiday that is possible to different people, but there are few of

whom we think with so much pleasure as of those who, with very modest means, secure by the wise method of co-operative holidays not only a fuller and more glorious measure of true country delights than would otherwise be possible, but also unexpected treasures of new companionship and happy lessons in a genuine brotherhood.

But whoever and wherever they may be, the thousands who now cease from work and are free to enjoy and to secure the rest and refreshment so much needed, we may surely say that in these days the heart of England is in the open country, and in such a summer as has rarely visited these shores our people are finding their delight.

Of the many gifts of summer that all may share, the first and most universally enjoyed in these days of stress and feverish haste is, perhaps, the gift of rest. There is wisdom in such idleness as the long sunny days invite. Simply to lie still on some grassy bank, in the meadows by a calmly flowing river, in the woods or on the hill side, or on the rocks overlooking the sea, and to feel the air flooded with sunshine, brings a gift of incalculable benefit to tired nerves and the worn spirit. To breathe the quiet air amid the multitudinous fragrance of the country, best of all perhaps among the pine-woods or on moorland heights, unless the keen salt breeze is better, is a veritable renewal of life. And to this restfulness is added the feast of beauty, given without stint, of which there can be no satiety or weariness. Greater wonders may be found in other lands, but not more perfect loveliness, for that is with us close at hand even in very humble places; and we must be thankful indeed to think of what our people can now enjoy in every quarter of this country. The quiet road-side and the lanes, the commons and the meadow-paths, the woods, the river banks, the pleasant hills and wilder heights, the broad expanse of country over which the mountaineer can look, or even he who takes a road that rises only a few hundred feet, the sweeping moors, the surprises of waterfalls hidden among the hills, and streams that lead through fairy glades into many an unexpected delectable land, quaint villages and old-world gardens, the endless charm and grandeur of the rocky coast and the level sands, and everywhere the summer sky over head, and flowers in their own glory—who can recount in a single sentence all the wealth and infinite variety of beauty encircled by our silver seas? And all this is given us to enjoy, that we may live again, and be renewed in mind and body, and in fresh visions of the spirit know who it is, who is the Giver of all our good.

When cheer and strength my soul doth lack,

Thy glory makes me whole:
Amidst Thy summer I win back
The summer of my soul.

THE PULPIT.

THE ENVIRONMENT OF THE SOUL.*

BY THE REV. G. DAWES HICKS, M.A., PH.D.

"I can of mine own self do nothing."—
John v. 30.

Who has not experienced in certain moments of his life the sense of the infinite helplessness of man? To which of you, when gazing into the starry vaults of the heavens at night, or into the depths of the azure sky at noon, has not the consciousness of your own littleness come, threatening to overwhelm you with the thought of your own insignificance and unimportance in the vast All of things? Are you wandering in Nature's bye-ways, then a slight displacement of yonder boulder has only to occur, and the physical frame, which serves the mandates of your thought and will, would be shattered at a single stroke; one fatal step, and the action of the law of gravitation would not fail, although the beating of your heart would cease for ever. Aye, but that is not all. Have you ever wrestled with a great problem of thought, and not felt the longing for an inspiration that might come to you from the boundless spheres of existence to set you on the track of the solution? Just one hint, you feel, and then the clue would be won; just the key to one letter of the sealed writing, and the hieroglyphs would be deciphered. But no; the cry for help receives the answer only of the eternal silence, and for your baffled intellect naught is left but to fold its too venturesome wings. And to those who have ever cherished an ideal of beauty or of goodness, who have ever dreamed a vision of perfection for mankind, how omnipotent and relentless seem at times the forces ranged on the side of what *is* rather than on that of what *ought to be*. Estimated by the beating of the timepiece of the universe, our earthly life itself occupies but a moment; and who can find a value for its limited aims and strivings, when account be taken of the measureless flow of the ages that have been and are yet to be? Of what interest will it be a hundred years hence whether you or I have lived the life of the epicure or the saint?

There are theories of Nature and of life upon which reflections such as these could drive home with a resistless logic the conclusions they imply. Start with the conception, that the reality of the vast realm into which you are thrown is but the unconscious working of a heap of powers, dead and lifeless in themselves, but which somehow in their ceaseless whirl manage to fling up, as chance products for a season, spirits that feel and think and will, then, although you still of your own self can do nothing, it will be no kindling spirit whose aid you will seek, but that of the blind forces which gave you birth, and which, like the Mephistopheles of the drama, will be your servants now, but only on condition of becoming your masters at last. And even then their service will be strictly confined within the modest limits of your space of ground, and only their dull insensibility

* A Sermon preached in Manchester College Chapel, Oxford, July 30, on the occasion of the Summer Meeting of the University Extension Students.

will prevent them grinning at your efforts to break through the confines of your cage. To dodge their intractability where you can, to thwart their blind designs upon your person and your means, therein will your wisdom lie; for your "own self," which can do nothing, is, nevertheless, your all in all. To protect so frail a possession, to secure for it, whilst it is yet day, a maximum of pleasure and a minimum of pain, if not a worthy, will be, at least, the sole end of your activity, which an eternal night will soon convert into a dreamless sleep. "If the gods prefer not virtue to vice," exclaimed the Athenian, Socrates, "it were better to die than to live." Would he, do you think, have set a higher value upon life, if he could have beheld the deaf forces of a nineteenth-century materialism seated upon the thrones of Olympus?

But, if the human self be thus reduced to a powerless phantom, it is not, perhaps, untrue to say that religious thought has sometimes erred in the opposite direction. The divine Author of the universe and of man, who forms the object of its quest, it has pictured as seated in solitary grandeur in a heavenly realm of light, whose ears, indeed, prayers may reach, and from whom at intermittent times supernatural aid may come, but who has His dwelling-place in a region remote from scenes so mundane as these. Here the mechanical forces, which He long ago called into being, still exert their sovereign sway, and the men, whose theatre of action they form, are left to shape their earthly course with Him as spectator, and as critic, rather than as inspirer and as guide. Thus once more, you are thrown upon your "own self," as though, far from being powerless, it were capable of accomplishing all; planted out upon your own streak of territory, upon you, single-handed and alone, the task is laid of working out your own salvation, although the problem is an infinite one, and the store of energy at your disposal is measurable by a few foot pounds. Once let the magnitude of that burden dawn upon the soul, and how often would the cry of anguish escape from human lips, "My God, my God, why hast thou forsaken me?"

Forsaken! But what is this "self" of yours, which is supposed to be stranded thus? Regard it as an entity, summed and complete in itself, and what can you say of it? Can you lay your finger upon any feature of it, and insist—This, at least, is mine, and, though I be stript of all borrowed vestments, it will remain to constitute the me that can bid defiance to the powers of destruction? You would have set yourselves a more difficult problem than perhaps you imagine. The bodily structure, for example, you would have at once to surrender. It has grown with your growth, become, as it were, a part of you, but, in many respects, you have as little to do with its life and its development as you have with the planet Mars. It came into being without your being consulted; it performs its essential functions now without your direction. The gases of the air flow in and vivify it, the lungs expand and contract, the heart performs its rhythmic motions, the blood-stream dashes through arteries and veins, and, although your life is absolutely dependent upon one and all these processes, they go on mostly without your being aware of them, and always without your control. Is your science sufficient for the purpose, you can aid or

impede them, but with their working you have naught to do. And if you turn from the body to the mind, from the outer to the inner life, is the case, in this respect, much altered? The thoughts and the feelings which constitute the ever-changing panorama of consciousness, and which in their totality make up what we call experience, are they not awakened by, and concerned with, the wide world in which your lot is cast, and without which your soul's existence would resolve itself into a veritable *Nirvana*? And if you take into account your moral and social life, so obviously dependent upon the human community of which you are a member, and, ultimately, upon the whole of mankind, the problem assumes still more hopeless proportions, and it would soon become clear to you that if you deduct from your being all that is due to Nature and to society, your individuality would be gone too, your "self" would have dwindled to the barest of possessions, and the gospel of selfishness, ever in one form or another, prevalent in the world, may well stand aghast at the impotence of the fetish to which it pays its homage.

We can of our own selves do nothing. How is it, then, that we are capable of being and of doing so much? Can you find anywhere a surer vindication for the assertion, that man is no orphan in a homeless world, than by contemplating the actual achievements of the human spirit, and comparing them with what we should have been justified in expecting, were the materialistic theory true? We must explain things, so we are repeatedly told, by tracing their history, and going back to their origins. Be it so. How comes it, then, that there are creatures on this planet, to whom the earth has yielded up her story, and the constitution of sun and star is no secret, who yet are born of that which never thought a thought, surrounded and encompassed by that which never sees? The very smallness, surely, of their own endowments renders it all the more certain that guidance and aid there must have been, if the long and progressive course of human experience is not to remain an unexplained and unexplainable enigma. Modern biology has itself made use of a conception, which supplies the very analogy we need. Life, it assures us, consists in a constant process of action and reaction, between the animal body and its external environment; it is the result of the continual effort of the former to make use of the latter, to adapt itself to, and avail itself of, elements and powers which are not its own, but capable, nevertheless, of becoming so. The function of environment, in the material world, is throughout to sustain and to further life, to render possible that ceaseless movement which life displays towards higher and more perfect manifestations. In the organism itself lies the principle of vitality, in the environment are the conditions of its exercise. The one is the complement, the completion, the fulfilment of the other; life *in vacuo* would not be life, Nature ministering to no organic needs would not be Nature.

"Nothing in the world is single;

All things by a law divine

In each other's being mingle."

And of the *spiritual* life of you and me and the rest of us, that is true no less. It, too, is fed and nurtured, differentiated and advanced, through the *environment* which encircles it. The individual soul,

no less than the individual body, is situate in the midst of a vast sea, the currents and the tides of which are for ever beating upon it, bearing with them the impetus apart from which not a single one of its faculties would be unfolded, penetrating it through and through with an influence and a strength utterly incommensurate with any it could conceivably exert alone. How, then, will you characterise the main features, the essential components, of this great ocean of spirit, in which every human soul, whether aware of it or not, "lives and moves and has its being"? What is the nature of this *spiritual* environment, that is the complement of our spiritual existence, the source and the condition of its growth and its development? Let me indicate a few of the modes in which its presence may be discerned and known.

Dimly felt, or distinctly recognised, there comes to the consciousness of all men, when once emancipated from the thrall of the appetites, the constantly recurring experience of an exhortation or a command—name it how you will—calling them out of themselves, beseeching or inviting them to a wider outlook, to a larger, fuller, richer life, than that to which they have yet attained. The seeker after truth is stirred by it, when the passionate resolve seizes him to add some new fact, some new thought, to the storehouse of human knowledge. Aye, the student feels it, when, with ever unsatiated and increasing interest, he follows the routes mapped out by the prophets and explorers of earth, longing to be gifted with their insight, to gain some measure of the light vouchsafed to them. The aspiration to understand and to interpret the universe, the ceaseless craving to grasp some few, at least, of the ideas upon which the constitution of Nature is built, the eager, quenchless ambition that one may not live and die upon this planet a stranger and an alien to its wealth of wonder and of meaning—this desire, I say, inbred more or less in every rational intelligence, seems so natural and so common, that not one person in a hundred pauses to consider whence it comes, how it originates, what it is that calls it forth. And yet, surely, it is no mere matter of course, that from the dawn of civilisation even until now, man *should* have experienced this resolute striving to know, this determined endeavour to make himself familiar with his world. Why is it that he cannot rest, as the animals do, in a state of nescience, that a "divine discontent" urges him to search for the grounds, the causes, the reasons of things? Is the haunting vision of the goal to be reached conjured up, by means of self-regarding instincts, to gratify personal vanity, or serve the purpose of personal pleasure? Never thus will you account for an impulse whose purity would be sullied were the idea of self to enter, whose very hope would be frustrated if prudential considerations stood in its way. No; the quest for knowledge arises in you, and can only so arise, because your mind is in contact with a Mind that is greater, because your intelligence is in touch with an Intelligence that is wider, inspiring within you the assurance that what reason has created reason can reveal, and that you, too, may see things as it sees them. It is the Spirit of Truth, guiding you to Truth's own source, to Truth's own fountain.

Or, regard the matter from the standpoint not of search but of attainment, and the same conclusion presses home. You have followed, we will say, the line of proof that led Newton to the discovery of the law of gravitation. Step by step you have been carried along, thought has been knit to thought, ideas have been combined with ideas, until suddenly the significance of the whole conception flashes upon you, bearing with it a strange sense of *constraint*, not to be escaped, and you are *compelled*, absolutely compelled, whether you will or no, to admit that planet is bound to planet, and sun to sun, in the way that Newton found. No personal whim or fancy of your own, no individual wish or crotchet, is of the slightest avail to quell or to suppress the assurance which that process of reasoning engenders. Why? Is it so self-evident, so needless of explanation—that this compulsion—that obliges you to acknowledge that what is, as we say proved, *must* be true? That reply would be but to shelve the difficulty, not to solve it. No; the imperious authority with which each item of truth, when once perceived, strikes in upon us, demands at least to be accounted for, and I know not how you will do it except by ascribing it to a supreme and ultimate divinity, whose revelations bear upon them this stamp of guarantee. It is the irresistible persuasiveness of God's own spirit, captivating and controlling our own.

Once again, consider the nature of the world, the knowledge of which we acquire. Its materials are plastic to our touch, responsive to our questionings, intelligible to our gaze. They wear no foreign look, they present no intractable surface. How comes it, though, that the intellect of man, thus going out of itself, discovers always and everywhere around a rationality that is not his, a law, an order, a principle, which, whenever and wherever they are found, are reason's own expression, and, so far as we know, can be the expression of nothing else? How comes it that the human soul is never at a loss in this universe of being, but is confident that, wing its flight where it may, it will always find itself at home, because it will find facts that are intelligible everywhere. Nothing can be more certain than that if creation were really cut in two, as it were, with a hatchet, according to the materialistic pattern, on the one side hard mechanism, on the other conscious individuals, this could never be. Mind can only interrogate that which works on the lines of mind, and the human thinker can only decipher his environment because its details are the thoughts of a Thinker who was there before him. The principle in you, by which you know and experience Nature, must be akin to the principle in Nature by which it is able to be known. And so, in the simplest act of knowledge, in the very consciousness of an outside world at all, you are led out of the limitations of your own individuality. God's spirit in you has burst the bounds of your cage, and made you a sharer in the glories of His eternity. "O God, I think Thy thoughts after Thee," was the exclamation of Kepler, when the ground plan of the solar system lay clear before him, and he had acquired an heirloom for mankind. And that is what we are all doing, in our various degrees, from the moment our eyes and ears begin to drink in the wonders of the surrounding scene. Aye, the truth I am urging hath yet

another hold on us. For the world not only exists, but has a *meaning*; it is not only there, but is pregnant with symbolic reference. When the scientist has reduced it to its lowest terms, and presents it as being in all its parts an endless repetition of moving atoms, he is apt sometimes to chill us with the sense of the dread monotony that reigns. But he is describing it, then, only in its barest and rudest aspect; he is analysing its materials and its mechanism, and these, alone, can never exhaust, or indeed express, the deeper, inner significance that shines forth from the whole. God, said Plato, is the great Artist, and works of art have worth and value not to be estimated in terms of the materials out of which they are made. A noble painting is constructed, doubtless, through means of the mineral and other ingredients which compose the colours on its canvas; ochre and chrome and bitumen and the rest are the substances the chemist will recognise. But these are its media only, not its reality; they serve to convey, they do not constitute, the vision, that sends a thrill of elevated joy through the mind of the beholder. And so it is with the great landscape that lies before us all. Thought, skill, beauty, pathos, love—all are envisaged there—and these are the soul of that picture, which can only record itself to other souls and reveal its ideas to those for whom ideas speak. Here, then, we gain a glimpse, and more than a glimpse, of the nature of the soul's environment; here we are in the actual presence of the inner essence of reality; here we realise the infinite life that enfolds and encircles these finite lives of ours. As a fine thinker once put it, "God is the place of spirits."

But our interpretation of that environment would fall far short of exhaustiveness were we to break off here. It affects human personalities in a still more intimate way, not only as leading them onwards, and enabling them to comprehend it; it calls them forth to help in its own creation. Never, at any moment, is the life of man a finished, summed up whole; never at any moment is the process of creation complete so long as man be there. There is a moral, no less than an intellectual growth of souls; and it owes its origin, always, not, as growth in Nature, to propulsion from behind, but to attraction from in front. We pass our days in a world that is; we live for a yet purer, sweeter, nobler world that is to be, and to be only through our co-operation. Before each one of us, young or old, ambitious or modest, self-sacrificing or selfish, there floats the gleam of a higher self, the image of what we *should* be, and of what in our best moments we all desire to be, ideal, doubtless, but yet so real, that none of the so-called facts of life are more unquestionable, few so certain, as it. The worldling may sneer at it, the callous, flippant nature may turn his eye aside, and then, standing no longer in the focus of consciousness, it will hover a dim and cloudy figure in the indistinct field around. But banish it he cannot; more readily could he obliterate the light of the less eternal sun. And at intermittent moments it will reappear in its native vividness, rebuking a life that is being squandered, sending a quiver of shame through the pitiable thing that calls itself a man! What, then, does it mean, I ask again, this encompassing of our little life that now is with the vaster ideal life that

ought to be? What does it mean, this wider circle of ideal good, of ideal virtue, that is for ever transforming our present goodness and virtue into more perfect types? It means that there in that illimitable region of holy aspiration, there in that infinite circle of moral loveliness and beauty into which our present horizon is for ever seeking to expand, there in that limitless heaven of things that are not now but yet must be, that there, whence the beckoning image comes that draws us upwards, is the dwelling place of that Spirit to whom, in our truest moments of inspiration, we give the name of God.

These, then, are some of the ways in which the soul's environment is disclosed to us, in which it reveals to us its nature and its essence. We are surrounded on every side by a divine life, and cannot be God's outlaws even if we would. I dwell not now on that more spiritual communion still, which, abolishing all the limitations of finitude, flies at once from the circumference to the centre, and abides in rapturous unity with the inner heart of Him whom it adores. Such was the inspiration of the holiest of us all, as he contemplated the path of love and duty, and realised that the way to redeem mankind lay through the self-sacrifice of the Cross. "I can of mine own self do nothing," was his own estimate of the power that was his, and it has been the estimate, too, of theirs by the purest souls of earth. But ranged as he was on the side of the mighty Spirit at the heart of the world, the representative as he was of a law of righteousness, which, if it holds at all, must be equally valid on the confines of the milky way as upon this planet, his power was unlimited. The omnipotence of Heaven was at his service; he could do all things through the Father who strengthened him.

The studies of this place cannot, of themselves, give you a consciousness of that kind, but they will ill fulfil their purpose, if they do not awaken within you the assurance that, in every theme you handle, you are in contact with this spiritual environment of which I have spoken. I think that this University Extension Movement has arisen from a need that is becoming more and more deeply felt in our busy active lives. One of the most suggestive of English writers spoke of what he called "the spiritual fatigue of the world," meaning thereby that for most of us the sense of the divine surroundings of our lot is being dulled by the multitude of small distractions and petty cares, of which the modern world is full, but which did not exhaust the strength of our forefathers, and ought not to exhaust ours. The consequence is, he contends, that we hover, in a state of nervous tension, on the boundary that divides religious conviction from religious doubt, tottering feebly towards the one, shrinking vaguely from the other, only half-believing in the divinity that is for us "sicklied o'er by the pale cast" of sceptical hesitation. But, if I mistake not, the motive that has brought you here has arisen from the conviction that life is poor and maimed, when thus it is narrowed and shut off from the very objects that make it worth while to toil. "He who hath not meditated much upon God, the human soul, and the *summum bonum*," said Bishop Berkeley, "may indeed make a thriving earthworm, but

will most indubitably make a sorry patriot or a sorry statesman," and, we may add, a sorry man of business too. But from the deep undercurrents of the life through which the material labour of the world is done, I think I hear the faint, half-articulated tones of a voice which is the promise and the potency of better things. "Students of God," it seems to say, "tell us of Him; help us to realise the Power we feel to be so near and yet so far; point to us the way that shall lead us to the haven of assured trust and hope." Strive, then, to carry away with you the message that can satisfy that longing, and meet that need. Gathering here from the active centres of our country's industry, be you the links that bind the manual toilers and the mental thinkers of the world together, so that the light and leading of Oxford shall radiate with ever-widening influence through our land. And for yourselves, may it mean the attainment of that liberty of mind, of that serenity of outlook, which is the heritage of those who have learnt to interpret the environment of the soul.

"The noble spirit then is free
And saved from evil scheming,
Whoe'er aspires unweariedly
Is not beyond redeeming."

"ETHICS IN ITS RELATION WITH RELIGION."—II.

BY THE REV. C. B. UPTON, B.A., B.SC.*

In our moral consciousness we are in immediate relation with the Eternal One. That Eternal One is speaking to us not from *without* but from *within*; and there is no other voice speaking from without that possesses any intrinsic right to gain-say or to overrule this direct deliverance of God to the individual soul. But man's moral insight always contains changing and progressive elements as well as divine and eternal ones. It is quite true that wise teachers and wise books may enable us to revise and exalt our ideas of what is true and right, but these truer and loftier conceptions can carry with them no ultimate authority until a man's own reason and conscience endorse them; and then it is no longer an *outward* authority on which we rely, but the same inward direct authority of the indwelling God.

Now, this view of the immediate contact and intimate present relationship between the Absolute One and the individual soul is, as I have said, the view of Jesus and of the early Christian teachers, especially of those of the Eastern or Greek Church; and what is most interesting and important in relation to my present subject is that this doctrine of God's immanence, or living presence, in all rational souls is just now re-asserting itself as a new birth all over Christendom, and is in very many quarters creating a grand revival of interest in both theology and religion.

For many centuries this sublime view of God as the inward light of reason and conscience that lighteth every man that comes into the world has been suppressed and supplanted by another view of God's relation to the soul which was sanctioned by the Romish Church when imperial Rome was outwardly converted to Christianity, and when the religion of

Jesus as conceived by the deep-thinking Greeks was intellectually degraded in order to adapt it to the practical but less spiritual Roman mind, and to the work of Christianising the Teutonic and other semi-barbarous nations who had come under the Roman sway. One of the main features of this Roman conception of God is that God acts upon the souls of men from *without*, as a ruler acts upon his subjects or an engineer upon his engine. It is largely to the mighty mind of St. Augustine that the world owes this narrow form of Christian theology which has dominated Western Christendom for so many centuries. Through the adaptation of this Augustinian conception to a comparatively childish condition of thought, it has, no doubt, been for ages, upon the whole, a great influence for good; but at the same time, by reason of the fundamental error by which what was true in it was adulterated, it has also done much mischief; and now at length has come into such open collision with modern science and modern philosophy that, were it not happily being replaced as it is in the present day, by a return to the far deeper and grander idea of God as immanent or indwelling in nature and in humanity, Christianity as a theological system must have entirely collapsed.

The combined greatness and narrowness of mind which so well fitted Augustine for the work of drawing up a scheme of theological thought suitable to the special needs of the Roman empire at the time have been thus graphically depicted in a recent pamphlet on "The Real Issue in the Ritualistic Controversy," by Dr. Anderson, a Presbyterian minister in Dundee:—

St. Augustine was one of the few great men of the world; a master-thinker of deep piety and profound learning—the proof of which is the fact that he was not only the teacher of Romanism, but that Protestantism, after it renounced the sacerdotal errors that had sprung out of his theology, still clung to his theory of Election. He has thus ruled the minds of men in the domain of religious thought for well-nigh fifteen centuries. The root thought of his system is his idea of God, whom he conceived of, as we have seen, as a monarch ruling the world from *without*, whose Almighty will was law. In accordance with this idea, the peculiar features which marked the old Roman empire passed, by a kind of heredity, into the new Roman Church. It is just to say that in the "Confessions" of St. Augustine, where we come in contact with the deep piety of the man, rather than the dogma of the *ecclesiastic*, we have frequently another view of the Deity. This of necessity, for religion is in its essence communion with God. But the controlling principle of Augustine's formal theology, which made possible the Papacy, and which moulded the ecclesiasticism of the Middle Ages, was the idea of God as separate from the world. The connection between God and man was by what he called "grace," which was not given to man freely, as Paul teaches, but was the exclusive possession of the Church. The Church is the one source of truth; in its visible communion alone salvation is to be found.

Now that this theological system with its doctrines of the Fall of Man, of Original Sin, and of Vicarious Atonement has done some good service in the religious education of Europe may well be admitted; but a glance at the history of the Church reveals also the widespread mischief it has wrought. It has concealed and denied

the all-important fact that God is ever present in the soul as the light of its reason and of its conscience, and has made His supreme Revelation to man to come from *without*; so that an assumed external Gospel, as given in the Bible and as interpreted by the Church, was declared to be of higher authority than the natural human reason and the natural moral sense. The punishment of all men because of the sin of one man might be repugnant to the natural conscience, and so might the redemption of the otherwise lost by the death of the innocent Jesus, but what mattered this violation of the voice of God as speaking in the ordinary human intelligence and in the ordinary moral sense if, as the Augustinian theologians held, the supreme utterance of God, as declared by the Church, told a different story from that told by the merely human mind? Had not man's reason and moral sense been incapacitated for true insight by the effects of Adam's transgression? This false opposition and antagonism which the Augustinian view set up between man in a state of "nature" and man in a state of "grace"—an opposition which ignored or invalidated the divine authority of God as expressing itself in the inner life of the individual soul, has wrought injury of the direst kind. It has set up priests as necessary mediators between God and the soul in all the chief epochs of human life; it has stifled freedom of thought; and, worst of all, it has deprived the natural, God-inspired conscience of its intrinsic authority, and has set up in its place a wretched factitious ecclesiastical conscience, so that while the natural moral sense of the Inquisitor assured him that the men who earnestly seek truth and are prepared to die for it are essentially admirable men, his church-manufactured conscience, on the other hand, declared to him that he was doing God service in piling burning faggots round some of the divinest of His sons!

So much for the false and mischievous view of the relation between religion and morals which Augustinianism has worked and is working in the Roman Catholic Church; and now let us turn our attention to Protestantism, for, as we have seen, even Protestantism has not yet succeeded in wholly freeing the souls of men from the baleful tyranny of the erroneous conception that God's chief relation with the spirit of man is an *outward* relation. It must be admitted that the Reformation introduced the true principle that the soul and God can enter without priestly mediation into direct and vital relations with each other. But the time was by no means ripe for religious thinkers in general to entirely throw off the yoke which the Augustinian dogmas had imposed upon the human mind, and to reinstate the God-inspired human reason and human conscience in that supremacy which was rightly attributed to them by the best and wisest souls in the early Christian Church. The Hebrew and Greek Scriptures were unfortunately placed in that position of supreme authority from which the Church had been dislodged; and though Luther, when he claimed a right to reject the Epistle by James, must have had a distinct glimpse of the true principle that there is in the immediate immanence of God in the human soul an authority competent to try all scriptures, whether or not they be of God, neither he

* A Lecture delivered at the Summer School for Sunday-school Teachers at Oxford, July 4.

nor his followers had the courage to consistently develop and act upon this principle. Hence the old orthodox doctrines were retained; mere reason and moral sense were again spoken of disparagingly when compared with the supernatural effects of "grace," and the tragedy of the burning of Servetus at the instigation of Calvin is one of the great object-lessons in the history of the Church, which shows conclusively how utterly false and mischievous is the principle which separates God from immediate communication with the individual soul, and transfers the court of ultimate appeal on questions of truth, morality, and religion from the immediate self-revelation of God in man's inner life to any outward authority, be it the authority of the Church or that of the Scriptures.

I have depicted at, I fear, tedious length some of the ill effects of this Augustinian doctrine that God is separate and apart from the natural and human spirit, and that the chief and final authority on matters moral and religious is the outer authority of Church or Bible. Now I return to my earlier statement that, notwithstanding the existing temporary reaction in some parts of the religious world in favour of sacerdotalism, there are, in the present day, the clearest signs that all over Christendom earnest and thoughtful souls are beginning to clearly discern how false and mischievous is this conception of God's relation to humanity which still obtains in the Romish, and in the larger portion of the Protestant, Church; and there is going on around us on all sides a grand re-assertion, in a somewhat new form and one more in harmony with modern science and modern philosophical thought, of the old doctrine of Jesus, of John, of Paul, and of the early Greek Fathers, that the soul of man, so far from being intrinsically corrupt and morally impotent, is in truth both human and divine, that that sublime moral imperative which day by day enjoins upon us to rise above all sensual and selfish aims, and that consciousness of spiritual peace and blessedness which follows upon the free surrender of the will to the divine claims of purity, righteousness, and love, are experiences which afford never-failing evidence of God's inward presence and of His constant self-revelation to, and communion with, the souls of men. Hence it is now becoming universally recognised that both our scriptures and the other sacred scriptures of the world owe what is eternally true and eternally beautiful in them to the same divine light, to the same immanent Divine Presence which, in measure great or small, in form faint or vivid, illumines and guides every rational soul.

One of the reasons which has induced me to bring this subject before your notice is that in all churches and Sunday-schools, but perhaps more especially in our own, this great transition which is now going on in religious thought, and which in the so-called orthodox Churches is showing itself in the decline of the doctrine of the infallibility of the Scriptures and in the insistence on the immediate immanence or incarnation of God in human nature, is immensely altering men's views about the Bible, and is causing the old irrational and largely superstitious reverence and awe for this collection of writings to fade away. And though our own churches and Sunday-schools

have for some generations past maintained either that the ethical teaching of the New Testament is always in accord with the natural moral sense, or else that where they seem to disagree (as, for instance, when one of the Epistles appears to sanction slavery,) the Bible doctrine must give way, it nevertheless remains true that even among us, largely in virtue of a lingering belief in external miracles, the Bible is still supposed by many to be an entirely unique book, and, in its moral teachings especially, to carry with it a final authority which precludes all further questioning. Now, however, our younger teachers who read the high-class magazines, and find the Bible treated as only one, though the highest and most precious, of several essentially similar collections of sacred literature, and, therefore, as not necessarily an infallible guide to either moral or theological truth, may very naturally feel perplexed and may ask, What, then, is the ultimate authority? The old Latin proverb says "As many men so many opinions," and our teachers may ask, Does not this hold good of moral and religious opinions likewise? What supreme authority is, then, to be appealed to, now that the Bible has taken its place as simply an integral part of the world's religious experience and thought? The answer to this question is, that numerous as individuals are and various as their opinions may be, they are by no means a mere aggregate of separate and independent thinkers, each capable of forming a judgment on morals and religion apart from and different from that of the rest. The Reason, the Conscience, and the spiritual Emotions which are in each of us, do not belong to any one of us in particular; they are universal, they are common to us all; and they form a supreme court to which in the last resort all earnest thinkers agree to appeal. All the world's literature clearly corroborates what each man's immediate consciousness spontaneously asserts, that it is the same Eternal God who manifests Himself in all men as the light of their reason, the source of their ethical insight, the ground of all moral obligation, the inspirer of all unselfish ideas and noble aspirations. This self-revelation of God in the human soul is progressive, being made in very different degrees of clearness and fulness to nations in different stages of culture and to different individuals in the same nation; but, in spite of superficial appearances to the contrary, the same divine principles are present in either a latent or a manifested form in all men. All rational souls must come at last to see the same eternal moral truths; all alike feel that ingratitude is base, all alike respect the man who manifests in his life moral purity and self-control; all admire and revere him who is ready to sacrifice his own pleasure, his own gain, and his own life for the sake of his family, his country or humanity.

The great prophets and founders of new religious movements are the souls in whom the Eternal and Absolute One manifests Himself in a mode which is a marked advance upon the previously recognised moral and spiritual ideal; and it may be many ages before society in general comes to at all adequately realise the depth, the grandeur, and the infinite worth and beauty of this new gospel of the Eternal Soul of Souls, of the incarnate and self-revealing God. Hence the

immeasurable worth of the world's greatest prophets and personalities, and of all those portions of the world's literature which embody and enshrine the divinest spiritual experiences of the divinest men; for these all reveal with especial clearness some aspect or other of the one eternal Father; and all alike bear undoubted evidence of their inspiration and of their truth in the joyful response which they awaken in our higher nature, in the power which they have to kindle in our minds and hearts a glowing faith, and an all-embracing love which we intuitively feel and know to be God-inspired and divine. When the infinite value of the Hebrew and Greek Scriptures is discerned from this point of view, an intense reverence for the Bible will once more be felt, a reverence which will be as strong or stronger than that of old, and at the same time rational and in harmony with all that is truest in science and deepest in philosophy; but it will be a reverence which will embrace and unify all inspiring revelations of the Indwelling God, whether they come to us through great books or through great and good personalities.

(To be concluded.)

UNDER THE RED EAGLE.—II.

It seems almost unfair to regard Innsbruck as merely a halting-place on the way to South Tyrol. Yet when the traveller turns from the great mountain rampart, and sees before him the shapely snowy Waldrastspitz it becomes a magnet drawing southward. Innsbruck is, after all, on "the worse side" of the mountains, and that road under the Waldrastspitz leads over "the lowest pass over the main chain of the Alps." It is only one of many now, but it once was the great highway from north to south—from Germany to Italy—the mediæval Roman Emperors' road to Rome—the great road of commerce, where long trains of horses and mules carried the wealth of the south and the east from Venice to the great merchant cities of the north. The names of many places on the way, such as Matrei, Brixen, Bozen, may be found in Kiepert's Atlas of the ancient world as Matrejum, Brixentes, Bauzanum. Along the track we are following how many illustrious men have passed—scholars, artists, emperors, knights, ecclesiastics. To be sure they had a far longer, far harder journey than we nobodies have, who are taken in three or four hours from Innsbruck to Bozen in the luxurious Nord-Süd-Brenner express. The first part of the way climbs steadily between pale green meadows and dark green pine woods into ever purer air. Then the trees are mostly left behind and the rocks gather in. The little Brenner Lake with its vivid green lies in a barren valley, and in a few moments we are at the highest point, and trying to realise that we are on the watershed between the Black Sea and the Adriatic. Just beyond the village of Brenner and Goethe's inn, "The Post," there tumbles down from a cleft a delightful little waterfall that joins itself to our company. This is the infant Eisack that goes with us all the way to Bozen, and three miles farther joins the Etsch on its journey to Verona, where it is known as the Adige. Soon after Brenner we see Gossensass lying below us, and in another twenty minutes or so we are below Gos-

sensass. This little mountain village with several good inns was, some years ago, a favourite resort of Ibsen, and its tiny market-place is called the Ibsen-Platz.

A few miles farther, at Sterzing, the valley opens out into a marshy plain called the Sterzinger Moos, but it soon contracts again, and goes on narrowing till road, river, and rail are almost crowded together, and the cliffs rise precipitously. Here it was that the peasants under Haspinger and Speckbacher defeated Marshall Lefebvre, and at Oberau took prisoners 550 of his Saxon troops, and still this pass is known as the Sachsenklemme. The best description I know of the Tyrolese mode of warfare is in Mrs. Shelley's "Rambles in Germany and Italy"—a delightful book, too little read now I fancy. The narrow gorge comes to an abrupt end at Franzens-feste, where a large hideous modern fortress guards both the Brenner to the north and the Pusterthal to the east. We pass Brixen with its many churches, Klausen nestling under the crags of Säben, the Roman Sabiona, where a nunnery now takes the place of a Rhaetian fortress, a Roman castle, a temple of Isis, an episcopal residence and a baronial castle.

After Waidbruck we soon enter another gorge, where the Eisack, grown to goodly proportions, seethes and rushes and tumbles like a true mountain stream. We have passed from limestone to porphyry with its rich dark tints. Everywhere there is a rich growth of shrubs, creepers and underwood, and trees where there is room for them. We pass out into a vast sunny vineyard, surrounded irregularly with mountains, with an opening to the south. In the mist rises the delicate stately tower of Bozen church. There are fruit trees in the vineyards, and in the spring Bozen rises out of a foam of blossom. The vineyards do not keep to the plain but climb the steep mountain slopes, clinging in terraces, holding on under the crags, persevering on the sunny side even to the woods of oak-scrub and pine and larch. Here and there the luxuriant green of the vine-leaves is shadowed by the dark slender spire of the cypress, and there is one—just one—olive tree by a peasant's house rather high up. We are in the south. Beyond Bozen rises the long craggy ridge of the Mendel, nearer at hand the beautiful mass of the Guntschna-Berg shelters the near neighbour of Bozen the little health-resort of Gries. Between the two the Talfer bed—an enormous waste—comes out of the Sarnthal and conveys the ridiculously inadequate stream of the Talfer to the Eisack. There has to be a long stone dyke, however, between the Talfer and Bozen, and a stout bridge across to Gries, for the Talfer, when the mood takes him, can be a devouring giant. In looking back the way we have come we recognise that the Eisack valley made a sudden bend some six miles back, and we are looking not north but east. And, crowning glory of Bozen, the short straight stretch of valley is finished and filled in, as a background to its luxuriance, with a mighty group of Dolomite summits, peak behind peak—on the left the great back of the Schlern, and on the right the beautiful bare crags of the Rosengarten above its pine forests:—

Far, far around shall those dark-cluster'd trees
Fledge the wild-ridged mountains steep by steep.

The Rosengarten lifts into the air a sort of irregular craggy cup which I have never seen without some store of snow, but long, long ago in that cup there was the magic rose-garden of the gnome-king Laurin. He, in an evil hour for his magic roses, carried off a mortal maiden to be his bride. The bride's brother, with the champion Dietrich of Bern, pursued King Laurin to his mountain stronghold, and there they must needs wantonly destroy and trample with their feet and their horses' hoofs the delicate roses. Nevertheless, as evening comes on, and the sun sinks behind the Mendel, we may recognise in the exquisite rose-tints that transfigure snow and crag the traces of the ancient magic, and rejoice that no mere mortal foot can ever quite trample out of existence the roses of King Laurin.

J. WILSON.

HOLIDAY NOTES: GRINDELWALD.

"ARE YOU Unitarians gentlemen?—then there are reserved carriages waiting for you above." This was our first greeting by an English-speaking official, when the good ship *Chelmsford* put in at Antwerp. It was a pleasant intimation to the fifty of us who had gathered from North and South, from East and West, and led us to anticipate that some good friend had preceded us to make the journey in a foreign land more easy. We were not disappointed. At Brussels, also, considerate arrangements had been made, and, after lunch, under the leadership of Pastor Hocart, we saw the principal sights of Brussels. The gardens, squares, parks were admired by all. We had ample time to visit the Palais de Justice, the Hôtel de Ville, and the Cathedral. Our only regret was that we could not linger and study the Art treasures of this fine city. But we were bound for Grindelwald, so we had to press on.

Leaving Brussels at 6.36 p.m., we had before us a long and tedious journey. Those of us who were awake saw daybreak soon after leaving Strassburg. Gradually the mists lifted and revealed the fine range of the Vosges mountains, and the peasants already hard at work in the fruitful fields in the valleys and on the hill sides. We were glad to reach Basle, where we breakfasted, and at 7.26 a.m. were on our way again to Berne, the Federal capital. There we had just time to look at the fine view up the valley formed by the river Aar, and the main streets of the town, and then took the train for Interlaken. This section of the railway journey grows in interest every mile we travel. We catch glimpses of the gleaming snow-peaks of the Bernese Oberland, and the vast panorama of mountain and valley, rushing torrent, and peaceful lake produces a feeling of awe by its solemn grandeur. At Interlaken we get a magnificent view of the Jungfrau—"that gorgeous mass of glittering snow and ice," which rears its proud head high above the pine forests, which clothe the adjacent mountains. From Interlaken we travelled by the mountain railway through scenes of ever-increasing grandeur to our destination at Grindelwald. We were met at the station by our kind hostess, Miss Tagart, and her helpers, and received a hearty English greeting. I should require much more space

than you can give to convey even the faintest idea of our experiences and delights in this wonderful country. We have during the week climbed peaks on either side of the valley, the little Sheidegg and the Buss Alp. We have stood on three glaciers, and seen the fascinating blue of the ice grottoes; have gathered Edelweiss in precipitous places with the help of a guide, and visited Mürren, the highest inhabited village in Europe, where we look out upon a glorious panorama of snow-clad mountains, and down the lovely Lauterbrunnen valley.

The excursions are well planned, so that as we increase in our power of endurance, we can go farther afield. There is so much to see and do that little time or inclination is left to follow one's ordinary bent. In our party we have all sorts of enthusiasts. There were so many cameras that it was thought advisable to form a camera club. There are botanists who revel in their finds of Alpine plants. There are geologists who can chip away to their hearts' content—there will be plenty of rock left when they have done. Not least, there is a group of efficient vocalists who render great service at the Sunday meetings.

On Sunday, the 23rd, the Rev. W. H. Drummond conducted the service, and gave a beautiful address on "The Impres-siveness of the Mountains." Yesterday morning I had the privilege of leading the devotions, and spoke on "The Spirit of God in Nature." Last evening we had a most interesting conference on Religious Associations for Young People.

Hitherto I have been averse to co-operative travel, but here we are a group of kindred spirits of one faith, under the direction of a kind hostess, and we feel that we are guests rather than members of a travelling party. Our hotel is situated in full view of the Eiger, the Mönch, and the Wetterhorn; and from the terrace, in the morning and evening, we get magnificent effects of light and cloud. On two evenings we have witnessed the indescribable grandeur of the Alpine glow. Every attention is given to our creature comforts. Miss Tagart and Mrs. Rutt are most solicitous for our welfare. Mr. W. H. Shrubsole, who remains with the succeeding parties, has vast stores of interesting information, and is a delightful guide.

If there are any who still desire to join the Pink parties, it might be gratifying to them to know there are still vacancies in the third party leaving England on Aug. 17, and if they apply early to Miss Hill, 13, Christchurch-road, Hampstead, London, they may yet be admitted.

In conclusion, let me say it is one of the most delightful holidays I have ever spent, and I heartily wish that many others could share my joy.

JOHN ELLIS.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co. Ltd., Homoeopathic Chemists, London."

THE HOLIDAY HOME, GREAT HUCKLOW.

THE schools in affiliation with the Manchester District Sunday School Association have reason to be grateful to the thoughtful energy of its Committee which has given their members an opportunity of taking a cheap and healthful holiday in the beautiful peak country of Derbyshire. At least, this is the emphatic opinion of those teachers and scholars of the Swinton Sunday-school, who last week had the privilege of giving the experimental home its house-warming. It was an eager crowd, twenty-seven in number, of various ages, sexes, and sizes, that left the Central Station, Manchester, on Saturday week last, *en route* for Great Hucklow, *via* Miller's Dale. The reception that the Derbyshire hills gave us might well have damped our ardour, for it was "water, water, everywhere." But we had come out to enjoy ourselves, and no mere rain was going to prevent us from doing so. Still the fact remains that it was a drenched party that reached the Old Hall, the holiday headquarters, and the change of raiment which our wisdom had provided was put into early requisition. The spirits that preside over the elements, however, repented them, and for the rest of the week gave us little cause for complaint. We quickly and gaily made ourselves at home. Some of the luxuries of a first-class hotel may possibly have been absent, yet the Old Hall must indeed have been made to fit our party, so admirably did it answer to our modest requirements without confusion or discomfort. That first night! Who will forget it? Sleep? How can you expect excited young holiday-makers, let loose for too brief a time from the drudgery of school and office and mill, to at once adapt themselves to conventional needs under such novel circumstances? So the solemn hours were amazed by sound of jest and merriment. Here and there forty winks were stolen; but when the new day arrived there were eyelids which the god of slumbers had never touched. Sunday passed quietly. The immediate neighbourhood was explored, and a peaceful hour was spent at afternoon service in the quaint old chapel. With the Monday the real work of the week began, and work it was, for these young men and maidens were determined to make the most of their time. So that by Friday night the district for miles around had been well scoured, and its charms discovered and appreciated.

The main events of the week were two long day excursions. On one day we made our way, with accompanying lunch, along the hill-side overlooking the Bradwell valley to Castleton. When there, we first enjoyed a walk up the breezy pass of the Winnats, and then, as the culminating feature of the day's outing, descended the Speedwell mine. A passage of nearly half a mile through the Stygian darkness of the subterranean canal brought us to the "awful immensity, sensationally obscure," of the "Bottomless Pit," at the sight of which, in obedience to the instruction of our guide-book, we all duly performed an "involuntary shudder." Going and returning we beguiled our passage with song and hymn, to the wonder, no doubt, of the inhabitants of the bottomless regions at such unusual disturbance of their gloomy solitude. Walking home by way of the lovely valley

of Hope and through the village of Bradwell, we completed a glorious day. Another all-day excursion took us through the deep pass of Middleton Dale, with its lofty ramparts and castellated rocks, along the smiling valley of the Derwent, to Chatsworth House, where an interesting hour or two was spent. Passing thence through the "model village" of Edensor over the hill to Bakewell, and taking train to Miller's Dale, we thus concluded our round. But all our days brought new interests and fresh delights. Shall we forget one afternoon to Hathersage, with the return journey over miles of moorland and through lanes of bluebells? Or the little run to Buxton, undertaken by half a dozen hardy spirits? There were pleasures, too, nearer home. Grand cricket matches, at which immense feats were performed with bat and ball. And then those concerts, outdoor and indoor, with which each day ended. It was a week of unmixed enjoyment, with much fun of an innocent kind. The old house has not, probably, had such a shaking up for many a long day. The serious side was not lost sight of. Each day began with a little service of prayer and hymn, in which all willingly joined. There is no doubt about it, we Swintonians have fallen in love with Great Hucklow. In comparison with it the charms even of Blackpool fade away into obscurity. It gave us all we wanted—hill and dale, meadow-land, moor-land, flower-land; a very dream-land in the wealth and variety of its wild flowers. It was a great week. And it was with reluctant footsteps that on Saturday, after singing a parting song of "Auld Lang Syne," we turned on our homeward way. SWINTONIAN.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Ainsworth.—The induction service of the Rev. Matthew R. Scott took place on Saturday, July 29. The Rev. J. C. Odgers, B.A., gave the charge to the minister (taking for his text "The son of man is come to seek and to save that which was lost"), the Rev. C. J. Street, M.A., LL.B., to the congregation. The Revs. R. T. Herford, B.A., T. B. Evans, M.A., S. Thompson, and J. M. Bass, B.A., also took part in the service. Tea was afterwards served in the schoolroom. Mr. Thos. Holt (Walshaw) presided at the evening meeting, and, in a very interesting and rousing speech, welcomed Mr. Scott to his new pastorate; the following gentlemen also spoke:—(For the congregation) Mr. Wm. Hayes and Mr. Walter Brooks, (for the ministers of the district) the Revs. J. C. Odgers, C. J. Street and S. Thompson, (for the North-East Lancashire Mission) the Rev. R. T. Herford, (for the Bury District Sunday School Union) the Rev. T. B. Evans and J. M. Bass, (for the neighbourhood) the Rev. J. A. Lauria, M.A. (vicar of Ainsworth) and Mr. E. Main (Methodist), (for the Sunday-school) Mr. Wm. Sellars and Mr. Thos. Walker. The Rev. Mr. Scott replied in a very earnest and eloquent speech. The service in the chapel and meeting in the schoolroom were well attended, the latter being crowded to its utmost capacity. Songs were rendered at intervals by Misses Charnley and Maud Brooks and Master Basil Sellars, and glees by the choir. After a vote of thanks to the chairman and workers, moved by Dr. Nuttall, supported by Mr. Jesse Hayes, the meeting concluded with hymn and benediction.

Bradford.—Last Sunday afternoon the prizes won by twenty-nine scholars connected with the Chapel-lane Sunday-school, at the April examination, were distributed by Miss Brown, of Leeds. The Rev. E. Ceredig Jones, M.A., president of the school, who occupied the chair, in introducing Miss Brown, said that her kindly services to their cause had done much to emphasise and strengthen the

cordial relations which had existed between the Mill Hill and Bradford congregations for over two centuries. On behalf of his people, he had much pleasure in presenting her, that day, with a silver key, suitably inscribed, as a memento of her opening their new schools and Channing Hall, on March 23, 1899. Miss Brown feelingly acknowledged the gift, and after giving the young people present an excellent address on the duty of perseverance, she handed the prizes to the winners, five of whom—Walter H. Barraclough, Susan Greenwood, Isobell Pickthall, Henry Thirkill, and Leo Dawson—had passed with special distinction. On the motion of Miss Collins, one of the superintendents of the school, seconded by Mr. Byron Boothroyd, senior warden, a hearty vote of thanks was accorded to Miss Brown for her services. Mr. Boothroyd spoke in appreciative terms of the generous encouragement which Miss Brown had given the Chapel-lane congregation in carrying out their present scheme of improvements. Prayer having been offered by Miss Collins, the proceedings were brought to a close by singing "Forward be our Watchword" and the Lord's Prayer.

Cirencester.—On Sunday, July 23, special anniversary sermons were preached, and anthems rendered by the children and choir. In the morning the Rev. J. Worsley Austin preached on "The Man with two Talents." In the evening a powerful discourse on "The Grace of God for every Man" was delivered by the Rev. John Cuckson, of Boston, U.S.A. The following Thursday the annual Sunday-school treat took place at Cleeve-hill Stretton.

Exeter.—On Sunday last George's Chapel was highly favoured with animating and impressive sermons and services from the Rev. H. Gow, of Leicester, who is visiting the West.

Gateshead.—The annual meeting was held on Sunday after evening service. The report, which was a very hopeful one, showed the average attendance for the year ending with June to be forty-four—the number of members forty-four scholars fifty-four, teachers six. The treasurer's balance-sheet showed a small amount of cash in hand. Officers and committees were re-elected. A unanimous vote of thanks was accorded the Northumberland and Durham Association for the assistance given to the church, also to the Rev. A. Harvie for the services he had rendered during the first year of the church's life.

Leigh, Lancashire.—On Saturday last, at the invitation of friends from Monton Church, thirty-six of the workers belonging to the Leigh Unitarian Church paid a visit to the Monton Church and Schools. The party were met at Worsley Station by Mr. H. J. Broadbent, and took part in a botanical ramble, conducted by the Rev. T. Robinson, of Hale. Tea was served in the Monton School, after which a meeting was held, presided over by Mr. Broadbent. An address on "Plants and Plant Life" was delivered by the Rev. T. Robinson, and much appreciated by all who heard it. Short addresses were given by the Rev. P. M. Higginson, M.A. (Monton), and the Rev. A. H. Dolphin (Leigh), and a programme of music, songs, &c., was also rendered. At the same time a very interesting exhibition of plants and home work was held. The Rev. A. H. Dolphin, on behalf of the Leigh visitors, thanked the Monton friends for their kindness and hospitality, and expressed a hope that this neighbourly association between the two churches might be strengthened in the future. The party returned to Leigh well pleased with their first visit to Monton Church and Schools. Friends will be gratified to know that the organ fund at Leigh has reached the sum of £120, and that it is intended to supplement this by means of a sale of work later in the year.

London: Brixton.—The Rev. James Harwood, B.A., who has been out of health for some months, has resigned his ministry at Effra-road.

London: Peckham.—The Rev. G. Carter commenced, on Tuesday last, a projected series of open-air services, to be conducted in different localities in the vicinity of the Avondale-road Church, and on Peckham Rye. The opening meeting, held in front of the school-room, was of a promising character. The singing of the hymns was heartily joined in, and the address attentively listened to. The interest of the occasion was increased by a sacred solo, well rendered by a young lady of the congregation. Considerable interest was manifested in the marriage at Avondale-road Church, on Wednesday week, of Mr. W. R. Marshall and Miss Louie Carter, a daughter of the minister. The young couple have been active workers in connection with the choir, Sunday-school, and Band of Hope; while Miss Carter has won much good will by assistance given as vocalist in connection with religious and philanthropic work outside that of her own church. The bride was led to the altar by her father, the Rev. G. Carter, who also conducted the marriage service.

London: Stratford.—The teachers desire to thank the friends who contributed towards the expenses of the Sunday-school treat, which was held at High Beech in Epping Forest on July 15, and was greatly enjoyed.

Oxford.—On Wednesday, July 26, the summer treat of the Sunday-school of the Church of the Divine Love, Percy-street, was held, preceded by a short service in the church. After tea prizes for attendance since the opening of the school were given.

Poole.—A sale of work and garden party for the benefit of the Church Fund were held on Wednesday week in the grounds of Almondsbury, Parkstone-road, by the kind permission of the Rev. E. S. and Mrs. Anthony, and the weather being fine, it proved a great attraction. The stalls for fancy work, needlework, flowers, and refreshments, were arranged on the lawn, and there were other attractions, which included an art and curiosity exhibition under the direction of the Rev. E. S. Anthony, a musical cantata, entitled "Bubbles," by children, under the superintendence of Mrs. W. G. Gollop, and musical entertainments, arranged by Mr. R. Bilben. The sale of work was opened at 3 o'clock by Mrs. W. Carter, who was accorded a hearty vote of thanks for her kindness. During the afternoon and evening there was a good attendance, and at dusk, the pretty grounds were illuminated through the kindness of Mr. J. Bayley. The proceeds amounted to about £50.

Preston.—The congregation are sustaining a great loss owing to the enforced resignation through ill-health of the Rev. Joseph Harrison. His health broke down about two years ago, and although he derived much benefit from a winter in the Canaries, the respite was only temporary, and he is now ordered complete rest for two years at least. Mr. Harrison has endeared himself to the congregation during his eight years' ministry in Preston, and the utmost sympathy is felt for him and his family.

Sunderland.—On Sunday, July 30, the Rev. W. H. Lambelle, of Middlesbrough, conducted two services in the Bridge-street Chapel. The occasion was the reopening of the chapel, after being closed for a fortnight for painting, papering, &c. The services were very well attended, especially in the evening.

To CORRESPONDENTS.—Letters, &c., received from the following:—D. A.; F. E. C.; J. C.; E. I. F.; E. G. (thanks); J. C. H. (Leipzig); W. J. J.; E. W. L.; A. W.

OUR CALENDAR.

SUNDAY, AUGUST 6.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 7 P.M.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. T. E. M. EDWARDS.
Islington, Unity Church, Upper-street, 11 A.M. and 6.30 P.M., Mr. EDWARD CAPLETON.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "A Tale that is Told." Evening, "God's Voice."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. E. A. MALEY.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, near Oxford-circus. No service.
Mansfield-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER. Evening, "In Keble College Chapel—Holman Hunt's 'Light of the World.'"
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. H. J. LAWSON.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Mr. A. J. CLARKE.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. D. DAVIS.
BOURNEMOUTH Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Mr. J. COGAN CONWAY.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DEVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. A. CUNLIFFE FOX.
LISCARD, The New Schoolroom, Manor-road, 11 A.M., Rev. W. L. SCHROEDER, B.A., and 6.30 P.M., Rev. JOSEPH ANDERTON.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. COBURN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. DR. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. H. WOODS PERRIS.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. H. WOODS PERRIS.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M., Mr. W. J. TUBBS, and 6.30 P.M., Mr. ELLIS MANN.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Aug. 6th, at 11.15.

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTER-NOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. "Lightfoot's Apostolic Fathers." Opened by Mr. LUCKING TAVENER. Tea at Six o'clock. All welcome.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London N.

THE TRUSTEES of MRS. CLOUGH'S FUND are prepared to make GRANTS of MONEY to students of limited means born in Lancashire intending to enter the Ministry. For further particulars apply to the Hon. Treasurer, C. H. MORTON, 18, Cook-street, Liverpool.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON
TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £160.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY, HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application

FRANCIS RAVENSCROFT, Manager.

MARRIAGES.

CLARKE—HITCHINS.—On the 31st ult., Arthur John, youngest son of Mr. Alfred J. Clarke, of Brixton, to Edith Eleanor, younger daughter of Mr. William Hitchins, of Bow.

DEATHS.

COOPER.—On July 27th, at St. Margarets-at-Cliffe, Nora Evelyn, daughter of Arthur Savage and Annie Cooper, of 3, Oak Villas, Highgate, aged 11 months.

JENKINS.—On July 30, aged 81 years, at Blaen-waunganvi, David Jenkins, father of the Revs. E. E. Jenkins, Capel-y-groes, and J. E. Jenkins, Dowlais. Interred at Capel-y-groes on Thursday. Deeply mourned by a large circle of relatives and friends.

SIMPSON.—At The Terrace, Mansfield, on July 22nd, Elizabeth, widow of George Simpson.

ZEBRA

GRATE POLISH.

CHAPEL LANE CHAPEL, BRADFORD.

A GRAND BAZAAR will be held in the CHANNING HALL, adjoining the Chapel, on OCTOBER 19th, 20th, and 21st, 1899, to raise £500 for the clearing off of the Debt on the New Schools, the purchase of a new Heating Apparatus, the Renovation of the Chapel, and other purposes.

The total cost of the scheme will be at least £2,000, towards which nearly £1,500 has already been raised.

The Bazaar will be opened on the three days respectively by Mr. CHARLES W. JONES, J.P., President of the British and Foreign Unitarian Association; the Right Hon. Lady O'HAGAN, and Sir JAMES KITSON, Bart., M.P.

Donations of Goods and Money will be gratefully received and acknowledged by the—

Rev. E. CEREDIG JONES, 18, Blenheim-road, Bradford (Minister);

Mr. BYRON BOOTHROYD, 37, Mannville-terrace, Bradford (Treasurer);

Miss HUDSON, 7, Blenheim-road, Bradford, and Mr. GATHORNE HARGREAVES, 24, Spring Cliffe, Bradford (Secretaries).

The following contributions have been received:

	£	s.	d.
Already acknowledged ...	21	14	6
"N," Birmingham ...	3	3	0
"X," ...	0	10	0
Mrs. T. Cocker ...	0	5	0
Mrs. Joshua Buckton ...	2	0	0

NEWBURY PRESBYTERIAN CHAPEL RENOVATION FUND.

The Committee urgently appeal for further subscriptions towards the above fund, and thankfully acknowledge the following donations:—

	£	s.	d.
Amount already advertised ...	46	2	7
Mr. Herbert Thomas, Bristol ...	1	0	0
"N," Birmingham ...	5	0	0
Mrs. Harrison, Newbury ...	1	0	0
Miss E. S. Paget, Leicester ...	1	0	0
Mr. W. Haslam, Bolton ...	1	0	0
S. ...	0	5	0
X. ...	0	10	0

Subscriptions should be sent to Mr. T. H. SULLMAN, 133, Bartholomew-street, Newbury.

SUMMER EXCURSIONS, under the direction of the Central Postal Mission and Unitarian Worker's Union, to PENSION ALPINA, GRINDELWALD.

Starting Aug. 17. Vacancies.

Via Harwich, Antwerp, Bale, returning by the Rhine and Antwerp.

Apply to Secretary, Miss F. HILL, 13, Christchurch-road, Hampstead, N.W.

A YOUNG LADY would give her services as COMPANION or AMANUENSIS in return for comfortable home.—RITA, INQUIRER Office.

19TH CENTURY BUILDING SOCIETY ADELAIDE PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.

and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years,

13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. Pocock.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MRS. A. H. GREEN (late of Oxford) receives girls, from 9 to 15 years of age, at her house, to attend by day Mr. Badley's Boys' School at Belales, where her son and daughter are pupils.—Scaynes Hill House, Haywards Heath.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aled, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 6d. Printed Tariff on Application.

75, 77, 79, 97, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

VACANT.—The PULPIT at Preston is VACANT.—J. J. RAWSTHORN, Garden Walk, Ashton-on-Ribble.

FROM THE ORCHARD TO THE HOME.

24 lbs. Peeshore Egg Plums (unequalled for cooking, preserving, and bottling), sent carefully packed and carriage paid, per passenger train, to any station in England and Wales, on receipt of 6s. Two boxes, containing 48 lbs., 11s. 6d. To Scotland, Ireland, &c., 6d. per box extra. In consequence of Spring frosts the supply is limited, and to insure delivery an early order is imperative. List, particulars, and testimonials, free. Kindly mention this paper.—H. B. POLLARD, Fruit Grower, Evesham.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint. Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

Schools, etc.

BOURNEMOUTH.—Pine Tree Glen.—HOME SCHOOL. Fräulein BEYERHAUS and Miss BATEMAN receive Girls to educate. Special facilities for language and music.—References kindly permitted to the Rev. C. Coe.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWITH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girtton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly well-built modern house, with southern aspect. Great attention is paid to healthful conditions of life. References allowed to parents of present and past pupils.

Terms for Board and Education on application to the Principals.

BRIGHTON.

The Rev. ALFRED HOOD, being obliged to winter abroad, desires to LET his HOUSE furnished. Low rental to careful tenant.

Address, 29, Round Hill Crescent, Brighton.

REQUIRED to RENT, from September, a superior detached HOUSE, in or near London. Three reception and four or five bedrooms. No basement. South aspect. Good garden. Choice, compact residence desired.—Full particulars to No. 16, c/o Street and Co., 30, Cornhill, E.C.

A LADY (young) wishes EMPLOYMENT. Good reader, speaks French fluently, also Spanish, has fair German and Italian, and a very good knowledge of English literature. Good references.—Address, A. B., INQUIRER Office.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale). JOHN HEYWOOD, Deansgate.—Saturday, August 5, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2981.
NEW SERIES, No. 85.]

LONDON, SATURDAY, AUGUST 12, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	505
ARTICLES :—	
“Ethics in its Relation with Religion”—III.	507
The Inward Life	511
Thoughts from Italy.—I.	513
Object and Method in Sunday-school Teaching	515
An English Summer Day	516
Under the Red Eagle.—III.	517
Our Seaside Home at Southend	517
LITERATURE :—	
Danton	507
“The New World”	508
Articles in the Reviews	509
Publications Received	509
OBITUARY :—	
The Funeral of Sir Philip Manfield... ..	510
Mr. David Jenkins	510
POETRY :—	
The Golden Sunset	510
Senectus Diademate Digna	510
THE CHILDREN'S COLUMN	511
LEADER :—	
The Ideal of Liberal Religion	512
NEWS FROM THE CHURCHES	518
ADVERTISEMENTS	520

NOTES OF THE WEEK.

PARLIAMENT is prorogued and we are not yet free from the anxiety that this country may suffer the humiliation, and South Africa the calamity, of war in the Transvaal. A memorial to the people of Great Britain is being widely signed in Holland, from which the following passages, as translated, are taken :—

“We citizens of Holland are akin to you by our common origin, our similar history and traditions, and the same customs and national institutions. This very kinship, of which we are proud, inspires us with boldness to give utterance to the irresistible impulse in our hearts and the deep conviction in our minds that many among you are impelled by a strong desire to commit an act of foul injustice towards the people of the South African Republic—an offshoot of our common stem, a nation weak in numbers, but strong in the virtues most highly prized by all Anglo-Saxons—namely, courage, love of independence, self-reliance and piety. . . . Let this people follow a course of natural growth, guided by the spirit of the age, which must infallibly impel along the road of material and intellectual progress, and which of itself condemns any violent interference as more likely to retard than to promote their gradual development. This we most earnestly pray you—not only because any other line of action must needs lead to violence, bloodshed and fratricide, but also as such action would be an outrage on Justice, cast a blot on the fair name of British equity, deal a blow at British common sense, and make a mock of British generosity.”

THE August *Concord* concludes its account of the Conference at The Hague, giving also further impressions by Mr. W. T. Stead and by the editor, Mr. G. H. Perris. The report includes an abstract of the Naval Red Cross Code, and of the elaborate Arbitration scheme. *Concord's* “History of The Hague Conference” is now being revised by one of the delegates, and is to be issued immediately at the price of sixpence.

UNTIL the Bishops take some action with reference to the Archbishops' ruling in the matter of ceremonial incense and processional lights, it is impossible to say what the immediate result may be, but there are loud mutterings of discontent and rebelliousness on the part of the ritualistic clergy. The fact that the Archbishops' decision was based simply on an interpretation of law, determined by a “secular” power, is the great cause of offence, and submission to such a principle is declared by the extreme High Churchmen to involve the surrender of their whole position. Thus Dr. Cobb, assistant-secretary of the English Church Union, prophesies Disestablishment after the next General Election. Writing in the *Daily Chronicle*, he said :—

To my mind, the most grave feature of the Declaration is the plain proof it affords of the impossibility of securing for the Church the power to live her own present life. The Act of Uniformity is a law of the Medes and Persians, and admits of no sort of variation in the conduct of public worship. Hymns, evening sermons, and organ music must go logically with the departure of incense. Processions, too, are illegal; everything is illegal which was not thought of in Queen Elizabeth's days. When Churchmen have let this fact sink down in their minds, they will either resign if they cannot obey, or obey under protest, and then throw in their lot with those who are working for Disestablishment. From the point of view of those who dread Disestablishment, no declaration could have been more disastrous than that of July 31, 1899. It will most surely tell heavily at the next General Election.

But supposing Disestablishment effected—the first step by which “the Church” would proceed to live “her own life,” would probably be disruption.

WRITING in this month's *Contemporary Review* on “Race and Religion in India,” Dr. Fairbairn quotes a native judgment on English Sacramentarian religion, which is worth pondering :—

I remember the indignation with which I once heard the charge of idolatry retorted against Catholicism. “We,” said the Hindu, “have nothing so gross in our religion as you have in yours. We make an image or a symbol of our god, but we never confound either with the god it speaks of.

The most illiterate person knows that there is one Vishnu and one Siva, one Krishna and one Kali, and that there is not such an infinite multitude of these deities as there are symbols or images in the land. But you, you take a piece of bread or a cup of wine; you mutter over them a prayer, and they straightway become the flesh and blood of your God, which you offer up in sacrifice and then consume. In all Hinduism you will find no idolatry so gross as this.” The illustration may at least help to indicate the difference between the imaginative East and the prosaic West in relation to the articles and instruments of worship.

Striking confirmation of this judgment the Hindu might find in the evidence given at the Archbishops' recent “Hearing” on the subject of Reservation. The Vicar of Christ Church, Doncaster, in reply to a question whether he reserved in both kinds, is reported, in the *Guardian*, to have said: “Yes, in both kinds; the Host in a silver pyx, and the Sacred Blood in a silver vessel made air-tight specially for that.”

ONE admirable new departure in the observance of Bank-holiday, which in future years surely may be widely followed, was the throwing open of the garden of Russell-square, Bloomsbury, to a large party of the poorest inhabitants of the district, who could not afford even that one day out of town. Permission by the residents in the square having been cheerfully given for the use of the garden, which is over five acres in extent, and the necessary funds having been secured, a party of 1,100 was entertained to tea in re-lays of 250 in a large marquee, while music, swings, and sports of various kinds, concluding with a prize-giving, furnished abundant pleasure for a long afternoon and evening. The sisters of the West London Mission, under the superintendence of the Rev. Hugh Price Hughes, who is resident in the neighbourhood, were the organisers of the party. There are other squares in central London, the delightful gardens of which might be so used, not merely once a year, but on other summer afternoons and evenings.

WHO first was possessed by the idea of a Sand Garden for town children we do not know, but it is pleasant to hear that the garden opened last year in Gay-street, Collyhurst, Manchester, is having a very prosperous second summer. A piece of vacant land lent for the purpose was railed in, and three large pens of wood were filled with sand, while spades and buckets, skipping ropes, balls and skittles are provided for the children to play with. The garden is open three days a week, under the supervision of a matron, and is designed for children either too young or not strong enough to go to



school or to the parks. From 60 to 100 can play in the garden at once. They have to come with clean hands and face, and in addition to the matron, other ladies take it in turns to come down to help the children in their play. Sand is always paradise for children, but there is also a little strip of flower bed where nasturtiums have been sown, which the little ones delight to water and to watch in their growth. The hon. sec., Mrs. Philip Herford (27, Heaton-road, Withington), is glad to give any information about this work.

THE sermon preached by the Rev. W. Harrison before the Provincial Assembly of Lancashire and Cheshire at Warrington, on June 15, has now been published by Messrs. H. Rawson and Co. (price 2d.), under the title "Unitarianism as Seen from the Outside," and may be had at Essex Hall. The sermon, as those who heard it will remember, was thoroughly characteristic of the preacher, and together with a protest against the insinuations of certain critics as to our supposed moribund condition contained an earnest plea for positive religious teaching and a courageous outlook into the future. The following are its concluding sentences:—

It may be that after all our efforts, in the providence of God, we shall remain a small Church. So be it if God wills. Even then we may glorify the task He has given us to do. Small armies have performed miracles of valour, and more than once in the history of the world, a remnant has saved a nation. Our future is with God; it is for us to be true now and here, and speak without reserve or misgiving the message God commits to our lips.

Let us keep as a city on a hill, clean and bright and beautiful, with gates wide open for whoever may choose to enter; and, above all, let our light shine in good works for the healing of the woes of men and the hastening of God's kingdom on earth, not for any glory it may bring to us or to our Church, but for the glory of our Father in heaven.

THE August number of the *Mill Hill Pulpit* contains a sermon by the Rev. C. Hargrove on "The Old Testament and the New Orthodoxy." Having shown how the old notion of infallible scriptures has been obliged to give way before a wise criticism, the sermon argues that the doctrine of an infallible Christ, as the one supreme authority, cannot rightly take its place, and that we must learn to value the continuous and growing revelation of God.

God draws us to Himself, each and all of us, draws, and drives if need be. Such is the Divine explanation of all history, though it be hard yet to understand. It is true of all mankind what the prophet of old wrote of one chosen race—chosen that in small compass we might more easily read and comprehend God and His purpose—"When Israel was a child," when men were yet wild and ignorant, "then I loved him, and I taught him to walk, I took them in my arms, I drew them with cords of a man with bands of love." (Hosea xi.) This was before ever Christ spoke, or word of Gospel was written. And they who would exalt Christ at the expense of the prophets, who depreciate the old revelation to enhance the worth of a new, do in truth limit and lessen God's universal love; they confine to a Church what is meant for mankind; they assign a date to what is an uninterrupted growth; for the glory of one great teacher they would obscure the Light which has

never ceased to shine since man first lifted eyes to heaven.

It is pleasant to hear that those portions of the Rev. S. Fletcher Williams' "Notes from Assam," in *THE INQUIRER*, which describe the physical features and productions of the Khasi Hills, the habits, customs, and religion of the Khasi people, have been read to senior classes in several Board schools in the home counties and in the north of England, and have greatly interested the pupils.

THE little volume of "Addresses, Prayers and Hymns" by the late Rev. Dr. Sadler, edited by the Rev. W. H. Drummond, and printed for private circulation, contains ten short communion addresses and prayers before and after communion, an address at a baptism and a marriage address, several funeral addresses, and meditations on "Christian Charity," "Self-denial," and "A Good Conscience." The volume concludes with seventeen hymns and verses, some of which have already found their way into hymn-books. There are still a number of copies of this little book at Essex Hall, which our readers will remember, from Mr. Drummond's letter which we recently published, can be had from the book-room, for the cost of 1s. to cover expenses.

At the dinner recently given to Dr. C. Carroll Everett, Dean of the Theological faculty, at Harvard, on his seventieth birthday, some lines by the Rev. Theodore C. Williams were read, from which the following are quoted:—

Thy patient pen
Among us blind, tempestuous sons of men
(While many oracles were false or dumb)
Watched the horizon whence the morn
should come;
And through a doubting generation
wrought,—
A faithful priest, true both to faith and
thought.

Yet also artist, thou. Thou didst surprise
The souls of men with sacred harmonies,—
Of truth with truth, of doubt with larger
seeing.
Of Man's brief year with God's eternal
being,—
And thou didst hear God's music holding
sway.
O'er Nature's fields of conflict and decay.

Give youth the deeds of war, the flights of
song,
Or what brief burst of glory may belong
To genius in a tumult of surprise.
Let mortal men behold with happy eyes,
And all the muses wonderingly tell
What swift-souled Keats could see or
Raphael.

The Sage has other tasks. His work is
done
Not by the morning, but the evening sun.
Let him of Königsberg or Socrates
Show age fulfilling wisdom. Ranked with
these,
But higher in our love, let Martineau
Give Everett his hand; and let them go
Far up the heights in life's last Alpen-
glow.

THE following verses on "The True Discipleship," by the Rev. E. P. Barrow, appear in the current number of the *New Kingdom*:—

The Master.

Ye fed me when I hungered sore,
And cooled my thirst, oppressed with
heat;
A stranger, naked at your door,
Ye took me in, did kindly greet;
In prison sick, on prison floor
Ye sought me, raised me to my feet;
For this that thou hast done to me,
For this shalt thou remembered be.

The Disciple.

Thy desert-fasting, Lord, we know,
"I thirst," was once thy mournful cry;
Thy homeless way did often go
Where bird and beast more sheltered lie;
A captive bound, it was thy woe,
Forsaken of thy friends, to die;
We know it well, but when did we,
In this thy need, do aught for thee?

The Master.

The hungry poor my hunger make,
And with their thirst my throat is dry;
They me despise, and me forsake,
Who pass them unbefriended by,
For poisoned lives no pity take,
And leave the sick, uncheered, to die;
What thou has done to two or three,
That thou hast done, in them, for me.

THE Free Church of Scotland has lost a distinguished leader in Dr. Alexander Balmain Bruce, who died at Glasgow on Monday, at the age of sixty-eight. Writing in the *Christian World*, Dr. Hunter says:—

A great man has gone from among us. Professor Bruce, next to Principal Caird, was the man of most commanding eminence and influence in our Scottish ecclesiastical world. His departure lessens most visibly those living forces which have been holding us up and helping us along these many years in the way of a more Catholic Christianity and Church. I do not think we have had in recent days an abler and braver mediator between the old and the new. He had, like all pioneers, to pull down and destroy, but the real purpose of all his work was positive construction. That he had been in his early years through doubt and scepticism and came out on the side of faith into a larger place only added very greatly to the value of his witness and work in Scotland. There is probably no man who has had so great an ascendancy, not only over students and ministers, but over that large and increasing class of educated and thoughtful laymen scattered in all the churches and outside of them all whom we find craving for an interpretation of religion broad enough to include all truths and facts learned from the Bible, from science, and the cumulative experience of mankind.

Born in Perthshire, in 1831, Mr. Bruce became minister of the Cardross Free Church in 1859, and in 1875 was appointed to the chair of Apologetics and N. T. Exegesis in the Glasgow College. The author of books on "The Parabolic Teaching of Christ," "The Miraculous Element in the Gospels," "The Kingdom of God," he was in 1890 accused of heresy in company with Dr. Marcus Dodds, as not sound on the subject of the literal inspiration of the gospels. The accusers failed, however, to carry their point. In 1896 Dr. Bruce delivered a series of Gifford Lectures, his subject being "The Providential Order of the World."

Our deeds still travel with us from afar,
And what we have been makes us what
we are.

"ETHICS IN ITS RELATION WITH RELIGION."—III.

BY THE REV. C. B. UPTON, B.A., B.SC.*

(Conclusion).

Thus the old idea of God as a person outside of us, and separate from us as we are separate from one another, will die away. He will become to us the Absolute and Eternal One in whom all we finite and dependent souls have the ground and cause of our being; whose constant presence and living energy is ever being revealed to us in that divine Reason which enables us to rise above ourselves and to share in ever-growing measure the ideas of God, in that Moral Imperative which reveals to us in progressive form His essential character, and in that passion of Divine Love in feeling which we become conscious that we are in sober truth partakers of God's very life. Thus shall we discover that in a certain sense the doctrine of the Deity of Christ and of the Trinity foreshadowed in an imperfect way an eternal truth. But what the creed says of Jesus holds good of all men; for in those elements of our self-conscious life which we feel to be ideal, universal and eternal, we are indeed not simply created beings, but sharers in the very substance of the Eternal God. It is from that divine substance that our finite personalities derive all that is brightest and best in them, and especially that love which swallows up self and unites us all in God. Thus in a very real sense there are not three merely, but rather countless persons in the one Eternal Father.

In this way Morality becomes inseparably blended with Religion; for our moral ideals, and the sense of absolute obligation which attends them, testify to the living presence of God in the soul; while in turn the religious consciousness of personal communion with the indwelling God gives a fresh and quite infinite interest to all our ethical ideas, as being progressive revelations of the character of God. Fidelity to conscience becomes of immeasurable importance, not only because it brings with it the joy and peace of a soul in harmony with itself, but also because, in the light which religion throws on morals, it involves also the consciousness of Personal Sympathy and Communion with that Eternal One who is ever manifesting Himself in the visible universe, but whose highest self-revelations are made in and through the pure and loving heart. Hence in speaking of God the wise Sunday-school teacher will, I think, seek first of all to awaken and vivify the child's immediate consciousness of a Divine Presence. His aim will be to call forth, either through the depicting of his or her own personal religious experience, or through the biographies of heroic and saintly characters; or, in the case of older scholars, through the prose or poetic utterances of God-inspired men, the direct consciousness of the Universal, the Eternal, the Divine in each child's mind and heart. Thus the child will come to know God in the only truly effective way, and will learn to think of Him not as an outward monarch or even as an outward father, but rather as a constant Divine Presence, whose creative influence he recognises in all the beauties and harmonies of nature,

in every grand thought and emotion, in every noble personality. He will feel the Eternal to be present and incarnate in his own beloved Sunday teacher just as He was incarnate in, the son of Mary of Nazareth; and in all eyes that beam with true love and sympathy the child will recognise the Eternal God behind. Thus he will come to find God in all the experiences of life, in every form of moral nobleness, in every look and act which manifest real self-forgetfulness. When his Conscience approves any goodness and greatness of conduct, his Religion will discern the divine in the human; and love and admiration for his righteous fellow-man will be blended with a joyful adoration of that Eternal God who is immanent alike in the soul that does the noble deed and in the admiring spectator who recognises its nobility.

Much of the scepticism of the present day arises, I am inclined to think, from a far too narrow view of God, as though He were a kind of infinite human being existing outside of and apart from each of us as we exist apart from each other. We need to say with Diderot, *élargissez Dieu*; and this scepticism will, I believe, to a great extent, vanish when we cease to think of God in this limited and external way, and when we clearly apprehend the truth that, like Jesus, every man is at once human and divine, that no man is a mere man, that the Eternal Father invades and interpenetrates every individual consciousness; and that, consequently, there is no need to prove or to infer His existence, seeing that He is directly felt as the Soul and Source of all purity, of all goodness, of all real unselfishness. And in reality all effective proofs of His existence rest at length on the personal experience that there is present in our consciousness that which we directly feel to be not dependent and particular, but to be universal and self-existent, and therefore eternal and divine.

The sense of moral obligation, the ever-haunting presence in our consciousness of grand ideals which we are far from having realised, the love which prompts us to sacrifice self; all these form direct and irresistible evidence of the presence of an eternal reality within us which, although it is in our consciousness, altogether transcends our finite selves, and is felt to be not the particular or private possession of any one of us, but to be at once in all men and above all men. This grand and comforting doctrine of the incarnate presence of God in each man's consciousness is, I repeat, rapidly becoming the dominant conception of God in all the greatest religious teachers of our time; but in most of the churches and Sunday-schools it is still held along with a doctrine of the complete uniqueness of Jesus which introduces inconsistency and confusion into this sublime idea of the constant immanence and self-revelation of God in all rational souls. If this view of God's incarnation in humanity be the true one, there cannot possibly be a difference in kind between His incarnation in Jesus and in other men. The Eternal God reveals Himself in various degrees and under various aspects in different men and in the successive stages of human history; but it is inconceivable that He can find complete and exhaustive expression in any human life. It is our great privilege to be able to hold this grand doctrine without any such inconsistency, and to teach that

while in Jesus we have the highest and purest existing self-revelation of God as Eternal Love, there are yet other aspects of the Divine Nature which find more complete manifestation in other great souls. None of the mighty prophets and thinkers of the world have lived in vain; all contribute something to our richer and fuller insight into that Absolute Being in whom we all live, and in whose inspiring presence all that is intellectually, morally, and spiritually great and beautiful in us has its source.

All divine personalities, all sacred scriptures, all grand poems and works of genius become intelligible and inspiring to us because the Eternal Spirit who actuated these great creations is living and active in us also. Hence we have within ourselves the key to all spiritual insight and wisdom, and the efficient Sunday-school teacher will not fail to cherish carefully that side of his nature in which he is in immediate relation with the indwelling God, with the Soul of all souls. He will feed the flame of personal religious faith by the study of the great prophets and poets, and by the works of such spiritual teachers as Thomas à Kempis, Channing, Martineau, Thom, F. W. Robertson, and Stopford Brooke, writers who will enable him to vividly realise and interpret the living presence of God in his own soul, that so he may be more helpful in kindling in all his scholars, this same elevating and comforting consciousness of personal relationship with the Eternal in all the varied experiences of life.

LITERATURE.

DANTON.*

THE French Revolution is hardly the ground on which we should readily seek for an example of the interpretive power of love, but such, beyond cavil, is the "Life of Danton," by A. H. Beesly, which Messrs. Longmans recently issued. The author's imagination has first been caught by the colossal figure of the man who created and saved the Republic; with this figure, as his mind conceives and his soul expands to comprehend it, he finds it impossible to associate the savage thirst for blood, the mean treachery and speculation, the mixture of horror and baseness with which the Danton of legend is befouled. To himself, no doubt, the mere incongruity of these elements in the popular portrait is disproof enough: but for the sake of his hero he feels he must do more than believe in him; he must rescue his memory, refute calumnies, explain what has hitherto been ungenerously presented, defend every ambiguous passage of a great and stormy life, palliate, if need be, the faults which must be confessed. Our author sets about his task in the spirit of an advocate: but it is a task for which an advocate is needed. The respect paid in England to admirers of Robespierre like Louis Blanc, the great authority—deserved, perhaps, as a literary critic, but not as a historian—of M. Taine, the tainted sources used by Carlyle, have left on our national mind a sort of regretful assent to the slanders with which the Revolutionary leader who most appeals to our sympathy has so long been assailed. Moreover, though an

* A Lecture delivered at the Summer School for Sunday-school Teachers at Oxford, July 4.

* "Life of Danton," by A. H. Beesly. Longmans. 12s. 6d.

advocate, we have here no blind partisan. The biographer firmly believes that no better friend to Danton can be invoked than the truth, the whole truth, the truth unmixed with surmise or mere report. Chapter by chapter he turns the clearest light of scrutiny on Danton's five years of glorious activity, and one by one the charges of crime and vice which, like spectres, haunted the shadow are successfully laid. The reader sets out, most probably, with a picture of "the Catiline of the French Revolution" before his eyes — *satis eloquentiæ; animus audax, impurus, dis hominibusque infestus; alieni appetens, sui profusus, ardens in cupiditatibus; magna vi corporis; colos ex-sanguis, fœdi oculi*—and ends with a thanksgiving that the accusations against a great and, on the whole, a good man, have been (the word is not too strong) refuted.

Long before we come to the allegations against Danton of dishonesty in his accounts, we are prepared to listen with a strong leaning to the defence; but it is not needed; the evidence vanishes before the lantern, and those who most earnestly desire the end of the trial are the friends, if they still have any, of the witnesses for the prosecution. But it is otherwise with the September massacres. A hypocrite, we feel sure, Danton never was: a murderer, perhaps, if in his view the way to national welfare lay through blood, he might be. It is therefore with profound relief that we read Mr. Beesly's review of the evidence, if such it can be called, which implicates Danton in that detestable slaughter. The stories of Lafayette, Peltier, Prudhomme, with anti-Dantonist inventions of later date, are fully and candidly presented; but only to be severally discredited. Some of these stories (such as that Danton counter-signed the apology for the massacres which was drawn up by the friends of Marat in the Commune) admit of actual disproof; in other cases a very high degree of improbability is shown to attach to the hostile account; now and again a witness is put, so to speak, through a post-mortem cross examination, and made to disavow his own charges; until we are left with Madame Roland, "the woman who has inoculated history with its horror of Danton," whose "vivacious spite" has been "transfigured and consecrated by her courage on the scaffold," so that the falsehoods to which she gave form in her prison "seem as though they would never die." She was a lady whose habit of dubbing men of beautiful features and fine carriage with the names of Greek statues, so that Barbaroux and Buzot became Antinous and Euryalus, prepares us for her impression of Danton. "I looked at this repulsive and horrible face, and though I felt that I ought not to judge a man on hearsay and that I know nothing about him, . . . I could not associate an honest man with such a countenance." She discovered in it, she tells us, "brutal passion," "astounding audacity," "immense joviality," "great bonhomie"; but the last two are an "appearance" and an "affectation." "Often have I pictured to myself," she proceeds, "Danton, dagger in hand, hounding on with voice and gesture a band of assassins more cowardly and less savage than himself." We can forgive the grim pleasure with which Danton's biographer demonstrates that the chief charge brought against him by

this impartial witness—except the charge of ugliness, which is undefended—would, if it could be maintained, stain the official record, not of Danton, but of Roland.

This single volume of less than four hundred pages is not, of course, to be taken as a full history of Danton's life and times. The author takes for granted, throughout, an acquaintance on the reader's part with at least the main outlines of Revolution history, and with the nature of the different powers, working under such various sanctions, which formed the welter of political movement amid which Danton lived his five years. It would be well in any subsequent edition to add, here and there, a few words for the casual reader, such as might save him the labour of consulting a larger history. To many, no doubt, the Assembly and the Commune, the Sections and the Departments, the Cordeliers and the Jacobins are practically indistinguishable bodies of men, all seeming to wield, at times, the power of Parliament, while at other times they can only vapour and impotently threaten. The key is not far to seek: but there is no reason why it should not be attached to the lock.

Such books as this are very wholesome fare for the student who aspires to a free pulpit. The imposition of historical legend, the fallacy that what is widely believed ought, if possible, to be accepted—that credit is the same thing as truth—is still strong upon all mankind, and seems, for some reason, to be stronger upon the rising generation than their fathers. Yet it is one of the duties of a free church to free the historic basis of its faith from untruth. If Jesus was not born of a virgin, then the million millions of liturgical assertions that he was so born give not one jot of reason or excuse for making one such assertion more. Perhaps no better precaution can be taken against this subtle fallacy than the reading of books which overthrow, in the field of modern history, delusions which are already powerful, but have not had time to become venerable. And the task, in this case, is full of pleasure. From the ordeal of close and continued scrutiny the figure that emerges is nobler, grander, less stained and distorted than the legendary form it displaces. Whatever are its faults, neither cruelty nor corruption is among them. Generous, tolerant, brave, enthusiastic for the people, yet far-sighted and sane, we may receive him back, not without thanks to his devoted defender, into our pantheon of heroes.

E. W. LUMMIS.

THE NEW WORLD.*

THE most attractive and stimulating article in the current (June) number of the *New World* is that by the Rev. Samuel M. Crothers, on "History, a Teacher of Liberal Religion" to which we have referred more fully in another column. The movement among the Jews in recent years known as "Zionism" is dealt with in two articles. On the one hand Miss Josephine Lazarus of New York writes sympathetically of the idea of founding again a Jewish state in the old Land of Promise.

To Palestine is no backward march.

* "The New World," a quarterly review of Religion, Ethics, and Theology. Boston: Houghton, Mifflin and Co. London: Gay and Bird. To be had at Essex Hall, 8s. Yearly subscription 12s.

Palestine is the highway, the gateway of the East, the opening road to commerce and civilisation, the coveted of the earth. No people save Israel can take peaceful possession, for all the Armed Powers look on and watch each other with jealous eye. Israel alone has no lust for empire or political supremacy; in thus seeking a long-lost home, Israel only would be a spiritual, not a temporal power, the Messenger of Peace to all the world.

So Miss Lazarus expresses the plea of the believers in the scheme, but adds that of course not all Jews can or will or need go to Palestine. Others would remain in many lands side by side with Christians, the two working out their ideal together. "Brother clasping the hand of brother, the Jew and the Christian will be one, even as they were one in Christ, the highest type, the ideal leader of humanity." She does not think that the new state will intensify and perpetuate Jewish segregation, but rather the reverse. "Already Zionism has proved itself (it seems to me) a liberalising influence, inasmuch as it has freed the Jew from his smaller and more personal self, his personal self-regard and insistence, his personal grievance against the world, and opened out into a larger and more impersonal field for action and service." On the other hand, Professor Deutsch, of the Hebrew Union College, Cincinnati, takes the opposite view, urging the hostility of the great majority of educated and prosperous Jews, without whose support the scheme would in any case be impracticable.

In an article on "Immortality and Psychical Research," Professor J. H. Hyslop, of Columbia University, asserts that the religious mind, which has surrendered belief in the inerrancy of the Scriptures, must choose between science and Catholicism. "It must either fall back upon the tradition and authority of the Church, or surrender to the jurisdiction of science. In accepting the latter, it has no other alternative between agnosticism and spiritism in respect to the problem of immortality." Such a dilemma we cannot for a moment accept. Whatever the phenomena of spiritism may imply, our conviction of immortality rests on far other grounds, untouched by any question of infallible scriptures or tradition. Our reliance is not on the phenomena of "spiritism," but on spiritual insight, which is the fruit of personal religious life.

More satisfying is the article by Professor G. M. Stratton, of the University of California, on "The Psychological Evidence for Theism," a plea for larger and more critical thinking, in which the ultimate conclusion shall do no injustice to any great principle of the mind.

I cannot adore "Eternal Matter" or "Ceaseless Force," or the Unknowable or Humanity, or the Absolute Idea, but only God. Without God the world is chaotic and meaningless. It is unreasonable and unintelligible, as if nothing had a cause, or as if anything could follow anything. Loyalty to our full intelligence, to all those principles of order and reason of which the scientific principle is but one, call us, therefore, to the belief that God exists. So it seems to me that philosophy, when it comes into its full inheritance, justifies the theistic view.

We are glad to find at least one article in this number by a European writer, and that an Englishman. The Rev. W. G. Tarrant contributes an article on "The New Evangelical Catechism," in which he

deals with the origin and significance of this notable production, and institutes an interesting comparison between it and earlier catechisms. His criticism of the ambiguity of many of the answers in the new Catechism is of special value, and the article concludes as follows:—

It really must be urged on our friends, and on ourselves as well, that the first duty of the teacher is to be as lucid and straightforward as possible. Strange, and pathetically strange, it is that a duplicity of language which we should condemn in the scientist and the historian is considered not only permissible, but even creditable, in theology. The source of this intolerable evil lies undoubtedly in the desire to include competing theories in one authoritative orthodoxy. There is a better inclusiveness. It is that where all are free to think and free to speak, and yet feel a vital union in religious hopes and aims. We must not blame the Evangelicals for not achieving at one step this higher unity. Their new Catechism will, we suppose, be fairly tried awhile. Some will be content with its haziness of thought, provided its moral inspiration be felt abundantly. But with the most virile minds things will have to be thought out definitely and candidly, and then these flimsy webs of accommodating phraseology will be brushed away. There will be, however, in such a case, no need of rupture in the forces of free religion, in the presence of Sacerdotalism which is the common enemy. It will be interesting to watch the process of conversion to the larger principles of mutual trust, and especially of trust in the free truth.

Among the other articles, that by the Rev. S. J. Barrows on "Mythical and Legendary Elements in the New Testament" should not be overlooked. The number closes with forty pages of interesting notices of books.

ARTICLES IN THE REVIEWS.

THE most valuable article in this month's *Contemporary Review* is the first, by Dr. Fairbairn, on "Race and Religion in India," though it is by no means easy reading. With no light-hearted assumption of superior wisdom, Dr. Fairbairn during his recent visit to India faced the religious problems of that wonderful country, and in the present article he shows how essential are modesty and restraint of judgment in attempting to estimate the qualities of the inward life of a race in many respects so different from ours. Merely to study the literature of the ancient religions is sure to lead to error of judgment, unless the actual conditions of religious life in the present are considered. Great speculative activity, but defective critical faculty, Dr. Fairbairn noted as characteristic of Indian religious teachers; and the speculations are expressed in the language of mythology.

One of the most distinguished of living Hindus said to me: "You people in the West are accustomed to say that the Oriental mind is subtle. It is not subtle; it is really a very simple mind." And he said truly, but not the whole truth. The Hindu mind is at once subtle and simple, for subtlety and simplicity are not opposites; on the contrary, they may imply and comprehend one another. Simplicity may be said to refer to the forms of thought, but subtlety to their manipulation, their analysis and interpretation. Thus a child may surprise us by the subtle reading of a simple phrase, and nothing so distinguishes the childlike imagination as the ease with which it strikes an unexpected truth out of a concrete image. Now, in its form,

Hindu thought is simple; it has never outgrown the mythological state. Though the language in which it speculates may be precise and classical, it yet speaks the tongue, breathes the atmosphere, and transmutes into realities the images, of mythology. . . . Hindu metaphysic is the great begetter of Hindu mythology. India is a land in which gods are ever being born.

The article by Kang Yeu Wei on the Reform of China takes us still further East, and is strange and melancholy reading. It leaves an impression of noble unselfishness in the would-be reformers of their country, but at the same time of complete failure. Canon MacColl and Mr. J. Horace Round engage in an encounter (without gloves) over the meaning of "established by law" as applied to the Church of England, and their vigorous polemic is followed by a much more peaceful article by the Countess Martinego Cesaresco on "Nature in the last Latin Poets," giving pleasant glimpses of genuine delight in natural beauty in such poets as Ausonius and Claudian, during the period of transition from the old Paganism to the supremacy of Christianity in the Roman Empire. The article on the "Seven Senses of Fishes" is full of curious observation, and to the ordinary five senses adds an "electric dermal" and "magnetic dermal" sense, to account for the movements of fish in waters where other senses would seem insufficient for their guidance. How far these observations have been subjected to rigid scientific tests we do not know. What is sense and what is instinct may not be so easy to determine.

In the *Nineteenth Century* there are two articles to which we should be glad to call special attention, that on "The Casus Belli in South Africa," by Mr. Edmund Robertson, M.P., and Colonel Elsdale's examination of the question, "Why are our brains deteriorating?"

Mr. Robertson strongly controverts, and with soundly reasoned arguments, the plea of Sir Sidney Shippard's article in the last number of the Review, and concludes that "however strongly we may condemn the mismanaged administration of the Transvaal, and however deeply we may sympathise with its victims, we agree with Sir Henry Campbell-Bannerman in holding that there had not been and there is not now any occasion for warlike action, or even for military preparations."

Colonel Elsdale finds reason for the deterioration of the brains of our people in overpressure and the constant excessive demand for receptivity, which must exhaust the brain and take from its creative power. There is too much now to be acquired, and not sufficient time or energy left for original effort. As signs of degeneracy he notes the modern incapacity to attend to long sermons and to read serious books.

The degeneracy is just as marked in the case of newspaper reading as in that of sermons. *Tit Bits* and a whole flood of similar papers following on the marked success of *Tit Bits*, are a symptom and outgrowth of this mental impatience and unrest which again they tend strongly to aggravate or to produce. The root idea of all these journals appears to be that the mind of the reader must not be occupied and his attention strained over any subject for more than one minute, or at the outside say a minute and a quarter. The flood of this pernicious hop-skip-and-jump style of literature is increasing to a most lamentable extent. I need not insult my intelligent

reader by arguing at length that the net result and outcome of this style of reading is destructive of all real brain power, for which the habit of steady and sustained thought is a fundamental requisite.

The besetting tendency of the day, it is urged, is towards *dispersion* and dissipation of brain energy, which is diametrically opposed to that steady *concentration* of mind and purpose which is required for the production of any really eminent and original work. To counteract this destructive tendency, the engrossing claims of mammon-worship must be restricted. Men must learn to be content with fewer possessions and simpler habits, and must secure greater leisure for independent life and thought. Colonel Elsdale thinks that perhaps a great war will be needed to compel men to nobler modes of life. We would look rather for a great religious awakening to destroy the sordid bent of modern life and to open fresh visions of what is really worthy of our manhood's best endeavour.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Odd Rhymes. 1s. (Ideal Publishing Co.)

Life and Letters of Erasmus. By J. A. Froude. 3s. 6d. (Longmans.)

The Most Interesting House in Warrington. By H. S. Page. 6d. (Sunrise Publishing Co., Warrington.)

Servants of All. By Bramwell Booth. (Queen Victoria-street, E.C.)

England and the Transvaal: The Case for Intervention. 6d. (Grosvenor Press, 59, Chancery-lane.)

Through Unseen Paths. By K. E. Harrison. 6s. (Sonnenschein.)

South Coast Quarterly. 2d. (30, Fleet-street.)

Proceedings of the Society for Psychical Research. Vol. XIV. Part XXXV. 5s. (Kegan Paul.)

Benschiff Ballads and Other Poems. By F. J. Mott. 2s. 6d. (Gay and Bird.)

Sunday Magazine, Good Words, Cornhill, Open Court, Contemporary, Nineteenth Century, Scribner's, Expositor, Bookman.

It is difficult to ignore that of which both heart and head are full, very difficult, very wearisome, very painful, but not impossible. Make free use of the spell. Work, work, till your brain is so overwrought it cannot think, your body so tired it must rest or die. Pray, humbly, confidently, sadly, like the publican, while your eyes can hardly keep open, your hands droop helpless by your side, and your sleep shall be sound, holy, unhaunted, so that with to-morrow's light you may rise to the unremitting task once more. Do not hope you are to gain the victory in a day. It may take months, it may take years. Inch by inch, and step by step the battle must be fought. Over and over again you will be worsted and give ground; but do not therefore yield. Resolve never to be driven back quite so far as you have advanced. Imperceptibly the foe becomes weaker, while you are gaining strength.—*Whyte Melville.*

OBITUARY.

FUNERAL OF SIR PHILIP
MANFIELD.

THE funeral of Sir Philip Manfield took place at the Northampton cemetery on Thursday week, and was of a public character. Flags were at half mast on the Town Hall, and on the Conservative and Liberal clubs, and the long route from the Town Hall to Redlands and again to the cemetery was thickly lined with people. The Mayor and Corporation were accompanied by Mr. H. Labouchere, M.P., the Right Hon. C. R. Spencer, and many representatives of other public bodies, and of the charities of Northampton, as well as of other religious bodies and personal friends. The service in the cemetery chapel and at the grave-side was conducted by the Rev. John Byles, minister of Kettering-road Church, who delivered a short address, by the grave.

They were all bound together that day, he said, by the common sense of a great sorrow and a great loss. He did not think that there was a man there who did not feel that in Sir Philip Manfield he had lost a friend. It was a great sorrow and a great loss, but he felt there was another side to it, and they ought to be bound together by a common sense of a great gift God had given them in the past, and of the great memory which still remained to them. God gave a great gift to the town when Philip Manfield entered it sixty years ago, although no one who saw him knew it; and by his integrity, uprightness, thoughtfulness for others, and the purity of his whole life he had uplifted the life of that place. Let them pray God that for years to come his beautiful example might be remembered and his beautiful spirit continued in the minds of those who thought of him. It was a great gift to the little Christian community to which he came, and to which he was ever loyal, which he and his had enriched so beautifully with their wealth, but far more than that with the wealth of bright example, Christian spirit, and service of devotion. How great a gift he was to the home and family which was now so sorely stricken it was not for him to say. God had been good in giving them such a life, and such a memory, and all they could do over that open grave was to pledge themselves, in God's sight, and in sight of one another, to live lives worthy of so good an example, and animated by so high principles. Sir Philip had re-joined her who such a short time ago was taken from him, and though none of them could pierce the veil, they were quite sure it was well with them all. The address concluded with some verses from Whittier's poem, "The Eternal Goodness."

Owing to the absence from home of so many members of the congregation, the memorial service at Kettering-road Church is postponed, and will probably be held on the first Sunday in September.

At the close of the morning sermon in Kettering-road Church, last Sunday, the Rev. Alexander C. Henderson, B.D., who was preaching, said:—

"Dear friends,—In the week that has gone by one has departed from your midst who spent his life in doing good. This church, this town, this country, and the world at large, will be the poorer,

because of the loss you have sustained. Sir Philip Manfield was a universal favourite. He assisted every good work and every deserving institution in the town. His kindly actions and his sympathetic words will never fade from the memory of this generation.

"The building in which we are assembled is a noble monument to his generosity. For, as you are aware, Sir Philip and Lady Manfield bought the ground, built the church, and presented it to the congregation perfectly free. This is only one out of a thousand instances of the Christ-like actions they performed. Their lives were spent in scattering sunshine, and the sunshine was reflected back again upon themselves. 'When a human being dies,' exclaimed an ancient prophet, 'men ask, "What property has he left behind him?" But angels ask, "What good deeds has he sent before him?"' And our own scriptures express the thought in the following terms:—"Blessed are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." May it be yours and mine to follow in the footsteps of such good men, as they were followers of Jesus Christ, so that, when our last summons shall arrive, we, too, may approach the termination of our journey with a calm and unfaltering hope.

'Why should we count our lives by years,
Since years are short and pass away,
Or why by fortune's smiles and tears,
Since tears are vain, and smiles decay?

'Oh! count by virtues! These shall last
When life's lame-footed race is o'er,
And these, when earthly joys are past,
May cheer us on a brighter shore.

Amen."

MR. DAVID JENKINS.

By the death of Mr. David Jenkins, Blaenwaunganwl, the Unitarian cause in Wales has lost a notable and faithful adherent. Mr. Jenkins belonged to a family who have been Unitarians for generations, and who have always been faithful standard-bearers of the faith everywhere spoken against; and our departed friend worthily sustained their reputation in this respect throughout his long life. For many years—during the greater part of the Rev. Thos. Thomas's ministry, between whom and him there existed a deep and lasting friendship—he acted as deacon and treasurer of the congregation at Capel-y-groes. When Mr. Thomas retired some years ago from the active work of the ministry, Mr. Jenkins, owing to indifferent health and infirmities of age, also relinquished the duties connected with his two offices, which have since been faithfully performed by a member of the family. But to the end he continued to manifest the same interest in the welfare of the congregation as well as in that of the Unitarian cause in general. Mr. Jenkins was a man of superior mental attainments, and was a poet of no mean order; and in the composition of an *Englyn*, a kind of composition peculiar to Welsh poetry, he was almost without a rival.

For many years he acted as guardian for his parish, and it was the testimony of those who had the privilege to sit with him that he was one of the best of guardians. Mr. Jenkins has left behind him five sons and three daughters. Two of his sons are Unitarian ministers—viz.,

the Rev. E. E. Jenkins, who succeeded Mr. Thomas at Capel-y-groes, but who has just resigned his charge with the object of undergoing a further course of study at Manchester College, Oxford, and the Rev. J. E. Jenkins, minister at Dolais. The large concourse that attended the funeral—the *cortège* being about a mile long—was sufficient evidence in itself of the deep and sincere respect in which Mr. Jenkins was held by the wide circle of his acquaintance. The service was under the supervision of his old friend, the Rev. T. Thomas, by whom a suitable sermon was preached in the house. All of our Cardiganshire ministers were present, and most of them took part in the service either at the house or at Capel-y-groes.

THE GOLDEN SUNSET.

THE golden sea its mirror spreads
Beneath the golden skies,
And but a narrow strip between
Of earth and shadow lies.

The cloud-like cliffs, the cliff-like clouds,
Dissolved in glory float,
And midway of the radiant floods
Hangs silently the boat.

The sea is but another sky,
The sky a sea as well;
And which is earth and which is heaven
The eye can scarcely tell.

So when for me life's latest hour
Soft passes to its end,
May glory born of earth and heavens
The earth and heaven blend;

Flooded with light the spirit float,
With silent rapture glow,
Till where earth ends and heaven begins,
The soul can scarcely know.

SAMUEL LONGFELLOW.

SENECTUS DIADEMATE DIGNA.

QUEEN VICTORIA. BORN 1819.
Sorely bereaved while yet thy life was
young,
A crown of sorrows thou hast had to
wear;
Yet ever have thy people been thy care,
Who o'er that head have crowns of blessing
hung.

KING CHRISTIAN IX. BORN 1818.
Worthy forefather of our kings to be,
Whose son as monarch sons of Athens
own,
Whose grandson, seeking Peace, honours
the throne
Of all the Russias—Europe honours thee.

EMPEROR FRANCIS JOSEPH. BORN 1830.
Wise to retrieve the errors of the past
And sow the seeds of liberty and light
Where darkness dwelt, wise also to
unite
Discordant hearts, long may that wisdom
last!

KING OSCAR II. BORN 1829.
Scholar and artist, 'twas a soldier's sword
That made thy line illustrious, but thou
Dost wear Apollo's laurels on thy brow,
A king no less than Bernadotte adored.
R. BRUCE BOSWELL.

MAN considereth the deeds, but God
weigheth the intention. — *Thomas à
Kempis*.

THE INWARD LIFE.

LISTEN to Wordsworth speaking of the brook that the poet and the painter sought :

"If wish were mine some type of thee to view,
Thee and not thee thyself, I would not do
Like Grecian artists—

No Naiad shouldst thou be—
It seems the Eternal Soul is clothed in thee
With purer robes than those of flesh and blood,
And hath bestowed on thee a safer good,
Unwearied joy, and life without its cares."

Then transferring in another place the same thought from one object to all objects, he sees in the whole universe the revealer of God to Man—the great Evangelist to Man.

"I have seen"—the lines are well known—

"A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell.
To which, in silence hushed, his very soul
Listened intensely; and his countenance
soon

Brightened with joy; for from within were heard

Murmurings, whereby the monitor expressed

Mysterious union with its native sea.
Even such a shell the universe itself
Is to the ear of Faith; and there are times,

I doubt not, when to you it doth impart
Authentic tidings of invisible things;
Of ebb and flow, and ever-during power;
And central peace, subsisting at the heart
Of endless agitation. Here you stand,
Adore, and worship, when you know it not;

Pious beyond the intention of your thought;

Devout above the meaning of your will."

It is God, then, who unites Nature to us, and directs her teaching; it is His life acting on ours.

But in order to be able to receive her training there must be certain qualities in us. What are these in Wordsworth's philosophy? They are the qualities of the child. The first is the simple heart which loves and to which the world is sweet, it knows not why. We then accord the measure of our hearts to the music of His power who attunes the world to love; and loving things we know them.

Another quality which fits us to receive the training of Nature is reverence, the food and source of admiration. The scornful spirit is the blind spirit and the unthoughtful one; and to its blindness Nature displays in vain her beauty, and Man his wonderful life. . . . But he who bends in loving reverence before the beauty and majesty of the universe, receives its teaching at every pore.

But of all qualities, the two most necessary are purity of heart and unworldliness of character, and in Wordsworth's thought they mingled into one.

What he had unconsciously felt as a boy became at last a conscious possession; he realised that all Nature was one great organic Being, with whom he could com-

mune through the means of love, who directly communed with him, and whose ceaseless prayer and anthem was the adoration and love of God.

Thus while the days flew by and years passed on,

From Nature and her over-flowing soul,
I had received so much that all my thoughts

Were steeped in feeling. I was only then

Contented, when with bliss ineffable
I felt the sentiment of Being spread
O'er all that moves and all that seemeth still;

O'er all that, lost beyond the reach of thought

And human knowledge, to the human eye
Invisible, yet liveth to the heart.

Wonder not
If high the transport, great the joy I felt,

Communing in this sort through earth and heaven

With every form of creature, as it looked
Towards the Uncreated with a countenance

Of adoration, with an eye of love.

One song they sang, and it was audible,
Most audible, then, when the fleshly ear,
O'ercome by humblest prelude of that strain,

Forgot her functions, and slept undisturbed.

It is a wonderful picture of a youthful life—this young and solitary creature, living in communion only with the Being of the World, in a world which only lived to him and to God who sees the heart.—
Stopford A. Brooke, *Theology in the English Poets*.

THE CHILDREN'S COLUMN.

I WILL keep my promise made last week, and now introduce you to another member of our little household. "Jack" is sitting on the top step leading to the cottage door. All the land, both hill and valley, that spreads in front belongs to him, and he seems to find the greatest gratification in surveying his domain, for he sits for hours, overlooking it with great gravity, and as much dignity as a small white dog can command. He allows people to walk on his grounds, provided they keep at a respectful distance, unless, indeed, they bear a basket, and then he becomes noisy and insolent, and barks loud and long. As the basket carrier comes nearer, so does Jack's voice rise in vehemence, so that, unless we insist on his silence and retreat, our negotiations with the pedlar are conducted with a considerable space of ground between us.

Now, Jack, you will remember "our children" who were here last August? Jack rises politely, and wags his tail with sufficient, but not excessive cordiality, just enough to greet his master's guests.

You will recollect, Jack, the walks we had together last year—and our picnic—and the sandwiches?—and at the words "picnic," "sandwiches," Master Jack's brown eyes twinkle with a most friendly expression, and his tail wags rapidly.

Off he trots to the head of the procession, as much as to say, "Now come with me, put yourself in my charge, I'll show you all the sights worth seeing."

No, no, Jack, I know from experience what you personally conducted excursions

amount to. You would scamper over a few fields, and then without any apology for leaving your guests, suddenly dart into a wood, and then would follow a scurrying of big rabbits and little rabbits into their holes, and an excited little dog rushing about after them. Then if we had patience to wait, in an hour, or may be a good deal longer, a tired, dirt-stained, disreputable dog would come out of the wood, and say: "Haven't we had a truly delightful time? Suppose we go home for rest and a little refreshment."

This is a curious old village street we are walking through, the cottages are none of them alike, and are "plopped down" in the most higgledy piggledy fashion. Some front the street, some have their backs to it, and some again are end on to it. Many of the cottages come right on the street, whilst others again are almost hidden away in a big garden. Our village on the whole rather looks as if a humorous giant had said to himself, "Ah, here is a mile and a-half of cottages to be sown." Then, taking his huge pickaxe, he scratched out a long furrow-like road on the hillside, not very straight, mind you, and dipping his hand into an immense sack, labelled "Mixed and assorted cottages," he sprinkled a few by the road sides. Walking on a few strides he sprinkles a few more, and so on till the mile and a-half of road is all "set," when finding that he has a dozen or so cottages still in his sack, some of them rather damaged, he throws these broadcast up hill and down dale. For some peculiar reason our church and schools fly off further than usual, and stand by themselves quite half-a-mile from the village.

It may interest you children to know that our village children who attend the dayschool get a medal if they are never absent once or late once during a whole year. It speaks well for them, and for their teachers too, that many of the children have earned two, three, and four medals, and a certain little Grace has no less than five. That means a good deal, does it not, when half-a-day's absence, from illness or any cause, or five minutes' delay, amounts to losing that year's medal? One day last November such a quantity of rain fell that many of our roads were flooded, and the water in the road between the school and the village was so deep that the farmers had to send carts to bring their little ones away.

I was writing a few sentences back about a giant. Well, there was once a giant really lived in this valley. No doubt there is a good deal of legend and exaggeration in the tales told of him; but still there was a great, strong man. His name was Hugh Hird, and he is said to have once lifted a beam or tree trunk that ten men had failed to lift. Another time he, single-handed, drove off a party of marauding Scots. His fame spread and at last reached the Court, and he was sent for to exhibit his huge powers before the King. Alas, Royal favour did not do him any good, for we are informed that excessive eating and luxurious living brought his days to an early end. We have a memory of him still in our valley, as a mansion and a large wood still commemorate his name.

H. V. C.

THERE is no beautifier of complexion, or form, or behaviour like the wish to scatter joy and not pain around us.—
Emerson.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, AUGUST 12, 1899.

THE IDEAL OF LIBERAL RELIGION.

"It is a noteworthy experience," says the Rev. SAMUEL M. CROTHERS in the current number of the *New World*, "to turn from the columns of 'Church news' in a denominational newspaper to HOOKER'S 'Ecclesiastical Polity.' " In the various items of Church news one may find abundant evidence of healthy activity, and yet there may be some lack of a sense of unity and continuity, the dignity of a great work worthily performed, while in HOOKER there is a noble ideal of the Church worthily presented, as claiming the veneration and the loyal service of one generation after another. Such is the contrast with which Mr. CROTHERS opens his striking article on "History, a Teacher of Liberal Religion." Our interest is at once awakened, and it does not flag until we have reached the end of the argument, in which it is shown that there is a yet nobler ideal than that of the great ecclesiastic.

The value of the historic sense is strongly emphasised, and the example of Dean STANLEY is quoted, who "stood always in sympathetic relations with a glorious past," and "gloried in that heritage which his generous spirit always sought to make broader." But among liberals in religion that historic sense appears to be too often lacking, and those who waken to a sense of the need of it, amid a too pronounced independency and individualism, are apt to feel that they must give up their liberalism and seek the shelter of some historic Church. Such, however, is by no means the practical inference Mr. CROTHERS would have them draw.

The thesis which I would defend is that, without giving up a particle of our freedom, but rather by more generously using it, it is possible for us to enjoy the enrichment and enlargement that come to those who belong to a great historic movement. I would go further and say that the tendency of serious historical study is to show that those Churches which insist most strenuously on liberty and reason are in the main stream. The current on which they float flows by the most sacred and the most memorable spots. Instead of seeking an "historic Church," the believer in a liberal religion should seek to understand the noble history of that movement to which he already belongs.

And Mr. CROTHERS then proceeds to show how the historical method, when thoroughly carried out, quickly makes an end of the exclusive pretensions of any separate Church, opening a wider outlook and furnishing a loftier ideal, since "the history of Christianity becomes the history of the gradual awakening to great spiritual facts, ideals, and duties," which can be confined within no ecclesiastical limits.

The liberal minister, so far from being shut off from the inspirations of history, ought above all others to rejoice in them. Let me indicate some of the ways by which he may be helped by the historical habit of mind. In the first place it will help him to understand the scope of the movement to which he belongs. Let him interpret his position in the most radical way. He does not depend upon tradition for authority. He protests against many of the doctrines of those who went before him. He is pledged to intellectual and spiritual independence. He believes in the direct access of each soul to God. Liberal religion is not like the Levitical priesthood, priding itself on its unbroken outward form. It is a Melchisedec "without father, without mother, without genealogy." Very well! but before we jump at the conclusion that it has no historical significance, let us finish the text and follow its suggestiveness—"having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." So far as one believes in a religion that grows out of spiritual experience, he has come to something which through all changes of form abideth continually. We cannot point to any one period and say, That was the beginning of it; for even then it was old. We cannot say, at any time, This is the end of it; for still its voice is the voice of youth and of the morning. If the soul has now any direct access to God, it must always have had it, and that is the supreme historic fact in regard to religion. The spiritual reality must antedate any formal expression of it. . . . The continuity of religion must of necessity be a spiritual continuity. Its line of descent may not be traced by the antiquarian, but by the man of insight.

Thus the members of a Free Church, although their ecclesiastical connections may be of the humblest, and they may seem to stand isolated among the great historic Churches of the world, have really a place in the greatest fellowship of all, and they do well to be mindful of the fact. They stand in

the direct line of descent from the great champions of spiritual freedom in every age, and are members of the one great Church of the Spirit. Not with the famous ecclesiastics, but with the saints and seers do they desire, and have they the right, to claim kinship. Heart answers to heart, and spirit to spirit. The boundaries of the separate Churches do not hinder them, but in the Catholic Communion of the children of God they thankfully learn of all who have had insight into Divine things and have manifested graces of the heavenly life; humbly they take their place in that fellowship, yet with a humility which exalts in the sense of a great and sacred calling, and summons to unflinching service.

They who so understand the meaning of religion are untroubled by ecclesiastical anathemas. Others may refuse to learn of them what measure of truth and of divine grace they might have to share with brethren of other nurture; but they will learn of all, even of those who shut them out with the sternest condemnation. By the help of historic insight they may learn to appreciate the different phases of religious development in the past, and so to see into the heart of those forms of religion in the present with which it is most difficult to have any sympathy. This thought is most admirably worked out by Mr. CROTHERS, who traces various stages of development in the past, and shows how it was fear which built the barriers to progress, while only the love which casteth out fear can destroy them.

The religious history for which I plead is something more than ecclesiastical history; it is the history of the actual growth of the religious sentiment. Only in the religious sentiment can it find its line of continuity. It is the history of the desires and ideals of the heart. We must learn to recognise them in their faint beginnings, amid the grossness and wretchedness of primitive life. And we must learn to recognise them in our own day as they overflow the ecclesiastical banks and broaden into the varied activities of secular life.

It will thus be seen how the ideal of each historic Church, even the greatest and most venerable, is merged in something greater, which is the inheritance of those who are content with nothing less than the freedom of the Spirit and the fellowship of all humble seekers of the light and truth of God, and doers of the will of the FATHER who is in heaven.

ONE of the main seats of our weakness lies in the notion that what we do at the moment cannot matter much; for that we shall be able to alter and mend and patch it just as we like by-and-by.—*Hare*.

THERE is surely a nobler Catholicism than this, one not of Rome, but of man, based, not on the excommunication of the reason, but on the reconciliation of the whole nature, intellect, conscience, heart, will, to God and His truth.—*A. M. Fairbairn*.

THOUGHTS FROM ITALY.

I.—ASSISI.

BY THE REV. EDGAR I. FRIPP, B.A.,
MINISTER OF ALL SOULS' CHURCH, BELFAST.

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."—Luke xii. 33.

A LIBERAL Christian travelling in Italy cannot fail, I think, to be impressed both with the marvellous works of Roman Catholicism in the past and with its inadequacy for the present. In these sermons I shall only incidentally touch on the latter. It is sufficiently obvious. Whatever vitality Romanism may have in this country—and it has considerable—it seems nearly exhausted on its native soil. More and more the educated hold aloof from it; and of those who attend its services, many appear to do so rather from habit or a sense of duty than affection. A few weeks ago, in a great Florentine church, where Savonarola used to move a gifted and learned multitude, I heard a priest endeavouring to interest a handful of people without the least visible effect; while in the suppressed monastery next door, now used as a museum, a crowd of visitors, from all parts of the world, studied the frescoes of Fra Angelico. Italy is now weak among the nations. She is enfeebled by division, debt, bad government, and a discredited priesthood; but in the thirteenth, fourteenth, and fifteenth centuries, she was the leading country in Europe, a land inspired by great faith and quick with spiritual energies, the home of many of the fairest of the sons of men; the dwelling-place of poets, artists, preachers, thinkers, warriors, and statesmen. This is the life I want to speak about. I want, if I can, to make you feel how great and beautiful it was, and how religion was the chief secret of it all—as it ever must be of whatever is supremely noble and lovely.

I will begin, then, by saying that religion, by which I mean love for God and love for man as the child of God, in a form enthusiastically approved by the best thought and experience of the time, was the starting-point of the great story of the later mediæval and early renaissance Italy. Christendom had done little for many years, and Europe was full of bloodshed, tyranny, and sensuality, when the Spirit of God breathed upon His Church, and in the hearts of two men of genius who rose up and vowed that there should be a change. One was the Spaniard Dominic; the other was an Italian, Francis of Assisi. Almost simultaneously, at the beginning of the thirteenth century—when King John was on the throne of England, and princes as bad as he ruled many parts of the Continent—they founded their famous orders of the Friars. Their common enemy was paganism in Church and State. Dominic, a scholar, a man of great intellectual force, was roused by the unbelief, ignorance, and cynicism of both clergy and laity. The papacy, then at its height, was little more than a political power which defended the faith by fire and sword. Dominic declared that the evil must be met by zeal and holiness, and the opposing of truth to falsehood. His followers were not to be as the monks, who had ceased to preach

and degenerated into hermit landowners, but "brethren"—"fratres" or "friars"—to one another and to the world, preachers of the Word of Life and dependent on those among whom they laboured. It was the same with the Franciscans, only these, calling themselves by the name given to the serfs, *Minori*, made it their special work to fight selfishness, and were apostles of love among the poor rather than warriors for the truth. They became healers of the sick, in body and soul, in the worst quarters of the mediæval cities. With incredible rapidity both orders grew into vast missionary organizations. They crossed the Alps into France and Germany. As "Black Friars" and "Grey Friars," they arrived in London and Oxford in the days of their founders. In both places the Franciscans settled in the swampy fever-stricken districts inhabited by the poor. In Florence and Venice, and elsewhere, great Dominican and Franciscan churches still testify to the work of the two brotherhoods in the same town. The Franciscans reached Florence in 1212, the Dominicans in 1220, the former making their home, where they were frequently flooded out by the river, the latter at the opposite end of the city. By the year 1300—the date of the story of Dante's "Divine Comedy"—and the turning-point of the Middle Ages—their preaching and teaching had wrought a transformation. Florence "burst out into Christian poetry and architecture," in the work of Arnolfo, Dante, and Giotto, which is still the wonder of the world. Of some of this work I hope to speak in later sermons. What I desire here to emphasise is its connection with the labours of Francis and Dominic. The Dominican church of St. Mary the New (Sta. Maria Novella), begun in 1279, when Dante was a youth of fourteen, and the Franciscan church of the Holy Cross (Santa Croce), commenced in 1294, when he was nine-and-twenty, bear witness to it. If you walk in these great buildings you may feel yet, in some degree, how they affected Dante and his contemporaries. They are very plain, the work of men who had indeed departed from the original vow of poverty, but were still poor and had to beg nearly every penny of the cost; and they were built, it is evident, for a large and humble congregation. The Holy Cross, as we might expect of followers of St. Francis, is the plainest and perhaps the most wonderful. Its roof is like that of a barn, with open rafters. Its floor is of brick. Its windows are of a primitive form of Gothic—merely pairs of pointed slits with a round hole above. But most significant is the plan of the nave and transept. They form a *headless cross*, like the letter T. That is how the early Franciscans,* and perhaps St. Francis himself, pictured the crucifixion. Christ's head, they thought, was bowed upon his breast in suffering, and nothing would be visible above the outstretched arms. Christianity to them was a message of suffering. The disciple must *suffer*, and must suffer *physically*. Without it the world could not be saved. Instead, therefore, of a chapel in Holy Cross, there is a row of chambers or chapels along the east wall opening into the transepts, the one in the centre, larger than the rest, facing

the nave, and serving for the altar. These chapels seem to be a little later than the rest of the church, having stone-groined roofs and frescoes on the walls. Perhaps they were built by Giotto, who painted in one of them the story of St. Francis' life, and portraits of the chief Franciscan saints—Louis IX., Bishop Louis of Toulouse, Saint Clara, and Princess Elizabeth of Thuringia (usually called after her birthplace St. Elizabeth of Hungary).

Now Giotto's frescoes in Florence and Assisi are the noblest record we have of St. Francis, except Dante's poem. Dante and Giotto, the two greatest men of their time, and close friends, were born within twelve years of each other, the former less than forty, the latter just over fifty, years after St. Francis' death. They grew up under his influence, knew well the country where he lived, and paid him reverence in their art. Dante sets St. Francis in "Paradise," and praises him on the lips of the Dominican doctor, Thomas Aquinas. From the walls of Perugia, he tells us, we may see his birthplace—a spot on the steep slope of Mount Subasio, where (playing on the word Assisi) ascended upon the world a sun as glorious as that in the heavens, which almost from its rising began to comfort the earth. For, he continues (changing his poetic image), while still a youth, Francis broke with his rich father to marry a lady—a widow since Christ's death—Dame Poverty; and, loving her more and more, he begat a family of sons who went barefooted and girded with the cord of lowliness. I went to Perugia with this passage in my mind, longing to see what Dante speaks of. And from the ancient fortifications, little changed since Dante's day, I saw Assisi exactly as he describes it, on a mountain slope ten or twelve miles distant, its white stone standing out clear in the evening sunshine. I shall never forget it. In a moment I seemed to be carried back into the old mediæval world of the poet and the saint. But of this I shall say something in a future sermon.

Next day I went to Assisi.

Here seven centuries ago, in the year 1181, was born the son of Peter Bernardone, a silk merchant. He was christened John, but his father, who traded with France, and, perhaps, had married a French lady, and encouraged the boy in the French tongue, called him his little "Frenchman" or "Francis." In his youth he was a leader among the young bloods of the city, perhaps wild and prodigal, certainly romantic in temperament. He took part in a scuffle between the men of Assisi and Perugia, who were divided in politics, and was imprisoned in Perugia for a twelvemonth. Later he was only prevented by an illness from following Walter of Brienne to Sicily. It was an age of crusades, love-courts, and troubadours, and we must think of young Francis as full of their spirit, seeking adventure in arms and a lover of the Song of Roland.*

* To a novice that would fain own a psalter the Blessed Francis made answer: Charlemagne, Roland and Oliver, and all the paladins and puissant men that were mighty in war, pursuing the pagans with sore sweat and travail even to the death, did achieve a victory over them worthy of all remembrance, and at the last did themselves die in battle, holy martyrs for the faith of Christ; yet now be there many that would fain receive honour and the praise of men for only telling the tale of the deeds they did. In like manner, even among

* As in Cimabue's fresco in the upper church at Assisi, and that of Giotto at Padua.

Nor shall we understand his religious career except as a form of knighthood. His conversion, his renunciation of the world, his brotherhood, his missionary enterprises have all the wilfulness and romantic daring of chivalry. He had a knight, named after Tancred, and a troubadour, in his first band, which he called his "Knights of the Table Round," sometimes "the Lord's minstrels." In playful moods, so strong was the old feeling, he would sometimes break out into French song and play on his staff as if it were a viol.

Walter of Brienne died of wounds received in battle in 1205; and about this time Francis left home, abandoning his inheritance and even the clothes he had received from his father, to marry "the Lady Poverty," as he said, and to serve his heavenly Master in the lazar-houses. Then, perhaps in search of health, he wandered among the Umbrian hills, in the beautiful soft landscape of Perugino's pictures and the early paintings of Raphael, happy in his freedom, praying to be at one with Nature, and singing to the earth as his mother, and to the moon and stars and living creatures as his brothers and sisters. On his return to Assisi he settled on a spot, a short distance from the town, near a bend of the stream, called Rivo Torto. He lived in a hole in the ground, wore a rough serge cloak tied with a piece of rope, walked without shoes, and did any menial task, such as gathering olives or grapes, or beating walnut trees, for his bread, or, when he could not earn it, he begged it. He thus felt free, free to do good—to nurse lepers, to preach to the poor, to rebuke the rich, to make peace between enemies. His fame spread, and he made his first disciple, one Bernard, a gentleman of Assisi, who had invited him to spend a night at his house. Curious to see the young fanatic at his devotions, he made him a bed in his own room, and lay down to watch him; but to his astonishment the saint went to rest without saying his prayers. In the middle of the night, however, Bernard saw him kneeling on his bed, and heard him say in a low voice, with great earnestness, again and again, "My God, my God." He said nothing more; but it changed Bernard's curiosity to reverence, and next morning he said, "Brother Francis, I am resolved wholly to leave the world and to follow thee in whatsoever thou mayst bid me."

Soon others joined, twelve altogether, and they established the famous settlement on the Porzioncula, or Little Portion—a piece of land, with a ruined chapel of St. Mary of the Angels, near the Rivo Torto, given to them by the Benedictines of Mount Subasio. Taking the triple vow of Poverty, Chastity (Celibacy), and Obedience, and literally obeying the words of Jesus to the disciples, "Sell that thou hast and give to the poor," they pledged themselves to make God their all, to possess nothing, never to touch money,*

ourselves many there be that are fain to receive praise and honour only by rehearsing and preaching the works that the saints did themselves achieve." ("Mirror of Perfection," iv., Sabatier and Evans. Nutt: a most interesting contemporary record.)

* "The Blessed Francis reasoned with him [one of the brethren], and did chide him right bitterly for that he had touched the piece of money, and he commanded him to pick up the piece out of the locker with his mouth and carry it beyond the hedge of the place, and set it with his own mouth on the dung of an ass." ("Mirror of Perfection,"

and to suffer pain for those in sin and wretchedness.

Deus meus et omnia was the first maxim of the order—"My God, my all." The Christian having God had no need of property. If God was his inheritance there was no terror of hunger or death. Having Him he had a Father and a Friend, and nothing that could happen to him from man or beast could be really an evil.

But "the love of God is not idle" ran another of his principles. The religious life was not only contemplation and rapture. It did not mean retreat into comfortable monasteries from the wickedness and difficulty of the world, but conflict with it. "He is not altogether good," said St. Francis, "who cannot be good among the sinful."

And this implies suffering and humiliation in obedience to the cross. So St. Francis perpetually taught the brethren, interpreting the truth in a manner that often astonished them, as it would astonish many who think they are good Christians now.

One day he was walking to Assisi from Perugia with a brother Leo. It was wet and bitterly cold, and by road the distance is fifteen miles. With characteristic cheerfulness, and let it be noted, good humour—humour in some form or other is invariably found in very great men—he turned the conversation to the subject of joy. "What is perfect joy?" he asked of his companion, who was trudging through the mud in front of him. "To be a saint?—No. To work miracles?—No. To know all tongues and sciences, and the virtues of all herbs?—No. To preach so as to move infidels?—No. What then? Why, to arrive home wet through and covered with mire, and to have the door slammed in your face as though you were a beggar or a thief, to be insulted and struck on the head and rolled in the snow, and—here the humour passes into noble spiritual earnestness—to feel something of the pain of the blessed Jesus without impatience or reproach. That is perfect joy."

Fine words, we may be tempted to say; but with St. Francis, I believe, they were serious truth. His happiness and his wretchedness were almost wholly from within. The condition of his soul, not his circumstances, determined whether he was glad or miserable.

For instance, having once harboured an evil thought unjustly of his disciple Bernard, he could find no peace until he had thrown himself on the ground, and made his wronged friend trample upon his throat and face. From such an incident we may gather some idea of the happiness he could feel in suffering for the good of others.

Innumerable stories are told of his love. He literally interpreted the Gospel as for "all creatures." Birds fed from his hand. He could make them sing to him. His words about the skylark are like the poem of Wordsworth: "When she soareth she doth praise God right sweetly, even as the good religious doth look down on earthly things, whose conversation is evermore in Heaven, and whose intent is always toward the praise of God." Rabbits and hares would come to his feet as he sat

xiv.) When St. Francis and the brethren earned a wage they always received it in kind. He insisted upon paying a rent, in the form of fish, for the Porzioncula.

quietly in the woods. He tamed a wolf. In Rome, as a protest against her lordly, worldly spirit, he led a lamb through the streets. Once as he lay asleep a child tied himself to his girdle. "God," he said "was so courteous," sending rain and sunshine to the evil as well as the good; and in courtesy, in defiance of the brutal laws against criminals, he sent wine and bread to a gang of starving robbers.

Very significant for its influence on Christian art, and particularly on Dante and Giotto, is his love for Nature. He rejoiced in the sun and the moon, and the stars, the sky—in "cloud or clear"—the trees, the water,† flowers,‡ rocks, and—of great interest to the student of Dante—in fire. So beautiful did he think a flame that he always let a lamp or candle burn itself out. He had not the heart to extinguish it.§

Such a life "falls like a stream of tender light across the darkness of the time." No doubt it is easy to criticise it. St. Francis was a visionary and very superstitious. Probably we could not accept many of his opinions. His insistence on celibacy was a very great mistake. He did not see that money, whatever its evils when unjustly distributed, was a gift of God to be righteously disposed, not abolished. We may find fault with him for too literally obeying Jesus, as if to copy him rather than to live in his spirit were the duty of the Christian. Sometimes, it must be confessed, his actions, as Hallam says, were hardly those of "a sane mind." But, when all is said, his character stands out among the noblest in history. Judged according to the ideas and sentiments of his own age, he is perhaps as near Jesus as any character in Christendom; while his grand earnestness, his mighty trust in God, his love for his fellow-beings are the secret of spiritual power in every age. When posterity shall judge us we shall be found to have our absurdities and fanaticisms—or, what is far worse, our drowsy, lazy pieties—and I fear we shall have little to show comparable with his spiritual insight and regenerating passion.

Ten years after the founding of the order, in 1219, he summoned a great assembly of the brothers at the Porzioncula. Five thousand were present. They took a resolution to evangelise the world. From Assisi they set out in small companies, north, south, east, west; and St. Francis himself undertook the hardest task—the conversion of the arch foe of Christendom, the Sultan. They parted to meet again in Heaven, St. Francis expecting, hoping, to die a martyr. He stood before the Sultan and offered to go through fire to prove

* See his "Lauds of the Creatures" ("Mirror," cxx.)

† "Whosoever he did wash his hands he would make choice of such a place as that the water which fell should not be trodden by his feet." (Ibid, cxviii.)

‡ "He told the brother that did the garden not to dig the whole of the ground for eatable herbs only, but to leave some part to produce the brethren flowers, for the love of Him who is called 'the Flower of the Field' and 'the Lily of the Valley.'" (Ibid.)

§ When St. Francis was about to be cauterised on the cheek to draw the inflammation from his eyes, "we that were with him," says Leo, "did flee away for pity"; but he addressed the hot iron: "Brother Fire, noble and useful amongst other created things, be gracious unto me in this hour, seeing that of old I have loved thee, and yet will love thee, for love of Him who did create thee." ("Mirror," cxv.)

his faith. But he failed. He returned to Europe disappointed, weak in health, and his eyesight ruined. Yet in 1221 he founded the third order (the second order for women had been established under St. Clara in 1212) for lay people, married as well as unmarried, which by its three vows (1) to bear no arms except in defence of Church and country, (2) to take no oaths, and, (3) to help the poor, struck at the root of the fealties and class distinctions of the feudal system and prepared for a new era. This last work of St. Francis was probably the greatest. It made missionaries of queens and kings, including Elizabeth of Hungary and the great Louis IX. of France.

In 1224, worn out by fatigue and growing blindness, St. Francis retired to a cell on Mount Alverna, nursed by four brethren, who afterwards told how he would lie in the open air in silent thought or conversing with the birds and the lizards that came fearlessly about him, and how, such was his piety, marks appeared in his hands and feet and side like the wounds of Jesus! He recovered sufficiently to return to the Porzioncula and to make several missionary journeys riding on an ass; but in 1226 his infirmities were so increased that he was told he would die. On hearing this he said, "Welcome, Sister Death!" In October he passed away, aged forty-five. According to his instructions he was taken into the town and buried on the hill of execution among malefactors.

The visitor to Assisi may still see the Porzioncula. The chapel and cell of St. Francis are covered by a great church which encloses them. In the cloister-garden the thornless roses, which his disciples took as a symbol of his gentleness, are sacredly cultivated by the few monks allowed to remain there. An hour's walk up a steep white road leads to the town. At one edge of it stands a tall two-storied Gothic church, one of the earliest and most interesting Gothic churches in Italy. It was built by a Northern architect—of whom I shall speak again—over the saint's grave, through the offerings of lovers of St. Francis in many parts of Europe. Within the lower church, above the tomb, is a large stone roof richly painted on its inside by Giotto. In its four panels he has told the story of the Franciscan vow, after suggestions, it is said, of Dante; and in one of these, climbing the difficult hill of the pure in heart who shall see God, he has set Dante himself.

Here is the central spot of Mediæval Christianity, one of the holy places of the earth.

THE happiest heart that ever beat

Was in some quiet breast

That found the common daylight sweet,
And left to heaven the rest.

—J. V. Cheney.

EPPS'S COCOA ESSENCE.—A THIN COCOA.—The choicest roasted nibs of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—a product which, when prepared with boiling water, has the consistence of tea, of which it is now with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epps and Co., Ltd., Homœopathic Chemists, London.

OBJECT AND METHOD IN SUNDAY-SCHOOL TEACHING.*

BY THE REV. J. J. WRIGHT.

HAVING pictured at the outset an earnest young teacher who, conscious of some object in his daily work, wakes up, through partial failure, to the fact that he really does not know, but now sincerely wants to know, what object he has in his Sunday-school teaching, Mr. Wright said that one very definite and worthy object was to educate the children for future membership in the congregation. Yet there was a more immediate object than this, and the lecturer continued:—

Preparation for membership in the congregation may take years. Meantime life is going on. And there is a character being made or marred in each boy and girl every week—every day. Here there is unique work for the Sunday-school. Its speciality is *character-building*. We have schools of music, schools of painting: the Sunday-school is the *school of character*. A constant and an essential object of the Sunday-school teacher is the building of character in young people. Books, knowledge, facts, illustrations, are only material and scaffolding, of use only in the Sunday-schools as they go to build up character. It is the possible manhood and womanhood of his scholars that the Sunday-school teacher should always keep in mind. An admiration for the good, a fine regard for the truth, a love of duty—these are some of the things which Sunday-school lessons and teachings should excite and inspire. As you see, it is character—it is *character-building* all the time.

But now please notice that not even yet have we reached the most important object which may be aimed at in Sunday-school teaching. The supreme thing has not yet been named. What is it? In order most vividly to realise what this supreme object of Sunday-school teaching is, let me ask you now to think of the actual boy or girl who meets you in class. Look at him as he really is—flesh and blood, mind and soul. Take it for granted, as you safely may, that he loves the good and not the evil, that he would like to be good, that he does try! Why should he not? It would be unnatural if he didn't! For you must not forget the elementary fact that your actual boy, though bodily he belongs to nature, yet spiritually he is, even *he* is a child of God. And that in no figurative sense. Really and essentially he is a son of God. That is, he is spirit of God's spirit. Descended from God, so much God out of God—however hampered by body or hindered by environment—that boy, and every boy and girl, is of divine origin and descent; and hence his love of the good when he sees it, his admiration for noble deeds of duty when he hears of them, his faith in glorious possibilities—all these things are natural to him, because he is essentially divine.

But there are two other elementary facts to be remembered about your actual boy or girl.

(1) His character is necessarily imperfect, in that he is only just beginning to make it; not bad, you observe, but imperfect. What a rough block of marble is to the statuary to be made out of it, so is this young consciousness to the personality it will some day be. Out of all the

past, and from God, this boy has only recently received a life—*his* life—himself, and he by no means understands it yet—much less does he know what to do with it.

(2) And unlike the boy Jesus but like the boy Samuel, this boy may not yet "know the Lord." Though a nature divine is his, though heavenly instincts are in him, the ordinary boy or girl cannot know without teaching what his highest nature relates him to and implies. This may be true, though all the time he or she, under the training of parents or others, is, on the whole, obedient, faithful, truthful, kindly.

Look again now at the actual boy or girl in your class. Think of him or her as they will be on Monday and Tuesday, and through the week, in their homes, in the streets, at their day-school, or in their workshop. Think what a week's life means to these boys and girls, the push and pull of it all, among all kinds of companions, among all sorts of men and women. It is fairly easy for young human nature to be good in good company. It is not hard to be not evil in easy circumstances. Boys and girls in their homes, with their parents, are, as a rule, kept from serious evil. They are surrounded by an authority, a love, a law of suggestion, a spirit, which, as a rule, are in favour of the good. It is somewhat the same when those boys or girls are with you as their teacher, whether in class or otherwise. Their surroundings support and vitalise the good that is in them.

But follow this boy through his work on Monday—this errand boy, this office boy, this mill boy, this pit boy. Follow this shop girl, this mill girl, this warehouse girl. Note how changed are their surroundings then. Many a Sunday-school teacher would scarcely know his scholars if he saw them amid their every-day surroundings. They are so altered, they look like a picture out of its frame and in an unusual place. Mark you, I do not mean to say that in passing from their homes and Sunday-schools these boys and girls necessarily enter into evil surroundings. By no means. Shops and mills and offices and other such places are centres of hard work, not centres of evil. There is often no time for either good or evil in them. But my point is this: that your boy or girl hasn't got you, hasn't got teacher or parent with him when he goes out into the busy world. He goes alone, alone into new surroundings—into glorious, into terrible possibilities. And he carries with him into those new surroundings just what he is. So much character as he has is now going to be tested. Human forces, such as he has never dreamt of, will play upon his young life on all sides to try him. And remember he is alone. He is out of the haven, on the open sea.

This may be just at a time, too, when there are natural forces waking up within himself which surprise him, which he does not understand, which he hardly knows what to do with or how to manage. And the same thing is true of your girl. Think of this young life—this dynamo—this more than dynamite of possibilities! Our noblest citizens, our vilest criminals, are made out of such lives! Follow your boy, your girl, into shop, and office, and mill, and pit, and other workplace. I have said the best word I can of these places. But when you have said your best you are bound to say—if you know what you

* Part of a lecture at the Summer School for Sunday-school Teachers, at Oxford, July 5.

are talking about—that in these places, where all sorts and conditions must congregate, there is evil, danger, temptation, trial, such as boy or girl never met with in home or school. The moral temperature is never high; too often it is very low. And the great law of suggestion—that law which works through words, looks, customs, conduct, surroundings, calling up in our natures, and setting in operation, trains of impulses, ideas, actions—that law of suggestion is always at work in these places too, and too often on the side of what is downward rather than upward.

It is in the midst of these surroundings—surroundings which do not help him—that our ordinary boy, within a few months or years at most, has got to settle for himself the momentous issues upon which all his future and character, and his share of the moral soundness of the world depend. To put it more definitely:—Is he going to be honest? Is he going to be pure? Is he going to be trustworthy? Is he going to be diligent? Will he be sober? Will he keep a clean mouth and a clean mind? Shall there be reverence in his soul? Will he hold his character as his dearest treasure? I will not ask the opposite questions. But, as I myself have passed all through this, you will see that I *know*, and you will believe me when I tell you that every boy and girl on leaving the home-nest for shop and mill and other ordinary workplace has got, in some fashion, this moral battle to wage. Picture him or her, I pray you, for the first time in the thick of it. Sobriety, honesty, purity, reverence, assailed sometimes in shocks of moral surprise, more often in the daily downward tendency of his new surroundings. A young moral existence in the midst of all this, how shall he stand? what will help him? what will give him power to resist? Or, if he fail in the first encounter, what will restrain him from falling utterly? what will bring him to himself again?

That is the moral battle of every boy and girl, every young man and young woman. It is being fought out to-day—even while we are here—in thousands of young hearts. To me there is nothing more momentous, because on this battle depends not only their future, but the future character of the world. Yes, your boy and girl, the boy and girl in your class or home, goes out to face this character-making or character-ruining battle. To conquer or be conquered he goes, and you cannot go with him. The time has come when, in the order of God's providence, this young life must go alone and fight a lonely battle. But the thought of you goes with him. And all that you have done for him, all suggestion and ideal of goodness you have given him now goes with him, is part of him. But is that enough? It is—oh, so much!—that which you have done for him, that which you have been to him. But is it enough? I think not. I know it is not.

What then? Besides all this, believe me, there is needed a something not easy to phrase, but what I will call a *sense of God*—what in olden phrase was called “the fear of God which is the *beginning of wisdom*.” Nothing less than a sense of God is needed in each young soul which goes out into the world, if it is to conquer and not be conquered; if it is not only to reach the full measure of its personality among men, but to have the

blessed life of conscious relationship with its Father in heaven. Yes, a sense of God will uphold it, give it power, restrain it, exalt it, give it dignity and humility. “The sense of God,” that is the secret of self-government, the spring of highest human character, the source of noblest strength, and in varied measure, in due order, this sense of God is needed alike in young and old. As you see, I make much of this. And you will find it on analysis, and more, especially by experience, to be the root of the whole matter. That is why I have spent so much time in trying to show you, in attempting to make you feel, that, to *cultivate this sense of God* in young people, by our Sunday-school teaching, is an Object which underlies those other Objects, already named, of character-building and of preparation for membership in the congregation. Indeed, were I asked to tell in one sentence what is the object of Sunday-school teaching, I should at present say: “To cultivate the sense of God in young hearts and minds, with all that this implies.” Note that I say to *cultivate*. The sense is there, of course, in every human child, as is the sense of time and space, of music or numbers, of admiration, justice, or love. There, in the child, or we could never put them there. To awaken these senses, to call them up, to exercise them, to develop them—that is what man can do. And so with this deepest sense of all—this sense eternal—this sense of divine relationship between a human child and a great Father—in some young souls it is wondrously vivid and lovely, in others it is variously dim and crude, but in all it has to be cultivated. And hence the Sunday-school has no higher object than the wise and reverent cultivation of this sense of God in young hearts and minds.

Perhaps I ought here to guard you against one possible mistake of my meaning. I do not plead for the cultivation of this “sense” in young people merely as regulative—merely that the sense may be “a regulator” of their moral conduct. Had I time I should endeavour to show and illustrate the fact that this vital relationship between a young soul and its God may begin with a sense of dependence, then grow to a sense of responsibility, and then rise and ripen into a sense of love. But the unfolding of all this would take another lecture. Suffice it now to say that though the religion of a child, a boy, a youth, and a man cannot be the same, yet in each and all it is a tie, a bond, a touch, a relationship between a human spirit and the Divine Spirit. And, oh! what a gain it is if this sense of God awakes in childhood, and if, when it awakes, it beholds *God in His Goodness*. “It is in childhood,” says Richter, “that the Divine is born within the human.” “How can you plant the holiest more fitly than in the holiest time of innocence, or that which is to have influence for ever, better than in this period of life when nothing is forgotten.”

For those that are in earnest there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made was ever made in vain. In dreary moments be merciful and gentle, and force yourself to abound in little services for others.—Robertson.

AN ENGLISH SUMMER DAY.

STEADILY, through the morning hours, the rain falls, cleansing the air of dust and all defiling things. It falls in direct lines, undisturbed by any breeze crossing its downward way. The ground freshens under the ceaseless flow of drops from the grey clouds overhead, and gives off that fine, just perceptible earth-fragrance which makes it so good to be out of doors in the rain. At mid-day, a growing sense of light, increasing from above, makes itself felt, and the sound of myriads of descending drops grows fainter and then dies away. The sun, though still unseen, reaches through the cloud-filled sky with strong, resistless rays. The moist earth welcomes the warm, glowing light; the mists and brooding vapours give way, suffused with its pervading beams. The far distances of the landscape emerge, and it becomes possible to see the hills away off in the south and west. At length the trees begin to throw shadows on the ground; rain-drops on the leaves glisten; the sheen of the grasses grows brighter. Then at last the sun breaks forth in its strength; everything yields to the overflowing light, and all the earth is once more gay. A blackbird's note, mellow and softened, as if sung from afar, comes from among the trees. The great rooks sail over and call from the higher reaches of air in that harsh voice of theirs which has so little music and so much defiance in its tone. A few minutes more, and myriads of insects are out from their hiding-places, crossing each other in the light-filled space. A quiet wind stirs among the damp trees, shaking the round bright globes from their branches, and bending the pliant grass-blades heavy with the morning's rain.

Now, through the long slow hours till sunset, the day will be strangely glad, and all things that love their life will crowd the moments with joy. In the cleansed air and on the softened ground hosts of living creatures will find their heaven of short unsullied happiness, free from all dreams of sorrow or of death. Fields and hedgerows and woodlands throb and pulsate with the passion of manifold life. Over all stretches the immense quiet of the sky; the broken clouds gather in groups and brood motionless between earth and heaven.

Days such as this are among England's perfect days. To be alive and idle for enjoyment and receptiveness of all the day is offering becomes a sort of luxury of duty. Care and arduous toil seem put aside as things for which there is no place in such a world while hours like these glide past. To have to think of men and women and young children shut away in cities where so little of the real day may come is perhaps inevitable. Yet some one must be here to behold and enjoy and, if possible, bear witness of, the splendour and serenity of the day. Some one, whom neither ambition nor necessity has mastered and bound down, must escape the houses and the streets, and be willing to accept this gift of Nature and of God, offered thus “without money and without price.”

Come, stray along this path by the oat-field on the slope of a low chalk hill-side. The great afternoon heat is waning, and a sense of something both physically and spiritually perfect in the conditions of life, steals in upon the soul. Just to breathe

the air and look out over the fields is enough. How rested and yet exhilarated is the sense of sight! How well the colours and forms of things meet the eye's longing and love for beauty! There, crowding in among the dark green stems of corn, are the bright red poppies and the yellow charlock—to the farmer, indeed, unwelcome pensioners of the soil, stealing from it their share of its life-giving strength, leaving so much less for his crop of oats. But these are here as Nature's protest against exclusive ownership—to bear witness that none may claim for himself entire possession of a single field, and to declare that man is not meant to live by bread alone. The colours, blending here so well, are Nature's finer gift, which the mind may accept with joy. Beauty is *given away* along with use which *has to be paid for*.

One harvest from thy field
Homeward brought the oxen strong;
A second crop thine acres yield,
Which I gather in a song.

And now the sun-rays sink to the level of the higher ground toward the west, and a growing stillness in the air brings on the thought of night. No night will come; only a deeper coolness in the air and a faintness in the glow of light along the northern sky where the sun has dipped down for a little while. And then there will follow the wonder and strange sweetness of the dawn—the new, fresh life which comes with the new day; and which is not new but old as Nature, and yet for ever lovely and for ever suggestive of hope and renewal in the heart of man. W. J. JUPP.

UNDER THE RED EAGLE.—III.

It is the pride of Bozen that the town has ever been a strong bulwark of the German nationality against the foreign element to the south. Welsh Tyrol they call it (foreign Tyrol); we call it Italian Tyrol. In the beautiful spacious Johannisplatz there is a fine statue, by the late Heinrich Natter, of the Minnesänger Walther von der Vogelweide—Walter of the Bird Pasture—who was by birth a Tyrolese, and a most thorough German and imperialist. Some of his tirades against what he considered the wickedness of the popes of his day seem to anticipate Dante. It is long since I saw some of his poems translated into modern German. I remember being delighted by a reference to a flower which is very common about Bozen, the small pink heather—*erica carnea*. It comes as early as January in some corners of the pine woods, and is quite the first blossom to appear. If I remember right, Walther von der Vogelweide says that as this flower bravely shows itself, while all the rest of the world is dull and dead, he will take it for his symbol and resolve on courage and cheerfulness in the darkest times. This fact of the German feeling in Bozen brings me to a difficulty. It is well known that the common tendency of the German national movement in Austria is towards free thought and detachment from the Church. Bozen has a name for progress and open-mindedness, and yet how can one live in Bozen for a day without feeling the intense religious life of the place? The church is crowded, the pious symbols abound on every street corner or mountain track, the priest—often peasant-born—is the friend

of hundreds of families where his presence is needed in every crisis of joy or sorrow. This is puzzling to a stranger in

“a foreign land,
Of which, though there he settle young,
A man will ne'er quite understand
The customs, politics, and tongue.
The foolish hie them post-haste through,
See fashions odd, and prospects fair,
Learn of the language, 'How d'ye do,'
And go and brag they have been there.”

Now I hope my position as to South Tyrol is not quite so superficial as the latter case, but it is far less favourable than the former. So please take my impressions for what they are worth, and don't be surprised if my conclusions turn out rather astray from fact. This is my conclusion as to the varying aspect of thought and religion in Bozen. The peasants are as deeply and passionately attached to the Church as any community in Europe, but with the Bourgeoisie the case is very different. They have a daily paper called the *Bozner Zeitung* which has been condemned and forbidden to the faithful by the Bishop of Trent, in whose diocese Bozen is.

This prohibition is boldly and defiantly printed in every number of the *Zeitung*, followed by an appeal to every German and lover of liberty to patronise the paper. What the offence of the *Zeitung* is I can't say, as the political articles are beyond me both in matter and language. But, last summer, I hear, the priests convoked an assembly of the people for miles round to make a solemn protest against the *Bozner Zeitung*, and the peasants gathered literally in their thousands, and, as many as could enter, in the church, and the rest outside, testified by their presence against the offending print. Much to the credit of all concerned there was no disturbance. Bozen has another daily paper, the *Bozner Nachrichten* on the side of the Church, spoken of by the profane as the *Sexton's Daily*. But we must not turn away from Walter's statue without remembering Longfellow's lovely poem on his tomb, which is too familiar to quote. Round the head of this lover of birds pigeons hover constantly. The statue stands above a fountain fed by swans and guarded by lions in the midst of the great square.

It is not too formal a square; the houses are varied and for the most part picturesque. Their line is broken in one part by a long garden wall overhung with greenery. Part of the church only is seen—the east end with the beautiful late Gothic open tower. You get glimpses of the great bells swinging on high, or, when they are silent, of the unromantic figure of the tower-keeper in his shirt sleeves smoking a pipe. On Sundays the splendid military band plays—the band of the 14th Regiment—the best in Austria. May they continue their quarters in Bozen barracks for many years! All the little world of Bozen walks about under the trees and listens to Mozart, Wagner, and Strauss. The concert finishes before twelve, when the bells send forth their call to the devout, and the peasant removes his hat, and his wife crosses herself. On a market day, when the square is full of peasants, the sudden hush at this call to prayer is very impressive. Face to face with the Tyrolese peasant, his conservatism, his kindness, simplicity, and piety it is difficult to remain a stout, unflinching advocate of “Progress.” It appears rather inevitable

than desirable. I recall a little incident many years ago at Pisa. It was at the railway station, and the old rules were relaxed that kept the traveller a prisoner in a stuffy waiting room—the platform was free. However, the anxiety of a very old porter to keep me a prisoner, as in the good old times, struck me as so pathetic that I submitted. Meanwhile a young Italian thrust the old porter aside with scant courtesy, and gained the platform. The porter was indignant. “What would you have?” said a younger porter, “that's Progress!” “*Progresso*,” shouted the old man in a rage, “*Progresso è Regresso!*” He was in the wrong, no doubt, at any rate in that instance, but the phrase has stuck in my memory, and recalls itself every now and then. I recall it often in Bozen. J. WILSON.

OUR SEASIDE HOME AT SOUTHEND.

THE London Sunday-school Society may well be congratulated upon the gift that they have just received at the hands of a lady who is greatly interested in the welfare of our young people; I refer to Bernard Cottage, a small house at Southend, standing on high ground, as its address—15, Hillcrest-road—fitly implies.

For many years now it has been our custom to send London children into the country for a summer holiday, but we have been obliged to limit the age to thirteen, because it was found that the same methods, &c., were not practicable for elder boys and girls which were well adapted to children.

And yet the young people of our senior classes, and also many of our teachers, need to have a change quite as much as the others, and they have almost as much difficulty in getting proper accommodation on account of their slender purses!

It is to meet this want that Mrs. Bayle-Bernard has so kindly bought the freehold of this little house, and, having furnished it, has passed it over to the London Sunday-school Society; and we feel sure that the best thanks that we can give to her, is to make it as useful as possible.

In order that friends may know something definite about the scheme, let me proceed to state its object and rules as tersely as I can.

Object.—The providing of a seaside home for (a) elder scholars, above thirteen years of age, to be accompanied, if possible, by a teacher; (b) women connected with our Sunday-schools, mothers' meetings, &c.; (c) friends connected with members of our congregations, and others approved by the officers appointed by the London Sunday-school Society Committee.

Mode of Admission.—For the present, application is to be made through the School (C.H.M.) delegate to Miss Toye, general secretary of the C.H.M., 156, Stepney-green, E. The age and sex of applicants, the time and the length of visit desired, to be stated.

Payments.—For Classes A and B, 7s. weekly. For Class C, from 10s. to 15s. weekly, according to circumstances.

It will be seen from the above that the first wish is to give the opportunity for a teacher to accompany his or her class for a short holiday. I say short, for it is rarely possible for our artisan class to get the chance of more than a week.

We regard it, on the whole, as a real advantage that the cottage will only take a few guests at a time; there is room for one teacher and five, or at most six, scholars, so that it makes quite a family party. It is true that just during perhaps three months of the year we could fill a large house, yet, except at that time, it is not very likely that more than a few of our young people can get away. And it is for these emptier months that we suggest using the house for Class C. For when not needed for elder scholars, or mothers, or teachers, it may be a mutual advantage to have the rooms occupied by other friends.

We have been fortunate enough to secure the services of one whom we believe will prove a very able matron. Mrs. Gilbert has long been connected with our London Sunday-schools, and, for the last three years, having removed into the country with her husband, has given most efficient help in housing, and in finding other homes for several of our children sent for their country holiday. Mrs. Gilbert tells me that she has long wished for a post of the kind, and so we feel that there is every reason to hope for excellent results from this appointment.

A few simple rules are hanging up in the rooms; no alcohol is to be taken, no smoking is allowed in the house. Punctuality is requested, and an intimation given that guests are expected to attend the Unitarian service held in the Southend Chapel. But the main emphasis is given to the motto *Each for all*, which suggests the spirit which we desire to see pervading the whole household; and it was interesting to hear how, from the first moment, this was taken to heart and put into practice.

For you must know that the first party went down on Saturday last. It was very hurried work to get the furnishing done, and Mrs. Bayle-Bernard and Miss Margaret Cooper had been working at high pressure all the week. Mrs. Gilbert being unable to come for a fortnight, Miss Elsie Pritchard kindly undertook the post of hostess to the first batch of guests, and these arrived just at the moment when the two ladies were about to depart. It was a very hot day and there were bags to be carried to the station; "each for all" was the motto; the ladies had worked for the guests, and the guests were ready, at a word, to turn round and carry their bags to the station without waiting for the cup of tea, to which, no doubt, they had been anxiously looking forward after their hot and dusty journey.

And with such a spirit with which they begin their holiday we cannot be surprised to hear that they are having a very happy time. There are some small difficulties of course, as is always the case at the first start of a new venture; the cooking range is not quite obedient to orders as yet, and boiled meat has to be substituted for roast at times; appetites are sharpened by the invigorating air, and bread is apt to run short on a Bank holiday. But who wants to have things go on one dead level; everybody likes a little excitement, and all these small troubles only serve as an excuse for an extra bit of merriment, and everyone is content to take things happily and to get enjoyment out of everything.

We should have liked to have had the Home opened with a small flourish of trumpets! But, alas! we could not get

possession in time to furnish before almost all our friends had gone away for their own holidays. Still we are hoping to be able, before the summer has quite given place to autumn, to arrange to have an open day at our Seaside Home, in order that friends may have the opportunity of paying it a visit, and of seeing how pleasant and cosy it is. We are desirous that one of the members of our Southend congregation may eventually take up the office of secretary, as that would be a great advantage all round, but for the present Miss Toye is taking this branch as part of the Country Holiday Movement.

The treasurer of the London Sunday-school Society has already made known his wants in this connection, so I need do no more than refer to them here. One hundred pounds a year will, we think, be sufficient to keep up the Home, in addition to the maintenance fees of the visitors; of this amount—which we are anxious to have provided for the first three years—about £70 has been already promised. Friends, therefore, who would like to help forward this excellent piece of work, are invited to send contributions and promises of support to Mr. Ion Pritchard, hon. treasurer, Essex Hall, Essex-street, Strand, W.C.

MARIAN PRITCHARD.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Sunday-school Treats.

Successful Sunday-school treats are reported from Culmington, Dover, and Saffron Walden.

Ainsworth.—On Saturday last the teachers and elder scholars, about seventy in number, had a ramble through the Tumbles (or Jumbles). After tea, which was served in a garden at Turton, a visit was paid to the church, and an interesting half hour spent inspecting the fine oak carvings and chained bibles, afterwards to Turton Towers, walking through the grounds by kind permission of the owners, and returning home through Bromley Cross and Bradshaw.

Brighton.—The senior members of the Free Christian Church choir, New-road, had their "outing" to Earl's Court Exhibition on Thursday, 3rd inst. Heartly appreciation was expressed by all to the contributors to the day's pleasure.

Huddersfield.—We are glad to note in the prize list of St. Peter's School, York, that Mr. Stanley A. Mellor, son of the Rev. W. Mellor, who is in the sixth form, and is hoping subsequently to enter Manchester College, has carried off the Archbishop's prize for Classics, the Bishop of Bristol's prize for Divinity, and also prizes for Latin verse, and for English essays. Mr. Mellor is to be congratulated on so brilliant a success.

Kidderminster.—The second annual social gathering and garden fete of the New Meeting congregation was held on Saturday week, in the grounds of Greenhill, kindly lent by Mr. Richard Eve, the proceeds to be applied to the church and new hall funds. The charming grounds and the delightful weather both contributed to a very successful gathering. The opening ceremony was performed by the Mayoress, who was accompanied by the Mayor (Alderman Edward Parry). At the request of the Rev. E. D. Priestley Evans, the Mayoress declared the fete open, and the thanks of the company were cordially offered by Mr. Richard Eve. The Mayor, in reply, assured them that the Mayoress warmly appreciated their kindness in carrying that resolution. It was now more than forty-four years since the Mayoress and himself became interested in the New Meeting House, and he could assure them that their interest had not weakened with the flight of years. He must congratulate the congregation of the New Meeting House upon the position they held in the town and upon the advantage they enjoyed in having such an able and courteous pastor, who was universally respected not only by the members of his own congregation, but by the members

of other communities and by all who took an active part in the affairs of the borough. He was glad to know that their society was so well organised. The Mayoress and himself had taken, for many years, a quiet and special interest in all that related to the congregation and their various organisations, and they congratulated the congregation upon the influence for good which they were exerting upon the town. As Mayor he took an interest in everything which concerned the well-being of the town, and rejoiced in the prosperity of all branches of the Christian Church, even though some of them were not in strict harmony with his own way of thinking. He rejoiced in the prosperity of the Established Church, the Wesleys, the Congregationalists, the Baptists, the Primitive Methodists, and all other sections of the Christian Church, but he most of all rejoiced to see the impression which the New Meeting congregation were making on the town. That congregation had always been distinguished by the prominent part the members took in the social and civic life of the borough and in the advocacy and support of all educational movements, and he was glad to know that the present congregation was well maintaining the traditions of their society. While they rejoiced in the progress of all Christian Churches they rejoiced most of all in the progressive influence of that form of religion at once rational and spiritual which was so ably taught at the New Meeting House. It was delightful to see members of a religious body meeting together in a social manner. They might sit together in the same church for years and yet not become so well acquainted with each other as they could in one afternoon on such an occasion as the present. The day has gone by when it was thought that the Christian Church had nothing to do with the amusements of the people, and they were wise in promoting rational amusements and recreation for the people. With the Mayoress he hoped the social gathering would be very successful, and that the New Meeting would be increasingly prosperous in the future. The programme of amusements was very varied, including a performance by the Artillery Volunteer band, races, grand musical drill and maze, by the children of the New Meeting Band of Hope, concert by the choir and Band of Hope, an art gallery, dancing on the lawn, &c., while a number of stalls, managed by the ladies, contributed to the profit of the occasion.

Liscard.—The new church buildings are now so far completed that the congregation have been able to enter on the use of the school-room, and are holding the Sunday services there instead of in the concert-hall. It is expected that the church itself will be opened for public worship on Saturday, Sept. 30.

London Sunday-school Teachers.—On Bank Holiday, for the seventeenth consecutive time, the London Sunday-school teachers enjoyed the kind hospitality of Miss J. Durning-Smith and Sir Edwin and Lady Durning-Lawrence at their house and extensive grounds at King's Ride, Ascot. The weather was exactly such as the people desired—neither too hot nor too cool—and from first to last everything passed off most pleasantly. There were swings provided, and, in case of need, a tent, which luckily was not required, had been erected. Led by Mr. Frederick Lawrence, B.A., and Mr. Harold Wade, cricket was thoroughly enjoyed, while lawn tennis claimed the sympathies of others. Rambles through acres of pine woods and undulating heatherland were a great delight. Under the direction of the Rev. John Toye, the brass band from Limehouse admirably performed several concerted selections of music, and his choir sang a couple of part songs. An excellent dinner and tea were provided, and, as always, everything was done to make the whole party thoroughly happy. This year everybody wore a distinguishing piece of ribbon, which seemed to give solidarity to a party large enough to be unique and striking. The conduct of the undertaking was excellently managed by Principal Gordon, M.A., of the Unitarian Home Missionary College, Manchester. In thanking the kind hosts for the pleasure they had given to London Sunday-school teachers, he said that he was in that position through the lamented death of their dear friend, the late Rev. Robert Spears, who from the beginning had conducted these parties; but he was sure that nowhere and at no other time would Mr. Spears more like to be remembered by his friends than then and there. Never had he (Mr. Spears) been happier than when, in his kindly and genial way, he had been trying to make others happy. Mr. Gordon was supported by the Rev. Henry Williamson, of Dundee, and Mr. R. Ahmed Moulvi, a barrister and an Indian Mohammedan. In replying, Sir Edward Durning-Lawrence, M.P., with great feeling, spoke of the delight which it gave him and Miss Durning-Smith and Lady Durning-Lawrence to be able to give pleasure to the friends assembled before them. And everybody was specially gratified when Miss J. Durning-Smith herself spoke in a similar strain, and

referred to the great loss which they had sustained in the death of Mr. Spears, the actual originator of those Bank Holiday gatherings. The following schools were represented:—Limehouse, Stamford-street, Deptford, George's-row, Highgate, Kentish Town, Bell-street, Mansford-street, Rhyl-street, Stepney, Wood Green, Stoke Newington, Stratford, Wandsworth, and Bermondsey, the party numbering upwards of two hundred. Besides those already mentioned, the following ministers and friends were present: Revs. F. Allen, W. G. Cadman (and Mrs. Cadman), G. Carter, A. J. Marchant (and Mrs. Marchant), F. Summers (and Mrs. Summers), L. Tavener (and Mrs. Tavener), Mrs. Farquharson, Mrs. Toye, Misses Lawrence, the Hon. Miss O'Hagan, Mrs. Harold Wade, Miss Lena Martineau, Miss Violet Preston, the Rev. B. Kerr-Pearse, rector of Ascot, Mr. Clennell, Mr. M. Borakatullah, an Indian Mohammedan, and last, not least, everybody was pleased to see and to hear the Rev. J. Cuckson, of Boston, U.S.A., who is taking his vacation in his native land, and who addressed the party in the course of the afternoon.

Manchester: Upper Brook-street.—The third annual camp has been held at Great Hucklow. About seventy scholars and teachers were in camp for the full week, and many others paid shorter visits. The weather was perfect, and everything was delightful and successful.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OUR CALENDAR.

SUNDAY, AUGUST 13

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. A. C. HENDERSON, M.A., B.D.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. H. S. PERRIS, of Mansfield.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. EDWARD CAPLETON.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Mr. ARMYTAGE BAKEWELL. Morning, "The Church and the Churches," by the Rev. L. de B. Klein, D.Sc. Evening, "St. Paul's Experience of Prayer," by the Rev. Dr. Brooke Herford.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Mr. BIPIN CHANDRA PAL.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. H. RAWLINGS, M.A. No Evening Service.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Mr. ALFRED THOMPSON.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. GINEVER, and 6.30 P.M., Mr. TAVENER.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. H. J. LAWSON.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. W. STODDART, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room). Closed.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. D. DAVIS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. THOMAS A. GORTON.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN, of Horsham.
HORSHAM, Free Christian Church Worthing-road, 11 A.M. and 6.30 P.M.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. E. D. PRIESTLEY EVANS.
LISCARD, The New Schoolroom, Manor-road, 11 A.M. and 6.30 P.M., Rev. W. E. ATACK.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. LAZENBY, of Glasgow.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. J. E. ODGERS, M.A. Evening, "I had Fainted unless I had Believed."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. H. WOODS PERRIS.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. H. WOODS PERRIS.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. T. ELLIOTT.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. E. T. RUSSELL, of Glasgow.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London N.

PULPIT SUPPLY.—The Rev. WM. BIRKS, F.R.A.S., Fairview, Clarendon-road, Southsea.

VACANT.—The PULPIT at Preston is VACANT.

BIRTHS.

GOODEVE—On the 4th inst., at Leamington Spa, the wife of Charles E. Goodeve, of a son.

REID—On Aug. 8th, at Singapore, the wife of Sam. Reid, of a daughter.

DEATHS.

CRON—On August 3rd, at Cleveley, Altrincham, aged 77, Agnes Gillison Cron, for more than 50 years a valued friend in the family of the late R. M. Shipman.

ROWLAND—On the 8th of August, at Firwd Vale, Neath, John Henry Rowland, aged 79 years.

SUMMER EXCURSIONS, under the direction of the Central Postal Mission and Unitarian Worker's Union, to PENSION ALPINA, GRINDELWALD.

Starting Aug. 17. Vacancies.

Viâ Harwich, Antwerp, Bale, returning by the Rhine and Antwerp.

Apply to Secretary, Miss F. HILL, 13, Christchurch-road, Hampstead, N.W.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON
TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY,
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application

FRANCIS RAVENSCROFT, Manager.

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
Miss ORME, 118, Upper Tulse-hill, S.W.
STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.
and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 18s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

A YOUNG LADY would give her services as COMPANION or AMANUENSIS in return for comfortable home.—RITA, INQUIRER Office.

A LADY (young) wishes EMPLOYMENT. Good reader, speaks French fluently, also Spanish, has fair German and Italian, and a very good knowledge of English literature. Good references.—Address, A. B., INQUIRER Office.

COUNTRY RESIDENCE to LET on Lease, two miles from Guildford, standing in its ornamental grounds of three acres, with entrance lodge and drive; three reception rooms, eight bed rooms; every modern convenience; perfect sanitation; gas and water laid on.—Apply to EDWIN ELLIS, Shalford, Guildford.

WANTED, by respectable experienced person, situation as NURSE to lady's first baby; entire charge from the month. Unitarian family preferred.—Address, A. E. C., 43, Chester-road, Kidderminster.

YOUNG LADY wanted to take entire charge of two young children and assist in light household duties.—Mrs. LEECHMAN, Palmerston-road, Earlsdon, Coventry.

LONDON PERMANENT CHAPEL-BUILDING FUND.

The following Contributions have already been promised towards the £12,000 that it is intended to raise during 1899-1900.

	£	s.	d.
Amounts already acknowledged	7,901	13	6
Mr. E. Clephan, Leicester	100	0	0
Miss Stainbank, Boston	5	5	0
Miss Worsley	5	0	0
Mr. J. E. Darbishire	2	2	0
Mr. J. Jackson, Blackpool	1	1	0
Mr. J. Waters, per Unity Church list	1	1	0
Total	£8,016	2	6

FREDERICK NETTLEFOLD, } Treasurers.
FRANK PRESTON, }

CHAPEL LANE CHAPEL, BRADFORD.

A GRAND BAZAAR will be held in the CHANNING HALL, adjoining the Chapel, on OCTOBER 19th, 20th, and 21st, 1899, to raise £500 for the clearing off of the Debt on the New Schools, the purchase of a new Heating Apparatus, the Renovation of the Chapel, and other purposes.

The total cost of the scheme will be at least £2,000, towards which nearly £1,500 has already been raised.

The Bazaar will be opened on the three days respectively by Mr. CHARLES W. JONES, J.P., President of the British and Foreign Unitarian Association; the Right Hon. Lady O'HAGAN, and Sir JAMES KITSON, Bart., M.P.

Donations of Goods and Money will be gratefully received and acknowledged by the—

Rev. E. CEREDIG JONES, 18, Blenheim-road, Bradford (Minister);

Mr. BYRON BOOTHROYD, 37, Mannville-terrace, Bradford (Treasurer);

Miss HUDSON, 7, Blenheim-road, Bradford, and Mr. GATHORNE HARGREAVES, 24, Spring Cliffe, Bradford (Secretaries).

The following contributions have been received:

	£	s.	d.
Already acknowledged	27	12	6
Mr. Thomas Hamer	2	2	0
Major J. Evans	1	1	0
Mr. George Nicholson	0	10	0
Mr. George Stainton	0	10	0

NEWBURY PRESBYTERIAN CHAPEL RENOVATION FUND.

The Committee urgently appeal for further subscriptions towards the above fund, and thankfully acknowledge the following:—

	£	s.	d.
Amount already advertised	55	17	7
Dr. E. Schuster	0	10	0
Mr. G. W. Chit'y	3	0	0
Mr. John Harrison	1	1	0
A Friend, Liverpool	0	10	0
Mr. W. Hodgetts	0	10	0
Anonymous, Bristol	0	5	0

Subscriptions should be sent to Mr. T. H. STILLMAN, 133, Bartholomew-street, Newbury.

LYDGATE CHAPEL.

RENOVATION AND REPAIRS.

The Committee thankfully acknowledge the following contributions:—

	£	s.	d.
Previously acknowledged	122	1	0
Proceeds of Bazaar	69	2	9½
"B. B.," Stourbridge	2	2	0
Rev. J. K. Montgomery	1	0	0
"A Friend"	1	0	0
"N.," Birmingham	3	3	0

W. HEELEY, Hon. Sec., Sycamore, New Mill, Huddersfield; J. H. GREEN, Minister, Lydgate Parsonage, New Mill, Huddersfield.

SAINT SAVIOURGATE CHAPEL, YORK.—Copies of an Appeal in reference to the Chancery Suit relating to this Chapel, can be obtained from E. F. LEWIN, Esq., Castlegate, York; Messrs. MUNBY and SCOTT, Blake-street, York, or Messrs. LEESMITH and MUNBY, 12, Great Swan-alley, E.C.

BIBLE READINGS WITH MY CHILDREN.

By Mrs. PHILIP COHEN.

In two parts. Price 2s. each, or 2s. 3d. Post Free.

"Written in a style highly attractive to children."—The Very Rev. the CHIEF RABBI.
"Continues to be regarded in our private families as a most welcome friend."—Rev. G. EMANUEL, B.A.
"The charm of style is so attractive in its simplicity; will ensure a large and affectionate circle of readers."—The late Rev. A. L. GREEN.

Published by WERTHEIMER, LEA, and Co., Circus-place, London Wall, E.C.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MRS. A. H. GREEN (late of Oxford) receives girls, from 9 to 15 years of age, at her house, to attend by day Mr. Badley's Boys' School at Bedales, where her son and daughter are pupils.—Scaynes Hill House, Haywards Heath.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. G. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, L.L.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

FROM THE ORCHARD TO THE HOME.

24 lbs. Peashore Egg Plums (unequalled for cooking, preserving, and bottling), sent carefully packed and carriage paid, per passenger train, to any station in England and Wales, on receipt of 6s. Two boxes, containing 48 lbs., 11s. 6d. To Scotland, Ireland, &c., 6d. per box extra. In consequence of Spring frosts the supply is limited, and to insure delivery an early order is imperative. List, particulars, and testimonials, free. Kindly mention this paper.—H. B. POLLARD, Fruit Grower, Evesham.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

Schools, etc.

BOURNEMOUTH.—Pine Tree Glen.—HOME SCHOOL. Fräulein BEYERHAUS and Miss BATEMAN receive Girls to educate. Special facilities for language and music.—References kindly permitted to the Rev. C. Coe.

HASLEMERE, SURREY. PRIVATE COLLEGIATE EDUCATION.

Rev. G. B. STALLWORTHY (Formerly English and Mathematical Master at Belgrave College, Pimlico, and other London Schools), receives sons of gentlemen for General or Special Tuition. Preparation for Examinations. Boys or Young Men from Abroad will find a good home. House, "Hillcrest," stands in two acres, 550 ft. above sea-level, on Sandstone ridge, overlooking railway valley. Gorse and heather neighbourhood.

Interview by appointment. Letters, till Michaelmas, c/o Rev. ALFRED KLUHT, M.R.A.S., "Thors-hill," Hindhead, Surrey.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWITH.

PRINCIPAL ... Mrs. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... Mrs. DE WASGINDT.
ENGLISH TEACHER ... Miss FOX, B.A. (London).
VIOLIN AND PIANO ... Miss DE WASGINDT, (Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

SCHOOL FOR GIRLS AND LITTLE BOYS.—CONAMUR, SANDGATE, KENT.

PRINCIPALS:—Miss JARVIS and Miss CLARA BERRY.

Good House, close to the sea; south aspect.

Reference kindly permitted to T. GROSVENOR LEE, Esq., Client, near Stourbridge; JOHN HEYWOOD, Esq., The Pike, Bolton, &c.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS 4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29, and 80, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, August 12, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2982.
NEW SERIES, No. 86.]

LONDON, SATURDAY, AUGUST 19, 1899.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK	521
CORRESPONDENCE :—	
The Pink Party at Grindelwald	522
Sunday School Holiday Home	522
LITERATURE :—	
Dr. Samuel Davidson...	523
Social Reform...	524
The Child, the Wise Man, and God...	532
ARTICLES :—	
In a Garden	525
Oxford Notes	526
The Inward Life	527
Thoughts from Italy.—II.	529
The Growth of Church Architecture in England.—I.	531
The Divine in the Human	533
Under the Red Eagle.—IV.	534
OBITUARY :—	
Mr. J. H. Rowland	526
THE CHILDREN'S COLUMN	527
LEADER :—	
Divine Immanence	528
NEWS FROM THE CHURCHES	535
ADVERTISEMENTS	535

NOTES OF THE WEEK.

MANY friends will be glad to have news of the return of the Rev. R. A. Armstrong from his voyage to Newfoundland and Labrador. Mr. Armstrong greatly enjoyed the voyage, and is much better, but he is not to preach until September, wisely spending the rest of this month in a quiet country retreat. From across the Atlantic Mr. Armstrong sent back the Preface to his little book, "Back to Jesus," which is now passing through the press, and will be published by Mr. Philip Green early in October.

PROFESSOR N. P. GILMAN writes to the *Christian Register* announcing that after the appearance of the December number of the *New World* he will be obliged to retire from his position as managing Editor of that valuable Quarterly, as he is to spend a great part of next year in this country and in France. He expresses undiminished confidence in the *New World*, which is now in its eighth year, and is very anxious that a sufficient endowment fund should be secured for the maintenance of the Review. In no other way, in his opinion, could £12,000 or so be more profitably invested for the furtherance of liberal religious thought. "American Unitarianism cannot afford to bear the reproach of the discontinuance of such a review"; and we may add that should such a calamity be allowed to happen, it would be very keenly felt on this side of the Atlantic also.

THE congregation of the Upper Chapel, Sheffield, are preparing to celebrate next year the Bi-centenary of their chapel, and it has been determined that the celebration shall include the following items :—

- (1.) The issue of a history of the chapel, to be prepared by the Rev. J. E. Manning.
- (2.) The re-cutting of the inscription on the tombstone in the yard of the Rev. Timothy Jollie, first minister of the chapel.
- (3.) The placing of a tablet on the left side of the choir stalls, with an inscription referring to the Bi-centenary, followed by a copy of the inscription on Timothy Jollie's tombstone.
- (4.) Certain improvements to the vestry, and possibly to the organ and to Channing Hall.
- (5.) Special meetings in celebration of the Bi-centenary.

For these purposes it is estimated that about £500 will be required, of which about £300 is already promised. It has been decided not to hold a bazaar, and the congregation and others concerned are asked to contribute the remainder of the amount in direct donations.

THE Van Dyck Tercentenary is being celebrated by an exhibition of the pictures of the great Flemish artist at Antwerp, the place of his birth, the exhibition having been opened on Monday by the King of the Belgians. A pupil of Rubens, who was twenty-two years his senior, Van Dyck survived his master only one year, dying in 1641. Rembrandt, who was eight years younger than Van Dyck, and was a native of Leyden, lived until 1669. Van Dyck is perhaps best known in this country by his portraits of the Stuarts and their contemporaries, having resided for some time in England, in the employ both of James I. and Charles I. We are promised that the Winter Exhibition at the Royal Academy will be devoted to his works.

WRITING in the *Church Gazette* on the Archbishop's decision as to incense and lights, "Peter Abelard" looks upon it as very awkward for the Ritualists and faces the possibility of their consequently bringing Disestablishment about :—

There is no doubt that the Ritualist Party is well organised, has a very considerable following among the upper classes, and can wield no insignificant political power if it is so disposed. Suppose, then, that they elect to go solid for Disestablishment, and throw themselves into the arms of the Liberation Society? The struggle, then, at the next General Election will be between Ritualists and Radicals on the one side, and Protestants and Conservatives on the other. Recollecting the love of the British to have a turn and turn about in its Governments, and the short memory it has for such services as Lord Salisbury has undoubtedly rendered, it is very conceivable that the victory will be on the side of the Radical-Ritualist Party. What would be our condition then?

Of course, a new constitution would be formed, as a new constitution was formed for the disestablished Church of Ireland, and no doubt the episcopate would form the nucleus round which the disestablished Church would group itself. The wisdom of the bishops would probably be sufficient to prevent disruption, and a somewhat wider liberty would be allowed than the Act of Uniformity of 1559 allows to-day. The Ritualists would not get the Six Points made the form of ceremonial worship, but, on the other hand, their chief point of agreement, viz., resistance to the claim of the State to determine doctrine, discipline, and ceremonial, would be removed in a free Church, and they would be absorbed in the main current of life of the disestablished Church.

Broad Churchmen may be reminded that one of the planks in their platform would be at once attained if the Church were disestablished. The laity would at once be invested with the power which at present is in abeyance, and this single fact should alone induce them to watch with careful eye the turn which events may take in the next few months. Of course all that I have said is necessarily of the nature of guesswork, but it is based on some sort of data supplied by the sayings and doings of the last week. Time alone, which holds the keys of the unknown, can tell whether the forecast given above will be justified by events. To me it seems to-day the most likely course to follow, and if things do so turn out, it is not the Broad Churchman who will lose in the long run.

At the annual general meeting of the Central and East of England Society for Woman's Suffrage, held at Westminster Town Hall, Mrs. Perkins Stetson (author of the recently published work "Women and Economics") made an interesting speech. "Woman's Suffrage," she said, "is a sort of vanguard movement, and until women get the Suffrage they cannot get all the other things they want. It is the duty of every human creature to share in the work of the world, and some form of representative government is the best way of carrying this out. For many centuries, government was looked upon as the power of making people do things, so largely was it occupied with punishment. The principle of government now is the service of the people, and, because government means service and helping people to do their duty, women are not filling their place in the world until they fill their place in the government. The spirit we want to feel is, not that of persons who are oppressed, but that of persons determined that they will do their work. One of our troubles is that people who see their plan ahead and understand the relative importance of things, because they cannot make other people see what they see, are tired-out and discouraged. An old Suffragist said to me once: 'I do not see who will take our places when we are gone.' No one



will, no one can take their places. This movement progresses along a thousand channels. Everything that brings women together, everything that interests them in the large public good and sets them to work for it, whatever concerns principles and social duty, leads ultimately to Woman's Suffrage. The reason we want the Suffrage is because the exigencies of life have made it the only way of getting things done. In feudal times to follow a noble lord sufficed. But when the fighting days were over, representative government began. When we women enter into that form of life which requires representative government, we shall grow into that government. There is no need for the discouragement so often shown about the Woman Movement, for it is the most phenomenally rapid movement of any in human history. In this one century women have advanced more than in all the centuries before. The most important thing to realise is that government means service, and any one will understand that it is a woman's duty to serve. As the world grows it learns more and more that we can best serve each other through organisation, and that the most effective organisation for public service is the government. Wherever there is a government and there are women, they belong to that government." The chair was taken by Mrs. Sterling, and the other speakers were Mr. Morgan Browne, Miss Emily Davies, Miss Dowson, Mrs. Henry Fawcett, LL.D., and Miss Jenner.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE PINK PARTY AT GRINDELWALD.

SIR,—I trust many of your readers are now aware of the delightful summer excursions which the officials of the Central Postal Mission Committee have arranged for a number of years to various places in England and on the Continent. Those who have joined one or more of the fortnightly parties know, of course, how delightful they are, and how splendidly they are managed, and those who have never joined one of these parties, or who know nothing about them, should (if necessary) burn the midnight oil in enlightening their ignorance and test their knowledge by the practical experience of a fortnight's holiday, under the able guidance of those in charge. The present party is the middle one in this year's series of fortnightly excursions. When we collected on the Harwich boat—the good ship *Cambridge*, bound for Antwerp—it was found that we hailed from a variety of places. We came from Birkenhead and Brighton, from Sheffield and Exeter, and there was a good contingent from London fleeing from the intense heat of 90 deg. in the shade. I need not describe the journey; some of those who made it are glad to forget part of it. The sea was not too kind, and people do not like to recall the memory of painful sensations; and the Rev. John Ellis has made any further description unnecessary by the vivid account he gave of the journey of the first party in a pre-

vious issue of your paper. We started on Thursday night, Aug. 3, and arrived at Grindelwald on Saturday evening, Aug. 5, and received a very warm welcome from Miss Tagart, Mrs. Rutt, Mr. Shrubsole, and Dr. Herford.

It was cheering to be received by well-known friends after a long and weary journey in unknown lands. But the weariness was all forgotten, when from the verandah of the Alpina we looked out on the snow mountains which seemed so near, and were so far. I cannot describe in words my own sensations when I first saw the Wetterhorn, the Finsteraarhorn, and the Eiger—lofty peaks covered with everlasting snow—towering above me in their majestic beauty. Feelings of awe, wonder, worship, inspiration, gratitude, mingled in my heart, and brought me very close in silent communion to God, the Creator.

Sunday broke over the mountains in golden splendour. A peacefulness stole over the spirit, and the weary ones found rest. During the week various walks and excursions were taken, Mr. W. H. Shrubsole acting as guide, and every one bears testimony that he is an ideal guide. The excursions of the past week were but the preliminaries to the longer walks and harder climbs of the present week, and we are looking forward to the big walk up the Faulhorn, which is to take place on Wednesday, and from which a fine panorama of snow-capped mountains can be seen. I preached on Aug. 6, and the service yesterday was conducted by the Rev. Philemon Moore, and in the evening a Conference on the "Larger Outlook of Unitarianism" was held. The party fully appreciate the thoughtfulness for everybody's comfort and enjoyment shown by our hostesses, Miss Tagart and Mrs. Rutt, and the only regret is that our fortnight is so quickly drawing to its close.

J. E. STRONGE.

SUNDAY-SCHOOL HOLIDAY HOME.

SIR,—Will you kindly allow me to call attention to the Holiday Home, established by our Manchester District Sunday-school Association? Some two years ago a small seaside home was presented to us by Mr. C. C. Grundy, and this has been maintained since then with great benefit to the little convalescents of our Sunday-school. Now we are proposing to undertake the larger task of organising summer holidays, or at least of making such possible, for the whole body of the teachers and scholars in our schools. The incalculable benefit to our school life of the friendship and confidence which grow out of the close intimacies and shared joys and anxieties of a common life lived together for a whole week appealed to us as Sunday-school workers, while the pity of child life in sad exile in our northern towns touched us all into enthusiasm for a scheme which the experience of the Upper Brook-street and Renshaw-street schools had proved to be eminently practicable. Great Hucklow, a little village in the High Peak of Derbyshire, a place consecrated by centuries of faithful testimony and ministry in our little old chapel, and endowed with the more prosaic advantages of good air and water, a village far, very "far from the madding crowd," was selected for experimental purposes. Here a plot of land has been presented to us by the Rev. L.

Scott, and upon this we may eventually erect permanent buildings; in the meantime we have taken temporary premises, the Old Hall, once the residence of the "Apostle of the Peak," being our headquarters, with the privilege of overflowing into all the cottages of the village and, if necessary, of taking in also all the spare rooms of the adjoining villages of Windmill and Grindlow. The existing accommodation of the Old Hall has been supplemented by the purchase of twenty beds and everything else requisite to the simple comfort and convenience of a party of thirty. The camp, as we like to call it, was inaugurated about the middle of July, and the first party to venture was the Swinton school, of whose doings you have already given a glowing account. Upper Brook-street followed with a veritable army of young and old, doubling the population of the old village and much disturbing its usual calm. Bradford, Manchester, followed with a smaller party of about thirty, and a similar number is now "in camp" from the Stockport school. Next week we are threatened with an invasion from Newchurch, and all the cottages are preparing to house its eighty odd representatives. Finally, our friends at Willert-street, Manchester, are sending a small party of thirty for the week ending Sept. 2. After that we have still two weeks unappropriated. The scheme, unfortunately, was not launched in time to enable many schools to take advantage of it. But with our knowledge of the possibilities of a week at Hucklow it is to us an appalling thought that the Hall should be empty for a couple of weeks. I am, therefore, writing on behalf of our Committee, to call the attention of Sunday-school workers and others to the fact that the two weeks from Sept. 2 to 16 are still open and to invite applications. Perhaps at such short notice it will be impossible for any one school to organise a party large enough to fill the Hall, may I therefore say that I shall be glad to receive applications from small groups, or even individuals for either of the two weeks? Great Hucklow is four miles from Miller's Dale Station, and special fares are granted by the Midland Railway. For adults the inclusive cost of rail, board, and lodging would be about seventeen shillings per week. September is often a beautiful month in the High Peak, and if the nights draw in the inside of the old Hall will be found to be very cosy and warm. Letters should be addressed to me as under.

CHARLES PEACH.

Littón, Buxton.

To watch one's soul all the time, seeking for moral disease, is as bad as to watch one's body all the time, seeking for physical disease. Do not look within to see whether your feelings are right, but look without to see what you are doing for others: what you are saying: what your temper and spirits are to those about you. Look up, also, for higher light and more life.—J. F. Clarke.

Go not forth to call Dame Sorrow
From the dim fields of To-morrow.
Let her roam there all unheeded
She will come when she is needed.
Then, when she comes near your door
She will find God there before.

—Author Unknown.

LITERATURE.

DR. SAMUEL DAVIDSON.*

DURING his long life of ninety-one years Dr. Davidson was the central figure of one great controversy, and subsequently went through significant changes in personal conviction. A native of Ireland, of Scotch descent, he was trained for the Presbyterian ministry, and having subscribed the Westminster Confession "with exceptions," was licensed to preach when he was twenty-seven, and two years later was appointed to a new Professorship of Biblical Criticism in connection with the General Synod of Ulster. Then he married on a professional income of £100, with £60 from students' fees added. He was not, however, happy in the Presbyterian atmosphere, and on the foundation of the Lancashire Independent College, in 1843, he accepted a Professorship and settled in Manchester.

His College duties consisted in teaching Hebrew, and lecturing on Biblical Literature and Ecclesiastical History. Literary and public work filled up his spare time, and he must have been a laborious worker. After the publication of the first volume of his "Introduction to the New Testament" in 1848, the Theological Faculty of the University of Halle made him a Doctor of Theology, and as time went by he became intimately acquainted, either personally or by correspondence, with the leaders in theological scholarship in Germany. When the "Introduction to the New Testament," in three volumes, had been completed, it was followed (1852) by "A Treatise on Biblical Criticism, Exhibiting a Systematic View of that Subject"; and by "The Hebrew Text of the Old Testament, revised from Critical Sources" (1855).

Then came the great conflict of his life. Chapter VI. is headed "The College Crisis," and is from the pen of Mr. J. Allanson Picton, at that time one of Dr. Davidson's students. It was many years later, at his old teacher's request, that Mr. Picton undertook to tell the story. Mr. Picton tries to hold the balance with an even hand, but there is no lack of vigour in his championship of Dr. Davidson, and his arraignment of the College Committee. Certainly, as the story of the period between November, 1856, and June, 1857, goes on, we feel that Davidson was a hardly-used man. Mr. Picton is careful to point out that while on the one hand Dr. Davidson's subsequent opinions advanced rapidly in the direction of rationalism, he was sincerely orthodox in all essential points when the storm broke; and that, on the other hand, we must not allow the present condition of thought on Biblical matters to make us underrate the natural alarm felt forty years since at suggestions of the composite character of the Pentateuch, and the late origin of most of its component parts. The "Crisis" came about in this way: Davidson accepted an invitation from Messrs. Longman to take part in the revision of Horne's "Introduction to the Sacred Scriptures." At first, Vols. 2 and 4, dealing respectively with the Old and New Testaments, had been offered to him; but he preferred to undertake the former only, and at his suggestion Dr. Tregelles

was asked to deal with Vol. 4. Davidson stipulated that his own name should appear on the title-page of Vol. 2, and told the publishers that he should probably re-write the whole volume, not retaining any of Mr. Horne's matter, but should "start entirely on new ground—such ground as the subjects have been brought to, not only here, but especially in other countries." He naturally had Germany most in his mind, for there—since the beginning of the century—there had been fearless handling of Biblical questions in the various seats of learning. The first article of the constitution of the Lancashire College declares: "That the Holy Scriptures of the Old and New Testaments contain the only revealed will of God, and are therefore the sole and exclusive authority in the Christian Church"; but Mr. Picton aptly remarks that the acceptance of this article by no means involves an acceptance of the Mosaic authorship of the Pentateuch. As Davidson proceeded with his task, proofs were constantly interchanged between Horne, Tregelles and himself, and neither of his colleagues hinted any alarm. Davidson, it may be observed, went by no means so far in various points as the Editors of the "Polychrome Bible" do to-day. The volume was published in October, 1856, "and," says Mr. Picton, "was well received by all English readers who were anxious to bring their Biblical studies into the light of knowledge." But the following month a member of the College Committee, the Rev. D. E. Ford, of Broughton, "informed his colleagues, with much manifestation of emotion, that he had received numerous letters expressing great alarm at the religious opinions set forth by Dr. Davidson." Dr. Tregelles had made it clear that he had not read Davidson's proof-sheets, by writing to the *Record* to express his sorrow and surprise that Dr. Davidson had used the work "as the occasion for avowing and bringing into notice many sentiments and theories with regard to Scripture which his former works would not have intimated that he held, and his adoption of which was wholly unknown to Mr. Horne and myself." Tregelles and Horne should surely have acknowledged that though they had received the proof-sheets they had not read them, but this was not understood until later, and meanwhile the agitation grew. The College Committee appointed a sub-committee to examine the book and report on it. The report, when presented, took more than two hours to read, but its gist was summed up in a brief printed paragraph, in which it was stated that there were many passages which, taken by themselves, seemed to indicate very unsatisfactory views on some important doctrines of the Gospel: such as on the Trinity, human depravity, the sacrifice of Christ, justification by faith, &c. Mr. Picton well remarks that this "&c." is "noteworthy," if unjudicial, and "opens up a dim perspective of unmentioned heresies." The summary concludes: "Other statements, however, found in different parts of the volume, as well as the explanations given orally by Dr. Davidson, fully satisfy the sub-committee that he holds all these vital truths, and regards Holy Scripture as inspired—an unerring authority in morality and religion, and infallible in every other important matter." For the rest of the

story of this controversy we must refer our readers to Mr. Picton's narrative. Further explanations were asked, and in May, 1857, Dr. Davidson published a pamphlet of 124 pages, entitled, "Facts, Statements, and Explanations," justifying with great wealth of learning the positions he had taken up, and at the same time earnestly re-affirming his belief in various Evangelical doctrines. But still the orthodox objectors were not satisfied, and finally he tendered his resignation, and the Lancashire College lost its most distinguished teacher. The great majority of his past and present students testified their regard for him in earnest and touching addresses; a public meeting was held to express sympathy with him; and a sum of £3,000 was promptly raised and presented to him by the many friends who felt how sorely he had been tried, and how faithful he had been to conscience. Mr. Picton's concluding paragraphs may be quoted here:—

But it was not in vain that Dr. Davidson passed through the crisis we have sketched. The inevitable reaction followed. There was hardly an organ of devout learning in Great Britain, Europe, or America which did not lament and condemn the infatuated blindness of the Lancashire College Committee. Dr. Vaughan, who had given his ill-judged and uncalled-for vote against his colleague, soon felt his position intolerable, and resigned his post. The new appointments, made in the interests of a sacred conservatism, did not keep out the rising tide of liberalism. Imperceptibly the teaching of the lecture rooms came into practical accord with the volume which had deprived the college of its greatest scholar and most inspiring tutor. And if Dr. Davidson himself afterwards went much further, that was only because he was before his time.

"Before his time." Yes; because of his singular union of simple devoutness with unreserved freedom of thought. We do not forget that he owed much to German scholars, and that even in Great Britain and America his latest opinions are common ground to liberal theologians. But what differentiated him was the marked survival throughout all his intellectual pilgrimage of meek reverence and simple devotion, such as made the prayers of his old age like those of a worshipping child. Those to whom the universe is a temple, or rather the Living God Himself, find no paradox in such a combination. But paradox or not, it points the way to the religion of the coming age.

Samuel Davidson lived for forty-one years after his retirement from the Lancashire College, and the "Autobiography" contains much of interest about his subsequent literary work, issued under conditions of greater freedom, his intercourse with scholars at home and abroad, and his political opinions; he was a vigorous Radical and Home Ruler, and a great lover of peace and righteousness among the nations, being little disposed to spare either Liberal or Conservative Governments if they offended his sense of right. We learn, too, of the development of his thought on matters ecclesiastical, theological and religious. Some of his later writings naturally deepened the feeling against him in orthodox Nonconformity; and, from about 1870 onwards, he says, "I worshipped no more among orthodox Dissenters, but repaired quietly to the Unitarians, and sometimes to the Church of England, taking my place among the unnoticed there, enjoying many of the prayers and the devotional

* "The Autobiography and Diary of Dr. Samuel Davidson," Messrs. T. and T. Clark. 7s. 6d.

part of the services without attaching importance to the sermons." Having begun as a Presbyterian, and abode for a time in the Congregationalism which had cast him out, he became a firm believer in the desirability of an Established Church. "I think," he says, "that it is best, considering the present state of education in Great Britain, to have a national Church as comprehensive as possible, with a very short creed. The clergy belonging to it should be supported by the Government, as instructors in the principles of righteousness, morality, and virtue. They should be regarded as the religious educators of the people. The evils inherent in the voluntary system are greater than those connected with an Established Church." Of course, all readers of the "Autobiography" will not agree with this. But the mature and re-affirmed judgment of such a man as Davidson is worthy of respectful consideration. *Theologically*, during all his later life, he was a Unitarian, with a profound reverence for Jesus Christ, and a full appreciation of the spiritual revelation which came through him.

There is only passing reference in the volume to some names held in high honour among us, but there is a fuller and very beautiful tribute to the late Dr. Sadler, of Hampstead, of whose ministry and of personal intercourse with him Davidson speaks in the warmest and most affectionate terms.

It hardly falls within the scope of this notice to touch on the many questions of criticism raised in the volume, or to estimate the permanent value of Davidson's work. Readers of THE INQUIRER will remember the contributions from his pen which sometimes enriched these pages and those of the *Theological Review*. And the book before us, the last he ever wrote, is full not only of interest but of suggestiveness; and it is brightened here and there by a delightful story or a gleam of humour.

The "Reminiscences by Friends," with which the volume ends, bear testimony to the affectionate regard in which Davidson was held by those who knew him; and we close the book with the consciousness of having traced the long earthly pilgrimage of a devoted soul, ever loyal to truth, and waiting in calm faith for the fuller revelations of the eternal world.

DENDY AGATE.

SOCIAL REFORM.*

"HIGHER Life for Working People" is an earnest attempt to solve some of those social problems that worry us all at times. The author scouts Socialism as impracticable, revolutionary, and inimical to freedom. He believes it to be possible to remedy present social evils without injustice either to the rich or the poor. With perfect confidence in his own proposals, he is rather inclined to pour scorn on those who see objections to them. Yet, on the whole, he writes in the style of a fair-minded, moderate man who is sincerely anxious to find the line of least resistance for social reform. To students of modern social problems there is little that is new, much that will commend itself to them.

* "Higher Life for Working People: an Attempt to solve some Pressing Social Problems, without Injustice to Capital or Labour." By W. Walter Stephens. (Longmans. 3s. 6d.)

Those who lack time or inclination for minute study will find in the book a clear, moderate, and practical exposition of a great question. Most readers, probably, will feel that the main fault of the writer is that he is apt to under-estimate the difficulties in the way of carrying out his proposals.

The first chapter deals with the "Submerged Tenth." These the author divides into three classes: (1) The aged and the incapable (mentally or physically); (2) The unemployed, but willing to work; (3) Able to work, but not willing.

For the aged and incapable the present Poor Law system, or some modification of it, would have to be retained. When people cannot, by reason of age or infirmity, do any work, they must be provided for without asking them for any return. Mr. Walker would not touch the Poor Law system except to amend it. The second chapter is a plea for more rational and humane treatment of paupers. We are told that we ought to discard "all the evils" connected with Poor Law administration. We agree. The trouble begins when we seek to define the evils. There are things needing reform that would create no difficulty—the useless cruelty of separating old folks who have spent their lives together, for example—but beyond such glaring cases there is room for wide difference of opinion.

To provide for the unemployed who are willing to work, Mr. Walker advocates the establishment of Home Colonies which must be self-supporting and must not intrude upon the ground "at present occupied by industrial forces." The details of the scheme are carefully thought out and worthy of attentive consideration. But we must be content with the quotation of one paragraph:—

Let it be understood that there is no suggestion here of forming any self-sufficient community of the "Harmony Hall" or "Brook Farm" order, which would be destined to failure by the very fact of its isolation from the social world. The suggestion is simply to add here and there over the country, and in most cases near to the localities where a congested population exists, a new village, which, although assisted at first, would, in the course of time repay the advances made to it, and would then become in every respect similar to the other villages of the kingdom. It would be founded in the country by the labour-organising boards representing the ratepayers of the area, and would provide employment for the unemployed and the casually employed, at present a burden on the ratepayers. The rates, instead of being applied, as at present to some extent, in supporting people in idleness, would be wholly applied in setting them to work and in enabling them in time to gain by their work their own support.

The important point in this scheme is that the workers would produce *for their own consumption only*. There would be no competition with ordinary markets. They would merely take upon their own shoulders a burden which is now borne by other people.

The third-class, the idle, who have no ambition to work, would be sent to labour colonies in which a little wholesome discipline would make workers of them for a time, willing or unwilling. In order to ensure uniformity of method in administration the country would be divided into districts or provinces, each province to contain a population of two to two and

a-half millions. The local authorities in these areas would be subject to the control of a "Central Board, either of a 'Committee of the Privy Council,' or a body of 'Commissioners for the Employment of the Poor,' presided over by a responsible Minister of State." It is a good scheme, and with the experience of the Education Department to guide us, there should be little difficulty in organising it.

Mr. Walker tackles the Old Age Pension question in the happy confidence that his scheme is free from objections that the Select Committee on Old Age Pensions took to the schemes laid before them. He insists that any scheme to be successful must supplement, not supersede, any other benefit scheme with which the contributor may be connected. It must not commit Parliament to obligations for the future of which a definite estimate cannot be made, and it must be simple and economical. How does Mr. Walker propose to fulfil these conditions? For details we must again refer our readers to the book itself. But, broadly put, his scheme is this: "Wage-earners of all classes under the age of eighteen to contribute sixpence per month, between eighteen and twenty-one ninepence; above twenty-one one shilling per month. The payments to be made by means of special stamps for the amount, procured from any post-office, and affixed to cards prepared for the purpose." The amount thus paid is to be doubled by the employer and the Government conjointly. A man paying one shilling per month would receive sixpence from his employer and sixpence from the State. Beyond this he would receive no gift or benefit, but he might add to his own contribution, and so increase the value of his annuity by his own savings. Now comes a great feature of the scheme. No one can benefit by it until twenty years' contributions have been paid. There would then be no need for a large Treasury grant. For twenty years the contributions would be accumulating before the first annuity was claimed, and the State contribution would be "merely a book entry." Assuming that three million workers joined the scheme, there would be, at the end of twenty years, a fund of forty-five millions in hand to begin with. That strikes us as a practical and sensible plan, and will be disappointing only to those who want everything done in a hurry.

We have dealt with those topics which have a wide public interest. The rest of the book is occupied with the discussion of questions that affect mainly the higher class of workmen—prevention of strikes, profit-sharing, the eight-hours day, and so on. These are questions that will gradually be settled by the intelligence of those most concerned. The better-class worker is keenly alive to his own interest, and likes to work out his salvation in his own way. The problem of how to help the very poor should have the careful thought of every humane person, and we commend Mr. Walker's book to the attention of those who love their fellow-men.

J. CROSSLEY.

To CORRESPONDENTS.—Letters, &c., received from the following:—L. A.; W. L. B.; T. M. C.; E. S. H.; L. A. J.; S. L. (Calcutta); W. L.; J. C. O.

IN A GARDEN.

I THINK we never realise how spiritually dull and God-forsaken we gradually tend to become by living in modern towns (where people find it so difficult to believe in God—sincerely) until we have had a short spell of holiday in the country, especially in meadow land or real garden. That frequent charge brought against ministers of being dull, we begin to suspect and admit to be true—dull, at any rate, for three parts of the year. And if it were all our own fault, there would be good ground to reform church-going altogether. A good, famous minister, somewhat of a farmer and a gardener too, I imagine, once put in a defence for all the dull race of us. "In the churches, they talk about ministers being dull," he said. "One half the time it is bad ventilation. We are not half as dull as the people think we are." That seems to me a very notable defence, and two-edged. Now, for one month in the year at any rate, pondering matters over in a garden (a real garden), no minister would permit even his worst enemy to charge him with being dull; for the ventilation under the blue dome of heaven, with its fleecy curtains, in a garden is perfect. No one ever caught cold going into a house, or a church or a theatre, but by coming out of these places with their ill ventilation. The North American Indian lives and sleeps under the blue sky, all weathers, and is not known to catch cold at all. But pure ventilation is not the only dispeller of dullness. Our able defender also said, "Congregations would be advantaged by it, if for a few weeks of every year they would allow their pastors a little farm-life. Three weeks at a fashionable watering-place will not do the work. There is not enough salts and sulphur in all the springs to overcome the tight shoes and the uncomfortable gloves, and the late hours, and the high living, and the dresses economical at the neck. Rather turn us out to physical work." This defender lived, I surmise, most of his time on his farm—like the Irish ministers on the glebes attached to their Manse, and no one, I suppose, ever met a dull Irish minister—and so he was able to say, "There is something in this country air to put one in blindest mood. Yesterday we allowed a snake to cross our path without any disposition on our part to kill it. We are at peace with all the world. We would not hurt a spider. We could take our bitterest foe and give him a camp-stool on the piazza. We would not blame him for not liking us if he liked our strawberries. We would walk arm-in-arm through water-melon patch and peach orchard. He should be persuaded that if we could not write good sermons and vivacious lectures we can nevertheless raise great pumpkins, and long orange-carrots, and Drumhead cabbage. We would take him in our carriage, going at a consistent ministerial gait—never racing with anyone if there were danger of our being beaten. We hereby proclaim peace for ever with any man who likes our hens. We fear we would have been tempted to do many doubtful things even if he had praised our early scarlet radishes." "It is never real morning," he says, "except in the country." "Morning!" he exclaims, "I wish I had a rousing bell to wake the whole world up to see it. Every leaf a

psalm. Every flower a censer. Every bird a chorister. Every sight beauty. Every sound music. Trees transfigured. The skies in conflagration. The air as if sweeping down from hanging-gardens of Heaven." Well, I for one am thankful that one or two of our fraternity have farms, gardens and carriages, and the courage to say these things. We look up to them as the submerged majority look up to the elect in Heaven from another place. We begin to suspect we have read the opening chapters of Genesis without ever clearly realising what they meant. But Sir Francis Bacon—always so much better when writing his own works than anyone else's—in his charming essay on Gardens, at the outset, implies that all deviation from God-implanted instincts is also a deviation from God himself. God meant us to live in gardens. "God Almighty," he says, in his lofty opening sentences, "first planted a garden; and, indeed, it is the purest of human pleasures; it is the greatest refreshment to the spirits of man; without which building and palaces are but gross handy-works: and a man shall ever see, that, when ages grow to civility and elegancy, men come to build stately, sooner than to garden finely; as if gardening were the greater perfection."

The writer of Genesis implies that so long as man was in this Garden of the Lord, occupied in dressing it and keeping it, not only was God known to him, but was very close to him, walking beside him in the garden, and in that close and divine companionship we have not the slightest indication that work, that labour seemed irksome or painful to him. And one must needs reflect, and we should, if we were in the company of a gardener long, that dressing and keeping a garden of the kind implied in Eden involved a great deal of labour. From four o'clock in the morning (at least in summer) till nine or ten at night, so at least a very intelligent gardener told me lately, there was occasion for constant and most varied occupation, thought, skill, and labour in dressing and keeping even an ordinary market garden. I was given to understand that the sense of irksomeness and toil was considerably eased both by a natural pleasure that intelligent gardening begets in men, and, of course, also by prospect of gain. The element of gain, of course, did not enter into the matter in the case of Adam, and it is all the more suggestive, that so long as God was in the garden with him, in close and divine communion with him, the sense of irksomeness and fatigue does not seem to have made itself prominent, being absorbed apparently in something that cancelled its natural painfulness. At any rate it is not till innocent, whole-hearted occupation amidst delightful things, and close Divine communion ceased that things began to change. When God became only a distant voice, with a certain awfulness about it, and then a very far off voice indeed, with anger and a curse in its tones, then man began to discover that labour which, before, in God's presence and company was sweet, was now bitter and painful; and not till Mammon offered himself as an object of worship, and offered gain as his reward, did a little delusive kind of ease begin to enter into labour. And then Mammon suggested a few other things which have brought us to our present state of happy civilisation.

In a garden—and I may say in passing, that recently I have been in a great variety of gardens, in a fine old English garden attached to a parsonage, in cottage gardens, in market gardens, in a stately manor house garden, in some public gardens, and in God's Acre—in a garden, such an one at any rate as Sir Francis Bacon was thinking of when he said, "I do hold it in the royal ordering of gardens, there ought to be gardens for all the months in the year, in which, severally, things of beauty may be then in season . . . that you may have 'ver perpetuum,'" in such a garden "where everlasting spring abides and never withering flowers," it would scarcely be possible not to believe in God, and it would be so easy, as I confess I find it to be, to believe in an invisible world filled with very real beings, God's ministers to do his pleasure—whether we call them angels or not is immaterial—beings apparently delighting to co-operate with us on this side of the strange veil that divides the miraculous doings of the Invisible world from the marvellous effects in the Visible world. I have been recently in one or two gardens that would fairly have satisfied Sir Francis Bacon, and have felt with increasing conviction that the realities behind the wonderful daily and hourly transformation scenes of a garden are not blind cosmic forces, but all-seeing intelligences. Cardinal Newman frankly confessed that behind every plant passing so rapidly, so marvellously into flower, he perceived, as the only valid explanation, an intelligent agent which he called an angel. When we see beautifully worked flowers in a piece of embroidery, we know there has been needle and silk as means to an end, and we infer an agent, and we sometimes, indeed, see the agent at work. But the fairest work ever done by human hand in this kind bears no comparison with any, even the commonest "lilies of the field." One day as I sat in a garden, being impressed with the rapid changes in the look of a garden from one day to another, especially after a shower of rain, I was struck with the marvellous resemblance in the operation to a scene in a famous factory in Paris. The Gobelins tapestry, I suppose, is the thing most nearly perfect done by human hand; flowers and trees, and scenes of all kinds grow slowly into visible existence by a process of hand-weaving of a marvellously patient and skilful kind. Pieces of Gobelins tapestry are priceless things, reserved as gifts to Kings, and Princes, and States. When you are ushered into the room where a piece of tapestry is in making, you see nothing but the great frame-work of fine threads on which the coming scenes are going to be inwoven; you see a small portion of the design very dimly outlined; you see a very small portion of the work finished, and a little more in actual operation. You scarcely see any progress from moment to moment, any more than when you watch a bud becoming a flower, although you shortly learn how swift the movements really are; you see no workers: all is invisible. In a few years a piece of tapestry will be completed that will hold countless spectators enraptured, as at the Great Paris Exhibition of 1889. After being allowed to stay some time on the visible side of things, you are permitted to pass round and behind to the lately invisible agents. These are no grimy, sordid-lock-

ing workmen, sweated down to starvation wages, nor blind cosmic forces, but men with features and looks of highest intelligence and culture, men who would seem quite as well in place in a Cabinet of Ministers of State, and whom, no doubt, the French Government pay highly for their high services in such production.

As I thought of that visit to the Gobelins Factory, the garden in which I sat, seemed to reveal all of a sudden behind a thin veil of threads a multitude of the heavenly host, patiently, skilfully, swiftly weaving that infinitely more marvellous tapestry of trees and plants and flowers, which we call Nature, and choice bits of which are seen to perfection in a beloved and well-tended garden. I wondered whether, when we are permitted to go behind the scenes, we shall ever be deemed worthy also to join that heavenly host, and take part in such embroidery, in such tapestry, and enter into the joy of the Lord of the Design, through being amongst the actual agents in the creation of the finished piece of work. Perhaps there may be degrees of exaltation, and a need to begin at the roots, a need to descend into Hades. The whole force of the reason, as well as the inner intimations of the Spirit put us on the side of the Angels, and not on the side of the Blind Cosmic Forces. Though even so, we would cast our tribute into the out-stretched hand of each blind Bartimeus and join our prayer with his, "Lord that he receive his sight!" At any rate, as saith an ancient sundial, *Nos et meditemur in horto.*

E. L. H. THOMAS.

OXFORD NOTES.

THE spring-summer term, with its work, its anxieties, its examinations, and its distractions, has become a matter of history—an uneventful one for the most part, so far as Manchester College is concerned. The temporary breakdown of several students—was this in deprecatory anticipation of Mr. Carpenter's tender notice of "a slight decline in the appetite for lectures consequent on the relaxing air of Oxford"?—was regrettable; but nothing became the term better than its closing days, when friends and students, old and young, from far and near, joined in the warm tribute to the parting Vice-Principal; and this is not to be taken in derogation of the College programme, which included the conclusion of the valuable courses of lectures open to the public, by the Rev. Philip H. Wicksteed on "Sociology (the Laws of Distribution)" and the Rev. J. E. Carpenter on "Comparative Religion (Ideas of Revelation)," but rather as showing how the affectionate and emotional side of life will break through and survive all attacks made on it by stern academic necessities. Here were wit and memory called in aid of some of the best touches of human nature, with gratification to all.

A somewhat new order of things is looked forward to for the beginning of the October term, when Professor Addis not only takes the chair of Old Testament theology vacated by Mr. Carpenter, but is to preside over the houses of residence where hereafter Manchester College students will take up their abode. May the classic street of Holywell, with its ancient houses, feel its dignity enhanced thereby!

Though the technical term be over,

much important University work overflows into July, which is also the month for many "gaudys." Gaudy is an Oxford word, the origin of which does not yet seem to be settled among the learned, applied to that ancient and familiar institution, a college dinner. One does not connect University life with dinners, except in term time, forgetting that each college is a society *per se*; at its annual dinner each college delights to gather its dons together and to honour its distinguished members from far and near, "my college gaudy" attracting many a man from the busy world to meet old comrades at, may-be, Balliol, Magdalen, Queen's, or Oriel.

Among the rush of business and gaiety that, as usual, marked the summer term, two or three noticeable incidents stand out. The fine statue of Charles Darwin, by Mr. Hope-Pinker (the sculptor of Jowett and Dr. Martineau), which has been presented to the University Museum by Professor Poulton, was at the unveiling accompanied by an address from the venerable Sir Joseph Hooker, who gave interesting reminiscences of his life-long friend and brother in science. Thirty years ago, who would have dreamed of seeing Charles Darwin honoured in Oxford, still less of the homage now paid him, not only by the representatives of science here, but, as the Vice-Chancellor said, by "every teacher and every student in the University who is inspired by a real love of knowledge, and animated by a steadfast faith in its capacity for definite advancement." It is a worthy tribute paid to a great man and to great principles. The new library, given to the Parks Museum by the generosity of a London company, is fast rearing its walls; and this brings to mind another handsome but anonymous gift recently made for the benefit of the Medical School in Oxford—namely, £5,000 towards a laboratory for the study of pathology, to which the Congregation voted a like sum, besides £250 annually for equipment and maintenance for five years. Under such men as the Regius Professor Sir J. Burdon Sanderson, and Professor Odling, the study of medicine, somewhat novel here, is thus making progress. The retirement of Sir John Stainer (formerly organist of St. Paul's) from the Chair of Music is a great loss to those who enjoyed the treat provided by the genial professor in his public lectures, with his hits against sham sentiment and his feeling for true English melody. But his hearers may rejoice that to such hands is committed the wide influence for good involved in the Inspectorship of Musical Education under the Government Department.

The season for conferences and great gatherings is hot upon us. The successful and delightful meeting of Sunday-school teachers at Manchester College a month ago will not soon be forgotten. Of still wider interests and attractions is the Summer School of the University Extension students, splendidly organised, and attended by an unusually large number, including a considerable foreign contingent. The presence of some distinguished lecturers, such as Sir Alfred Lyall, Sir Joshua Fitch, Mr. M. E. Sadler, and Professor Sanday, to name but a few, is, of course, accounted a privilege by their hearers; it must be gratifying to the promoters to find how many "extensionists" really mean work, and take a lively interest in the courses provided. Among

these studies none are more noteworthy than the course by Dr. Henry Sweet, on "The English Language and Phonetics," treated in the practical scientific manner which has made his name so well known on the Continent; and last, but not least, the three lectures by the Rev. J. Estlin Carpenter, on "The Progress of Biblical Criticism, from 1837 to 1871," which were so keenly appreciated that a fourth lecture was requested. This, carrying on the story somewhat later, was gladly given by the lecturer the following day to a good audience. Manchester College had also previously contributed lectures on "The Philosophy of Religion," by Dr. Dawes Hicks.

OBITUARY.

MR. J. H. ROWLAND.

THE death of Mr. John Henry Rowland, of Neath, at his residence Ffrwd Vale, removes another veteran from our ranks. Born Dec. 2, 1819, at Neath, Mr. Rowland passed away after a long illness on Aug. 8, and was therefore in his eightieth year. A son of Mr. John Rowland, of Glyn Clydach, one of the promoters of the Glamorganshire Bank, he received a liberal education, and practised for some years as a solicitor in London. On the retirement of his father from the management of the bank at Neath, Mr. J. H. Rowland returned to his native country, to devote himself to local and commercial affairs. He was five times Mayor of Neath, and for many years was Chairman of the Board of Guardians. He was also Chairman of the Neath Water Company and of the Harbour Commissioners. He served in 1889-90 as High Sheriff of his county, when the first election of the Glamorgan County Council took place. Subsequently Mr. Rowland became an active member of the Council and an Alderman. He was a Justice of the Peace, a Liberal Unionist in politics, and a friend of education. By religious conviction a Unitarian and a staunch supporter of the Unitarian Church at Swansea, he was also a close friend of the vicar of Neath, and frequently attended the parish church.

The funeral took place at Cadoxton Churchyard on Friday week, and was of a public character, the service being conducted by the vicar of Cadoxton. Mr. Moy Evans and Mr. C. H. Perkins represented the Swansea congregation.

At the Swansea Unitarian Church on Sunday the Rev. W. J. Davies, of Belfast, who is officiating in the absence of the Rev. W. Tudor Jones, alluded to the wide feeling of sorrow that the death of Mr. Rowland had occasioned. He spoke of the genial temperament, the devotion to duty and philanthropic disposition with which Mr. Rowland had been animated, and how wide had been his sympathies which were in no way limited by religious or political opinion. He had occupied many positions, such as Magistrate, Mayor, High Sheriff, Guardian, Educationalist, and in all had earned universal attachment and respect. In him the Swansea Unitarian congregation had lost a great supporter and a consistent follower of the principles it is their aim to maintain and advance. The hearts of all would be with Miss Rowland and the various members of their departed friend's family in their sorrow.

THE INWARD LIFE.

From "Psalms of the West."

How beautiful is the morning, all bright in its tranquillity! Clear blue is the depth of the heavens, and the earth is silent and calm;

The bloom is purple upon the mountains, the waters are transparent in the valley;

The light leaves tremble above the mosses, and the white stems are mottled with moving shadows;

Silver threads of falling water make music from the corries of the caverned hills, and the scent of the ferns is borne on the dew that ascendeth unseen;

Wild roses trace out the buttresses of the rocks and trail on the banks of the torrent:

They climb around the chambers of the boulders, they make the recesses of the crags a marvel of beauty and joy;

The sweet grass is an emerald floor, and the grey stone is coated with wondrous adornment;

The vesture of earth is aglow with rejoicing life, the very clods have covered themselves with colour and broidery;

The dark pines stand solemn amid the shining oaks, the flowers bloom fair in the great untended garden;

By the swift stream under the woods the beech tree stretcheth her branches, and the melody of singing birds is pleasant among the hawthorns.

An air of the south is freighted with delight, the gathered fragrance of bloom and leafage;

The freshness of the sea hath visited the tree-tops, the essence of ocean spray hath distilled the strength of the forest.

In the alchemy of light the branches are decked with greenery, and every leaf is a sweet influence to the broad wind;

The stream of the air is restored without ceasing; it is a full draught of life to breathe, a reaction for the soul's delight.

In the splendour of the arch of heaven the mind hath a vision of rapture, and resteth on the ethereal deep.

There is gentle enchantment from shining wings; sunshine and shadow weave their woof through the flowery carpet.

A dream of nature alighteth upon me, I am conscious of awful things:

I am entranced in a far-off unity, I am at one with all creation;

I am lost in past and future, I am alone with the years of endlessness;

I am helpless and immersed in power, I am nothingness awaking to universe;

Immensity hath steeped me in her forgetfulness, everlasting changefulness hath poured upon me her mystery;

I am partaker of unspeakable joy, the world of sensation is no longer oppressing me; the soul of the world-soul is the brightness of day untouched and unvanquished for ever.

He that hath seen, he that hath gazed, he that hath loved, and kindled with the living truth, shall return to the earth with power;

And the true shall be to him the image of the perfect soul, and outward vanities shall not hide from him the revelation of silence, the remembrance of divine unfolding.

EVERY duty we omit obscures some truth we should have known.—*John Ruskin.*

THE CHILDREN'S COLUMN.

Now, "Touring Club," what is our programme for to-day? Shall we go mountaineering and attack "Ill' Bell," and its 2,600 feet or so of altitude, or shall we hie away to Windermere, and row in our club boat over its beautiful waters, or shall we go for a "ramble scramble?" What is a "ramble scramble?" some of you ask. Well, it is just about the same as a "scramble ramble." Now, do you understand?

Now "Eager Eyes," and "Curly Locks," and "Willing Feet," and all the rest of you, hurry, bustle, skip, for in half an hour we must start. What fun it all is, this delightful getting ready, donning our oldest clothes, stamping into our strongest boots, and picking out trusty and tried walking sticks. Then our girls are cutting away at sandwiches and big hunks of bread and cheese, and there are incessant calls for brown paper and string, and altogether our hive is in a perfect "buzz." Some run in and out keeping an anxious eye on the weather, and one boy thinks of asking the opinion of a passing farmer, but, after the manner of boys, gets his sister to ask for him. Another drop of happiness is in our cup, for the farmer, after alarming them somewhat by a guarded and uncertain commencement, finally sums up by predicting a fine day.

Punctually to time we start and stream down the lanes, as happy and gay as mortals can be. Little hands pluck great bunches of wildflowers, for even now in August our hedgerows and banksides have many floral treasures. An enterprising boy gives a "whoop" of discovery, for he has hit on a number of wild raspberries, and they and many another patch of raspberry canes yield heavy toll to sharp eyes and nimble fingers. A few strawberries are left, but a few only, but just look what quantities of nuts there are on the hazel bushes. They are not ready to gather yet, but they will be in another month or so, and certainly there will be an unusually large crop. I wonder if you would like to come up again, and have a good day's nutting and blackberrying?

I see you are admiring that beautiful young horse in the field. I call him "The Friendly Horse," for he is so sociable and fond of company. You will notice that our lane runs round three sides of his field, and he will follow us from beginning to end, and there we must leave him to munch the tender long grass we give him on parting.

Hurrah! here is our old friend of last year, the "beck," as clear and shining and winsome as ever.

He is so covered with twinkles and dimples, that we have not the heart to frown and ask him how it was he got in such a temper one day last November, and knocked our great strong stone bridge down, and drowned poor sheep, and carried away trees, and hedges, and walls.

What a narrow ricketty bridge we have to cross here! "Jolly" the boys call it, but some of the girls—only "some," please remember—cross it rather timidly. One important member of the party—a certain white dog to wit—disdains the bridge, and bravely swims the stream. This is another great day for Master Jack, and I fancy he realises it, for he is grave and dignified now and again, till his surroundings are

too much for him, and he races and frolics, and forgets that he is a "grown-up dog," and will soon be three years of age!

We are clear now of all roads and tracks, and are making our way up the valley as best we can—now on grass, now tramping through the bracken, now skipping the little streams that run down the steep hill sides. Occasionally we have a wet boggy patch to cross, and some of us "pop in," rather deeper than we expected, but that is part of the fun of a "ramble scramble."

What a glorious view we are getting, particularly to the north-west, where we have four ranges of hills, the last and highest being the "Red Screes," and just at the base of "Red Screes," though quite invisible to us, is the summit of Kirkstone Pass.

Passing through a gate (and not forgetting to shut it properly) we reach the edge of another "beck." This is quite a tiny one, perhaps not much over a mile long, for it rises where you can see that great blue gash in yon mountain, and running a few yards past where we now are, takes a daring and tremendous leap into a deep, dark ravine. Every few yards it has a little silver cascade, and then there is generally a little pool—only if you stay in Lake-land you must call it "a dub" instead of a pool. And nearly every "dub" has its occupier in the shape of a nice plump lively trout. Yes, you may roll up your sleeves and try to catch them, but, as we say in Westmorland, "they'll bide some catching," and so you will find out, unless you know the knack of it. In any case, no good fisherman would demean himself by catching trout that way.

I think I can guess what your thoughts are. Let me see. First, it is very warm walking, and you are thirsty, and the water *does* look so cool and refreshing that a drink occurs to all.

Secondly, now that our thirst is quenched, we have time to think that we are hungry also, and that this is a capital place for lunch.

Thirdly, I will venture to guess that lunch over, you will like to rest here a few minutes and dabble about in the water, and sit on the big sun-warmed stones and—oh, please don't look so cross, Mr. Editor, at the length of this "column"—and we will finish our "ramble scramble" (or "scramble ramble") next week.

H. V. C.

P.S.—Mr. and Mrs. Spotted Flycatcher's compliments to "The Touring Club"; and four little flycatchers have hatched out, and are doing remarkably well, thank you.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co. Ltd., Homoeopathic Chemists, London."

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	3
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, &c., per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, AUGUST 19, 1899.

DIVINE IMMANENCE.

In this glorious summer, while it has been natural and delightful to be constantly in the open air, and as far as possible in the open country, our thoughts have turned to the deeper meaning of all the beauty of the world, which in such manifold abundance encompasses us on every side. We have learnt from the teaching of science that there is in Nature a marvellous unity, and that all the blending ever-active forces of the universe are but varied expressions of one persistent Power. And that One we, who know the meaning of personal and spiritual power, are compelled to think of not as unintelligent impersonal Force, still less as Matter, whatever that may be, but as the one eternal and infinite Spirit, of whose will and steadfast purpose the whole creation bears witness, in whom we live and move and have our being. It is God's world in which we live, and it becomes to us the temple of His praise. For amid the mystery of His eternal Being, while His word comes to us in every law of Nature, there is this further utterance of Beauty. We have received the call to life, serious and strenuous, in the great field of the world, and in all material things have learnt to recognise the Divine Presence, the power and wisdom of the Eternal, a spiritual purpose awakening in us, even in the very humblest place, kindred purposes of spiritual life. And mingling with this appeal is the great word of Joy. The light of beauty is in the heavens and the earth, and shines straight into human hearts. What can we say of it, but that it is poured out of the heart of that eternal Power, of whom, through whom all things are. It was the

faith of WORDSWORTH that every flower enjoys the air it breathes, and whether we share or not that faith of the poet's dream, to spiritual insight it is impossible to doubt that *joy is there*. What comes to us as a gift has its source in God. Not a flower that blooms, opening its delicate petals in the strength of the Eternal, in fulfilment of His purpose, but bears witness to the Creator's joy in all beautiful things, and, must we not also say, to His love of them?

Thus we are led in the midst of this beautiful world to deeper thoughts of God. He is ever-present, the Eternal Spirit, and as we come to share in the joy which so finds its utterance in the heavens and the earth, we are drawn into communion with Him, as Giver of these spiritual gifts, whom therein we recognise not as Power alone, but as Love.

This constant presence of God in the world, the Eternal in whom the whole universe has its being, the constant Quickener of all life, the Light of all our seeing, is spoken of as the Divine Immanence; and this is the title and the subject of a remarkable essay published last year by the Rev. J. R. ILLINGWORTH, to which we have long desired to call the attention of our readers.

Mr. ILLINGWORTH's Essay,* which may be taken as a sequel to his Bampton Lectures of 1894 on "Personality, Human and Divine," and as following out the thought of his essay of 1890 in *Lux Mundi* on the Incarnation, is a profoundly interesting and attractive study of the relations of matter and spirit, and so of the relation of Nature (including human nature) to religion. The earlier chapters, after the first on Matter and Spirit, treat of the religious influence of the material world and the Divine Immanence in Nature and in Man; the concluding chapters are on the Incarnation in relation to Miracles, to Sacraments, and to the Trinity. A valuable Appendix is added on Personal Identity and Freewill.

In lucid exposition of his subject Mr. ILLINGWORTH shows how in our experience of life we find that material things are made subservient to spiritual purposes, so that matter becomes the medium of expression for spirit; and then in a delightful chapter he gathers up testimony from many generations, from Egyptian hymns, the Vedas, the Zend-Avesta, the Hebrew Psalms, from classical and early Christian literature, from later theologians, and such poets as SHELLEY and WORDSWORTH, to show how constant has been the religious influence of Nature upon man. Many different interpretations have, of course, been given of that influence. "Still," says Mr. ILLINGWORTH, "beneath them all that experience remains—a sense, in the presence of Nature, of contact with

something spiritual; a sense of affinity or kinship, as the Neo-platonists described it, with the material world, implying spirituality within or behind it." And if it be asked, "What is the relation of the material universe to that Spirit of which it so persistently seems to speak?" the answer is that neither Polytheism nor Dualism can any longer satisfy, and God is found as the one Eternal Spirit immanent in the world. Yet not merely immanent in the sense of Pantheism.

Spirit which is merely immanent in matter, without also transcending it, cannot be spirit at all; it is only another aspect of matter, having neither self-identity nor freedom. Pantheism is thus really indistinguishable from materialism; it is merely materialism grown sentimental, but no more tenable for its change of name.

Thus God is acknowledged to be immanent in the world, an abiding Presence, the Giver of all life, and yet transcending it, as in Himself more than all the universe, in His own eternal spiritual life. But if in the material world God is immanent, even more is this the case in man, to whom through conscience and other channels of inspiration the Divine Presence is made manifest.

So far we have found ourselves in complete accord with Mr. ILLINGWORTH's exposition, but at this point we come upon further developments of the thought of the Divine Immanence, which do not in the least appeal to us or win our assent. The divergence we have now to note is expressed in the following passage:—

Thus the interior beauty of holiness comes by degrees to be a visible thing; and through His action upon our spirit, God is made manifest in our flesh. While in proportion as we are able to recognise this progressive manifestation of God in matter, we are prepared to find it culminate in His actual Incarnation, the climax of His immanence in the world.

This, we confess, appears to us by no means a natural sequence, or what we should expect as the culmination of spiritual development in the religious life of the world; it affects us rather as the introduction of a foreign and confusing element of thought. The growing light of Divine truth has revealed to us Nature instinct with the Divine Presence, and the human spirit awakened to a sense of the Eternal, conscious of Divine affinities, knowing what duty means, and prayer and spiritual fellowship and aspiration. Thus, as Mr. ILLINGWORTH himself admirably shows, the immanence of God in humanity begins to be manifest, and why should not the process of spiritual growth be continued and perfected, until there is nothing to cloud the vision or mar the communion of all living souls with the Eternal FATHER? The orthodox reply is that only through the help of an Incarnate God can this be accomplished; and yet we must persist in asking, Why not? for in

* "Divine Immanence, an Essay on the Spiritual Significance of Matter," by J. R. Illingworth, M.A. Macmillan and Co. 7s. 6d.

spite of all that Mr. ILLINGWORTH has said, we are left with the clear conviction that the doctrine of the Incarnation, in the sense of "God becoming man," is "intrinsically irrational," and that our ineradicable shrinking from such a thought is no "baseless prejudice" or "irrational bias," but the strong insistence of a faith that has learnt with JESUS a religion of humble trust and surrender to the FATHER in heaven.

Nor are we moved by Mr. ILLINGWORTH's plea for the doctrine of the Trinity as being "clearer than any adverse view," and as affording the only intelligible ground for attributing love to God as essential to His Being.

Mr. ILLINGWORTH indeed recalls the confession of the creed that in the Trinity the FATHER remains incomprehensible, the SON incomprehensible, and the HOLY GHOST incomprehensible, and admits that the analogy of the relations of family life must not be pushed too far, and yet he asserts without hesitation or qualification that "the doctrine of the Trinity is the sole metaphysic of love" and that the Unitarian conception of God leaves "no room for attributing love, in any intelligible sense, to the Divine nature."

The statement of the Psalmist, that "God is loving unto every man," does not of necessity imply that love is more than what may be called a relative and secondary attribute of God; an affection elicited by the existence, the ephemeral existence of His creatures, and which, apart from that existence, would cease to operate, and therefore to be. God in His unknown essence might still be something other than Love; but the statement that "God is Love," is very different from this: it is a real revelation beyond all that we could otherwise have learned: it lifts Love at once into the absolute, as the essential and eternal cause of all; thereby exhibiting the whole world in a new light.

And this revelation, in Mr. ILLINGWORTH's view, is given through the Incarnation, and the announcement of CHRIST that he himself is God made manifest and a person in the Trinity. For if love is to be understood as absolute in God, "there must of necessity be conceived a plurality of persons in the Godhead."

Now as to this we must first ask, By what right does Mr. ILLINGWORTH speak of any attribute of God as relative or secondary? Love in God, he suggests, might be (if it were not for the Trinity) an affection elicited by the "ephemeral existence of His creatures," which, apart from that existence, "would cease to operate, and therefore to be." Are we, then, to suppose that God first created, and afterwards began to love—and not rather that because of the love which in Him is essential He creates, and calls into being not merely ephemeral creatures, but those whom he takes into abiding spiritual communion with Himself?

In attempting to penetrate beyond the actual knowledge of our own human life with God we set ourselves to an

impossible task. The Church claims to have received a special revelation, which has been formulated in the doctrines of Incarnation and Trinity, but for this we have failed to discover any true authority, and both the teaching of JESUS himself and the subsequent history of Christianity convince us that those doctrines are but attempts of the human spirit to fathom the unfathomable.

For our own part we know nothing of a "Divine Society" in the Godhead, but we do know what love is, and with assured conviction hold it to be of the very essence of the Eternal. We know also something of that Divine Society in the great Household of God, in which JESUS is "the first-born of many brethren," and in which we humbly trust, through the FATHER's infinite love, to have our own place, though it should be the very lowest.

We are not so anxious about the "metaphysic of love" as about its reality, for we entirely agree with Mr. ILLINGWORTH that it is "the sole solution of life's problem." And that is what we find in companionship with JESUS and in the child-like spirit which asks only that the FATHER's will may be done.

The bird that attempts a flight beyond the air which sustains its wing and is its breath of life is brought to confusion. Our life must for ever rest in God. In the Divine Immanence, glorifying heaven and earth, consecrating and sustaining the human spirit, we find the secret of peace and strength, undying hope, and that love in which must be perfected the true life of the children of God.

THOUGHTS FROM ITALY.

II.—THE GLAD QUARTER.

BY THE REV. EDGAR I. FRIPP, B.A.,
MINISTER OF ALL SOULS' CHURCH, BELFAST.

"Let the people praise thee, O God; let all the people praise thee."

"Then shall the earth yield her increase; and God, even our own God, shall bless us."
—Psalm lxxvii. 5, 6.

LAST Sunday I said that religion—by which I understand love for God and love for man as the child of God, in a form enthusiastically approved by the thought of the age—was the initial and permanent impulse of Florentine greatness, and that this impulse came from the Friars. The Franciscans settled in Florence in 1212, making their home in a swampy district by the Arno, where the poorest lived; and the Dominicans, arriving eight years later, found a free field for their labours at the opposite end of the city. Between them, in the centre of Florence, was the old cathedral of St. John the Baptist, a small octagonal building on the site, probably, of an ancient Roman temple dedicated to Mars. This had served as the principal church of the city for something like four centuries. But in less than a hundred years after the coming of the Friars Florence underwent a transformation. With other Italian towns she threw off the yoke of the Teutonic nobles, gained freedom of government, and grew into a

flourishing community. Civic and religious life went hand in hand. A common, deepening religious faith bound together citizens of different race and party. Politically, the Florentines were in hostile camps, as bitterly opposed as Unionist and Nationalist in Belfast; but religiously they were one. Every citizen, of whatever faction, was baptised in the old cathedral of St. John, and looked to St. John as the patron saint of the city. Guelph and Ghibelline, who were ready to stab one another in a political brawl, contributed alike to the charities and churches of the Friars, and joined in praise of the artists who covered the walls of these churches with frescoes. In 1252, when the Franciscans had been forty years in Florence, the fine gold coin was struck by her merchants, which became famous in Europe as the "florin," and bore witness to the solidity of their credit and the sincerity of their religion. On one side of it was the Florentine lily, and on the other the figure of John the Baptist. "At this time," says the old chronicler Villani, "the people were true and trustworthy to one another, and to the commonwealth, and with their simple life and economy did greater and more virtuous things than were done later in an age of wealth and luxury."* The growth of the city and the extension of her power demanded new public edifices. Walls, fortresses, bridges, palaces of justice and government, were built or rebuilt, the streets were drained and paved, and fine piazzas or squares with covered-walks (loggias) were made in the crowded centres; while three magnificent churches—the Dominican St. Mary's, the Franciscan Holy Cross, and a new Cathedral—were erected for the increased religious needs of the people. There was thus a call for architects. A German, Jacopo, had built a fine Gothic church over the tomb of St. Francis at Assisi.† He was invited to Florence, and he brought the Gothic style into the city. A pupil, some say his son, a man of genius, with the German name Arnulf, Italianised into Arnolfo, continued his work and designed many of the new buildings. The Palazzo Vecchio, Holy Cross, and the Cathedral were by Arnolfo and are among the best specimens of early Italian Gothic.

Now I mention all these particulars because I want you to observe how civic and ecclesiastic architecture sprang up together in Florence. The same impulse which erected churches and adorned them, paved and cleansed the streets, and cleared open-spaces for the people. The influence of the Friars did not limit itself to saving souls from an unseen Hell, or to building houses of prayer. It created also an industrious and upright citizenship, and made Florence a healthy and beautiful place to live in.

And I want you further to consider whether religion, as I have defined it, does not always awaken a public spirit; and whether, therefore, a faith can be called a true faith which confines itself to denominational success. After a generation or two of Franciscan and Dominican teach-

* vi. 69, cf. Dante, Par. xv. 103-105: "Florence . . . was abiding in sober and modest peace. She had not necklace nor coronal, nor dames with ornamented shoes nor girdle. . . . I saw Bellicion Berti go girt with leather and bone and his dame come from her mirror without a painted face." (Norton.)

‡ Begun in 1228,

ing the people of Florence, divided as they were by racial and social feuds, joined in the desire for a city which everyone might enjoy, in which nobles, merchants, craftsmen, and labourers might feel pride, and of which the poor might say with the wealthy, "This is our Florence."

No one, I think, can visit Florence without being struck by the splendid inheritance of the people. There are churches and halls, and towers and squares and gardens, and pictures and statues which are public property, the possession of every man and woman in the place. The art treasures of Florence, which are the admiration and envy of the civilised world, are not shut up in private parks or mansions for the selfish enjoyment of the few—if this can be called enjoyment. The public are not admitted to see them by the kind permission of any private person. *Most of them are in the street.* Giotto's Tower, with its glowing marbles and immortal sculpture; Brunelleschi's mighty dome; Ghiberti's bronze gates which Michael Angelo declared worthy to be the gates of Heaven; Cellini's statue of Perseus, della Robbia's children, and scores of priceless things, are, and always have been, in the open air, for every passer-by to look at, for every serving man and every schoolboy to see and love.

The highest art lives, and only lives, in the public sympathy. It perishes in the hothouse atmosphere of private patronage. The temples of Greece, the Norman cathedrals, the Doge's Palace in Venice, the frescoes of Giotto, the cartoons of Raphael, the poems of Homer, the plays of Aeschylus and Shakespeare, the music of Handel and Mendelssohn, the book of Psalms, were not produced for sectarian glory or private interest, but for public uses. And it can be proved up to the hilt that in Athens, in Jerusalem, in Normandy, in Venice, Florence, Rome, and London, art flourished with the growth of public spirit and declined with its decay.

But I fancy I hear some one say, "Is that true of painting? If it be granted that architecture and the drama, and perhaps music, depend for their highest expression on municipal and national interest, yet pictures are chiefly for halls and drawing-rooms." Unhappily, this is largely the case at present, and it probably explains why so much of our painting is insipid and frivolous. But in Florence, the home of many of the greatest painters the world has seen, it was not so. Florentine painting grew up directly out of Florentine architecture. New and large churches meant wall-space for the painters. In those days there was no printing. Books were few. The people could not read. What they knew of religion had to be gathered in the main from the preacher's lips. Now, the Friars had revived preaching; and the painter in Florence, and elsewhere, *came to the help of the preacher.* The great schools of Italian painting, like the English drama, originated in the desire to aid the preacher of the gospel. This may sound startling in Puritan ears, but it is a sober fact. The introducers of painting into Florence were Greeks, who were brought from Byzantium (Constantinople) to paint religious pictures on the new church walls.

Hence the earliest native school of painting in Florence is known as the Byzantine. The work of these Greeks left its mark on the city. It was very

solemn, and very formal, according to ancient rules and with very little perspective or proportion, somewhat like Chinese painting now. Yet it was the best at that time, and the beginning of great things in Florence. One of the first places they decorated was the Dominican St. Mary's, where they were watched with eager interest by a boy in the monastery school named John Cenni, afterwards Cimabue. He left his lessons to be with them, covered his book with sketches of their work, and at last was received by them as a pupil. Then for years he diligently copied their strange allegorical designs, and painted the stiff draperies and angular joints of madonnas and apostles, until he thought he could do them as well as they could, if not better. His free Florentine nature began to rebel against this stereotyped art. Why should he merely imitate what others had been doing for ages? He belonged to Florence, not to Byzantium, and he did not see why he should be bound by their venerable traditions. So he struck out in a direction of his own. "I will paint the mother of God," he said, "as a real living woman." Instead, therefore, of looking for his model in the pictures of his foreign teachers, he studied the faces of the Florentine women, perhaps asked one to sit for him, and persevering at length produced a St. Mary different from anything seen before, a madonna of real flesh and blood, with something like a smile on her countenance and something like a real baby on her bosom, surrounded by worshipping angels. When the picture was finished, and brought from his garden to be taken to the church of his old friends the Dominicans, it was met by a crowd of people who hailed it with enthusiasm and carried it in triumph through the city. So remarkable was its reception that the neighbourhood of Cimabue's house, in the Via del Cocomero, was called, as it still is, the Glad Quarter.

A few weeks since I saw this picture in St. Mary's, and thought both of the man who painted it and the public who gave it their welcome. It is a poor, faded thing now, perhaps very disappointing at first sight. I daresay some of you would say it was hideous. But give it time. You must look at it with sympathy and patience before it will speak to you. Is that not true of many things? And then you will notice its very careful workmanship. Though it is about ten feet high and six feet broad, there is not a square inch of its surface which is not wrought, says Mr. Ruskin, "with the fineness of a Greek manuscript." It is at least a grave, solemn piece of art, the work of a man who would destroy whatever did not satisfy him, and who believed heart and soul in what he did, and made it an offering to the Highest.

Possibly, if you are a narrow-minded Protestant, you may say, "A madonna! what wretched superstition!" And no doubt it partly was. I daresay some of your beliefs will seem a wretched superstition six hundred years to come. But that does not greatly matter. The essential point is that you should have *something* of the great truth of God and should be in earnest about it; as you may see, in his picture, that Cimabue had something of it and was possessed by it. You have your way of thinking of God's love, and Cimabue had his. To him the Madonna

represented the Divine Motherliness; and he loved it, and made others feel it by his art in those fierce days of strife and bloodshed. Madonna-worship, if you will read about it with an open mind, was an inestimable blessing to feudal Europe. It changed the savage Northman into a knight of chivalry, and raised the status of woman to a new level.

In the next place, though Cimabue was as serious as Raphael in his early period, we must not look on his work, as Mrs. Browning remarks, "from the heights of Raphaelhood." It is obviously faulty. The mother's head is too large; her child's is too small. Her hands and the child's arms are too long. Her robe is as stiff as if it had been starched. But compare her with the wooden, parrot-featured Virgins which preceded her, and she is beautiful! She has queenly grace, and dignity, and human sweetness. She is fit to be the mother of all the lovely Madonnas that came after—of Giotto, Fra Angelico, Andrea del Sarto, and Raphael. The sublime picture of motherhood which Raphael painted for the Grand Duke of Tuscany* is the direct descendant of Cimabue's Mary.

For, let us remember, Cimabue was the first who dared to go to Nature. How much there is in that! To go to Nature—to trust the work and ways of God, to believe in His truth rather than man's dogma—is the daring of all free and progressive souls. Every real advance the world has made has been a going to Nature, a turning from an old law to a higher, from an ancient human authority to a divine. Let a man have this daring in religion, political economy, science, or art, and who will say what it may lead to—what far-reaching consequences may follow from it? This thought in itself is a sermon, which the name of Cimabue should always suggest.

But I must pass on to what Cimabue's picture tells us of the Florentine people. They were proud of him, partly because he was their fellow-citizen and had outstripped the foreign painters, but chiefly, I believe, because he had given them something beautiful to love. It is evident that what was dear to the artist was dear to the people among whom he lived. He received his ideas from them, as a great artist always does, and gave them back to them in a form which kindled fresh emotion. Great art lives, as I have said, on public sympathy. To some extent, I suppose, though only to a very limited extent, a great scientist may dispense with human encouragement. He may bury himself, as Darwin did, and dispassionately work out his intellectual problems. But with the great artist this is impossible. His energies droop at once without fellowship. His work, springing from the heart, needs the constant touch of kindred minds. And this sympathy Arnolfo and Cimabue and Giotto had. Grateful to Arnolfo, the Florentines made him a free citizen. "You shall no longer be a German," they said, in effect; "you shall be one of us. We know nobody like you. You shall build our new cathedral. Let it be as noble as you can make it, and you shall have everything we can give." And in praise of Cimabue they threw up their hats and

* The "Madonna del Granduca" in the Pitti Gallery in Florence, probably the culminating effort of the "divine Sanzio."

followed his picture in triumphal procession, and called the neighbourhood of his house "Il borgo allegro." Then when Giotto succeeded Arnolfo in architecture, and Cimabue in painting, they said of him, "Since our Giotto is without a superior in the world he shall build our new Bell Tower, and he shall do it as perfectly as he can. He shall have a free hand, and room for his fullest strength."

And you will observe, my friends, that the bond between artist and people in each case was not merely civil nor æsthetic; it was also religious.

Now of Giotto I shall speak next Sunday. This evening I want to say that Cimabue was his master. Cimabue discovered Giotto's genius and trained it until it surpassed his own; he loved him and rejoiced at his success; and he left in him his own tender, earnest spirit, and taught him, as not the least of his services, to fear God and reverence the name of St. Francis.

Probably you have heard how Cimabue found young Giotto, as he kept his father's sheep, trying to draw one of them with a sharp stone; and how he took him with him to Florence. That seems to have been about the year 1286, when Cimabue was about six-and-forty years old, and Giotto a boy of ten. So Giotto received his first lessons in Cimabue's studio in the Glad Quarter, and learnt how to draw and to mix his colours, and to study not his master only but Nature too. Then, in course of time, by wise instruction, which urged him to use his own eyes and freely exercise his own imagination, and by diligence and his own rare gifts, he outstripped his teacher, and, as Dante says, took away his fame:

"Lo, Cimabue thought alone to tread
The lists of painting; now doth Giotto
gain

The praise, and darkness on his glory
shed."

But the old man was not jealous—as the Byzantines had been of him. Margaritone of Arezzo, who kept to the old Byzantine manner, died, says Vasari, "infastidito"—tired out and disgusted—with Cimabue's success. Yet Cimabue, we are told, smiled "at the first stroke which passed what he could do." Giotto was dearer to him than before; and when he died he left him his property, including his house in the Glad Quarter.

This, however, was a small part of his bequest. The spiritual inheritance was far greater. When Cimabue went to Assisi to paint in Jacopo's Church on St. Francis' grave, Giotto, we may be sure, accompanied him; and he saw him, perhaps, at work on a madonna, which is still there, with St. Francis by her side. The portrait of St. Francis is very valuable, because probably authentic. Cimabue was born only fourteen years after the Saint's death, and doubtless he had particulars of his appearance from men who knew him.* Giotto also saw his master painting, in this church, scenes of

the life of Christ, which, though much injured, still exist. In one of them, by rare good fortune—as if God had intervened and stayed the hand of Time—the face of the Madonna, weeping at the foot of the cross (a headless cross), is preserved. It is the most beautiful bit of painting we have of Cimabue, and Mr. Ruskin describes it as "the noblest to this day among all the Mater Dolorosas of Christianity."

I am impressed by the connection between St. Francis and the art of the Florentines. I love to think of the Northman Jacopo bringing to Florence its noblest style of architecture from Assisi; and of Cimabue, in his turn, being called from Florence to decorate the church of St. Francis. And I love, too, to think of Giotto, when Cimabue was dead, finishing what his master had begun at Assisi, and throwing all the seriousness and tenderness of his young genius into a great allegorical picture above the Saint's tomb.

Thus, in days of savage political feuds, which banished Dante and awoke the terrible revenge of the "Divine Comedy," the spirit of St. Francis spread. One evidence of it, not among the arts of Florence, but among its kindred charities, is so remarkable that I must mention it in this connection. A poor man, a contemporary of Dante, a porter named Peter Borso, in pity for the victims of pestilence and street-fighting, formed a small brotherhood among his fellow-porters to carry the wounded and dead, free of charge, to their homes or the hospitals or to decent burial. The brotherhood, known as the "Misericordia," grew; and to-day, after six centuries, it still carries on its work. It includes now every class of society from the king to the citizen. To conceal differences of wealth the brethren on their errands of mercy wear a black monkish robe with a hood over the face, holes only being left for the eyes. Thus their feet alone betray their rank; and often the heavy boot of the labourer and the shoe of the gentleman may be seen together. They are summoned in order by their chapel-bell. It tells twice for an accident; three times means a death. As quickly as possible they assemble at the chapel, and go forth with a litter. As they move in solemn procession bearing a sick man or a corpse the people stand and the men raise their hats. On their return to the chapel they pause, and the first pair say to the next "God reward thee," and receive the reply, "And thee also;" and when the salutation and response have been repeated all along the line, they pass in.

Thus the spirit of the Saint lived in the hearts of the Florentines, and lives yet after six hundred years.

THE GROWTH OF CHURCH ARCHITECTURE IN ENGLAND.—I.

THE comparison of an over-arching avenue of trees to a Gothic cathedral with its vaulted roof is so familiar as to be almost hackneyed. "Here," it has often been said, "we see where the architects obtained the first idea of an arched roof, and perhaps of the arch itself." This notion of a direct imitation of Nature in human constructive works has long been exploded. Man did not in the earliest ages watch the nautilus floating in his curved shell, and build in imitation

of him a boat with mast and sails; nor did he go into the woods, and from the over-arching branches derive the idea of an arch and construct it in stone. But there is nevertheless a certain affinity between Gothic architecture and the trees which goes deeper than mere conscious imitation of form on the part of the builders. The cathedrals have grown, almost as a tree itself grows, and the root of Gothic architecture is in the ground in another sense than the actual foundations of the buildings themselves. The arch is the very life of all Gothic architecture. It is the essential feature which distinguishes it from the Greek and Roman. And the arch has its origin in the ground. The *cloaca maxima*, or great main drain of Rome, was an arched channel, constructed probably about 600 B.C., long before buildings with arches were constructed above ground. Some of the Greek temples have subterranean arches, though every line in the superstructure is straight, and no arch would have been tolerated by the architect above ground. When first the arch was used above ground it was not for the sake of its beauty, but purely for utility.

The great Roman aqueducts that conveyed water to Rome and other large towns were supported by arches. The Colosseum and other amphitheatres were huge piles of arches. And the arch, though it must not intrude on the temple, was good enough for the construction of a *basilica* or town hall. So it first sprang up above ground, either a plain round stone arch springing direct from the wall without columns, or a similar plain semi-circular arch springing from a massive column with a Greek or Roman capital.

Paganism and Christianity existed for a long time side by side. The Christians had first their own private places of worship, some room lent in a private house, or sometimes some secret place where they might escape the eye of the spy and the persecutor. But as the religion became recognised and allowed, the worshippers were allowed the use, not of a temple—which would be equivalent to lending the parish church now to an ethical society—but of a public building such as the *basilica*; just as an ethical society can now obtain some hall or public room.

In many instances the *basilica* was finally converted into a church pure and simple, and came to be used solely for ecclesiastical purposes. The great church of St. Peter at Rome was a *basilica* originally and on a plan of many churches in Italy; notwithstanding alterations and additions, it is still possible to mark out certain portions which show the plan of a complete *basilica*.

No doubt in some of the larger towns in Roman Britain, also, the *basilica* was converted into a church; but in Britain the pagan Saxon invasion swept away almost every trace of Roman civilisation, and we have now very little Roman architecture of any kind in England, and none that is Ecclesiastical.

With the second introduction of Christianity into England came church-building. In some cases the Saxon temples were converted into churches. Christianity and Saxon paganism cannot be said to have existed side by side as Christianity and Roman paganism did. What took place now was not the gradual growth of a despised sect in the midst of a civilised

* Cimabue's St. Francis bears a strong resemblance to that assigned to Giunta Pisano in the sarcophagus of the church. The eyes are wide and dreamy, the nose long, the mouth small and shut and determined; the ears are conspicuous; the face has a withered aspect, bearing marks of suffering, and is slightly bearded. Giotto seems at first to have followed this bearded type (as in the fresco of St. Francis feeding the birds at Assisi), and then to have abandoned it, making the face young and beautiful (as in the Bardi Chapel of the Holy Cross).

national religion that it was destined ultimately to supersede, but the rapid victory of a powerful religion from abroad and the extinction of the native religion of the country. Christianity this time swept away Saxon paganism as rapidly and violently as the Saxons had conquered the Britons and extinguished their religion, or driven it into the fastnesses of Ireland, Scotland and Wales.

The architecture of the Saxon churches had two sources—namely, Rome and England: the style and structure of the Roman churches based on the plan and structure of a basilica, and the style and construction of a wooden Saxon building. It was, indeed, at one time supposed that the Saxons had no stone churches, but only wooden ones, and that it was for this reason that they had perished and only the Norman remained. This, however, was not the case. There were very many substantial and handsome stone churches in the Saxon period, and portions of some still remain.

As early as the end of the seventh century stone churches were built at Wearmouth and Jarrow, and some portions of these remain incorporated in the Norman churches subsequently built there. At Wearmouth especially there is a very interesting rough substantial doorway in the tower, with square stone jambs, and a square impost which only required the later finish of rounding the jamb and moulding the impost to become a proper column and capital.

At Barton-on-Humber and at Earl's Barton in Northamptonshire there are pure Saxon towers, and the tower of St. Michael's in Oxford is Saxon in style and construction. The last of these was probably built after the Norman Conquest, but it is Saxon, not Norman work.

At Bradford-on-Avon in Wiltshire is a complete Saxon church, happily preserved by having been merely neglected after the building of the new church, instead of being pulled down to make room for it, and ultimately divided up and used as dwelling houses. As the building was inhabited, the roof was kept in repair, and the building thus preserved from ruin by weather, and now the partitions and additions have been removed, and it stands to-day as it did nearly a thousand years ago. Some of the Saxon work is very much more ornate and of better workmanship, more carefully cut and closely jointed stone, than the Norman work which followed it. The tower at Earl's Barton is covered with flat pilaster work in perpendicular and inclined lines and round arcade, and has an arcade of open balusters and round arches near the top. And there is good reason for supposing that there was a considerable amount of ornament within of an elaborate kind. But this, unfortunately, was swept away by the violence of the Norman Conquest, the desire to rebuild on a larger scale, and the reckless neglect of any attempt to preserve the older work.

F. H. JONES.

COUNTRY AID FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Essex Church Children's Flower Service, £1 10s.; Mr. W. Charles Biss, 10s.; Mrs. Jolly, £1; Mrs. Freeston, 5s.; Mrs. Charles Freeston, 5s.

"THE CHILD, THE WISE MAN, AND GOD."*

IN the still watches of the night I slept and dreamed dreams. I dreamt I was in a great and spreading land in the early grey morning. Mists were lying over hill and dale, but as the breezes stirred them I could now and again catch the shadowy outlines of hills and crags; could discern the dark masses of forests, and the silver streak of winding rivers. But these glimpses were so brief that I was often doubtful of what I saw.

Near by, however, I could see more clearly. Though it was early morn I was surrounded by busy life. Men and women in rude garments were passing swiftly to and fro, intent on finding the means of subsistence. Little children, in nature's only garb of innocence, played on the ground, or raced merrily over the sward. Hunters came from the forest with their slain prey; fishers brought strings of glittering fish; women brought wild fruits and herbs and roots torn from the ground. They that had game bartered with those that had fish, and both alike exchanged for fruits and herbs, so that each partook of the many kinds of food.

Savagery there was, and ignorance; craft and fraud, passion and revenge; but also rude signs of brotherhood and clan-ship.

Then arose some who said, "Whence and what are we? How is it that night follows day and day night; that babes are born and men die; that the stars shine in the darkness, and the sun rises at morn? What is this world, and what the mystery of being?"

And some scoffed at these as dreamers of dreams, and said, "It is enough that we are here, and eat and drink and sleep! What matters it whether there is aught else!"

But others whispered, "Yea! it matters much. An inner voice says, 'Seek ye the truth!' Tell us, oh, hoary elders, tell us what life means." Then one here and one there said, "We did not make ourselves, and, perforce, there are those that made us. Let us seek them, that we may win their favour."

And the mists lay dank and white around, so that no man saw clearly, yet through the mists loomed up shadowy hills and crags. Then some cried, "These are the gods that made us, and that stand looking down on our lives. Let us worship them." So they ran hither and thither and brought beasts and fish and fruits, and said, "The gods shall feast with us, and they will be pleased, and will bless us." So they feasted, and part of the feast they laid on fires of wood to be burned; and they said, "The gods have eaten and are contented."

Then I awoke for a while and thought of all I had seen, until sleep once more laid hold on me and I dreamed again.

The same land lay before me, but there was more light. The day had dawned; the mists were clearing, and the scene was wider and fairer. Again around me were men and women and children, and they wept. For in their midst lay their dead,

* A penny edition of Mr. Kernahan's brochure, "The Child, the Wise Man, and the Devil," has recently been placed on the bookstalls, where, no doubt, it found many purchasers and readers. The above allegory was suggested by a reading of this booklet, but makes no attempt to equal its powerfully dramatic episodes. Unitarian thought is not sensational, but reflective.—H. W. H.

cold and still. Old and young they lay, wise and ignorant, gentle and fierce, good and evil.

Then as the living wept they cried aloud, "Whither have they gone? These dead forms smile not, frown not. They neither eat nor drink. They know us not, nor answer when we cry, Whither has the life gone?"

So certain arose and said, "What we see is not all that is. There is life that no man sees. Those we knew, the brave, the wise, have gone from us, but they live unseen. Let us, then, know that the gods also are not stocks or stones; are not suns and stars, but live and are invisible. Let us still offer to them our sacrifices, and tell them of our needs. Perchance they are near us and will hear."

Then I saw and knew that the world, the world of man, which had been but as a child when first I dreamed, was growing towards manhood. It no longer demanded to see, and it began to perceive.

And amongst the wise men to whom the crowds looked for wisdom, one here and one there began to say, "Lo! there are not gods—there is only God! the One and Only."

But the multitude murmured against them, and would not depart from their old custom, but cried, "Nay, there be many gods, and we will worship each the god that we have chosen!"

So the few held their peace and said, "These people are not yet old enough to know the truth. Let them serve the gods of their imaginations for yet a while, and we will worship the only God."

Then as I dreamed I became aware in some strange way that there was One whom I saw not with my bodily eyes, and only faintly discerned by some inner sense, who was watching over the lands and the multitudes who dwelt therein. And the One smiled on them as they ran hither and thither, worshipping each his favourite god; smiled as a father smiles when watching the little children in their play and at their lessons. And I saw, as it were, a thread of light running from the heart of each of these worshippers, and all these threads ended in the heart of the One who smiled.

Then I knew that it was not the little earth-made gods that they were really worshipping, but that what was in their hearts, though they knew it not, was the Unseen, uncomprehended One. And He waited for them to grow, as a father waits for the babes to become men and women. When, therefore, the few wise men said, "Nay! He is One and not many," He smiled even more brightly, and the threads of light between Him and them shone in the early morning with so rich a glow that the land was filled with a new radiance.

Then I awoke and pondered until sleep again fell on me.

I was in a small land that lay by the edge of a great sea. A river rose in the north of that land, and it ran into a deep basin in the hills at the south; and the sun drew up the moisture of it, so that the basin grew no fuller. There were rocky hills and fertile plains, and on one group of hills was a great and glorious city, with a vast temple in the midst of it.

Then as I listened I heard that men and women and children all through that land were praising and worshipping the One great God. The temple was filled with throngs offering sacrifices of beasts and

birds and first-fruits, and priests went to and fro in their midst, while singers sang His praises. Yet the priests bound heavy burdens on the worshippers; weaving fetters and chains over the whole of their lives, and threatening the vengeance of their God if they dared to break them and cast them off. And the One whom I saw not with my eyes, but discerned in my heart, looked sorrowful when these things were said, and yet smiled patiently over their ignorance, knowing that they were not yet fully grown.

But one arose in the midst of this people, and spake great words in their ears. He was, to their eyes, but a working man and one of themselves. He belonged not to the priests nor the elders and authorised teachers, but came from a country village which was of no repute. Yet many listened as he spake to them, for he told them gracious things about the One God, and about themselves and their fellow-men. As he spake, the fetters and chains burst asunder, and the heavy burdens fell from their necks, so that they stood erect and lifted their faces to heaven as they had never done before.

I perceived, too, that this one who spoke to them saw always clearly what I had so dimly discerned in my heart. He saw ever before him the smiling and tender face of the One who watches over the peoples. He saw the fatherly patience waiting for them to grow older and wiser; saw the threads of light which bound them all in one; saw that it was not the outer form, but the inner intention that made their worship of any worth at all. So he went about bidding the people look into their hearts, rather than look to the great temple, bidding them offer spiritual sacrifices to Him who seeth in secret and heareth the prayer of the lowly.

But the priests and teachers waxed wroth, and arose and slew him by a miserable death. And he died and went to the One who watches over the peoples.

Yet, though the priests could slay the man, they could not slay the things he had taught, because those who had heard and loved him told the multitudes the words he said, and what manner of man he was, so that many believed and were known by his name. But because the mists had not yet departed, and men saw not clearly, but dimly, they that loved this man the most, seeing him through the mists, did not always clearly comprehend what he had taught and what manner of man he truly was. So many imaginations mingled with their tale, and his sayings were often mingled with their own guessings. But the One who watches knew that they were yet little more than children, and He waited patiently.

Then methought a dense and terrible darkness fell over the lands. I heard the clashing of armour and the cries of the wounded and dying. I saw the lurid glow of great fires, and the reeking clouds of smoke. Temples tottered and fell, thrones were overcast, the gods of the peoples were discredited, and it seemed as if chaos reigned. Men cried, "Who shall show us any good? The gods are dead, who is there in heaven? Men are evil, who is there on earth? Give us a god or we die." Then, because they perceived not the face of Him who watches over the peoples, and because He seemed far away and silent, they turned to him, of whom their fathers had told them, and they said: "This man was so pure, so holy, so tender, so true, so

wise, surely he was more than man." So they built temples and churches, and worshipped as Almighty God him who had been a helpless babe, suckled as other babes, and who had worked and lived and died as other men do. Yet I saw that the One whom I perceived in my heart, and who watches over the peoples, smiled and was well content, because, although men gave glory to one of His creatures rather than to Him who created him, in their hearts they no longer worshipped Power, but Goodness: they no longer feared a stern and vengeful King, but loved Love and adored Holiness. So He that watches knew that the child was growing into manhood, and He waited patiently.

But again darkness and stress and storm fell on the lands, and priests once more stood between the people and the man they worshipped as God, and bid them bring offerings and sacrifices that they might win his favour. And they told of horrible torments awaiting them who died unforgiven, and offered, for money, to gain pardon for the offenders. And the last state of the peoples was worse than the first, and terror lay on their hearts. Yet here and there were wise men and true-hearted women who worshipped Love and Goodness, and did not think of God evilly. And the lamp of truth never quite went out; and still the threads of light linked the hearts of the true believers to the heart of the One who watches and waits.

Then there arose a great storm of wind and lightning and thunder, and it drove before it the clouds and the mists, and the earth grew brighter once more. Yet it could not sweep away all the mists. Men still saw but darkly, nor did they yet perceive truly the One who watches and waits. But the Love and Goodness of him who lived and was slain, and whom they made into a god, shone out once more, and his words of wisdom were better understood.

So men grew better and sweeter; and noble charities, and just laws, and purer customs grew and spread.

Yet I saw in my dream that, to this day, only a few, one here and one there, perceive the face of the One, the Only One, who waits for the child to become a full-grown man. He is not angry that they serve and worship their brother-man, seeing that what they truly worship is the Love and Goodness, the Purity and Righteousness which they see in their brother-man. Yet he waits for the time when their eyes shall be opened, and their hearts enlightened so that they may see the face of their Father who is in heaven; who watches over the peoples from eternity to eternity.

And it seemed that I beheld that coming day, and lo, not one man alone but all men and women and little children were known as God's offspring, all were loved as partakers of the divine nature. And that one brother-man was loved more than ever before, because he had known his Sonship and had glorified it by his life and his love and his death. And instead of one Christ all were Anointed ones, and instead of one Messiah all were known to be sent of God. In that day which I foresaw, men loved their brethren because they knew and loved their Heavenly Father, and earth and heaven grew so close together that I knew not which was earth and which was heaven, for God was All in all.

H. W. HAWKES.

THE DIVINE IN THE HUMAN.

BY THE REV. CHARLES G. AMES.*

The Divine is in the Human. The highest powers work in lowliest processes. The infinite forces—power, wisdom, love—are at our service. "Hitch your wagon to a star," quoth Emerson. If our life is geared into the true order, we are taken along—taken along, even through pain, loss, death; and nothing can do us real harm.

It must be that the creative Mind, the universal Life, is present and active everywhere and in all things; but this Presence can only be evident to those who share its illumination. As the Bible or any sacred utterance means little or nothing to those who are out of harmony with the Spirit that inspires, as the most glowing picture appears as a blur when not seen in the right light, so is any man's being obscured to himself till he is wide-awake and open-eyed. Even then, if he shuts his eyes again or drowns, or if his life is dulled by falseness or foulness, the vision fades, the light that was in him becomes darkness.

Said a Roman pope—I think it was Sextus V.—"I know that all knowledge is in my breast; but sometimes I lose the key." The Talmud teaches that, "before a child is born, it is taught the whole law; but an angel comes and lays a hand on its mouth, and it forgets all." Plato also held that our knowledge is a reminiscence—a re-collecting of what we had in a former state of existence. Others have supposed that experience or revelation merely brings to consciousness what is obscurely written in our nature, as heat brings out the half-obliterated inscription on a coin. It satisfies me to believe that there is some adequate provision by which the truth that is in the supreme Mind is imparted to the mind of man. There is a wise Teacher; and "he hath shown thee, O man, what is good." And as all beings and objects belong to one system, come from one Source, and bear the impress of their origin, it follows that when we really understand ourselves, we shall hold the key to all the rest. The study of man is the study of God.

There must be more in us than yet appears. The whole future life of the tree—the plan of its structure, the quality of its foliage and fruit, and the scheme of all the possible trees that may spring from it—must be laid down in the seed from which it is to grow. Further, in each separate leaf is represented the whole life of the tree—the vital energy that works in root and sap, in blossom and fruit. For the tree has but one life; and each leaf might say: "Through me know the tree. I and the tree are one."

Thus a fine observer detects the qualities of a man in his features, eyes, tones, movements, actions. We misunderstand each other because we are poor and unsympathetic readers, because we are blind to the meanings that lurk in forms and facts. Everybody we meet is covered, like an Egyptian obelisk, with hieroglyphic inscriptions. Physiognomists, students of palmistry, and mind-readers may make out a few of these mystic signs; but every one of us is a vast and growing library, to which each inward experience or outward action adds a line. The whole man is present and represented in each thought,

* From a sermon in the *Christian Register*.

feeling, and determination, as the whole tree is in each limb and leaf.

We get a hint of immense resources of knowledge, power, and virtue stored potentially in the soul, or forever coming to the soul from the infinite and exhaustless Fulness. It is like a rich inheritance belonging by right to the unconscious child, and into which he enters simply by growing. Are we not always in a process of "becoming"? Does not the whole creation "wait for the manifestation of the sons of God"?

Our feeble aspirations, our little faith, hope, and love, are the workings in us of the same creative power that draws the plant up from the seed and soil, that works in the egg to form a bird, which by and by shall soar and sing. So we read hopefully the sad story of human life in all its lower conditions and painful struggles, and we learn to believe that

In even savage bosoms

There are longings, yearnings, strivings
For the good they comprehend not,—
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened.

As we come into our true life we realise more and more that we are embosomed in the Perfect and Universal, that we are in open communication with the all-knowing Mind and the all-loving Heart. The Light that lighteth every man no longer shines in an uncomprehending darkness. If the scanty rays of sunlight that enter the little pupils of our eyes can give us fair and trustworthy pictures of earth and sky, why should we doubt that through our higher faculties we may have the vision of higher realities? Has not a marvellous light shined for us in the face of Jesus Christ, and in every other face or fact that we have really seen and rightly felt?

We need wonder no longer at the confidence of Jesus when he is reported as saying: "The Father loveth the Son, and sheweth him all things. All things are delivered unto me of my Father." If one child of God has advanced further than ourselves along these shining paths that are laid out for all His children, and if we are travelling in the same direction, how can we help being his followers? As he cheerily calls back to those who are below and behind him, and bids them come on, why may they not joyfully salute him as their Leader and Example, the Prince of Life and Captain of Salvation?

To follow him is no servile imitation: we must be true to the Inward Light as he was, for it is the same light which shines for all. "See thou imitate no man, save in the matter of faithfulness," was the wise injunction of William Penn. The mind of Jesus opened inward and upward like a firmament, and a Face bent above him like a Father's approving smile. It is by the warrant of experience that he bids us ask and receive or seek and find the same unspeakable blessing.

CULTURE, for its own sake, is the worst form of self-idolatry. Culture, as the preparation of self for the service of others, is as the preparation of a plot of ground entrusted to us, that it may bear a harvest in which many may rejoice.—*Professor Gardiner,*

UNDER THE RED EAGLE.—IV.

THE Johannisplatz is not the only market place in Bozen. A short street leads from it to the Corn Market, a small irregular space, into which an unusually large market sometimes overflows. From this again a narrow picturesque passage brings us to the heart of the town, the Lauben, as the quaint arcades are called, where in old times business was done with Swiss, Germans, and Italians, who all made Bozen a business centre. One great blow to Bozen trade has been the rise and progress of Trieste, with its grand routes to the north. But even now there is a brisk trade in wine and preserved fruit. The Lauben abound in old houses, old ironwork, old plaster mouldings which are very common in Bozen, and have a sort of rococo grace of their own. Just where the Lauben end and give way to the narrow Fleischgasse is the Fruit Market. This is not so much a square, as the broadened ends of two side streets. The stalls are ranged on each side with their light awnings. In autumn the abundance and splendour of the fruit make a charming show. There is a bronze fountain on one side, with a statue of Neptune; on this the pale, grey pigeons, perch and flutter, contrasting their soft hues with the vivid colours of the fruit—clusters of black grapes, relieved with bright red peppers, green and purple figs, rich peaches, varieties of melons and gourds, and here and there a gay group of autumn flowers. Imagine this under a brilliant depth of blue sky and sunshine that cuts definite black shadows on the white, dusty road. But trade memories and trade interests are not the only ones that haunt Bozen. In whatever direction we look we are sure to see one or more castles—some ruins, some still habitable—all of them with a store of history and legend. Go back along the Brenner road, and a few miles away the mountain wall to the right is broken by the narrow porphyry gorge of the Eggen-thal. Perched high up on the left, at the entrance of the gorge, is the castle of Karneid. Though still habitable, it is a grim gloomy place, springing out of wild rocks, and it has a wild legend of its own. Long ago there raged a great plague in the neighbourhood, and the lords of Karneid vowed a vow that if they and their household were spared, the men of the family would make grateful pilgrimage to Weissenstein, a mountain shrine to the south, where was a wonder-working image of Madonna. The castle was an oasis of health in the waste of disease, and in time the plague passed away. Then was the time for the pious pilgrimage, but the knights forgot, and lived feasting and rioting, rejoicing in their security. Suddenly the plague fell on Karneid Castle and the knights all died. But that was not the end, for, the night after they died the castle gates flew open, and out came a grisly company—withered bodies in black mantles, on pale horses; and the horses flew through the air straight up to Weissenstein, and there the doors flew open at dead of night, and the procession swept in and dropped with a rattle before the holy image, and next morning the priest found at the foot of the image a little heap of blackened bones. So the pilgrimage was accomplished. But pass out of the town on the opposite side, and follow the stone dyke

that keeps guard over the Talfer. The broad gravel bed is often green with grass, bushes, and even trees. Streams trickle here and there, but most of the water has been diverted higher up to fill the conduits of the town. It flows in rivulets through every street, often under a covering of boards. The women bring their copper pots, or their clothes, kneel down, lift a board, and carry on their washing aided by conversation in the open street. From the Wassermauer, as the dyke is called, there is a pleasant prospect across the Talfer of the villas, gardens and hotels of Gries nestling under the Guntschnaberg. To the right you look down on vineyards and fruit trees, across the town and away to the mountains. You pass Schloss Maretsch which has its legend—a melancholy one. The daughter of the house, the fair Kunegunde, was betrothed to Theobald von Treuenstein, who went off to win his spurs under Barbarossa in the Holy Land. (I give the legend as it stands, though in Barbarossa's only independent crusade he got no farther than Asia Minor.) After long waiting and wearying Kunegunde was excited by the tidings that a Pilgrim had come to the castle with news from Palestine. He had much news of Knight Theobald—how he had won his spurs by valiant deeds, but also how he had taken to wife the lovely daughter of a Pasha. At this Kunegunde stole silently from the hall, while the Pilgrim revealed himself as Knight Theobald come to test his lady's truth. He had put her to too cruel a test. In her despair she had thrown herself from her chamber window and was killed. But there is one castle near Bozen full of pleasant memories. Follow the dyke to the end, pass between an ugly modern mill and a picturesque old castle, follow up the Talfer as the bed narrows, and just where it issues from the ravine of the Sarnthal see up above perched on a bare rock, guarded by a fine cypress, the beautiful Schloss Runkelstein. The rock was fortified by the Romans, but a castle on the same lines as the present restoration was built in 1388 by one of the great merchant princes of Bozen, Niclas der Vintler. The Vintlers were people of culture, lovers of art and music. Their castle was adorned with frescoes of the old heroes and of the story of Tristan and Isolde, and they lived among artists, poets, and musicians a joyous and reasonable life. The castle passed in 1500 to the Emperor Maximilian, who had the old frescoes restored. Since then it was neglected, and let go to ruin till the present Emperor of Austria had it thoroughly and carefully restored, frescoes and all, and then made a truly imperial gift of it to the town of Bozen, and any Sunday or holiday the charming open gallery in the court is filled with the Boznern, drinking modest measures of country wine, and in full sympathy with the words of Viktor von Scheffel here roughly translated:

"I triumph still, O Runkelstein!
'Twas a bright hour for me
When treading Talfer's rocky vale
I found the way to thee!"

J. WILSON.

In all things throughout the world, the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight.—*Ruskin.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Capelybryn.—On Sunday last, Aug. 14, the annual meeting of the Committee of the Singing Festival of our Cardiganshire Churches was held here. Delegates from nearly all the chapels concerned were present. It was resolved that the next festival be held on June 6, 1900, in the new chapel at Pantydeafaid, and that Mr. W. Hefin Williams, Lampeter, be appointed conductor. The Rev. John Davies, Allt-y-placa, and Mr. Evan Evans, Llandysul, were chosen to be the presidents for the day. The resignation of the secretary, Mr. John Jones, Rhydown Mills, and of the treasurer, Captain Davies, Rhydown-fach, was received with much regret, and the following were appointed in their place:—Secretary, Mr. George Thomas, C.M., Newcourt; treasurer, Mr. Jones, The Shop, Newcourt. Captain Davies was selected for the post of Chairman of the Committee, in place of the Rev. W. James, B.A., J.P., Llandysul. The proceedings were throughout of a most cordial and encouraging character, and boded well for the future success of this most praiseworthy institution.

Capel-y-Groes.—On Tuesday, Aug. 8, meetings were held to bid adieu to the retiring minister, the Rev. E. E. Jenkins, who intends entering Manchester College, Oxford, for a further course of study, and to welcome the new minister, the Rev. D. Evans. Two sermons were delivered in the afternoon by the Revs. W. James, B.A., J.P., Llandysul, and Thomas Thomas, J.P., the latter dwelling chiefly on the duties of the congregation towards the minister. After the sermon the new minister, on behalf of the congregation, gave expression to the feeling of sorrow occasioned by the departure of Mr. Jenkins, and the good wishes of all for his future success. The Rev. Thomas Thomas also spoke in the same strain. Mr. Jenkins briefly and suitably acknowledged. In the evening a sermon was delivered by the Rev. Arthur Thomas, Llandysul. At its conclusion the Rev. J. Davies, on behalf of the congregation, offered the welcome to the new minister. He was followed by Mr. J. Islan Jones, a member of the Cribryn congregation and a student of Manchester College, Oxford, who bore testimony to the good work done at Cribryn during Mr. Evans's ministry. The Rev. D. Evans suitably acknowledged the welcome, and expressed a hope that they, as minister and congregation, might be able to work together harmoniously. The meetings were well attended.

Pepperhill, near Halifax.—The band of workers connected with this little Bethel are to be commended for their praiseworthy and unwearied perseverance. Pepperhill is an isolated outpost of Unitarianism, situated in the somewhat scattered and hilly district lying between Shelf and Halifax, its difficulty of access being severely felt by the ministers and laymen of the Yorkshire Unitarian Union, by whom it is alternately served. On Saturday the committee held an *al fresco* party in a field kindly placed at their disposal by Mr. Keighley, a member of the congregation. An attractive programme was carried out, including sports of various kinds, sale of flowers, and music by the Junior Black Dike Band. It is gratifying to be able to state that, along with the beautiful weather, the successful issue of this rural and happy gathering was greatly aided by the subscriptions and help rendered by friends connected with other denominations in the district. The proceeds, amounting to over £8, are to be devoted towards chapel expenses.

Trowbridge.—A handsome two-light window, placed in Conigre Chapel, "To the glory of God and in loving memory of Simeon and Elizabeth Marshman," former members of the congregation, was dedicated on Sunday morning. The window has been erected at the cost of their children, now in America.

WESTBOROUGH CHURCH, SCARBOROUGH.

A SALE OF WORK in aid of the Church Funds, on August 29th, 30th, and 31st, will be opened on Tuesday, the 29th, at 2.30, by J. COMPTON RICKETT, Esq., M.P., and on Wednesday, the 30th, by Mrs. MARILLIER.

Luncheon on Tuesday at 1.30, 2s. each.

ADMISSION FREE.

Contributions in Money or Goods thankfully received by the Rev. E. L. H. THOMAS, B.A., A-cham House, Manor-road, and ARTHUR HANDS, Esq., Hon. Treasurer, Stoneleigh, Westbourne-grove.

OUR CALENDAR.

SUNDAY, AUGUST 20.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. STODDART, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DARLYN.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. H. S. PERRIS, of Mansfield.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. EDWARD CAPELTON.
Kentish Town, Free Christian Church, Clarence-road, Closed.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. W. R. SHANKS.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. H. RAWLINGS, M.A. No Evening Service.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Mr. E. C. SAPHIN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER. Tuesday Evening at 7 on Peckham Rye, near the Band Stand.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M.
Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M.

PROVINCIAL.

BATH, Trim-street Chapel. Closed for Cleaning.
BEDFORD, Library (side room). Closed for a few weeks.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. D. DAVIS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M., Rev. CHARLES HARGROVE, M.A., and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR. Cycles may be housed during service.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church Worthing-road, 11 A.M. and 6.30 P.M.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Mr. BIPIN CHANDRA PAL.
LISCARD, The New Schoolroom, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. CORDEN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. J. E. ODGERS, M.A. Evening, "Moods."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. WILLIAM LEE. Cycles may be housed during service.
OXFORD, Manchester College, 11.30 A.M., Rev. E. W. LUMMIS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. WILLIAM LEE. Cycles may be housed during service.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. T. ELLIOTT.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. REYNOLDS, B.A., of Manchester.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London N.

SUPPLY.—Wanted for Pulpit of Unitarian Christian Church, Newport, I.W., for month of September, during absence of Minister.—Apply to Mr. F. PINNOCK, West Dene, Newport, I.W.

VACANT.—THE PULPIT at Preston is VACANT.

MARRIAGES.

BROWN—CARTER.—At the Church of the Divine Unity, Newcastle-on-Tyne, on the 15th inst., by the Rev. Arthur Harvie, Michael, son of Michael Brown, to Edith Mary, daughter of Charles Carter, all of Newcastle-on-Tyne.
HOOD—HARWOOD.—On the 15th August, at the United Methodist Free Church, Manor Park, Essex, by the Rev. Thomas Sunderland, Minister of the Church, assisted by the Rev. Alfred Hood, of Brighton, uncle of the bridegroom, Henry Percy, only son of Mr. and Mrs. Henry Hood, to Mabel Gordon, eldest daughter of Mr. and Mrs. Alfred Harwood, both of Forest Gate.

IT IS NOT

Reckitt's

PARIS Blue

UNLESS RECKITT'S NAME IS ON THE WRAPPER.

DEPTFORD CHAPEL, Church Street.

FOUNDED 1600.

URGENT APPEAL for IMMEDIATE Restoration of Chapel Roof and Vestries.

Estimated cost, £275.

	£	s.	d.
Amount previously acknowledged	184	14	6
E. Stalybridge	0	10	0
Bethnal Green-road Congregation (per Rev. W. H. Smith)	1	0	0
Miss Squier, Dover (2nd donation), in Memory of Rev. W. Moon	2	2	0
J. K. M., Chester	0	10	0
Sir Edwin Durning-Lawrence, Bart., M.P.	20	0	0
Miss E. M. Lawrence	3	3	0

Contributions will be thankfully received by G. W. CHITTY, Esq., Treasurer, Mildura, Park Avenue, Dover; or by the Rev. A. J. MARCHANT, Minister, 37, Clifton-road, Peckham, London, S.E.

CHAPEL LANE CHAPEL, BRADFORD.

A GRAND BAZAAR will be held in the CHANNING HALL, adjoining the Chapel, on OCTOBER 19th, 20th, and 21st, 1899, to raise £500 for the clearing off of the Debt on the New Schools, the purchase of a new Heating Apparatus, the Renovation of the Chapel, and other purposes.

The total cost of the scheme will be at least £2,000, towards which nearly £1,500 has already been raised.

The Bazaar will be opened on the three days respectively by Mr. CHARLES W. JONES, J.P., President of the British and Foreign Unitarian Association; the Right Hon. Lady O'HAGAN, and Sir JAMES KITSON, Bart., M.P.

Donations of Goods and Money will be gratefully received and acknowledged by the—

Rev. E. CEREDIG JONES, 18, Blenheim-road, Bradford (Minister);

Mr. BYRON BOOTHROYD, 37, Mannville-terrace, Bradford (Treasurer);

Miss HUDSON, 7, Blenheim-road, Bradford, and Mr. GATHORNE HARGREAVES, 24, Spring Cliffe, Bradford (Secretaries).

The following contributions have been received:

	£	s.	d.
Already acknowledged	31	15	6
Mr. Bernhard Cohen, J.P.	2	2	0
Mrs. Luccock	5	0	0
Miss Scott	2	0	0
Mr. William Spiller	2	2	0
Rev. John Cuckson	5	0	0
Mr. W. Westerman	0	10	0

CHORLEY.—ANNIVERSARY SERVICES, September 3, 1899.—Preacher, Rev. EDGAR INNES FRIER, B.A., of Belfast.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit, and allows Interest Monthly on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY, HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

SAINT SAVIOURGATE CHAPEL, YORK.—Copies of an Appeal in reference to the Chancery Suit relating to this Chapel, can be obtained from E. F. LEWIN, Esq., Castlegate, York; Messrs. MUNBY and SCOTT, Blake-street, York, or Messrs. LEESMITH and MUNBY, 12, Great Swan-alley, E.C.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

ST. LEONARDS.—“Crantock,” 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

19th CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

MISS ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made, Monthly repayment, including principal, premium, and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 3d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint.
Children's Page.

TWO PENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

Schools, etc.

VICTORIA UNIVERSITY.

UNIVERSITY COLLEGE, LIVERPOOL.

HALL OF RESIDENCE FOR WOMEN
STUDENTS, 163, EDGE LANE.

Warden—Miss DOROTHEA PEASE.

Fees for Board and Residence, £40 to £55 a Session (Three Terms).

For full particulars, apply to the WARDEN.

BOURNEMOUTH.—Pine Tree Glen.—HOME SCHOOL. Fraulein BEYERHAUS and Miss BATEMAN receive Girls to educate. Special facilities for language and music.—References kindly permitted to the Rev. C. Coe.

HASLEMERE, SURREY.
PRIVATE COLLEGIATE EDUCATION.

Rev. G. B. STALLWORTHY (Formerly English and Mathematical Master at Belgrave College, Pimlico, and other London Schools), receives sons of gentlemen for General or Special Tuition. Preparation for Examinations. Boys or Young Men from Abroad will find a good home. House, “Hillcrest,” stands in two acres, 550 ft. above sea-level, on Sandstone ridge, overlooking railway valley. Gorse and heather neighbourhood.

Interview by appointment. Letters, till Michaelmas, c/o Rev. ALFRED KLUHT, M.R.A.S., “Thors-hill,” Hindhead, Surrey.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWTH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HILTON LODGE SCHOOL FOR
GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

WANTED, by an elderly lady, a SERVANT as Personal Attendant. A good needlewoman and some light work required. State age and qualifications.—Address, Lady BOWRING, 7, Baring-crescent, Exeter.

CAN a lady recommend a NURSE about 25, with some experience of young baby, for two children, aged 3½ years and 6 months. Wages, £18 to £20.—Reply, Mrs. PATERSON, 16, Denning-road, Hampstead.

WANTED, a young lady as NURSERY GOVERNESS for three boys, eldest 6 years old. State salary.—Mrs. GREENSLADE, The Larches, Westbury-on-Trym, Bristol.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 8, Essex-street, Strand, London, W.C. City Agent, JOHN HETWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HETWOOD, Deansgate.—Saturday, August 19, 1899

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2983.
NEW SERIES, No. 87.]

LONDON, SATURDAY, AUGUST 26, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	537
ARTICLES :—	
Beside Still Waters	539
A Good Epitaph	539
The Summer Sea	540
The Poe's	541
The Vision of Piers Plowman	542
The Inward Life	542
Thoughts from Italy.—III.	545
The Growth of Church Architecture in England.—II.	547
Under the Red Eagle.—V.	548
A Visit to Irish Congregations connected with the Sustentation Fund	549
OBITUARY :—	
Mr. David Boucher	542
THE CHILDREN'S COLUMN	543
LEADER :—	
The Delight of Growing Knowledge	544
POETRY :—	
The White Clover	545
NEWS FROM THE CHURCHES	550
ADVERTISEMENTS	551

NOTES OF THE WEEK.

PREACHING last Sunday in Westminster Abbey, Canon Gore took the two following texts: "The Lord hath put a lying spirit in the mouth of all these thy prophets" (*I Kings viii. 23*), and "They received not the love of the truth And for this cause God sendeth them a working of error (a strong delusion A. V.) that they should believe a lie: that they all might be judged who believe not the truth, but had pleasure in unrighteousness" (*II Thess. ii. 10-12*). Speaking first on the Dreyfus case, he said the eyes of civilisation were riveted on our neighbours, a nation endowed with the most glorious gifts of spirit and heart and intellect, and yet undergoing tremendous moral humiliation because fanatical hatred of the Jewish race had blinded it. There was fundamental wilfulness in that hatred and its accompanying determination to trample on all its elementary principles of justice, righteousness, and mercy to make a scapegoat of one unhappy Jew. Proceeding from this fundamental wilfulness was delusion, as the Bible indicated, all the highest motives of national duty and patriotism were prostituted to augment the original wrong. They must pray with all their hearts that before it was too late God would raise the spirit of righteousness in fuller force in that nation, that it might reverse the current of public opinion and save a people so glorious and so puissant from the slur of inextinguishable ignominy. Turning next to the situation in South Africa, while he had confidence in the firmness and conciliation of our rulers, he said there was another spirit among us, the proofs of which had been clearly seen in the leading articles of leading journals during the last few weeks. It was a spirit of vengeance for Majuba Hill and for other

defeats which the tough race who governed the Transvaal had inflicted on us. It was a spirit which breathed the lust of domination and cried for war at any cost. There was fundamental wilfulness, a refusal to ask with sincerity what, in a matter touching our pride, was really righteousness and mercy. Here, as always, came delusion. The high name of patriotism and the associations which covered our moral responsibility were invoked to spur us the way we should not go. First the wilfulness, then the delusion and the lying spirit in the mouth of the prophets, from the prevalence of which he prayed that God might deliver us.

THE Bishop of London has addressed a letter to the Rural Deans of his diocese, requesting them to make known to the clergy his wish that they shall obey the ruling of the Archbishop in the matter of the ceremonial use of incense and processional lights. Unwilling clergy are allowed until the first week in October to comply with this request. The following is the main part of the Bishop's letter :—

The Archbishop, after hearing all that was urged on the subject, has concluded that there is no authority for these usages according to the existing regulations which apply to the conduct of divine worship in the Church of England. This being so, it becomes a universal duty to abandon these usages—they are matters which are in no way essential to Christian teaching, and they give offence to many. I know that habit counts for much in all things appertaining to divine worship. But I feel sure that the clergy and congregations alike will recognise the duty of obedience to authority, and also the equal duty of not offending their brethren. I should be obliged to you if you would convey to those clergy in your deanery who may have introduced those usages into their services, my request that they will quietly abandon them, and will explain to their people that they do so at my desire. It is the duty of a Bishop to consider what is best for the whole body of the Church, and before this general consideration personal preference must give way.

It will be interesting to see whether the Bishop of Rochester, whose authority extends over South London, and who is a pronounced High Churchman, follows this example.

THE Bishop of Hereford, we learn from the *Guardian*, proposes to start in his diocese a system of circulating book-boxes, especially suited for country parishes. His idea is that each box should contain about twelve books, and that it should circulate from house to house. Some resident—say, a farmer's wife—should have charge of the box for a period of two or three months for the use of the household and any neighbours. At the end of the period the

box should be transferred to some other family in a different part of the parish, and so on. The Bishop offers to give one box to any parish where persons interested will provide two other boxes. As to the kind of literature to be circulated, Dr. Percival suggests that each box might contain two books on the Bible, or of a devotional or theological character; one volume of travel, or history, or general literature, one of poetry, two of biography, two on subjects of practical interest to country people, two novels, and two books for children. The price of a complete collection on this scale should cost, the Bishop thinks, not more than thirty shillings or thirty-five shillings to make the plan practicable and of general adoption.

THE Rev. Clay Maccauley, the representative of the American Unitarian Association in Japan, writes a jubilant letter to the *Christian Register*, telling of a great day at the First Unitarian Church at Tokyo. What happened Mr. Maccauley thus describes :—

The Rev. Kinza Hirai of Kyoto, known to many persons in the United States as an eloquent and distinguished participant in the sessions of the World's Religious Congress at Chicago six years ago, came to Tokyo that he might unite himself in membership with and occupy the pulpit of the First Unitarian Church, thus expressing his sympathy with the attempt the Japan Unitarians are making to help the Japanese people toward the attainment of the higher religious faith and life. The announcement that he would speak from our platform added so many hearers to the audience that our assembly hall was considerably overfilled at both morning and evening meetings. Mr. Hirai's subject was "Synthetic Religion." He is a very fluent, eloquent, and learned speaker; and it is needless to say that his appearance at the Unity Hall and his outspoken recommendation of Unitarianism as the movement through which the highest religious aspirations of the Japanese may find expression and direction made a profound impress upon the auditors.

On the same day it was decided to hold a mass meeting at Kyoto, where Mr. Hirai resides, and is president of a widely-known school for young men, and also to hold next October a general conference of the advocates of liberal religion at Tokyo. Mr. Hirai, although he occupied Unitarian pulpits in the States in 1893-4, was there as a Buddhist, and has hitherto avoided contact with the Unitarian movement in his own country, so that it is significant of the influence exerted by Mr. Maccauley and his co-workers that Mr. Hirai has now so cordially identified himself with them. Other prominent natives of Japan have also recently joined the movement, so that the outlook is full of hope. Mr. Maccauley concludes his letter (on June 2) : "Unitarianism in this country is now an insti-



tution, and Unity Hall is now the fortunate centre of energies that separately were directed toward the people's good, but in union are becoming of commanding and beneficent power."

AN old letter came into our hands not long ago, written by an English woman recently arrived in Boston. The interest of the letter is such that we feel sure we shall be forgiven for reproducing a passage from it here. It was written to a friend at home on the afternoon of Sunday, Oct. 6, 1850—that is to say, the Sunday after the passing of the Fugitive Slave Law in the United States. The writer is a native of a little country town in the Midlands, and had been accustomed to the quiet worship of Unitarians in an old Presbyterian chapel:—

"We went this morning to hear Theodore Parker. He preaches in a building called the Melodeon; it is used for lectures and such things in the week. The service commenced with a hymn, scarcely a word of which I could hear for noise among the congregation. However, they became more quiet when the organ and singing began. That I did not at all like, the singers seemed to be trying which could make most noise. At the chapel we went to last Sunday in Brattle-street, the music was beautiful. After the hymn Mr. Parker offered a very beautiful prayer, then he read a chapter from the Bible, another hymn, then the discourse, which was upon the praise of men and the approval of God. It was a beautiful discourse, so simple and truthful. I must not begin to tell you of it, or I shall fill my sheet. He had a lovely bouquet of flowers in a vase by him. Might they not often be placed by the pulpit? There has been a law passed during the past week, by which it is illegal for any person in a *Free State* to harbour or conceal fugitive slaves. Mr. Parker, after the sermon, spoke of this shameful law. Many of his parishioners, he said, were slaves, some who have attended his preaching regularly for months, and were not seen there to-day, afraid lest their liberty should be at an end. He spoke a long time most ably and nobly; he shall think it his duty by every means in his power to endeavour to do away with such a law. He is ready to help to conceal these wronged brothers, though the fine be 1,000 dollars, or imprisonment for six months or for life, or he should consider himself as the hired shepherd who would not lay down his life for his sheep, if he did otherwise. Although in church, as they call all places of worship here, the people began applauding him, but were soon silenced. I do so admire him, he is a man."

Of this same occasion a report was published at the time in these columns, taken from an American paper, giving more fully the words of Parker's fearless protest: "Shall I stand by and see some of my own flock carried off into bondage and do nothing to hinder it? Then call me infidel, a hireling shepherd; call me a false priest, a wolf in sheep's clothing. To a law framed of such iniquity I own no allegiance. Humanity, Christianity, manhood revolt against it."

THE August *Abolitionist* (20, Triangle, Bristol) publishes a remarkable address recently delivered at the annual meeting of the British Medical Association by Dr.

George Wilson, as President of the Section of State Medicine. The subject of the address was "Bacteriological Research and Preventive Medicine." A firm believer in the efficacy of vaccination, Dr. Wilson maintains that there is no true analogy between Jenner's method and the more recent methods of treatment based on the theories of the bacteriologists. Pasteur's antirabic vaccination he holds to be a delusion: "Koch's tuberculin cure for phthisis has long since been labelled as worse than useless." And he declares:—

I am prepared to contend that the indiscriminate maiming and slaughter of animal life with which these bacteriological methods of research and experimentation have been inseparably associated cannot be proved to have saved one single human life, or lessened in any appreciable degree the load of human suffering.

In another strong passage, Dr. Wilson accuses his profession of misleading the public as to the cruelties perpetrated on animal life in the pursuit of these methods. It is not in the mere operation of injecting a virus that the cruelty lies, but in the after-effects, which often involve "long-drawn-out agony" lasting for weeks or months, with no relief from any anæsthetic, and only death to make an end of it. If medical opinion moves in the direction of Dr. Wilson's matured judgment it will be an intense relief to those who are burdened by the thought of animal suffering inflicted in the supposed interest of man.

AN influential committee, says the *Athenæum*, is being formed for the purpose of commemorating the last stand made by the great Earl of Leicester for the liberties of England on the field of Evesham. It is proposed to obtain the necessary funds for erecting a monument to Earl Simon by a public subscription. Among the vice-presidents who have been enlisted by the Rev. G. Napier Whittingham, the vicar of Evesham, and hon. sec. *pro tem.*, are the Bishop of London and several other prelates, a number of deans, and several prominent historical scholars, including Professor York Powell and Mr. G. Prothero, and the President of the Royal Historical Society.

In his review of the autobiography of Dr. Samuel Davidson, which we published last week, Mr. Agate referred to the humorous side of the doctor's character. An anecdote, not included in the book, but which Mr. Agate once heard from an old pupil of Davidson's, illustrates this. Staying in a friend's house, which had been lent to him for the summer he was accustomed to walk about in the garden in his dressing-gown. On one occasion a boy, who had got into the garden and was stealing apples was promptly caught by the doctor, who held him at arm's length, and instead of administering any other chastisement said the first Psalm rapidly in a loud voice, and in the original Hebrew, and then let him go. Released, the terrified culprit fled in desperate haste, and, needless to say, was never seen in the garden again.

At an informal meeting of the members of the Manchester City Council held last week, the present Lord Mayor having definitely intimated that he could not undertake a second year of service, a

resolution asking Mr. Alderman Rawson to allow himself to be nominated for the position was cordially moved, seconded and supported. Mr. Rawson expressed his high sense of the honour the Council proposed to confer upon him and his deep regret that he was unable to accept it. At the same time he assured the members of the Council that it would be one of the proudest recollections of his municipal life that he had been asked in this cordial way to accept the office of Lord Mayor. On this the *Manchester Guardian* wrote:—"There will be a very general feeling of regret that Mr. Harry Rawson has not been able to accept the position of Lord Mayor, to which his colleagues of the Manchester City Council desired to elect him. Mr. Rawson has served the community for many years and in various capacities, and has been so closely and honourably identified with the Corporation that the inclusion of his name in the list of our Chief Magistrates would have been highly appropriate. - But if this is not to be, at least the manner in which the distinction has been pressed upon him is an evidence of the esteem in which he is held. Mr. Rawson, in his long connection with our City Council, has shown courage—a quality which Englishmen prize—as well as ability. He has not been afraid of unpopular causes if they were right. His influence has been with those who have sought to spread education and to brighten and purify the life of the city, and for these services he has the gratitude of his fellow-citizens."

MR. ARTHUR CLAYDEN, a younger brother of Mr. P. W. Clayden, died at Hastings on Tuesday after a short illness, having just entered on his seventy-first year. Mr. Clayden gave up business early in life, and devoted himself to public work. He aided Mr. Arch in the formation of the Agricultural Labourers' Union in 1872, and was with him during his visit to Canada. The letters Mr. Clayden sent home to the *Daily News* were added as an Appendix to his history of the Agricultural Labourers' Movement, "The Revolt of the Field." In 1878 he went to New Zealand to study the conditions of agricultural life in the colony and became a strong advocate of emigration. A second visit in 1881 extended to a residence of four years, after which he published a Handbook to New Zealand, having already published an account of the colony under the title "The England of the Pacific." In 1892 Mr. Clayden contested the constituency of Dulwich, as a Liberal, but was never in Parliament. By religious affinity he was a liberal Non-conformist.

TO CORRESPONDENTS.—Letters, &c., received from the following:—D. A.; R. A. A.; F. B.; L. B.; W. H. D. J. F.; J. H.; J. L. H.; M. H.; H. B. S. E. L. H. T.; H. S. T.; F. H. W.

EPPS'S COCOA ESSENCE.—A THIN COCOA.—The choicest roasted nibs of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—a product which, when prepared with boiling water, has the consistence of tea, of which it is now with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epps and Co., Ltd., Homœopathic Chemists, London.

BESIDE STILL WATERS.

How much there is contained in those few words—“*He leadeth me beside the still waters.*” The image itself is beautiful, if our thoughts travel no further than the outward scene. The words call up refreshing memories of pleasant meadows stretching along the course of some tranquil river that flows on silently and never weary, spreading a rich verdure on every side; or perhaps they lead one down to the shore of a placid lake, the clear surface of which mirrors the woods and the encircling hills, and is itself the very emblem of a pure, unruffled spirit.

Anyone who has followed a stream down from its source in the mountains to where it reaches the level plain gets a new insight into the meaning of the *still waters*. Among the mountains the waters often are tumbled over rocks, there is the hurry and excitement of the cataract and rapids. Sometimes in a narrow gorge they are closely shut in and seem to be hard pressed in their effort to get by. But then you reach the plain, and as you yourself find the delight of threading the level meadow path after the exertion of a steep descent and the rugged mountain track, so the waters now seem to rest; though the noise of the waterfall may still be in your ears, the broad stream now glides by without a murmur or a ripple, and there is beautiful companionship between the wanderer and such a quiet friend.

“*He leadeth me beside the still waters.*” Who has not memories of which those words speak the truth, memories of sacred moments which come oftenest towards evening, when the earth is resting after the heat of the day, when there are no troubled thoughts, no unquiet passion, and in the stillness God is felt to be very near? The old sorrows may still be there, trials in the future will have to be met, the enemies are not all turned to friends. But there is something in the peaceful waters, the tranquil beauty of the scene, transfigured in the light of the setting sun, which enters straight into the soul. In the settled quiet of the place, overarched by the clear depths of the heavens, there is that which is more than all the trouble of the world—there is the *peace of God*.

At such a time there can be no trouble. Sorrows are seen in their true light; the chastening of the Lord is accepted without a murmur, and all its bitterness is past. A new confidence is breathed into the soul; for the trials that must come will not be met alone, there will be strength from on high. The memory of this sacred hour will rise up in less peaceful times, bringing back with it this quiet trust, this deep feeling of the nearness and the love of God.

So the restfulness of the green pastures and the still waters comes to be blended with deeper experiences of the inward life, and becomes an emblem of our spiritual rest in the Lord. And it is not only in the solitudes of Nature that we can find the beautiful quietness which speaks to us of Divine peace. There are other places in our human life where storm and trouble have no longer any power to penetrate, and where, if we may linger, we cannot fail to be refreshed and strengthened. A beautiful picture may bring back to us with wondering delight the peacefulness of Nature; and it may also show to us the peace of God in a

human soul, expressed in a pictured countenance. This may sometimes be seen in the old ecclesiastical paintings. There, amid much that is quaint and even grotesque, and amid the stiffness of the art, which had not yet gained perfect freedom, you not infrequently meet with the face of some man or woman in which there is that quietness which signifies inward rest; not the rest of purposeless inactivity, but of accomplished purpose, of inward discipline, of a soul that has learnt to trust and to look with wise and patient eyes upon the world.

Very wonderful in this respect is the face of Dante, as painted by Giotto on a frescoed wall in Florence. In that countenance are traces of mental struggle and sore trial; there is a fixed sadness of expression, the world can never be very bright again for him; but at the same time it is evident that the man has conquered, and has reached a haven of inward peace. We can understand how from his deep experience he may have gained visions of divinest beauty, and how, although he has been down to hell, he is yet no stranger to the bright regions of paradise. To be able to look on such a countenance as that, to be often reminded of such strength and purity of soul, is to be led beside still waters.

And what one sees in some of these old portraits is found also in the books written by such men, whether in modern or in olden times; especially in the books of devotion and the best sacred poetry, in which the quiet contemplation, the wisdom, the faith, the deep love of the writers are expressed. There one is admitted into the inner sanctuary and may read something of the secret converse of the soul with God, and get some insight into the sources of inspiration, and the gladness and quietness of heart which there prevail. It is the same when happily a more personal record has been preserved, when in letters to friends or in journals meant for no other eyes we can read how the trials and sorrows of life were met, what words of tenderness and consolation were sent to those in distress, what brave and cheerful courage ruled in them. We share for a time their broadness of view, the quiet confidence with which they speak; we are invigorated by the holy air they breathe; we marvel at the “rich full stream of heavenly grace.” Happy, indeed, are they who are often led by such still waters of the deeper life.

Then, again, among our living friends it is not impossible that there may be those our intercourse with whom will have a like restful and uplifting influence.

There are some homes on which the benediction of Divine peace always seems to rest, where there are no jarring notes of pride or selfishness, but everything breathes harmony and cheerful friendliness for all who come within its reach. There a man who has been battling in the world may lay aside his arms and be at rest, secure from harm in the freer, purer atmosphere, delighting in the friendship which is without guile, in the companionship of noble thought and purpose, in the love of what is beautiful and good. In such a home you may be sure is one who has known the good and evil of life and in the power of God has conquered. Then the strong faithfulness and love which make the home are able to guard it from the storms which are inevitable in

the world without, and can make peace for those who come in.

Such influence we often see exercised in a beautiful old age. When the evening of life is come and the time of strenuous labour past, there are sometimes granted those hours of quiet resting, with grateful memories of the past, still fresh enjoyment of what is good and beautiful in the present and tranquil expectation of what the future may reveal. One who enters on such a season of life has a tranquillising influence on all about him. His quiet wisdom speaks with tender reproof or encouragement to the young; the experience of long years enables him to see the real value of the various aims that rouse the eagerness and passion of men; when he is by it is not so easy to think unworthy thoughts, to be impatient or despondent; mere worldly ambition is put to shame: it is clear what are the true foundations of life and its abiding treasures. It is a privilege to have the friendship of one who has thus passed through the storms, and is now gently borne along by the closing years towards the haven of rest. Where there is such a presence in a family, uniting all, the children and the grandchildren in one bond of common love and reverence, to come within its reach is to be led indeed beside still waters of the heavenly life.

These are some of the quiet places of our human life, which those who have to bear the burden and heat of the day do well to visit, as they have opportunity.

A GOOD EPITAPH.

THREE months ago I was spending a few restful days in the heart of some of the most beautiful scenery in Wales. Our temporary home was situated in an idyllic spot by the bank of the river Dee, whose waters made music incessantly as they beat themselves against the rocks, and hurled themselves torrent-like through the narrow gorge. The Sunday evening we spent there was quiet and peaceful in the extreme; the great hills all around seemed sheltering barriers against all that might otherwise mar the restful and perfect beauty of the scene. The clouds were tipped with a sunset glory; the shadows were lengthening, and here and there great shafts of golden sunlight come streaming down the valley, lighting up the May foliage wonderfully, and recalling to one's mind those pictures of one's childhood, wherein the gates of heaven were opened, and a dazzling effulgence poured down upon the world from the great Source of all light. We wended our way into Llantsylilo Churchyard. Vesper service was being held, and we could hear the choir chanting the psalms; but the words were in an unknown tongue, and so instead of entering the old church and listening to a service in which one could not possibly join, we preferred to listen to the music of the birds and Nature's own evening song of praise. We walked round the graveyard, and meditated amongst the tombs. Weird old yew-trees—whose ages could be counted by centuries, and which, doubtless, stood there when Madog, the hypocrite baron of Dinas Brân, saved his conscience and fattened his purse by founding the Abbey in Valle Crucis, and dedicating it to St. Mary; and no doubt its round-paunched monks were found fishing on Thursdays in the well-stocked pools of the river Dee. But this was 700 years ago, 360 years ago

King Henry VIII., in a spirit of rebellion against the Pope, and disgusted also with the immoral abuses of the abbots, dissolved this and other abbeys in England and Wales, and much of its fabric was carried away to enrich the churches of the neighbourhood.

But to return to Llantysilio Churchyard. What tales of joy and woe those old yew trees could tell! Many a wedding party issued from the lych-gate full of hope and happiness; aye, and many a coffin rested in that same gateway on its journey to the grave prepared for it in the rocky hill-side, while mourners stood around feeling that henceforth the world was to be a friendless and dreary place for them, and the task of winning bread a very hard one. We inspected the tombstones. Rich and poor, old and young were buried there. We saw the name of one Manchester man who had built up for himself a gigantic and world-famed business, and had secured for himself a sumptuous residence in one of the most beautiful valleys of Wales, and yet he could not shirk the summons of death when it came; and, on departing from this world, he could take none of his wealth with him; and now his merit has been judged not in accordance with his banking account, but in accordance with the way in which he grasped his opportunities of growing rich in spiritual, moral, and intellectual possessions.

There was one tombstone, however, which I want to speak somewhat specially about. It stood under the dark foliage of a grim old yew tree, and in a corner of the churchyard, commemorating the death of Exuperius Pickering, who died in 1857. On it is engraved an epitaph which was composed by this man only a short while before his death, and it runs thus:—"Here, in peaceful silence, rest the remains of a man who never rose from his pillow in enmity to any human being; who he was it is needless to name, for if the kind recollections of his friends embalm not his memory, a tomb to record his name were vain indeed." I did not regret not having gone inside the church to the service in Welsh; for here was a sermon in English, brief but eloquent, teaching a great lesson which so many men fail to learn in a long lifetime. Think of it. It was written by a man who knew he had not long to live, and who faced the mysteries of the future boldly and without dread because he had tried to faithfully discharge the duties of the past. He was summing up his life, and though not claiming to have achieved this or that which the vain world accounts great, was able to say that he was the enemy of no human being; that whatever feelings of displeasure and harshness he had towards any of his fellows at the close of day, he banished them in sleep, and awoke next morning bearing enmity towards no one. What an enviable condition of mind for a man to be in habitually!

Suppose one of us were starting next week on a voyage round the world, how should we like to feel it possible that during our absence nobody would ever think about us, or if they did, thank God we were out of the way ten or twelve months, and that during that time at least, they would have some peace and quiet? And so, too, no man likes to feel that when he dies no one will regret his departure. So strong is this desire to be

remembered, that some men leave much money for the erection of costly and enduring monuments over their graves, in order that even centuries hence the wanderer amongst the tombs may read—"Here lies the body of So-and-So, who in life was, and did this, that, and the other," and so on; but *there*, reposing in Llantysilio Churchyard, is one man at least who in life desired not a monument of such a sort; but, on the contrary, confessed, a short while before breathing his last, that vain were a tombstone to record a man's name, if his memory be not embalmed in the kind recollection of his friends.

CHARLES ROPER.

THE SUMMER SEA.

WE have been playing with the gentlest of giants. The fields are dry; even the marsh-mud has dried, caked together, cracked and gaped. The pastures are no longer green. It is almost dusty to walk along the downs. Here and there we have found fairy-land again in those glorious old quarries where tender verdure still shelters itself from the heat, and blossoms, blue and white and purple, welcome the butterflies each to its own tint and shade. But the land's best has been said for awhile; we have turned to listen to the sea.

All through the twenty-four hours it is variously vocal, this most enduring, freshest element of our world. Gentlest of giants in these summer days, it has had no passion, no anger—nothing for us but smiles and peace, or at most the frolics of a big playfellow. At night, under the great populous sky, clouded with stars, it dimly hummed and rumbled, but never snarled, never approached a roar. In those coolest hours of dawn, when it lay green and grey under the faint mists, it lapped the beach meekly as if waiting for human-kind to wake once more. Then welcoming us, its tiny playfellows, again, it filled every hour till bedtime with some new delight.

When I saw the wide bay fringed league after league by white cliffs, and receding on the other side into the indefinite expanse of the great deep, the glorious fulness of its blue, flecked here and there with brilliant foam, pleased all the child in me; and yet the man in me, bringing to present sense the supplement of remembered knowledge and busy imagination, could but look wistfully on so obvious a parable of the eternal, the beyond, the unfathomed, unmeasured. Why be so waywardly wistful, when what we want is so near at hand? Down to the beach, to the pure broad sands, down to just such breadth of the sea as a little mind can take in and reckon with—the mere breadth, if you will, between two of these spiny groyne, that span outward all along the shore. Here, in such compassable limits the sea-mystery withdraws awhile, and the real playfellow runs up, stride after stride, to meet us. "Off, you lendings" we cry, happier in time and place than poor old Lear, whom we reverently thank for giving us that word. Splash, splash, plunge, roll, dive, float, breast the mimic waves—what will not our bright and happy friend permit, invite us to? He supplies enough motion for fun; he is still enough to let us see the dappling sands, ribbed and wrinkled, deep below. Breast and float, dive, roll, plunge, splash, splash—and not a thought

of city swelter or rural dust comes, nor need, to heighten the delight by contrast. Enough to revel in the instant happiness, enough to live, glad to be alive, without reflecting why or how, or in any interrogative mood whatever. Whether we shall in consequence philosophise better when we sit clothed and in our (conventionally) right mind, let us see, let philosophers debate; but it is good to have an hour of life itself, unconsumed by self-criticism.

Then the sun-bath! To lie sufficed with the fervid glow, sufficed—no more, however fervid it be; thanks to the healthful effects of that sea-baptism, thanks to the Orient breeze that fans the cheek, not with the mechanical service of the Oriental slave, but with a freedom like that of the sea it crosses hitherwards. Our fathers spoke of one's having the "vapours," when more or less indefinable uneasiness of mind afflicted them. We have parted with the word, but, alas! it is not so easy to get rid of the thing. Here, surely, on this pebbly ridge, where besides those two boundary groyne there is nothing in sight of the vexatious world of man, but shore and sea and sky are all, and the August sun shines as only it can shine—here is the place to exhale all such vaporous ailments, being cleansed through and through by these clear and penetrative beams. Here, surely, is the place where he who in good earnest has flung away, for the time at least, that world which is "too much with us," and has frankly come to Nature for what is most truly his, and to find his heart again, so nearly given away, can see (I am prepared to believe) just as the Greeks did, even if he may think some things—thanks to them in great part—better than they did. Now that I am in tune for the loveliest melodies Nature has to sing to me, for "This sea that bares her bosom to the" sun, and for the breezes that are as little like "howling" as can be, Proteus himself may rise yonder from the white-flecked distance, and I shall hail him without the least incredulity or irreverence. Here, where the wide curling waves come up the sand, snow-crowned, sapphire-translucent in the gleaming sunshine, Aphrodite, pure from her birth amid the foam, shall meet and entrance my thought; while, all around, the "countless laughter" of the sea shall tell me that the joy of Nature is not dead, however much I and my brothers, in foolish wisdom, have helped to kill it. . . .

Of such hours were our holidays made. We had our sea-garden, not composed of the dead, desolate wrack swept together by storms, but living and growing there betwixt high tide and low, folded modestly in sleep at the ebb, but awake in beauty when the waters flowed, waving to and fro in exquisite lines of grace, marvellous in delicacy and in subtle tints, sheltering who knows what strange and teeming multitudes in its sea-shades, silvery fish, purple anemones, and—of course—hosts of crabs, the oft unwilling comedians of the shore. We had, also, our studio of colour, wide as the heavens and earth around, many an evening flushing with rosy lights the low-lying impalpable vapour, till sky and water blended into one magical haze, through which the white sails of the yachts passed silently to and fro like blessed spirits. Or sometimes—for all was varied in the invariable summer serenity of the time—the perfect clearness of noon persisted till night; and so much light lay along the land at sun-

set that, even though stars were beginning to appear, a neighbour skylark would spring up for one more irresistible song. Or later, when the sun was gone, indeed, and his amber bower glowed from beyond the gentle wave-curve of the downs, we saw the golden reflections break up, here and there, from the brackish streams and pools on the western flats—as if to tell us once more that there is nothing so low that the glory of the highest may not visit it. Then came thoughts of a little inland “sea” far away, and of One who walked beside it and who never seems far away when the heart is lowly, and man is happy in God.

I suppose the longest and most glorious summer will come to an end; and storms will darken that sea, and we shall be in populous city pent, and have to breast in earnest our share of a sea of troubles. Whatever comes, we shall never, let us hope, get into so deep a valley but that we may thence climb high enough to look back with ever-renewed delight and gratitude upon this shining time by the summer sea. We, too, shall reach the ridge and cry in our hearts, new-inspired, like the weary warriors of Greece: *θάλαττα, θάλαττα*—“the sea! the sea!”

W. G. TARRANT.

THE POETS.

THE poet is always here and always has been. Look into the histories of nations and peoples, and, from ancient times till now, the poet or the bard has always been. That is a significant fact. Nature, evidently, or the Maker of Nature, knows that he is always and everywhere needed; for always and everywhere the poet arises. The poet came long before the historian, the story-teller, the philosopher or the artist, or the musician. Indeed, to those early peoples the poet was all these things. It was as poetry and song that he recorded, and repeated for their information and encouragement the people's history, experience, and heroic deeds. Yes, the poet is a universal power and personage in this world. To give a list of the great ones would be to mention all nations and nearly all centuries. The Jews had their Psalmists, the Greeks their Homer, the Romans their Virgil, the Italians their Dante, the Persians their Firdusi, the French their Victor Hugo, the Germans their Goethe—and, to come home, the Irish have had their Moore, the Scotch their Burns, and we English our Chaucer, Shakespeare, Milton, and others. Singular, significant fact—is it not?—this perennial presence of the poet. There is some purpose in it evidently. Nature and God mean something by it. A thing so universal and continuous is not of chance, but design.

Now, glance at another point. I mean this: the origin of the poet. Can we account for it? Tennyson was one of seven brothers. Why were they not all poets? Why should he, not the oldest nor yet the youngest, become England's great poet. Alfred Tennyson himself says that his older and dearest brother Charles “might have won the poet's name.” Indeed, they two as boys published a little book of “Poems by two Brothers.” But Alfred became the poet. Why? We know nowadays a great deal about heredity and environment; and no man's biography is

complete which does not give us some knowledge of his father and mother, and of the early surroundings. But, for all that, we have not solved, nor shall we ever solve, the mystery as to the origin of genius. Evolution explains much, but not just this. True, the Rev. Dr. Tennyson, Alfred's father, rector of Somersby in Lincolnshire, and also of Grimsby, was a tall, striking man, remarkable for great strength, accomplished in many ways, and “something of a poet, painter, architect, musician, and also a considerable linguist and mathematician”; and the mother was “a sweet and gentle and most imaginative woman; so kind-hearted that it had passed into a proverb; and intensely, fervently religious.” And there you have a beautiful blend. But given the blend, is the poet sure to come of it? No, no; we have not yet got at the secret of making poets. It remains a mystery as to how they unexpectedly arise. The poet is neither made nor bred, but born. And so a Whittier springs up on a Massachusetts farm; a Browning in London; Shakespeare is born of a woolstapler in dead-alive Stratford-on-Avon in Warwickshire; Tennyson in a Lincolnshire rectory; Carlyle in a Scotch stonemason's cottage; Burns in a poorer cottage still. Tennyson was never poor, Burns was never rich; Whittier and Burns were no scholars; Carlyle, Browning and Tennyson were true scholars, cultured and learned in every sense. Whittier and Tennyson loved the beauty and quiet of the country; Browning and Lowell loved the roar of London, and the delights of its social life. What varied men! What varied ancestors! What varied circumstances under which they were born! Yet they were all poets. How came they? What caused them? The origin of the poet, the genesis of genius, leaves us, the more we look at it, pondering, wondering still. Perhaps when we have well considered what that mystery implies—that the great poets are of God and not of man—sent with a mission and message—we may still wonder, and even do more than that!

But let us ask another question. What is the poet really? He is always here. Nature evidently takes care that he shall be. His coming is a mystery yet unsolved. But what is he? Let us see.

All great things are difficult to define. And the poet is one of those great things indefinable. We know, we feel, what a great poet is, as we know and feel what God, Nature, and our own life are, yet we cannot fully or fitly name the fact in words.

“The poet,” it has been said, “is a thinker in images”; in other words, he is not only a thinker but a clother of thought in imagery—in the great language of the soul—whose very texture and tone are music and beauty. A friend of mine, a business man, once told me that he always found himself rising into Bible language whenever in speech his thoughts took a high range. We all reach a higher style of language whenever our minds are moved by a higher strain of thought. This is as it should be. It is natural and universal. But how seldom it comes to us? How difficult for us even to approach it? Our intellectual eye is not usually penetrative, our moral vision is not often sure and far-seeing, even had we the tongues of angels wherewith to tell, or pens of magic with which to write. But

here comes the poet—so constituted, so specialised, so set apart and so self-trained, that in intellect and heart, he has the seeing eye and the saying power. Yes, that is the best description of the poet we can give: he is the seer and the sayer of the meaning and music of things. He sees what we do not, until he tells us; he says what we cannot, until he says it for us. Then we can see and say the same; and thank him for showing us what was there all the time, unrecognised by us until he opened our eyes; and inexpressible to us even then until he taught our tongues fit words in which to clothe the fact revealed.

And here we touch our final question: Of what use is the poet to us ordinary workaday mortals? I will tell you: “That the thoughts of many hearts may be revealed.” That, I think, is what the poet exists amongst us for. We are busy—busy here amid bricks and mortar; busy at the daily work that must be done, for the weekly wage that must be earned. But is this life, human life as it ought to be, as we want it to be? Is there one of us, however ignorant, that can be content to be a mere wage-earning machine or a mere day-dragging, night-resting horse? We are men and women; we have minds and hearts; and life is not worth living if thought and feeling are left out of it. Nay, we know by experience that the seat and source of life's enjoyment is the state of our mind. The more beauty we can see in Nature, the more meaning we can see in the drift of the world's life, the higher the ideals we can catch and live up to, the more we are moved and quickened to reach the better things we know—the happier and more satisfied we are. And who, in modern days, is it that, more than any other, teaches us, and touches us to these things? It is undoubtedly the great poets who do this for us. No, we may never read them; but they reach us all for all that. Like magnetism their influence passes from few to more, from more to many, from many at length to all. We hear, we read, we come in contact with those who are in contact with them. Thus are the poets the openers of all our eyes, the charmers of all our hearts, the nervers of all our wills. It is not that they are so different from us; it is because they are so like us, that they reach and help us so. The thoughts of their hearts are the best thoughts of ours, but we are dense, and busy, and distracted. The poet is clear, keen, still, concentrated, enlightened, inspired. He is our seer and sayer. He opens our intellectual eyes, purifies our moral vision, kindles our minds, fills our hearts. By the power he wakens in us we look through material things to the spiritual meanings and realities. Our common life, our national history, our existence here on earth—“this bank and shoal of Time”—islanded in eternity,—our little life here takes on a largeness and a glory when we catch the poet's revealing.

“Blessings be with them, and eternal praise,
Who gave us nobler songs, and nobler cares—
The poets, who on earth have made us heirs
Of truth and pure delight by heavenly lays.”

J. J. WRIGHT.

THE VISION OF PIERS PLOWMAN.*

AMONG the somewhat shadowy dreamers of mediæval England there is, perhaps, no figure more interesting in its hazy outline than that of Langland, the author of "The Vision of Piers the Plowman," whom M. Jusserand has made the subject of one of his studies in English literature. In this fascinating book we are enabled to picture not only dreamer and vision, but can transplant ourselves to the beautiful lonely Malverns as they lay quiet and open to the summer sunshine, and wandering with the poet along the grassy slopes, behold beneath us the "fair feld ful of folke," which to him was so real and significant.

With a literary analysis of the different texts of the poem it is not the purpose of this article to deal, but rather to show how M. Jusserand, because he is a Frenchman, has caught the true spirit of the scenery, society, religion, and recreation of an England, in which the Norman element must have predominated in Court and Church life, while the Saxon substratum of the common people contributed its more solid and home-loving quality.

So far as his examination goes, M. Jusserand comes to the conclusion, that William Langland was born at Cleobury-Mortimer in the county of Shrewsbury, not far from Malvern in the county of Worcester; that he was of lowly parentage; was educated through the kindness of friends, and became a freeman by entering the Church and taking the tonsure, though he afterwards barred his progress to preferment by marrying; and that, as a means of livelihood, he, against his conscience, became a chanter in one of the numerous chantries of St. Paul's Church, London, near which he resided with his wife Catharine and his daughter Nicolette, and, perhaps, added to his income by transcribing letters and charters.

So real does the man become to us, that we can picture him to ourselves, gaunt and grief-worn because compelled to live by a practice which he cannot but condemn, passing in and out among the crowds of Cornhill and Cheapside, elbowing merchants and friars, lords and mendicants, ladies and troubadours, yet conscious that these were but phantoms, and he himself the greatest unreality of all; until at times there seized him the insatiable desire to breathe once more the free air of his native hills; and above the roar and din of voices and traffic, he heard the rustle of the wind amid elm and beech-trees, the burn tinkled down in rippling music between banks of forget-me-not blue, the lark sang overhead in the sunny Midland sky, and the craving working like madness, so that people beholding him exclaimed, "He is a fole and mad," he is compelled once and again, either in reality or imagination, to betake himself to his beloved Malverns, the land of his childhood, now to become the landscape of his Vision.

And how true this is to our English nature to-day. From the city where wealth may be accumulated, from America and the Colonies, come men rich and prosperous, or toil-worn and sad, drawn by an irresistible impulse to some tiny

hamlet perched amid lonely hills, or to some humble village set among fragrant meadows fringed by waving woodlands, but which has for them a magnetic power of attraction which no other spot of earth can possess, and which craving, if it cannot be satisfied, creates for the poor man and the exile a heart-sickness beyond the imagination to describe, or the power of physician to heal.

But back among the familiar scenes, pacing the lonely hill-side, the phantom figures of London become realities to Langland. Church life, political life, social life; the intrigue and by-play; the cruelty, suffering, sorrow; the sinner and the saint—all is spread out for him upon the plain stretching away before him; but perhaps because the crowd is a silent one, and the landscape unconfined by human limitation of street and town, he is able to see things in their right relations, and judge of the false and true by a more righteous judgment.

The man is melancholy, with the subdued melancholy characteristic of the Saxon, we feel it at every turn; he is also serious, with the seriousness of a great conviction; but the England in which he lives, the country itself, is the sunny England of Romance; and it is here that the great charm of M. Jusserand's book is most felt. The people might be "lewd" (wicked), the times bad; war had devastated and plague depopulated the land, but it was nevertheless a sunny land, a land of singing birds and unpolluted streams, and the vision shapes itself

"In a somere seyson whan softe was the sonne,"

and Langland tells us how, pausing beneath a linden, he listened to the concert overhead—

"And thus I went wide-where walkyng myne one (alone),

By a wilde wildernesse and bi a wode-syde.

Blisse of tho' briddes (birds) abyde me made

And under a lynde (linden) uppon a launde lened I a stounde,

To lythe (listen to) the layes, the levely foules made."

And with M. Jusserand we hope, that at the close of an unsuccessful and far from happy life, he was able to leave the city of his sins, sorrows, and repentances, to end his days under the sweet-scented lindens of his Western Hills.

The Vision itself is full of interest, and will repay the most careful study, not only for the picture of the times given therein, but for the combination in the author of many elements which have since been thoroughly amalgamated in the English race. As we have noted, his melancholy and seriousness link him to the races who acquired those qualities in the sombre forests of the Saxon Fatherland; his imagination and passion are weird, and tinged with something of the prophetic fervour of the Celt; his temper of mind is mystic; like the palmers and pilgrims of the day, he is a vagabond, a wanderer; and although like most of the common people, a Saxon, his speech is largely French in form; and here and there the lighter vein of the Romance breaks the otherwise too severe invective and sarcastic tone of the Vision; while the constant struggle visible in himself between the false and the true, between his higher and lower self, brings him as a living, think-

ing, suffering human being, into close fellowship with all who read his fragmentary story. J. S. PATTINSON.

OBITUARY.

MR. DAVID BOUCHER.

ON Friday, Aug. 11, Mr. David Boucher, of Moneyrea, co. Down, died at the age of seventy-seven. Mr. Boucher was a life-long member of the Moneyrea congregation, and a man of high character, keen intelligence, and fine humour. He was greatly respected and widely known amongst the farmers of the north of Ireland, with whom he had had business relations as a winnowing machine maker for upwards of half a century. The deceased gentleman was the elder brother of a former minister of St. Vincent-street, Glasgow, and Gravel Pit, Hackney—namely, the late Rev. John Boucher, and he was the father-in-law of the Rev. Harold Rylett, of London. He held advanced political views, and was an ardent admirer of Mr. Gladstone, but took no active part in political life.

THE INWARD LIFE.

From Illingworth's "Divine Immanence."

"If ever on a bright night, while gazing at the stars in all their beauty, you have thought of the Creator of all things; if you have asked yourself who it is that has bespangled heaven with such flowers, and endowed all things with usefulness even greater than their beauty; if ever in the daytime you have studied the wonders of the light and raised yourself by things visible to the invisible Being, then you are a fit auditor (of Christian truth)." (Basil.) Gregory of Nyssa, Basil's brother and fellow-follower of Origen, has similar thoughts:—

"Look only," he says "at an ear of corn, at the budding of a plant, at a bunch of ripe grapes, at the beauty in fruit and flower of the early autumn; at the mountains, their bases green with grass which no human hand has sown, while their summits cleave the azure of the sky; at the springs that issue from their swelling slopes like fruitful breasts, to run in rivers through the glens; at the sea that receives all waters, yet remains within its bounds; its waves stayed by the shoreside, which they can never pass beyond. Look at these and suchlike sights, and can the eye of reason fail to read in them lessons of eternal truth?"

For "Matter had its origin in the uncreated loveliness, and throughout the whole range of matter there are echoes of spiritual beauty, through which we may be led to their immaterial archetypes." (Dionysius the Areopagite.)

Nor is it only the Greek Fathers who say things like this:—"Who can look on Nature," asks St. Hilary, "and not see God?"

"Every aspect and process of Nature," says Augustine, "proclaims its Creator with diverse moods and changes, like a variety of tongues."

And again, Gregory the Great:—"If we look attentively enough at outward, material things, we are recalled by them to inward, spiritual things. For the wonders of the visible creation are the footprints of our Creator; Himself as yet

* "Piers Plowman. A Contribution to the History of English Mysticism," by J. J. Jusserand. Translated from the French by M. E. R. London: Fisher Unwin. 1894. 12s.

we cannot see, but we are on the road that leads to vision, when we admire Him in the things that He has made. And so we call created things His footprints, since they are made by Him and guide us to Himself."

Such sentences might indeed be culled from almost every patristic writer, and are frequently echoed even in the austere pages of the schoolmen, while we gain glimpses of the same feeling on the dainty pages of illuminated books, in the choice of sites for monastic houses and hermits' homes of prayer, in the countless legends of tender sympathy between the animals and holy men. The Celtic saints in especial are full of the poetry of Nature, but perhaps its best expression is in the famous hymn of St. Francis of Assisi:—

"Praised be my Lord God with all His creatures, and specially our brother the sun, who brings us the day, and who brings us the light; fair is he and shines with a very great splendour: O Lord, he signifies to us Thee!"

"Praised be my Lord for our sister the moon, and for the stars, the which He has set clear and lovely in heaven.

"Praised be my Lord for our brother the wind, and for air and cloud, calms and all weather by the which Thou upholdest life in all creatures.

"Praised be my Lord for our sister water, who is very serviceable unto us, and humble and precious and clean.

"Praised be my Lord for our brother fire, through whom Thou givest us light in the darkness; and he is bright and pleasant and very mighty and strong.

"Praised be my Lord for our mother the earth, the which doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colours, and grass."

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Authority and Archaeology: Sacred and Profane. By D. G. Hogarth. 16s. (John Murray.)

Gluck. By Professor Hilty. Three vols. 3s. each. (J. C. Hinrichs, Leipzig.)

Modern Cremation: Its History and Practice. By Sir H. Thompson. 2s. (Smith, Elder and Co.)

The Chiswick Shakespeare: Macbeth. Introduction and Notes by J. Dennis. Illustrated by Byam Shaw. 1s. 6d. net. (G. Bell and Sons.)

The Chiswick Shakespeare: Othello. 1s. 6d. (G. Bell and Sons.)

Educational Review, Review of Reviews, English Illustrated, The Woman at Home.

MR. W. E. A. AXON, of the *Manchester Guardian*, has recently received from America an interesting compliment in the form of the LL.D. degree from Wilberforce University—the chief place for the higher education of the coloured people.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Miss Teschemacher, 10s.; Mrs. Parson, £1; C. M. H., £3; Miss Jones, 5s.

THE CHILDREN'S COLUMN.

OUR mid-day halt is over, lunch disposed of, all the loose papers, &c., destroyed or hidden safely away, so as not to mar in any way the beautiful country that belongs to all of us; and now, refreshed, we take up our march again. Our path runs along under the base of mighty "Ill Bell," and very steep and frowning are his sides, now that we are close to him. If we tried, I think most of us *could* manage to scramble up, but we have not time for it to-day. Besides there is a better and easier way of reaching the summit, and in climbing hills we should use our heads as well as our heels. I know there is a great charm in going right at a great hill and tackling all the difficulties that come, but to-day, at any rate, we will temper our zeal with discretion. There are great streams of loose stones lying on the hill-side, which make it very difficult to go up, and still more difficult and dangerous to come down. Here and there these sheets or streams of stones are very large in size—huge fragments of rock, in fact—and they form an often secure refuge for a fox when hunted, and Master Reynard is quite clever enough to know this, and make good use of these "borrans."

Now, "Ramblers," "half-left turn," please, and let me see you capture the summit of this low grassy hill on our left. A steady ten minutes will do it, so tramp along: dodge those bright green boggy bits, and—"here we are." What a curious little hill, standing like an island in the midst of our valley. A great bird flaps away from a rocky ledge, a hawk evidently, though his flight just at present is not particularly hawk-like. It is much too big for a kestrel or sparrow hawk; ah, hear his cry—that, and his size, and the shape of his tail proclaim him to be a buzzard. I say "him," but probably "her" would be more correct, as Mrs. Hawk is larger than Mr. Hawk.

Now look, for with one grand swoop he or she sails across the valley, and sinks behind the crags, and out of our view.

Down and down we come, till at last we have only a couple of hundred feet to descend, and all of it nice short grass, no stones or rocks, just steep enough for a real jolly rush down. Join hands! Ready! Go! Some of us slip, but we are held up by others, and down the green slope comes the thin swaying line, running, leaping, skipping, sliding, shouting, and laughing, down comes our wave-crest of children, and breaks upon the grassy "shore." That was splendid. I think some of you would like to try it again, but others of us, bigger children who are shorter in breath than we used to be, beg to be excused.

Why! Is it possible? Is that you, dear little beck, murmuring gently and rather plaintively just before us? Why, what a tiny little beck you are! We can wade across you in many places almost dry shod!

Whatever is the matter? What do you say? "Had hardly any rain to feed you since the third week in May!" Why that is three months ago, so no wonder you feel "low," and your poor bones—which are stones in your case—show up so plainly and in such numbers. Never mind, old beck, I am pretty sure that soon the beautiful clouds will come and brood over the hills, and by-and-by wee rills of water

will trickle by hundreds to your shrunken dry side, and a little later than that your bigger children will come running home to you, all white with haste. Then you, our little mother of water, will be strong and free again, and banks full from side to side; your beautiful brown water will rush through the shallows, leap the rapids and rocky falls in foaming glee; roll with smoothe unbroken swiftness over the weirs, and on, and on, till you find rest in beautiful Windermere.

As we walk by the bank side just now, how crystal clear the low waters are, so clear and low that the troutlets see us a long way, and dart off to a hiding place. Sometimes in their hurry little trout rush into places where they think they are not properly secure, and then, what a flurry and scurry to find hiding place number two. They splash and dash, and I have even seen them run themselves high and dry on a gravel shoal in their attempt to gain safety. But that is not often, for, as I think I have told you before, "Troutie" is a champion player at "hide and seek," and is very clever and quick at the game, so far as "hiding" is concerned, and I think he would be equally good at "seeking."

As we round a corner (please is that possible, children?) a great long-legged bird that has been standing quietly in a shallow pool rises slowly and awkwardly and then flaps himself off. That is a heron, and he has been up here for his dinner, standing quite still in the waters till an unwary fish sails within reach, then Mr. Heron's quick eye, sharp beak and long neck get to work, and there is one little fish less in our beck.

Now, children, over this wall with you, and remember that we have all "dry stone" walls up here—that is, there is no mortar or cement in them, so in climbing one you have to mind not to bring it, or any part of it, tumbling down with you. I speak feelingly on this point, and am inclined to halt and rub one of my shins tenderly in recollection.

We have left the stream and are now crashing our way as best we can through a dense wood, that grows on a hill side. The undergrowth is very thick, but we remark with satisfaction that most of it is made up of nut bushes, and following Captain Cuttle's advice, "we make a note of it."

It is quite true that there are also numerous brambles, with immensely long arms, studded with hooks, that lay hold of us as we brush away, and then, if we struggle furiously, tear our clothes and scratch our skin. No, no, Mr. "Wood Octopus," we will quietly and patiently rid us of your embrace. You may be friendly and mean well, but we would rather be excused.

How tall the bracken is in the few open glades we pass; it is quite an English jungle, and it is hot and heavy work, and it is so steep, and—but we are not grumbling you know—far from it, for are we not on a "ramble scramble" with a sure and certain way of turning these little troubles into a great piece of fun?

Besides, we are only ten minutes from home, and tea (lots of it) and bread and butter (heaps of it) is waiting for us, and certain hens have laid certain eggs destined for us, and Mrs. Overtheway has promised us fresh honey, and—(Next week, please. —ED.)

H. V. C.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, AUGUST 26, 1899.

THE DELIGHT OF GROWING KNOWLEDGE.

THE Address to the students of Manchester College, Oxford, delivered at the close of the last session by the Rev. CHARLES HARGROVE, M.A., as Visitor, of which we gave a full report at the time, has now been published under the title, "Study of Religion, Theology and Philosophy. What is its Worth?" The answer which Mr. HARGROVE gives to this question, if we have rightly understood the argument of his Address, is that for the individual, regarding his own personal interests alone, it is of little or no value, but that it has yet a great and abiding worth, because our life cannot be rightly regarded as that of isolated individuals, and in adding to the store of knowledge we are building for the future and thus rendering a true service to humanity.

Of this two-fold answer we find ourselves in complete accord with the second and positive conclusion, but not with the first; for if we have the power, and it is a good and noble thing, to labour for the building up of knowledge that is to be perfected in coming generations, it appears to us that there must be positive good also in that measure of knowledge which we have already attained, and that for our own individual life there is profit in such acquisition, and we ought to have joy in it none the less because we look forward to a more perfect measure of joy to come.

In an eloquent passage in the latter part of his address, in order to bring out the greatness of the ideal to which men are pledged in the patient acquisition of knowledge, Mr. HARGROVE drew an impressive picture of York Minster, with its ancient towers dwarf-

ing all other buildings and making him who stood within its shadow realise his own insignificance. For centuries those glorious towers had stood, amid the storms as in the calm sunshine, unmoved, a monument of noble strength. And yet the mind of man had first conceived, and innumerable patient labourers had raised, that noble pile; each one had done his part, the humblest, as the wisest and most skilful, essential to the whole. "And then," Mr. HARGROVE adds,

I bethought me of that invisible temple which the Divine Architect, with infinite patience, is long a-building by labour of man—the temple whose foundations we have not yet dug out, for it shall stretch far and wide when once completed, and rise high to the heavens. It is the temple of Science, with upsoaring towers, and long-drawn aisles, and chapels of secret awe, and shrines of awful Presence of God made known to men. Temple, within and around whose unfinished walls we wander to-day, filled with joy and wonder, though at present we can only guess at the plan, and though so much be yet scarce imagined. Temple, in which men of the future shall walk in sweet communion, and pity our ignorance, and marvel at our follies, and experience that true knowledge and worship are all as one.

And to the building of this temple we are all called to help. Some few to great tasks, to set up a tower or to mark out some lines of new foundation, but all to labour according to their ability. For it were impossible to maintain intact that which is already known of men unless there were many to whom the treasure was committed. We advance as a mighty army, a very few go before, scouts and pioneers, but all follow. It is the great body which must take possession of what the few discover—knowledge is given to individuals only for the benefit of the race. And none of us learn solely to our own advantage.

Therefore all workers in the realms of knowledge must take courage. Known or unrecognised by the world, it is a noble service, in every part leading up to the highest, to the knowledge of God; for in theology is the crown of all science.

"In our day," Mr. HARGROVE had already said, "we have seen the realm of knowledge extending far and wide its bounds, and we have believed that Revelation was not sealed when a favoured age had closed, but is ever open to man, and depends in its depth and extent only on our ability to receive it, on our having ears to hear God's voice, and eyes to discern the open vision of His glory." Then why, we ask ourselves, that seeming surrender of the earlier part of the Address, for the individual, at any rate, on his own behalf, to the objection, "born anew of the weariness and doubt and disappointment of our age," that there is no sound theological knowledge in which satisfaction may be found.

Mr. HARGROVE quotes the dreary conclusion of JOHN STUART MILL, that even if all his noble aims in life were

attained, he would have no joy in the end, and so could have no longer any interest in the means; and the check he himself received in the University Library at Cambridge in his enthusiastic and insatiable desire for knowledge; and he adds the instance of St. THOMAS AQUINAS, who left his great work, the *Summa*, or, "Whole of Theology," uncompleted, because as he drew towards the close of the work and of his life he was filled with a sense of the futility of all that he had accomplished. But to the faithful attendant who urged him to complete his life-work, THOMAS had replied:—"I cannot, for all the things which I have written seem to me now as mere chaff compared to that which I have seen and which God hath made known to me."

This does not appear to us a parallel to the former instances, but rather as a confession by the great theologian that at the conclusion of his unexampled labours there had come to him the dawning of fresh insight, a profounder knowledge of God, not stamping such labours in themselves as useless, but showing how the vision must grow from more to more, and the knowledge already gained may be at any moment superseded by a better. And so we would take that answer of the Shorter Catechism, which Mr. HARGROVE quotes, "Man's chief end is to glorify God, and to enjoy Him for ever," not as marking a condition of life in which there can be no profit from acquired knowledge, but as pointing to an aim by no means necessarily inconsistent with that other aim of serving humanity, which is set before us as the real motive for the faithful acquisition of knowledge.

To glorify God in this present life we must surely seek with all humility to use every gift entrusted to us, and so to know more and more of the Divine will and the conditions of our life with God. And while we are perfectly aware of the limitations of our knowledge, and that at any moment what we have achieved may have to be forgotten in the revealing of diviner light, yet so long as we are true to the light so far granted us, we must rejoice in it, and thankfully look forward to being led yet further along the path of life. Looking back upon the past we see how the light has increased, and this gives confidence for the future; yet there is the present life with God in which we are already called to glorify Him, and in which we may have joy, which is also of God. "If to learn," said the voice in the University Library, "be the student's true happiness, and to know bring with it little of satisfaction; if the delight be all of discovery, and possession have no charm; then is not knowledge vanity and study waste of time better given to winning heaven, or certainly to enjoying earth?" Yes, If—then it may be so. But what kind of spirit is that which has no joy

in knowledge, in tracing the lines of the Divine purpose in the world, in searching out the marvels of creation and all the mystery of beauty—and not merely in searching out, but in contemplating what is found, in tracing the progress of human history, in that communion with great souls which learning can give to those who are ready to receive it? There is delight in possession as well as discovery, because we are with God in the world, and growing knowledge does add to the treasures of the divine life we are allowed to share. It is quite true that knowledge without insight of love and faithfulness is barren, but there is no necessity for such a melancholy divorce, and while it is a noble aim to labour for the benefit of coming generations, it appears to us that for the completion of a true life there must be that enrichment of the individual life in the present, to which the growth of knowledge contributes no mean share.

THE WHITE CLOVER.

Amid the rich and cultured blooms that shined,
By friendly hands bound in a birthday gift,
I found the homely, dear white clover hid,
And thanked at heart the thought which placed it there—
The plain, good flower that cheerfully fulfils
Its homely duties in the common field,
Or by the road, ambitious of no more
Than to give needed food to kine and bees;
Yet serves God's higher love to human hearts,
When some poor, ragged, brown-cheeked boy or girl,
Crossing the field—the poor child's only garden—
Plucks it for nosegay or for ornament,
Or sucks a moment's pleasure from its cells;
Or when some one, not poor nor young, whose heart
Is yet a child, nor scornful of cheap joys,
Taking beyond the streets his morning walk,
Perceives a sudden fragrance in the air,
And, looking down, beholds the clover bloom,
And thanks the Lord who scatters common things
To make us learn to value common things,
To prize those things which we may share in common
With all, the humblest, more than things select.
He sows June fields with clover, and the world
Broadcasts with little common kindnesses,
With plain, good souls that cheerfully fulfil
Their homely duties in the common field
Of daily life, ambitious of no more
Than to supply the needs of friend or kin,
Yet serve God's higher will to human hearts,
Giving a very fragrance to the home,
The hidden sweetness of a kindly heart.

1857.

SAMUEL LONGFELLOW,

THOUGHTS FROM ITALY.

III.—GIOTTO.

BY THE REV. EDGAR I. FRIPP, B.A.,
MINISTER OF ALL SOULS' CHURCH, BELFAST.

"He took him from the sheepfolds: From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands."
—Psalm lxxviii. 70–72.

IN previous sermons I have said that the influence of St. Francis and St. Dominic gave an extraordinary impulse to Florentine life in the thirteenth century, and produced, in the closing years of the century, the art of Arnolfo and Cimabue. The work of the first great builder and of the first great painter of Florence were equally and directly the outcome of the labours of the Friars. The religious revival deepened Florentine citizenship; then it raised noble churches; and then it covered the walls of the churches with paintings for the instruction of the people. This order of succession we must keep clearly before us if we would appreciate the peculiar spiritual beauty of Florentine art.

From Arnolfo and Cimabue I now pass to Giotto, and, because Giotto and the "divine poet" are inseparable, to his friend Dante.

Giotto and Dante must be thought of together. They were the two greatest Florentines of their age, men of supreme genius; and they should be studied in the light of each other. Giotto's frescoes and sculptures are the best commentary I know on Dante's poem; and to understand Giotto's art we cannot do better than read the "Divina Commedia." In speaking therefore of Giotto, I must say something of his great contemporary.

Giotto—shortened probably from "Angeliotto," or "Angelkin"—was a son of a peasant, Pietro Bondone, of Vespignano, a village about fourteen miles from Florence beyond Fiesole, in the wild and lonely hill-country of the Apennines. Cimabue found him there one day, keeping his father's sheep, and attempting to draw one of them on a rock; and he brought him, with his father's permission, to his workshop in the Glad Quarter, and made him a painter. That seems to have been in the year 1286, when Giotto was perhaps ten years old, and Dante a young Florentine scholar of one-and-twenty. I like to believe that Dante, who was a painter as well as a poet, received lessons from Cimabue, and met Giotto for the first time in Cimabue's house. At any rate his interest in him, however awakened, grew into admiration and affection. In 1298, when Dante had eclipsed rival poets with his "Vita Nuova," and gained prominence as a politician, Giotto had outstripped his old master, and received a commission from the Pope to paint in Rome. You know the story of his O. As his testimonial to the Pope he sent merely a circle finely drawn with a brush. Whence came the saying "Rounder than the O of Giotto." He appears to have been still in Rome in the year 1300. This was the year of Dante's priorship, or chief magistracy, in Florence, and the beginning of his troubles—and the poetic date of his immortal poem. Two years later Dante was in exile, and Cimabue was dead. Then Giotto, aged six-and-twenty,

succeeded to his master's house and place, and was appointed to decorate the chapel of the Podestà. On the end-wall, among those fit to be in Paradise, the young painter boldly introduced the portrait of his banished friend. Like our Edmund Spenser, Giotto, in his early work, did honour to a friend who was out of favour. Let us remember this. Fearlessness for beauty and right is an essential element in artistic genius. No great poet or painter was ever yet timid. He is bold and daring, ready to risk all, touched with a sense of the Infinite.

Not long ago this portrait was discovered under the whitewash in the Bargello, and irreparably injured by bad restoration.* Happily, however, it was secretly traced in its original state; and, as such, it gives us the poet at about the age of thirty-five—

"In the midway of this our mortal life"

—the central figure in a group of men of letters. He holds a book, probably the "Vita Nuova," under his left arm; and in his right hand he has what I take to be a sprig of pomegranate, with fruit and leaves.† The face is strong and calm, and extraordinarily youthful, as yet unmarred by the world's rough usage. Dante had only just begun to experience the bitterness and agony of his life. As you are aware, he never returned to Florence. Political hatred and his own stern pride kept him away. But Giotto, who went on many journeys to execute his commissions, met him at Padua, Ravenna, and elsewhere.

They were together at Padua in 1306, where Giotto decorated the chapel of the Arena with scenes from the lives of the Virgin and Jesus. The chapel is still there—a small building in the early Italian Gothic—and its frescoes are of limitless interest to students of Dante. In one of them Jesus sits in Judgment, with Heaven on his right and Hell on his left. It differs in certain respects from Dante's conception, but the resemblance in others is so marked, that we may believe it was painted with the poet looking on, and perhaps making suggestions, at the very time when he was busy on his own "Inferno." Satan, for example, is represented as a huge, hairy savage sitting in the pit of Hell, with a victim in each hand, and a third disappearing through his crunching jaws.‡ Beneath these frescoes, also, are allegorical figures, in monochrome, of the Virtues and Vices, which are full of the spiritual insight of the "Divine Comedy." I especially noted two—Charity and Injustice. Charity is a woman, with roses in her hair, holding in her right hand a bowl of flowers and fruit, and with her left receiving a heart from Jesus above. Underneath her are bags of gold, the precious metal dug from the earth to serve man, but in itself of the earth, earthy, to be trodden under foot. Injustice is a male figure, a cruel tyrant, seated in front of his strong fortress in a wood. He clasps a long hook in his

* The discoverer carelessly injured the eye, and to conceal what he had done repainted the face, turning young features into old and haggard ones.

† Symbol of Christ's suffering:

"Pomegranate, which, if cut deep down the middle,

Shows a heart within, blood-tinctured."

—(Mrs. Browning.)

‡ Giotto's fresco at Padua is obviously prior to Dante's, as Orcagna's at Sta. Maria Novella in Florence is obviously posterior,

talons* to catch the innocent, and a sword to slay them. In the wood a merchant is robbed and his wife outraged, while armed warriors stand by with heads of beasts. It is tremendously true. Industry and womanhood are still the chief victims of our social injustice; while the powerful, those most able to defend them, look on and are brutalised. And notice one other dramatic touch. Injustice is a coward. Not only does he dwell in darkness, but, like Tito, he wears under his robe a mail-shirt.

But the place where one delights most of all to think of Giotto and Dante together is Assisi. When Giotto was at Assisi, finishing Cimabue's work, and putting his whole soul into his allegorical picture of St. Francis in the roof above the saint's grave, Dante, it is said, was with him, and helped him in the design. It is extremely probable. Dante loved St. Francis and Assisi, and his eleventh canto of the "Paradiso" is as beautiful in their praise as Giotto's painting. Moreover, as I have said, in this painting Giotto has brought in Dante, no longer youthful, with very marked signs of suffering, and a second figure, which may be himself, climbing the steep hill of Purity.

Let me say a word or two of this great picture. It fills the four compartments of the groined roof. In one, St. Francis marries Poverty; in a second he takes the vow of Chastity, and in a third the vow of Obedience; in a fourth he is glorified. Everywhere are points of interest. Chastity, secure in a tower which strongly resembles Arnolfo's on the Palazzo Vecchio in Florence and shows us Giotto's taste as an architect at this period, is encouraged by angels who bring her gifts. St. Francis, yoked, is guided by reins which are held by hands in Heaven. Beneath him, in a cloister, are allegorical figures of Prudence, Obedience and Lowliness, very similar to but more delicately worked out than those at Padua. In his beatitude the saint sits under a canopy supported by spiral shafts (which Giotto afterwards used with fine effect in his Bell Tower), and is surrounded by thronging angels, singing and playing on instruments, and linked together by their fingers. The figure of Poverty, however, is that on which the artist has concentrated his full strength.

Giotto, indeed, was no ascetic. He was a happy, married man with six children, thrifty and prosperous—a little fellow with a plain face and a merry heart, and a way of seeming less earnest than he was. An amusing poem of his is extant—for he was a poet as Dante was a painter—in which he makes fun of Dame Poverty, and confesses that he prefers Dame Plenty. But his religious nature, always underlying his humour,† felt the grand meaning of St. Francis' vow, and he painted it as

no one else could have done. Poverty stands barefoot and cold on the hard rock, her feet among thorns, clad, like Griselda,* in her smock, torn but industriously patched, and tied with the knotted cord of the Franciscans. Below, a boy pushes the thorns against her with a stick, another boy throws stones, and a dog barks at her: types of the petty persecutions which beset the unfortunate. But above her head the thorns put forth roses, and resurrection lilies spring out of the rock. Angel wings are on her shoulders; and Jesus is by her side. It is a noble conception, worthy of Dante.

Dante's aim as a poet was, of course, confessedly religious. The subject of the "Divine Comedy" was, in his own words, "Man, as rendering himself liable by good or ill-desert, in the exercise of his free-will, to the rewards or punishments of justice"; and its purpose was "to make those who live in this life leave their state of misery and lead them to a state of blessedness." Giotto's motive was similar. He painted to delight and teach the people, to portray on the church-walls what the preacher described in the pulpit to everyday men and women. And, as a painter, his influence was then wider than Dante's. Dante wrote in his native tongue, instead of in Latin, in order to speak to as many as possible; but Giotto spoke to those who could not read as well as those who could—to peasants, and women, and children, as well as scholars and nobles. Like Shakespeare, and I would add with something of Shakespeare's universality of sympathy, Giotto appealed to the most universal of the senses, *the eye*. He furnished a great show, not confined, as Cimabue's had been, to madonnas and saints, but embracing all sorts and conditions of men—traders, lawyers, soldiers, priests, monks, friars, labourers, beggars, popes, kings, queens, barons, lepers, schoolboys—a world almost as large and varied as that of the "Canterbury Tales,"† grouped about the Church and its Saints, as an essential part of Christendom. One element in particular is conspicuous—wherein again he resembles Shakespeare. Whenever he can he brings in something of the life of his boyhood. The shepherds and the sheep, the dogs, the oxen and asses, and birds, and wild beasts, the vines and fig-trees and grasses, and rocky hill-sides of the country beyond Fiesole, are his constant delight, and the unfailing accessories of his religious pictures. It is very wonderful and beautiful. Giotto never forgot that he was taken from the sheepfolds, to feed his people according to the integrity of his heart, and guide them by the skilfulness of his hands.

The secret, perhaps, of this universality and tenderness was the open, joyous heart of the great painter. Cimabue had taught him not to copy *him*, but to study the works and ways of the Creator, and

to reproduce something of their infinity. The master himself had dared to strike out into the unknown, believing that God would lead him to something good. But the pupil went far beyond anything the master had dreamed. Cimabue's daring seems to tremble beside Giotto's. He threw away all the Byzantine formalities. He would paint the Madonna as a real living woman like his own wife, and the Child as a real living child like one of his own babies, and he would glorify them by the beauty of their expression. The Byzantines had rules that the sky should be golden, woman's flesh white, man's red, trees black, and so forth; but Giotto declared that the sky was blue, that human cheeks and lips were rosy, and leaves green. "Let us paint things," he said, in effect, "as God makes them. Have done with this false glitter. Let there be light. Let the sun shine on the Virgin and Jesus, on Palestine, on Assisi, and St. Francis, and Florence, and on all of us." So sunny, in fact, was Giotto's nature that at first he saw little beauty in shadow, and his paintings are almost without it. But we cannot have everything at once. We must rejoice that he saw the sun in the heavens and felt its blessed influence on the earth, and loved the bright days, and the bright colours of the fields and of happy human faces. Furthermore, Giotto had faith, and beheld the light of God in man's suffering and sadness. Scenes of humiliation and torture and grief, which he depicts with infinite concern and expression, he relieves by bringing in the glad forms of the other world, angels robed in light and with radiant countenances, singing their songs of triumph, and flooding the world of pain with the joy of immortality.

I would like to illustrate these characters of Giotto's painting; but I must now speak of his famous "Bell-Tower," which is justly regarded as the finest product of his genius.

Giotto, as I have said, was an architect and sculptor as well as a painter—a combination of the arts which was not uncommon in the mediæval workmen. We may see that he was an architect in his frescoes, and that he was a painter in his Campanile and its sculptures. But he seems to have devoted himself chiefly to painting until he was elected, towards the end of his life, to finish Arnolfo's cathedral and add a bell-tower. Then, in his maturity, he surpassed all previous efforts and designed for his fellow-citizens one of the most perfect buildings in the world.

It was begun in 1334, two years and a-half before his death, which was, perhaps, hastened by the labours of it. It was finished just fifty years after his decease, in 1387.

Let me very briefly describe it.

It stands a few yards from the cathedral—as ancient bell-towers usually do—on its own base, fifty feet square, and rises straight from the ground three hundred feet without buttresses. It is of stone, adorned on its four sides with a dress of rose-coloured marble, delicately striped with black and green: a sort of rich mosaic which glows and flashes in the blue sky. Every change in the heavens is reflected on this brilliant surface. Its length is divided into stages, which are finely proportioned and varied. The ground stage is square and massive, to bear the weight above. The next is oblong, and

* The iron of the hook resembles and emphasises the hard talon.

† Giotto had no lack of humour. In the scene of the Marriage Feast at Cana, for example, he introduces a portly wine-taster, whose scepticism about the new liquor is changed to a very human appreciation. He was also the cause of considerable humour in other men. His portrait of himself, in one of the frescoes at Padua, confirms his reputation for plainness. He was the butt of some of his comrades. One day, in front of his house (Cimabue's old house) in the Via del Cocómoro, he was thrown down by a runaway pig. Yet he was equal to the situation. "The brute is right," he said; "many a hundred florins I have earned by his bristles, but I have never given him even a bowl of broth."

* "And in her smock, with head and foot all bare,

Toward her father's house forth is she fare."

—*Clerk's Tale*, 895f.

It is a pleasant thought that Chaucer, when at Padua in 1373, saw Giotto's frescoes in the Arena Chapel, fresh and beautiful. It was the boast of Petrarch, whom Chaucer met at Padua in that year, that he had known Giotto and possessed one of his pictures.

† Giotto's art is nearly as illuminating to the study of Chaucer as of Dante, and in some ways Giotto was far more akin to the English than to the Italian poet. Dante's humour, for instance, is sternly grotesque; that of Giotto and Chaucer is kindly.

lightened by vertical bands and recesses. The third and fourth are still further lightened, being pierced by pairs of windows with tall spiral shafts. Then, tallest and lightest of all, comes the fifth stage, broken on each face with a single magnificent window with double spiral rods. Finally, the whole is capped by a strong richly-ornamented, projecting parapet. Thus, as you look at the tower, your eye is drawn up from stage to stage, never distracted nor held too long at any point, but continually delighted, and led up, until it rests at last in the jewelled crown.

But I fancy some one may say rather impatiently, "What has this to do with religion? How can a tower help us to love God or man?"

Well, a great teacher said that there were "sermons in stones," and I believe we may find many a sermon in this lovely stone of Giotto. I think it has been preaching to the citizens of Florence for more than five hundred years. Does not every building tell us something, good, bad, or indifferent, of the man who erected it? You may see whether he loved truth or falsehood; whether he cared for show or genuineness; whether he was selfish and sought only a large and swift pecuniary profit, or delighted to possess a good and beautiful thing which should outlast his time and give joy to others. For example, there are houses which show no trace of love in their construction, poor, starved-looking edifices which gave no pleasure to those who built them, masters or men, and will give none to those who are unfortunate enough to live in them: loveless, Christless places, which encumber and darken God's earth and hide Him from our eyes. So, too, there are shops, warehouses, and even churches, made for display, to look well on the street, with imposing fronts but everything cheap and nasty in the sides and rear: false, shallow buildings which are the mark of untruth in all who admire them. I might speak of many such deceptions. We see gables with no roofs to them, pillars and buttresses supporting no weight, arches with nothing to do, and sometimes with their centres cut out and utterly imbecile. We see stucco partitioned to look like stone, plaster painted to look like marble, deal grained to look like oak, cast iron coloured to pass for bronze, and paper glazed to resemble leaded glass. One and all, these things are feeble lies, and proofs, in their degree, of degeneracy of taste, proofs absolute that the spirit of Beauty is going from us.

You will find nothing of this kind in Giotto's Tower. For more than five centuries it has protested against them. For five hundred years, and more, it has stood in the midst of a great commercial community and denounced its shams and trash. For all those years it has preached, even when the living mouth of the Church has been silent, lessons of sacrifice, honesty, thoroughness, the power and dignity of labour, beauty, freedom, restraint, and reverence.

If you look at it carefully you will see that its cost was very great. It was met, we are told, by a tax cheerfully borne by the citizens. The men who did this splendid work were not content to live in luxurious dwellings and to offer to God bare and mean and stingy walls. And you will see, too, that it witnesses in every part of it to happy, as well as hard work.

The builders were glad to do it, and were the better for doing it. It called forth the best powers Giotto and his pupils had, and those powers were exerted with joy. Then there is no falsehood in it. It reveals immediately the great secrets of its structure. We know what it is made of, and find that it is all good. It is an open, frank-faced, genuine thing, a piece of enchantment without trickery and consequently without disappointment.

For it is beautiful. It has all the elements of noble and rare beauty. It is massive, giving the sense of power, a serious majestic piece of work, fit to be a part of a cathedral and to call the inhabitants of a great city to their prayers. Yet it is without gloom or severity. It springs out of the earth like a pine-tree, and is rich with glowing colours and delicate tracery and mingled lights and shadows—for Giotto had now learnt the beauty of shade. It is consistent throughout, every square foot being in keeping with every other; and it is symmetrical; yet the whole is *alive* with a subtle spirit of variation and freedom. And, finally, the more it is known the more it discloses. A spectator on the ground, with good eyesight, may study all its details. It is proportioned to that end. At the base, near the eye, are delicately cut bas-reliefs. Higher they would be invisible; lower they would be liable to injury. Above them are larger carvings, of simpler design. Above these are statues, fewer and, again, larger. Next, much larger than the statues, come the windows. And last, largest of all, a mass of bold ornament, comes the single window, an exquisite piece of fairy work when seen from below. But years of study would not exhaust all that Giotto thus puts before us. The marbles and windows, with their dark apertures, of the upper stories have something new to tell every day, almost every hour, and in moonlight they have a different loveliness. No Florentine, with a soul in him, would ever be weary of their beauty. And below, in the sculpture, is infinite food for reflection. The statues include patriarchs, prophets, and sybils; the carvings beneath them represent the Cardinal and Theological Virtues, Works of Mercy, the Beatitudes and the Sacraments; and nearest the eye is a series of twenty-eight *bas-reliefs* giving the poetic history of human progress from the first consciousness in man of his Maker and of himself as God's child with a work to do, to his sense of his immortality with eternal life before him in Heaven.

Let me dwell for just a minute or two on this lowest series.

In the first sculpture man lies on the clod, looking up into his Maker's face, as if awakened from a dull and heavy sleep. This is the starting-point of all good. The fear of the Lord is the beginning of wisdom and knowledge and power and civilisation. Then in subsequent pictures we see man rise up and stand and battle with the elements about him. He hoes the ground, dwells in a tent and keeps sheep, invents string and wind instruments, works in metals, and cultivates the vine. Settled home-life follows, with study of the stars, and a feeling after something beyond them, building to protect wealth, the making of pottery, riding, weaving, and legislation. Next, there is communication among peoples by conquest of the air (still a prophecy), the sea, and the hidden

forces of the earth. This last is a grand panel, representing man in the form of Hercules striding the earth like a god, with Antaeus, the savage spirit of the ground, under his foot. At length, when the ox is trained for ploughing, and the horse for driving, man may stay in his house and learn geometry, carving, painting, literature, arithmetic, logic, singing, and, the crown of all, in its mediæval sense, music. In this concluding sculpture, which is worthy to close the story, we see man aged, with long grey hair, and with experience, and suffering, and conquest in his face, *looking up and listening*, while he strikes with his hammer on an anvil. So out of the hard seeming dead metal of the world he at last strikes the music which is from on high, and calls him to realms which no eye hath seen nor ear heard.

Finally, over the door of the Tower, the door which everyone must enter who would mount its winding steps, is the figure of a lamb. Giotto had loved the lambs in his father's fields. In his old age he knew the Lamb of God which taketh away the sins of the world, and which said "I am the Door; by me if any man enter in he shall be saved."

Thus the great artist spoke to men and women and children who came to the strait-gate of the Cathedral Tower, and still speaks to the generations which rise and pass away, of the Love and Sacrifice by which alone we can be good citizens, and build noble cities, and ascend to the Heavenly City not made with hands.

THE GROWTH OF CHURCH ARCHITECTURE IN ENGLAND.—II.

THE Norman conquest was not the conquest of a barbarous country by a civilised Power. English civilisation had reached a high degree in the reign of Alfred two centuries before, and in architecture, as in other arts, aided of course by builders and artists from the Continent, the work they did was devoid neither of careful construction nor of ornament.

But the Norman conquest introduced a new and vigorous power, and after the first great struggle, peace and order; and when the two races had amalgamated there followed a national independence which has never since been violated.

The Normans introduced a new controlling power, and they organised and developed the resources of the country, and they built fortresses and churches. Before the end of the eleventh century they had built the massive square Tower of London, and a similar one at Malling in Kent, and there are remains still of some fifteen to twenty other Norman keeps, as they are called, which were founded in the eleventh and completed in the twelfth century, at Hedingham (Essex), Norwich, Castle Rising (Norfolk), Appleby, Carlisle, Richmond (Yorkshire), Guildford, and other places. Most of these, as Guildford, Rochester, Castle Hedingham, and Richmond, are now in ruins, but others, like the towers of London and Newcastle, are in a complete state of preservation and actual use.

The Normans began almost immediately to rebuild the churches of their newly-acquired country. In most cases, doubtless, there was a chapel in the keep of the Castle itself. The chapel in the Tower of London is the most perfect and earliest

example of a pure Norman chapel in England. It is a plain, massive oblong building, with nave and side aisles. It forms one of the upper stories of the tower itself, and the aisles are on the thickness of the walls of the tower below. The east-end is apsidal (or round), and the roof of the nave is a plain barrel vault without ribs or groining. The pillars are short and massive, the capitals mostly quite plain. On some of them there is a little carving of simple character, but it is possible this may have been executed at a somewhat later date.

The earliest Norman churches were of a very rough, plain, and simple construction. The piers in many cases (as at St. Albans), and in the old church at Elstow, the piers of Norwich, and the alternate larger piers of Durham are square, sometimes quite plain and without any columns against them as in the original portions of St. Albans, and at Elstow, sometimes with columns at the corners or on the face, as in Norwich and Durham.

The earlier Norman arches are all semicircular. The semicircular arch is the simplest of all to construct, and naturally came first. The only forms known in Roman architecture appear to have been some segment of a circle or of an ellipse. There is no pointed arch known of earlier date than the twelfth century.

In the earliest Norman buildings the arches were not only thus simple in form, but also perfectly plain in construction. In Elstow Church, Winchester Cathedral, and some other buildings the arch is perfectly plain, without recess or moulding or ornament of any description. Evidently they are built solely for the practical purpose of supporting the upper part of the building, and with no thought of beauty. But ornament soon appears. The simplest form is the cutting of diagonal moulded lines, at an angle on the side face of each stone of the arch. Then when the stones are placed end to end this succession of diagonal lines at an angle forms a zigzag moulding along the whole line of the arch. Similarly, a succession of stones, each with two diagonal moulded lines, will form a series of lozenge shapes. This zigzag, lozenge, and a variety of other simple but effective mouldings are characteristic of Norman architecture. They are extremely effective, but they entirely disappear before the more elaborate and delicate carving of a later date. The massive plain stone capitals, again, that appear on the plain round piers, such as those in the Tower, seem to tempt the carver, and before long they are worked out into a succession of little cushion-like shapes (as at Hereford and elsewhere) in place of the great solid cushions of the Tower. In other places, as at St. Peter's, Northampton (one of the most beautiful and interesting Norman churches in England), they are covered with a mass of elaborate carving of rude foliage and figures.

The Norman work was rough in construction, wide jointed, and, to a great extent, filled in with rubble; but it was massive, there was room on it for plenty of ornament, carved capitals, and on the columns themselves elaborate and ornate mouldings, and deep fluting, either perpendicular or spiral, or in double spirals forming a complete covering of a diamond shaped pattern over the whole column, as in the magnificent columns of Durham, and at Waltham in Essex.

About the middle of the twelfth century a change took place, which was to open the way for a development of Gothic architecture, almost unparalleled in any other art. This was the introduction of the pointed arch. It appears first in the round Templar churches—as, for example in the Temple Church, London—in which we find the earliest pointed arches of which the date is known in this country; and in the Temple Church of St. Sepulchre, in Northampton, which is probably still earlier, but of which the date is not exactly known. The pointed arch was not an arbitrary invention; it arose naturally out of structural convenience when, as in the cases just mentioned, the church was circular in form; or where, as at Fountains Abbey, the space between the columns of the nave was less than the width of the aisle, so that it was necessary to carry a narrow arch to the same height as the wider one, which, of course, was impossible if both were semicircular. In a semicircular arch width and height must be the same.

Until the end of the twelfth century this introduction of pointed arches affected the general style of architecture but little. At the end of the twelfth century the loftier, lighter arch thus produced and a corresponding tendency to greater lightness of construction throughout brought about the change from Norman to Early English style.

E. H. JONES.

UNDER THE RED EAGLE.—V.

Few things can testify so strongly to the artificiality of European boundary lines as a journey from Bozen to Trent. At Trent we are, we feel sure, in Italy. In the streets the pleasant Italian tongue resounds on all sides; the houses are Italian. Cross the Via Lunga and take the Via Larga, and you find yourself in a few minutes in a most thoroughly Italian Piazza; there are painted houses on one side of you, and the cathedral in front is a Romanesque basilica with

"Porch-pillars on the lion resting,
And sombre, old, colonnaded aisles,"
just as in the Lombard churches. It has been defaced by restoration, but yet keeps some of the old beauty. Yet you are still under the shadow of the Red Eagle. There is a little river coming down to the Adige from the Val di Non, and on either side of its banks is a village—the northern one is Deutschmetz or Mezzotedesco, the southern Welschmetz or Mezzolombardo, and between those two the real Italian boundary lies. Whether it will ever be recognised is one of those things that lie "on the knees of the gods." Soon after the Boznars set up their statue of the German Walther, the Trentiners erected a fine statue of Dante with an inscription claiming him as a compatriot. There seems little doubt that Dante was familiar with Trent and the country round. He refers to the wild waste of broken rock near by, and to the lake of Garda. From Trent to that lake the journey is short and easy. We leave the main line at Mori and commit ourselves to a little train that climbs by-and-by like a wild goat among the masses of tumbled rock that hang over the little green lake of Loppio. Beyond Nago we look down upon a sudden grand view of the lake in its entire length; we can just make out in the dim distance a

shadowy promontory which is "Sweet Catullus' all-but-island, olive, silvery Sirmio." Then the train turns and accommodates itself sociably to the main road, which it follows all the way to Arco and Riva. Going down to Arco we turn our backs on the lake, and at Arco are some four or five miles distant from it. A flat plain—once, no doubt, a part of the lake—is broken by the island-like Mont Brione, but there is a glimpse to the right of this of the "shining levels." Arco is a health-resort for the winter months, visited almost entirely by Germans. I have a sad suspicion that the average German recognises natural beauty more quickly and loves it better than the average Englishman. At any rate he has less love of spoiling it. I think, when I see Arco—still picturesque—with its precipitous limestone crags contrasting with its southern luxuriance of growth—with its old town and old castle not out of harmony with its public walks, and not improved away by speculators—I think of Lucerne, and sigh! The castle is but a ruin now on its tremendous rock, that on one side dips down, a sheer precipice, to the Sarca, which here leaves its ravine and meanders through vineyards to the lake. When the Sarca leaves the lake it takes the stately name of Mincio; but that is beyond the ken of our eagle, which only shadows a few miles of the lake. The castle rock on the side towards the town slopes just enough to allow of olive terraces and a small army of sentinel cypresses. If ever two trees were made to grow together, surely they were. The sharp outline and dark inflexibility of the cypress sets off "the lightsome olive's twinkling canopy." When, in the spring, the young mulberry trees wear their first green, that is the final touch of colour that perfects the picture. The influx of German visitors has mitigated the outward show of the Italian sentiment that prevails all over the Trentino—you get that more plainly on the shore of the lake. At Torbole, a little village three miles from Riva, I once saw a poor cripple with a hurdy-gurdy being hissed and hustled; and when I perceived that his poor instrument was performing the Austrian National Anthem, I understood quite well. It is only just to say that the approach of strangers scattered the tiny mob. Riva, with its harbour, is hidden away in a corner of the lake, under a mighty wall of cliff that shelters it from the afternoon sun. The "aura," the delicious breeze that springs up nearly every day, tempers the heat, so that when Arco is deserted Riva keeps its visitors. From the little terrace of the Sole d'Oro with its clipped tunnels of euonymous and oleander there is a limited view of the lake; a great limestone shoulder shuts in the little bay. On the other side Monte Baldo lifts its bare sides without a visible track to mitigate its wildness.

There is snow on the summit, and this spring there was an awe-inspiring rumour of hot springs and volcanic action indignantly denied at Riva, but used as "copy" by English and German papers. The harbour at Riva is quietly busy. The little steamers steal in and out, and the barges bring timber, which is thrown out on to the quay with a dull monotonous thud, which on a hot sleepy day can be soothing in its regularity. The clock-tower has mounted a dial with the Italian

twenty-four hours, which looks strangely modern on its ancient stones. There is a row of chestnuts curving away beyond the little custom-house, where the arms of Italy and Austria are in friendly juxtaposition. At night the search-lights of the Italian revenue boats skim over the lake. There is a good deal of smuggling done here. Once I walked along the marvellous Ponale road that is blasted in the cliff and recalls the circles of the Purgatory. I turned inland with the road up the Ledro valley, always abounding in flowers when I have seen it, and went to a little inn at Biacesa for some refreshment. Mine host had a slight suggestion of the brigand about him, and was very steadfast in his refusal to speak a word of German. He called my attention to a gun in the corner of the room, and assured me it was used for *hunting*. I had not suspected him before, but then I felt certain that that gun was accustomed to smuggling expeditions on dark nights. However, he was civil enough, and there were no adventures. The Ponale road is a marvel. The limestone crags above are hung with yellow cytisus and other rock plants. Even fig-trees cling here and there. Below the lake curves in and out, in "bays the peacock's neck in hue." Opposite is Monte Baldo's long range. The scenes come back, however, to the "inward eye" in fainter colours than reality, and "when I think thereon I wish myself among them."

J. WILSON.

A VISIT TO IRISH CONGREGATIONS CONNECTED WITH THE ENGLISH SUSTENTATION FUND.

SOME years ago, in conjunction with Mr. David Martineau, I visited the Welsh congregations aided by the Sustentation Fund, and THE INQUIRER was good enough to print the report which we made as to the result of our inquiries. A long-desired opportunity for making a similar pilgrimage to the congregations in the north of Ireland which receive grants from the same fund presented itself in July of the present year, and, by your permission, I am glad to give some report as to the information I obtained.

Our chapels in Ireland are under conditions varying in many ways from those of England. The depopulation of Ireland has had a serious influence on the numbers and wealth of these congregations; and it is almost surprising that the effect has not been more severe. Also, just as in England, the drift from the country to the towns has diminished the attendance at the country chapels; while I could not ascertain that the town congregations have benefited correspondingly, for many immigrants form new religious connections, or, in some cases, become comparatively indifferent to religious observances.

The great distances over which each congregation is scattered render it, in many cases, almost impossible, where the chapel stands isolated amid farms, to hold more than one service on each Sunday; although in Belfast evening services are held in some chapels for at least part of the year. The Communion service is maintained in the old Presbyterian fashion, being celebrated once in six months, and largely attended. The Sunday-schools are almost confined to the children of the congregation. In country districts almost

every family is connected with a place of worship, so that all the children have religious teaching. But this limitation prevails also in the city of Belfast, where I could not ascertain that the same effort is made as in England to secure the attendance at the Sunday-school of children whose parents are not connected with religious institutions; and on Sunday morning I saw many barefooted boys running about hawking newspapers for sale.

If the Sunday duties of the minister in the country chapels are light, as compared with those of an English minister, the calls upon his time for pastoral work are heavier. The large area over which his flock is scattered makes the expected visits a considerable labour even by the help of a bicycle. When a death occurs much longer and more frequent attendance is expected than by a mourning English family. Again, the Presbyterian custom of holding a short religious service at an ordinary pastoral visit is still maintained. The route of the week's visits is sometimes announced from the pulpit on the Sunday, so that the neighbours may assemble at the appointed central home.

I was struck with the fact that the congregations seem able to make great occasional efforts to raise money. A bazaar held at Templepatrick just before my visit cleared nearly £600. About £200 had recently been raised to pay the cost of building a schoolroom at Killinchy. At Mountpottinger in Belfast, £400 was raised not long ago by a bazaar towards an outlay of £550 in adding transepts to the meeting-house; and a goodly list of such efforts to repair and enlarge chapels, build manse or schoolrooms could readily be made out by a resident. But I was strongly impressed with the feeling that there is not an equal disposition to make regular annual payments of a sufficient amount for the support of the minister. Indeed, if a minister shows especial attention to some distant and neglectful member of his congregation, he may be rewarded by the genial and generous promise, "I'll come and give you a hearing some day before long." This deficiency of regular contributions is, perhaps, in some measure owing to the fact that many of these congregations had formerly grants from the Regium Donum. These grants were commuted at the time when the Irish Church was disestablished. The commutation fund was applied in various ways; sometimes for the permanent benefit of the congregation; sometimes it was appropriated by the minister, while in other cases a compromise was effected so that both minister and congregation were benefited. Nearly a dozen of the congregations joined these grants together, and increased the fund by their own contributions; so that an annual grant of about £60 is now made to the congregations associated in the Irish Sustentation Fund. But several of the congregations were unable to join in this arrangement, and some new ones have been formed which are not entitled to the grant. These congregations have sought, and several of them have received, the aid of the English Sustentation Fund; and if the wealthy members of our congregations in the North of Ireland would make a substantial contribution to that fund, it would be able to make more liberal grants to these needy congregations than it is now justified in doing.

My first visit was paid to *Killinchy* on July 15. Passing through Comber, whose minister, the Rev. J. Dunkerley, was from home, I arrived, after a five miles' journey by an Irish car, at the manse, occupied by the Rev. J. Geary and his housekeeper. It is a good and roomy house, though, as the road is raised to cross a neighbouring brook, you enter the house on the level of the first floor, while at the back the basement opens on the ground level. About twenty years ago four acres of land surrounding the meeting-house, as places of worship are called in Ireland, with a police-barracks on the ground, were bought for £365. In 1890 the police building was pulled down and the manse erected in its place, the expense being £450. A sexton's house had been previously built at a cost of £30, and in 1897 a convenient and roomy hall or schoolroom was built behind the manse for £235, the money being raised by a recent bazaar.

There is a large chapel in good condition internally, capable of holding 800 people. It was filled to overflowing when Mrs. Ormiston Chant preached there some time ago, and the sum of £50 was collected which will shortly be applied for external repairs and decoration. The congregation is scattered, some members living at a distance of ten miles; but there is a good attendance, with occasional evening services. I attended service on the morning of Sunday, July 16, when I counted 15 boys and 20 girls present in the Sunday-school. This was smaller than the regular number, while the congregation of 150 was said to be rather larger than usual, owing to the presence of some visitors. On special occasions the attendance increases to 500, 600, or even 800. The Committee met me in the vestry shortly before the service, and I had some conversation with them with regard to the Sustentation Fund, on behalf of which they promised to hold a collection in November. An afternoon Sunday-school and occasional evening services are held in the summer months at the neighbouring village of Ballydorn.

I was not able to spend a Sunday at *Crumlin*, but the Rev. James Hall, who hospitably entertained me for the night, arranged a tea-party of members of his congregation to give me the meeting on July 24. A substantial chapel, capable of holding 900, is situated in an extensive graveyard, in which are also built a good schoolroom and some cottages, one of which is occupied by the schoolteacher. A well-built roomy manse, with about two acres of land, is situate half-a-mile away, and tenanted by the minister. The congregation is scattered over an area extending to three or four miles distance, and consequently the attendance is affected, and the young people of the congregation, who form the Sunday-school, are not numerous. I had evidence of the respect in which Mr. Hall is held, and the congregation seemed substantial and staunch.

My next visit was to the Non-Subscribing Presbyterian Meeting-house at *Moirra*. Though not a large building, it is 200 years old, being the oldest place of worship in the district. About seventy years ago a secession took place. The large graveyard was divided, and on the half surrendered by the mother congregation a Presbyterian chapel was built by the seceders, who accepted the Westminster Confession of Faith. The Episcopal

church has a large congregation, although the population of the town does not exceed 300. When the Irish Church was disestablished, the minister of our meeting-house at Moira took the full benefit of the Commutation Grant, and all aid from this source has been lost. The congregation was additionally unfortunate. After paying more than £100 to the Irish Sustentation Fund they dropped their contributions to it about thirty years ago, and have vainly endeavoured, by offering to pay up arrears with interest, to resume their connection with that fund, but were unable to raise the sum of £1,500 required in order to qualify them as recipients of an annual grant. I met Mr. Agnew and three or four sturdy and intelligent members of the congregation. Some of them come four miles every Sunday, and, although they live nearer to the chapel at Dromore, they are staunch to their family connection with Moira, especially as their secession might lead to the closing of the meeting-house. Their earnestness was shown by the expenditure two years ago of about £65 in re-roofing the building. The Rev. A. E. O'Connor, B.D., having moved to Torquay, the Rev. William Weatherall, their former minister, has returned to his charge — a small but vigorous flock. Compared with the size of the congregation, the attendance at the Sunday-school is good.

A longer journey by rail took me to Warrenpoint where the Rev. S. C. Pinkerton met me, and I accompanied him to the beautiful spot of Rostrevor, on the Carlingford Bay, and next morning to the house at Killowen, from which Lord Russell takes his title. We then proceeded together to Newry, where Mr. Pinterton's stone-built chapel fills an excellent position in the centre of the town. It is a handsome building, but having no galleries, will not hold more than 300 or 400. Behind it is a capacious school-room, and a substantial sexton's house. The premises stand on a large corner plot, of which part has been let off on rental. A well-managed Sunday-school is held here, with seventy scholars on their books, and an average attendance of forty-five. The usual attendance at the morning service is about 80, while half that number attend the winter evening services, which the state of Mr. Pinkerton's health has recently obliged him to omit. At Newry the late minister, Rev. J. N. Crozier, received an annuity of £70 a year, a little more than the investment of the Commutation Grant produced. His death has recently set this amount free, and in consequence the congregation has lost its previous grants from the Rights of Conscience and Dunbar Funds. The investment, which was a favourable one, will, however, be paid off in the course of two or three years, and as the capital sum does not exceed £1,100, the net addition to the minister's stipend will not, ultimately, be large. If they can, however, connect themselves with the Irish Sustentation Fund, the annual grant might be expected to remain at £60. I had the opportunity of a hearty and hospitable welcome from several members of the congregation, many of whom had gone to attend the funeral of a deceased member. The old graveyard at some distance, which adjoins a nunnery, contains the ruins of the former meeting-house, and is filled with many handsome monuments, one of which,

erected in memory of the Irish patriot Mitchell, is the object of numerous pilgrimages.

Belfast has four chapels, as well as a Domestic Mission. To only two of these was my visit special, as receiving assistance from the English Sustentation Fund. But I visited the old-established meeting-house of the first congregation, a handsome building fronting Rosemary-street, a short street in the centre of the city branching out of the Royal-avenue. It is, curiously, an oval in shape, and is adorned with many handsome monuments to members who have distinguished themselves for their civic virtues or professional attainments. A large congregational hall adjoins, and the Unitarian Depository is only two doors away. Behind the meeting-house stands the chapel in which the congregation, now assembling at All Souls' Church, in Elmwood-avenue, formerly met, which will be sold to assist in defraying the expense of building their new house. I attended the evening service on July 16 at this new church, which is a fine and well-designed building, looking very handsome in its present condition, but suggesting capabilities of as much further decoration as the tastes and feelings of the congregation may desire. The Rev. E. I. Frigg gave an interesting and spirited lecture on the painter Raphael, his artistic education at Perugia, and his subsequent work. The service resembled the first in Dr. Martineau's Prayer-book, and was very nicely conducted. A congregation of about a hundred was present, though the evening was bright and the weather suggestive of open-air pursuits.

On July 23 I attended the morning service in York-street Meeting-house, of which the Rev. A. Ashworth is minister. It is a bright modern building in the central thoroughfare of the city. There is also a very good Congregational Hall in which the Sunday-school is held. At my visit there were present about fifteen scholars, which was below the average attendance. In this chapel, as in the others at Belfast, service is held both morning and evening, although sometimes evening services are suspended in the summer months. The congregation has lost considerably in the last year or two owing to the death of some leading members, whose place it is difficult to fill, and on the very morning of my attendance a memorial service was held for the wife of Mr. Gordon, secretary of the congregation. Besides an efficient choir, a respectable congregation of about sixty persons was present at the service. The situation of this church in the business part of the town is unfavourable for the increase of the congregation, which, however, keeps steadily on its course; being, as appears to be the case with our Irish congregations, undisturbed by great or rapid fluctuations in its membership.

The chapel at Mountpottinger (Belfast) stands well at a meeting of four roads. It is a modern building, and, owing to the increase of the congregation, has recently been enlarged by the addition of transepts. Three very beautiful stained windows adorn the end over the Communion table. There is ground behind the chapel upon which the congregation are desirous of erecting a schoolroom. The Rev. W. J. Davies has been minister here three years, and as his chapel is in a residential part of the city, he has succeeded in attracting

additional members. There appears to be a very earnest and active spirit in the congregation, and there was a good attendance of about a hundred on the evening of my visit, July 23. I did not see their Sunday-school, but there are seventy scholars on the roll. To their spirited secretary, Mr. James Davidson, as well as to the Rev. A. Ashworth and the Rev. James Hall of Crumlin, among many others, I am indebted for much information, hospitality, and help in effecting my purpose of visiting the congregations in Ireland, aided by the English Sustentation Fund, and I trust that my visit may lead to an effort by our Irish friends for an increase of that fund.

A. W. WORTHINGTON.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Ballyhemlin, Co. Down.—The annual report of this congregation, passed on Sunday last, shows a continued improvement in members, attendances, and finances. A series of Popular Sunday Evening Services for the People are being largely attended by the general public. The congregation have presented their minister, the Rev. Charles Thrift, with a bicycle as an aid to his pastoral work in the villages of the district.

Moretonhampstead.—The congregation of Cross Chapel have again to chronicle the fact that one of their members has passed away. Mrs. Hannah Short, mother of the organist, fell asleep, Aug. 13, after a long and painful illness, bravely and patiently borne, and was laid to rest in the little graveyard adjoining the chapel, on Wednesday, Aug. 16.

Stockport.—On Thursday, the 3rd inst., a very successful bicycle picnic took place to Rostherne Mere. About forty ladies and gentlemen, members of the congregation and friends, rode on cycles, and about twelve in a wagnette, the weather being all that could be desired. On the following Thursday one of the most enjoyable of garden parties was held at Bramall Grange, by the kind invitation of Mr. and Mrs. Sydney Hollins. Games of cricket, rounders, croquet, &c., were organised; refreshments were provided in addition to the tea, and the weather being perfect everything was much enjoyed. A vote of thanks was proposed by the Rev. B. C. Constable, seconded by Mr. R. T. Heys, and responded to by Mr. Hollins. On Saturday, the 12th inst., about thirty-five of the Sunday-school teachers and scholars went to spend a week at the Old Hall, Great Hucklow, in Derbyshire. They returned on the following Saturday after a most enjoyable holiday. The Old Hall has been hired by the Manchester District Sunday School Association for the use of the affiliated schools in turn; and at the cost of about 13s. for an adult, and 7s. 6d. for a child, every teacher and scholar may secure a week's holiday, including board and lodging, and railway fare. Some few slept at cottages in the village. The Rev. B. C. Constable and his wife and family also spent the week in the village. Besides games in the fields, excursions were taken to Chatsworth, Castleton, Eyam, and other places of interest; and the weather for the first five days being perfect the holiday was much enjoyed.

BIRTHS.

WILLMER—On Aug. 11th, at Birkenhead, the wife of Arthur W. Willmer, of a son.

MARRIAGES.

BALLANTYNE—RUSSELL—At King Edward-street Chapel, Macclesfield, on the 18th inst., by the Rev. A. Leslie Smith, B.A., Horatio Ballantyne, F.I.C., London, late of Glasgow, to Katherine Isabella, second daughter of the late Rev. John Tait Russell, of Macclesfield.

HOUSEMAID or HOUSEMAID-CARETAKER. Town or country. Good references. Age 41.—M. E., St. Mark's Lodge, 13, Abercorn-place, St. John's Wood, London, N.W.

OUR CALENDAR.

SUNDAY, AUGUST 27.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD YLETT.
 Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. V. D. DAVIS, B.A.
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPES.
 Deptford, Church-street, 6.30 P.M., Mr. A. J. CLARKE. No Morning Service.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M.
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. HENRY AUSTIN, of Cirencester.
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.
 Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. H. S. PERRIS, of Mansfield.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. EDWARD CAPLETON.
 Kentish Town, Free Christian Church, Clarence-road. Closed.
 Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. W. R. SHANKS.
 Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. H. RAWLINGS, M.A. No Evening Service.
 Mansford-street Church and Mission, Bethnal Green, 7 P.M., Mr. J. C. DRUMMOND.
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. JAMES BLACK.
 Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
 Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
 Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Mr. SALT.
 Stoke Newington, The Green, 11.15 A.M.
 Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. J. CLARKE, and 6.30 P.M., Mr. TAVENER.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
 Wood Green, Unity Hall, 11 A.M. and 7 P.M.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BEDFORD, Library (side room). Closed for a few weeks.
 BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
 BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. HARGROVE, M.A.
 BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
 CANTERBURY, Blackfriars, 11 A.M.
 DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Lismore-road Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR. Cycles may be housed during service.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. W. CHYNOWETH POPE, of Lewisham.
 HORSHAM, Free Christian Church Worthing-road, 11 A.M. and 6.30 P.M.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. DENDY AGATE.
 LISCARD, The New Schoolroom, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. CORBEN SMITH.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP. Evening, "Wordsworth's Ode to Duty."
 LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. J. E. CARPENTER, M.A.
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.,

MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. A. J. MARCHANT. Cycles may be housed during service.
 OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. A. J. MARCHANT. Cycles may be housed during service.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Rev. J. B. BARNHILL.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. REYNOLDS, B.A., of Manchester.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

REV. W. MASON can take charge of PULPIT and Congregation during September.—Address, Culcheth, Warrington.

VACANT.—The PULPIT at Preston is VACANT.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.
 TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.
 TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.
 STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit, and allows Interest Monthly on each completed £1.

BIRKBECK BUILDING SOCIETY,
 HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY,
 HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

19TH CENTURY BUILDING SOCIETY
 ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.
 F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
 Miss ORME, 118, Upper Tulse-hill, S.W.
 STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made, Monthly repayment, including principal, premium, and interest for each £100 advanced—21 years, 18s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

WESTBOROUGH CHURCH, SCARBOROUGH.

A SALE OF WORK in aid of the Church Funds, on August 29th, 30th, and 31st, will be Opened on Tuesday, the 29th, at 2.30, by J. COMPTON RICKETT, Esq., M.P., and on Wednesday, the 30th, by Mrs. MARILLIER.

Luncheon on Tuesday at 1.30, 2s. each.

ADMISSION FREE.

Contributions in Money or Goods thankfully received by the Rev. E. L. H. THOMAS, B.A., A-cham House, Manor-road, and ARTHUR HANDS, Esq., Hon. Treasurer, Stoneleigh, Westbourne-grove.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
 FREDERIC SMITH.

This first-class HOTEL, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
 SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

WANTED, a young lady as NURSERY GOVERNESS for three children, eldest 6 years. One with a Kindergarten training preferred.—Mrs. GREENSLADE, The Larches, Westbury-on-Trym, Bristol.

FREDK. LONG & SON,
 AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
 4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Schools, etc.

VICTORIA UNIVERSITY.
UNIVERSITY COLLEGE, LIVER-
POOL.HALL OF RESIDENCE FOR WOMEN
STUDENTS, 163, EDGE LANE.

Warden—Miss DOROTHEA PEASE.

Fees for Board and Residence, £40 to £55 a
Session (Three Terms).

For full particulars, apply to the WARDEN.

BOURNEMOUTH.—Pine Tree Glen.—
HOME SCHOOL. Fräulein BEYERHAUS
and Miss BATEMAN receive Girls to educate.
Special facilities for language and music.—Refer-
ences kindly permitted to the Rev. C. Coe.**C**HANNING HOUSE, HIGHGATE,
HIGH SCHOOL FOR GIRLS,
AND BOARDING SCHOOL.For the daughters of Unitarian Ministers and
others.London Matriculation, English, Latin, French,
German, Mathematics, Science, Elocution, Greek,
Drawing, Class Singing, Dressmaking, Cookery,
Calisthenics, Playground, Swings, Cricket, Garden,
Outside Sanatorium, Laundry at home,
Outside Examiner.

Fees per Term :

Boarders, £10 13s. 6d. or with Music, £12 5s.
Extras : Violin, Solo Singing, Painting, £2 2s.
Shorthand, Dancing, 10s. 6d.Day scholars, 3 to 5 guineas, with Music extra.
Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

NEXT TERM begins WEDNESDAY, Sept. 13.

HASLEMERE, SURREY.
PRIVATE COLLEGIATE EDUCATION.Rev. G. B. STALLWORTHY (Formerly English
and Mathematical Master at Belgrave College,
Pimlico, and other London Schools), receives sons
of gentlemen for General or Special Tuition. Pre-
paration for Examinations. Boys or Young Men
from Abroad will find a good home. House,
"Hillcrest," stands in two acres, 550 ft. above sea-
level, on Sandstone ridge, overlooking railway
valley. Gorse and heather neighbourhood.Interview by appointment. Letters, till Michael-
mas, c/o Rev. ALFRED KLUHT, M.R.A.S., "Thors-
hill," Hindhead, Surrey.**H**IGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWTH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public
Examinations. Scholarships have been obtained
at the University College. Special attention paid
to the physical side of education. Gymnasium.
Swedish drill.**T**HE LAWN, DISS, NORFOLK.Mrs. LAWSON, assisted by fully qualified Eng-
lish and French Governesses, receives a limited
number of Young Ladies as Resident and Daily
Pupils.Individual Tuition, given in addition to the work
done in class, is a special feature, there being a
sufficient number of experienced teachers to secure
for each pupil the necessary attention.There is a good garden, with tennis lawn, and
great attention is paid to out-of-school engagements.The domestic arrangements are those of a private
family; combining, with the discipline of a well-
regulated school, the freedom and moral influences
which are peculiar to home life.The ordinary Course of Study includes French,
Music, Singing, Science, and the usual English
subjects.The school year is divided into three nearly equal
terms, which begin about January 21st, May 1st,
and September 20th respectively.Fees are payable in advance, and a term's notice
or fees required before the removal of a Pupil.INCLUSIVE FEES.—Boarders: For Pupils under
twelve years of age, 40 guineas per annum; for
Pupils above twelve years of age, 50 guineas per
annum.NOW READY, Revised and Enlarged Edition of
BIBLE READINGS WITH MY CHILDREN.
By Mrs. PHILIP COHEN.

In two parts. Price 2s. each, or 2s. 3d. Post Free.

"Written in a style highly attractive to children."—The Very Rev. the CHIEF RABBI.
"Continues to be regarded in our private families as a most welcome friend."—Rev. G. EMANUEL, B.A.
"The charm of style is so attractive in its simplicity; will ensure a large and affectionate circle of
readers."—The late Rev. A. L. GREEN.

Published by WERTHEIMER, LEA, and Co., Circus-place, London Wall, E.C.

Schools, etc.

HILTON LODGE SCHOOL FOR
GIRLS 5, EATON PLACE, BRIGHTON.PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).Careful Home Training. Special attention to
Conversational French and German. Pupils pre-
pared for Oxford and Cambridge Local Examina-
tions.**S**CHOOL FOR GIRLS AND LITTLE
BOYS.—CONAMUR, SANDGATE, KENT.PRINCIPALS:—Miss JARVIS and Miss CLARA
BERRY.

Good House, close to the sea; south aspect.

Reference kindly permitted to T. GROSVENOR LEE,
Esq., Clent, near Stourbridge; JOHN HEYWOOD,
Esq., The Pike, Bolton, &c.**C**HAPEL LANE CHAPEL,
BRADFORD.A GRAND BAZAAR will be held in the
CHANNING HALL, adjoining the Chapel, on
OCTOBER 19th, 20th, and 21st, 1899, to raise
£500 for the clearing off of the Debt on the New
Schools, the purchase of a new Heating Apparatus,
the Renovation of the Chapel, and other purposes.The total cost of the scheme will be at least
£2,000, towards which nearly £1,500 has already
been raised.The Bazaar will be opened on the three days
respectively by Mr. CHARLES W. JONES, J.P., Presi-
dent of the British and Foreign Unitarian Associa-
tion; the Right Hon. Lady O'HAGAN, and Sir
JAMES KITSON, Bart., M.P.Donations of Goods and Money will be gratefully
received and acknowledged by the—Rev. E. CEREDIG JONES, 18, Blenheim-road,
Bradford (Minister);Mr. BYRON BOOTHROYD, 37, Mannville-terrace,
Bradford (Treasurer);Miss HUDSON, 7, Blenheim-road, Bradford, and
Mr. GATHORNE HARGREAVES, 24, Spring
Cliffe, Bradford (Secretaries).

The following contributions have been received :

	£	s.	d.
Already acknowledged ...	48	9	6
Miss Thurtell ...	2	2	0
Misses Frankish ...	0	5	0
Mr. John Sale ...	0	5	0
Miss C. Shakspeare ...	0	10	0
Mr. T. F. Ward ...	1	1	0
Mr. Hirschfeld ...	1	1	0
Mr. Fred Ellis ...	1	1	0
Mr. Leonard Ellis ...	1	1	0

NEWBURY PRESBYTERIAN
CHAPEL RENOVATION FUND.The Committee urgently appeal for further sub-
scriptions towards the above fund, and thankfully
acknowledge the following :—

	£	s.	d.
Amount already advertised ...	61	13	7
Dr. Jas. Drummond ...	1	1	0
Professor J. E. Carpenter ...	1	1	0
Mrs. Suffield ...	1	0	0
Mrs. Robt. Aitken ...	0	10	0
Professor J. E. Odgers ...	1	1	0

Subscriptions should be sent to Mr. T. H. STILL-
MAN, 133, Bartholomew-street, Newbury.**C**HORLEY.—ANNIVERSARY SER-
VICES, September 3, 1899.—Preacher, Rev.
EDGAR INNES FRIPP, B.A., of All Souls' Church,
Belfast.Afternoon, "Religion before Doctrine."
Evening, "Unitarianism and Something Better."

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for SEPTEMBER :

A Harvest Festival Discourse.
Unity and Variety in Religion.
George MacDonald.
A Cure for Insomnia.
The Great Thieves of Europe.
The Wolf and the Lamb.
Spirit Manifestations.
What Gladstone said about the Transvaal.
More Carlyle Letters.
Notes by the Way and Notes on Books.
The Great Alternative.London, Edinburgh, and Oxford :
WILLIAMS and NORGATE, and all Booksellers.**THE
NEW KINGDOM.**AN
ILLUSTRATED MONTHLY.
ONE PENNY. Post Free, 1s. 6d. per Annum.

Contents for SEPTEMBER :

Our Churches and the Young. C. J. Stree, M.A.,
LL.B.
Hymn. Oliver Wendell Holmes.
A Visit to Cairo. Wm. Harrison.
In the Field.
Bank-street Chapel, Blackpool (illustrated). W.
Hartley Bracewell.
Special Announcement.
The Summer School for Sunday-school Teachers at
Oxford. Henry Woodhead.
Unitarianism as seen from the Outside. Wm.
Harrison.
Sunbeam Circle. Uncle Will.To be had from the Publishers, Messrs. WM.
HOUGH AND SONS, Manchester; RAWSON AND CO.,
16, New Brown-street, Manchester; ESSEX HALL,
London; and all Newsagents.**THE ETHICAL WORLD.**EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.Articles on Important Social Questions, Education
&c. from a purely ethical standpoint.
Children's Page.

TWO PENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

FURNISHED HOUSE to LET at
Sheringham, for September, containing 2
sitting and 5 bedrooms, with usual offices. Situated
on cliff, with fine land and sea views.—For partic-
ulars, apply to Mr. J. SUDBERY, 25, Portland-
road, Finsbury Park, N.**F**URNISHED APARTMENTS, plea-
sant and private, can be obtained at 21,
Cardigan-road, Richmond Hill, Surrey.—Apply to
Mrs. SLATER.**C**OMFORTABLE refined HOME in
Chorlton-cum-Hardy, to young lady, who
would assist in household duties, &c. Family of
five, and servant. Must be educated, domesticated,
and fond of children. Salary, £16. State age,
qualifications, references, photo, &c.—Address,
INQUIRER Office, Essex Hall, Essex-street, Strand.Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C.
and Published for the Proprietors by E. KENNEDY, at
the Office, 3, Essex-street, Strand, London, W.C. City
Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C.
Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—
Saturday, August 26, 1899

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 2984.
NEW SERIES, No. 88.]

LONDON, SATURDAY, SEPTEMBER 2, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	553
LITERATURE :—	
James Russell Lowell and his Friends	555
Freethought	556
POETRY :—	
A Soul's Travail	556
Lessons	564
Transfiguration	567
ARTICLES :—	
The Problems of Newfoundland	557
The Inward Life	558
Thoughts from Italy.—IV.	561
The Growth of Church Architecture in England.—III.	563
Sunday Closing	564
A New England Sabbath in 1899	565
The Newchurch Party at Hucklow	566
OBITUARY :—	
Mrs. Mace, of Tenterden	558
Mrs. David Healey	558
THE CHILDREN'S COLUMN	559
CORRESPONDENCE :—	
Irish Congregations	559
LEADER :—	
The Bible for Home Reading	560
NEWS FROM THE CHURCHES	566
ADVERTISEMENTS	567

NOTES OF THE WEEK.

THE clouds still hang heavily over the Transvaal, but if after all the calamity and disgrace of war are not averted, it would seem that the guilt will lie chiefly at the door of mischievous and unscrupulous journalists, and those from whom they take their tone. It is inconceivable that the matters in dispute cannot be arranged by reasonable methods, unless there are hidden and sinister forces at work, determined and sufficiently strong to allow no peaceful settlement. Our people, we are assured, cannot believe that war is possible, yet Dr. Clifford warns us that this country is in danger of committing "a terrible, an inexpiable crime." Mr. Frederic Harrison in his open letter to Lord Salisbury, published this week, also urges that the majority of Englishmen know that such a war would be unjust, even though many of them still desire that it should go on. "It is not true, however loudly it be repeated, that the great majority of Englishmen do seek to push the war to the end. Noisy, arrogant, and trading groups of men, organised and intriguing for their own ends, are doing this. But they are not the nation. On all sides there are quiet protests being raised against it, by men of all parties and of all interests, outside those interests which are playing their own game."

And further, Mr. Harrison urges that it is in accordance with the honourable traditions of this country that a paramount Power should submit to international engagements, to public law and to justice as between the weak and the strong. "We as a nation, you as Minister, have steadily

resisted the claim of any Power calling itself paramount to seize what it can and to coerce those who refuse to be despoiled. If the Colonial Office defies these honourable traditions, if the new diplomacy is to develop also a new morality, a new public law, whether moved by timidity or by pique, it remains for the Chief Minister of the Crown and the head of the Foreign Office to maintain our record of freedom and of justice, before we are dragged into a war the wickedness of which is certain, but the end of which no man can foresee."

It is always the obvious which is longest overlooked. Posterity will point to the Dreyfus case as a capital instance of how truth and justice depart from a morality which hath not love. Militarism and anti-Semitism are only phases of the disease which followed the disgrace of France in 1870. The sentiment of "La Revanche" is not dead or dying, and it marks a national ethic in which hate is a cardinal virtue. The effect of such perversion was never more lamentably shown than in the evidence of M. de Freycinet. A civilian, a man widely and deeply respected in this country, he had declared from the Ministerial Bench in the Chamber that he possessed proof of Dreyfus's guilt. This assertion, more than all the previous asseverations of military Ministers, had staggered the faith of foreigners in the innocence of the accused man. On Tuesday M. de Freycinet explained the real meaning of his answer. He does not even affect to have considered for one moment the justice or the truth of the matter: one consideration alone occurred to him—the probable effect of his reply upon the discipline of the army. "I adjure those of my countrymen," says he, "who participate in these attacks under the impulse of generous passion, with the object of serving a noble and elevated idea, to take heed of the dangers in which they may involve the country." The attacks referred to are the exposures of General Mercier and his tools. The generous passion, the noble and elevated idea, are reverence and love for truth and justice; these have, he implies, a kind of sentimental charm, but "what would be the result if we were engaged in external difficulties?"

At the meeting of the Sanitary Congress at Southampton on Tuesday, Sir William Preece delivered his Presidential Address, in which he extolled Moses as the greatest sanitary engineer the world had ever known, and the Book of Leviticus as a treatise on Hygiene. Moses had laid down laws concerning the necessity of pure air, water, food, soil, dwellings, and bodies. He ordered refuse to be burnt outside the camp, and the modern refuse

destructor had only followed with lagging steps that ancient injunction. Sir William urged the advantage of using sea water for public purposes, where it was available, in order to husband the fresh water supply for domestic use. The importance of ventilation and fresh air was dwelt upon, and the danger in the use of unsterilised milk, as being greater than that of meat, so that it was wise to boil all milk before it was used. In conclusion he said that engineering progress and scientific research brought them face to face with the great generalisation that Nature was only another term for God, that Nature's laws were His thoughts, and everywhere the stars in their courses and the bacteria in their operations followed one fixed and settled design.

MONDAY was the hundred-and-fiftieth anniversary of Goethe's birth, and it was celebrated with special enthusiasm in Weimar and in Frankfort where he was born. A very interesting article in last week's *Spectator* on "Goethe and Germany" contrasted the great poet and his contemporary, the patriot Stein, of whose meeting in Cologne Cathedral soon after Waterloo, Arndt gives a vivid account:—

On the one hand, was the passionately patriotic statesman who not only abolished the old feudal régime in Prussia, but who also inspired with his indomitable courage the Prussian people in the life and death struggle with Napoleon. On the other hand, was the great modern poet, the *Welt-kind*, as he truly called himself, who said that he did not know what patriotism was, and was glad to be without it since it obscured those true views of the world and deflected from its right aims that human culture which Goethe thought more vital to human progress than all politics.

And yet, as the writer of the *Spectator* article says, Germany had need of the poet as well as the patriot.

No great poet can touch the soul deeply without in the long run touching the whole man and leading to the growth of powers unsuspected by himself. Goethe was the great founder of German culture, and that means that he, of all others, stimulated the spirit of knowledge, of research, of comprehensive inquiry into the truth of things. This unquestionably is the spirit which, in spite of some patent defects in the German mind and temper, has made Germany great in these latter years and has sent her sons into all lands to spread industry and invention. This is the spirit which has developed German art and music, and which has enabled German science to achieve such triumphs. Little minds and a great Empire, said Burke, do not go together, and Goethe, by helping to develop a great intellect in Germany, has, we think, done more for merely political Germany than superficial minds would suppose. As a man as well as a poet, as a German as well as a

philosopher, Frankfort is justified in celebrating the memory of her greatest son.

LORD HALIFAX, as President, has issued a manifesto, to the lay members of the English Church Union, in which he vigorously controverts the justice of the Archbishop's decision as to the ceremonial use of incense in the Church. Of the now famous Lambeth "Opinion" he says:—

I will say that it seems to me to be one of the greatest misfortunes that has fallen on the Church since the rise of the Oxford Movement; and for this reason: the "Opinion" does everything that such a document could do to discredit and reduce to an unreality the appeal which the Church of England has ever made to the practice of the whole Catholic Church of Christ as supplying her standard of doctrine and ceremonial. That appeal has been the great weapon with which, ever since the suspension of communion with Rome, the Church of England has always met the censures of Rome on the one hand, and the attacks of Puritan and Protestant controversialists on the other. This is a matter of history. The use of incense in Divine service (to the consideration of which point alone I shall confine myself) was exactly a matter which surely should have been tested by the appeal to Catholic practice. Consider how the matter stands. No one disputes the fact that the use of incense in public worship was never by name forbidden, though it was commonly so employed at the time of the compilation of the Book of Common Prayer. The utmost that was done at that time was to omit all reference to the use of incense in the rubrics. In this respect the use of incense stood in exactly the same position as the use of an organ in public worship. Both were customarily used in Divine service before the promulgation of the English Prayer-book. Neither was mentioned as required to be used in that Book; neither was forbidden. Organs, only by use and wont, and by the toleration of authorities, continued to be used. Incense dropped, almost generally, out of use.

The Primate's reference to the Act of Uniformity is specially repugnant to the High Churchmen, and Lord Halifax urges on the contrary that the provisions of the Act are not, and never can be, fully observed.

Moreover, be it not forgotten that the Act which the Archbishops insist on applying in this instance with such rigid severity contains plain injunctions which they will never think of putting into force. The Act provides that everyone who fails to attend Divine service in his parish church or some authorised place of worship each Sunday and holy-day, shall be visited by Church censures, and fined "twelve pence" for each offence. The churchwardens are to levy the fine, and the Bishops are commanded in the most solemn terms to see that this good and wholesome law is enforced. This is just as much a requirement of the Act as any other requirement contained in it; but it would be foolish to ask seriously if the Archbishops have the slightest intention of enforcing this provision at all, while they seek to enforce the observance of another provision with the most rigid severity.

This, no doubt, is true of the letter of the law, and yet it remains a fact that the Church of England did set itself definitely against the Roman doctrines and ritual, of which incense is an integral part, and which on that very account has now become so precious to the extreme Ritualists. If the Archbishop's ruling is now to be obeyed Lord Halifax urges that it must be only a formal obedience, and with a studied grudgingness, hoping

for better days, and the laity are strongly urged to stand by their priests, whatever course they decide to pursue.

IN connection with the Paris Exhibition of 1900, it is proposed to hold an International Congress on the History of Religions, from Sept. 3rd to the 9th. The opening and closing meetings will be held in the Congress Hall of the Exhibition, the sectional meetings at the Sorbonne. It is proposed that the work of the Congress should be divided into nine sections: (1) Religions of non-civilised races; (2) The Far East, China and Japan, &c.; (3) Egypt; (4) Semitic religions, including Judaism and Islam; (5) India and Persia; (6) Greece and Rome; (7) Germans, Celts and Slavs; (8) History of Christianity in three sub-sections, the early centuries, the middle ages, and modern times. In the preliminary programme, suggesting special subjects for consideration and inviting the co-operation of scholars, the subject under the section of the Christianity of Modern Times is "The Influence of the Philosophy of Kant and of that of Hegel on Historical Criticism as applied to the Origins of Christianity." The work of the Congress is to be strictly historical, and dogmatic controversy is forbidden. The committee, of which M. Albert Réville is chairman, includes Protestants and Roman Catholics and Jews. Dean Sabatier and Professor Bonet-Maury are members. The secretaries are MM. Jean Réville and Leon Marillier, who are to be addressed at the Sorbonne. The minimum subscription is fixed at 10fr. All communications intended for the Congress must reach the secretaries by July 1, 1900.

THE Rev. R. A. Armstrong, whose interesting notes on Newfoundland we publish to-day, contributes an article on the same subject to this week's *Christian World*, under the title "The Land of Fog and Cod." As to the ecclesiastical conditions of the island, Mr. Armstrong mentions a Presbyterian and a Congregational minister in St. John's, and the Salvation Army are there, but the three chief bodies into which the population is divided are the Catholic, the Anglican, and the Methodist.

Education is entirely denominational. The Government grant is parcelled out in a lump sum to each of the three great denominations according to population, and the denominational authorities apportion it out among the several churches at their own discretion. Nor does it depend on any kind of Government inspection. These things considered, education appears to be wonderfully efficient, and there is a singular absence of sectarian acrimony, though the child of one denomination is often compelled to go to a school of another or to none at all.

One other passage from this article we must be allowed to quote, with the strong advice to our readers to procure for themselves the whole:—

Though Newfoundland is far enough from the Arctic Zone, yet the chill Arctic Stream sweeps down the eastern shore. Meeting and mingling with the Gulf Stream to the east, it creates the dense wall of fog which hangs as a veil between the Atlantic mariner and the coast. But it also brings down in stately procession the mighty icebergs which are at once the terror and the glory of the Newfoundland waters. Looming suddenly through the fog on the bows of an Atlantic steamer they are grim and terrible craft to meet. They hang out no lights. They sound no fog-horn. They

respect no international rule of the road. But stranded in the shallows about the bays and promontories of the island, and glinting in the sunshine, they are objects of exquisite beauty. Now right-lined and vertical as a castle or an abbey, now swelling with graceful curve and sweep of outline, with the water streaming from them in many a miniature cascade, while their own little bays and pools are of that rare bright green so ravishing in the rivers of Norway, silvery and golden themselves in the blazing light, they fascinate and enchant the beholder, and add immeasurably to the beauty of rock and coast-line.

THE Thurso School Board recently decided to appoint a teacher of cookery, and after investigating applications, inclined towards that of a French lady, who produced excellent testimonials. Then uprose Mr. James McKidd, and solemnly warned his colleagues to think twice before introducing so dangerous an element into their staff, for, said he, "I do not know what church she goes to, and it is likely she is a Roman Catholic." The word of caution was enough. Another candidate, whose religious leanings were known to Mr. McKidd was preferred, and the rock-buns and lemon-soufflets of Thurso are saved from even the risk of Jesuit leaven.

THE following letter from Mr. P. M. Martineau, dated Esher, Aug. 20, appeared in last week's *Spectator*:—

"Sir,—Thirty or forty years ago, Henry S. Bicknell and I went to that beautiful spot, Chipstead, Surrey. In the churchyard there he noticed with his keen eye—was ever eye keener, ever appreciation reader!—some lines on a tombstone. He thought them quite out of the class of verse on neighbouring tombstones—laments for 'tender wife and mother dear,' plaints that 'physicians sore long time we bore'—and he noted them. I went thither again to-day alone. The tombstone stands, but the lines can be made out no longer. They should not be lost; here they are:—

Edward Vernon, died 1810, aged 79.
Here Vernon lies, who living taught the way
How best to spend man's short important day;
To virtuous toil his morn of life was given
And vig'rous noon—his evening hours to Heaven.
Long ere the night approached his task was done,
And mildly cheerful shone his setting sun;
Nor pain nor sickness could such peace destroy
His faith was certainty, his hope was joy.
Good, wise, and tranquil, eminently blest,
Content he lived, and joyful sank to rest."

WHAT thing thou lovest most, thou mak'st its nature thine;
Earthly, if that be earth—if that be God,
divine.—R. C. Trench.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.
—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled —"JAMES EPPS and Co. Ltd., Homœopathic Chemists, London."

LITERATURE.

JAMES RUSSELL LOWELL AND HIS FRIENDS.*

The title of this delightful book is rightly chosen, for it does not pretend to be a complete biography of Lowell. It gathers up, with some additions and corrections, a series of twelve papers contributed by Dr. Hale to the *Outlook*, of New York, rich in reminiscence and anecdote, recorded in the most natural and charming manner by a prince of story-tellers. Lowell entered Harvard College in 1834, and Hale in the following year, when Samuel Longfellow also entered; from the intimate friendship then begun and continued unbroken through a long life, at some periods with often daily intercourse, Dr. Hale produces many vivid pictures, and with the insight of true affection brings very clearly before his readers the attractive and noble personality of his friend.

The book is also enriched by a series of most interesting portraits and other illustrations, forty-two in all, including facsimiles of some of Lowell's notes and poems and corrected proof sheets. Of the poet himself there are portraits from different periods of his life, and a reproduction of the exquisite crayon drawing of Maria Lowell, his first wife, lovely in spirit as in feature, an ideal poet's wife, who wrote those tender verses on "The Alpine Sheep," which have comforted so many hearts stricken with the loss of a little child. Among the portraits of friends and contemporaries we find an amusing full-length presentment of Oliver Wendell Holmes, taken in 1862, also Henry Wadsworth Longfellow, in 1860, William W. Story, James T. Fields, Charles Eliot Norton, Asa Gray, Louis Agassiz, and Thomas Hughes. The portrait of Edward Tyrrel Channing, brother of Dr. Channing, is of special interest. He was one of the teachers at Harvard in Lowell's College days. The reference to him is characteristic of Dr. Hale's manner in this book. Most of the work at Harvard in those days, Dr. Hale says, was done in rather dreary recitations, but Channing had different methods and met his pupils face to face and hand to hand:—

He deserves the credit of the English of Emerson, Holmes, Sumner, Clarke, Bellows, Lowell, Higginson, and other men whom he trained. Their English did more credit to Harvard College, I think, than any other of its achievements for those thirty-two years. You sat, physically, at his side. He read your theme aloud with you—so loud, if he pleased, that all of the class who were present could hear his remarks of praise or ridicule. "Yes, we used to have white paper and black ink; now we have blue paper, and blue ink." I wonder if Mr. Emerson did not get from him the oracle, "Leave out the adjectives, and let the nouns do the fighting." I think that is Emerson's. Or whose is it?

Of Longfellow, who came to Harvard as Professor of Modern Literature at the beginning of Lowell's third year, and the year after his younger brother Samuel Longfellow had entered as a student, Dr. Hale speaks very warmly for what he did to raise the standard of teaching and the tone of the College.

Longfellow succeeded, as no other man did, in breaking that line of belt ice which separated the students from their teachers. Partly, perhaps, because he was so young; partly because he was agreeable and charming; partly because he had the manners of a man of the world; because he had spoken French in Paris and Italian in Florence; but chief of all because he chose, he was companion and friend of the undergraduates. He would talk with them and walk with them; would sit with them and smoke with them. You played whist with him if you met him of an evening. You never spoke contemptuously of him, and he never patronised you.

Lowell belonged to Cambridge, and so was familiar with Harvard College from his earliest years. His father, the Rev. Charles Lowell, had been for many years a minister in Boston, but had removed to Cambridge before James was born. There are several pictures of the charming old house, "Elmwood," which throughout life was Lowell's home. This will perhaps partly account for the absence of veneration for College regulations which the brilliant youth displayed, and which in his senior year, to the dismay of his friends, led to Lowell's rustication to Concord, where he was sent to study for the rest of the term with a certain Dr. Barzillai Frost, and where Emerson was very kind to him. Dr. Hale, in telling of this, takes occasion to contradict some absurd stories as to the gravity of Lowell's offences in his youthful insubordination, for which, as an intimate fellow-student in those days, he declares there was no shadow of ground.

Dr. Hale has many pleasant things to relate of those early College days, of the early literary efforts of the brilliant group of young men among whom Lowell was a leading spirit, of his more mature essays as poet and man of letters, his thoroughness as an editor, and subsequently as professor of modern literature at Harvard, and finally at the American Embassy in Spain and in this country. And inwoven with all that is personal to Lowell is much interesting reminiscence of a contemporary concerning other matters and other people, of the reform of book-selling in Boston, of the growth of American journalism, of the anti-slavery struggle and the war. Among the many good stories about other people is this one concerning Arthur Hugh Clough.

He was a charming poet, and I cannot but think a charming companion. I always think of him as a bishop "in partibus," a bishop without a mitre or a see. For Mr. Emerson told me an interesting story of Clough. He was one of a cluster of young men who had taken great delight in Emerson, on his visit in 1848 in England. When that visit was over, and Mr. Emerson sailed for America on his return, Clough accompanied him to Liverpool and bade him good-bye on the deck of the steamer. As they walked up and down the deck together, Clough said sadly, "What shall we do without you? Think where we are. Carlyle has led us all out into the desert, and he has left us there"—a remark which was exactly true. Emerson said in reply that very many of the fine young men in England had said this to him as he went up and down in his journeys there. "And I put my hand upon his head as we walked, and I said, 'Clough, I consecrate you Bishop of all England. It shall be your part to go up and down through the desert to find out these wanderers and lead them to the promised land!'" I do not know, but I am afraid that Clough never thought himself in the promised land, nor scarcely upon any Pisgah looking down upon it. But I tell

the story, as showing how highly Emerson thought of Clough as far back as 1849.

Of the "Biglow Papers," Dr. Hale says that their dialect is no burlesque or exaggeration, but simply perfect New England talk. It was this book, which, he had often been told, first introduced Lowell to this country. "You can never tell what they will like in England, or what they will not like. But this is clear, that, having little or no humour of their own, they are curiously alive for humour in others." Are we to take this as a touch of American humour, or must the countrymen of Shakespeare and Sterne, of Thackeray and Charles Lamb, and George Eliot seriously rest under that dreadful imputation?

Dr. Hale prints a good number of Lowell's letters. There is one amusing note to Dr. Hill, the President of Harvard College, in 1863, about the trees in the College yard, of which Lowell says: "They remind me always of a young author's first volume of poems. There are too many of 'em, and too many of one kind. If they were not planted in such formal rows, they would typify very well John Bull's notion of our 'our democracy,' where every tree is its neighbour's enemy, and all turn out scrubs in the end, because none can develop fairly."

We want more variety, more grouping. We want to learn that one fine tree is worth more than any mob of second-rate ones. We want to take a leaf out of Chaucer's book, and understand that in a stately grove every tree must "stand well from his fellow apart." A doom hangs over us in the matter of architecture, but if we will only let a tree alone it will build itself with a nobleness of proportion and grace of detail that Giotto himself might have envied. Nor should the pruning, as now, be trusted to men who get all they cut off, and whose whole notion of pruning, accordingly, is "ax and it shall be given unto you." Do, pray, take this matter into your own hands—for you know how to love a tree—and give us a modern instance of a wise saw. Be remembered among your other good things as the president that planted the groups of evergreens for the wind to dream of the sea in all summer, and for snowflakes to roost on all winter, and believe me (at the end of my sheet, though not of my sermon) always cordially yours, J. R. LOWELL.

We might linger a long time over this book with unabated pleasure, but must be content with a final reference to Lowell's truly religious nature. His father, in giving his name as a contributor to a fund for securing freedom and religious instruction to Kansas, wrote in 1855: "I do not consent to its being announced as the minister of a Unitarian or Trinitarian church in the common acceptance of those terms. If there is anything which I have uniformly, distinctly, and emphatically declared, it is that I have adopted no other religious creed than the Bible, and no other name than Christian as denoting my religious faith." His son was undoubtedly a Unitarian by personal conviction, but with the broadest sympathies. Dr. Hale says of him:—

He says sometimes in joke that he hates to go to church. I am afraid that most men who could preach as well as he would say the same thing with the chances of the ordinary religious service. But he also says, "If Dr. Donne or Jeremy Taylor, or even Dr. South, were the preacher, perhaps —." As it happens, I recollect no expressions of his more enthusiastic than those in which he described public services of religion. His mother had belonged to

* "James Russell Lowell and his Friends," By Edward Everett Hale, with portraits, facsimiles and other illustrations. Archibald Constable and Co. 16s.

the Church of England, and his love for the Prayer-book was associated with his earliest recollections of her.

Writing to a friend towards the close of his life, Lowell said: "I don't care where the notion of immortality came from. . . . It is there, and I mean to hold it fast. Suppose we don't know? How much do we know, after all? . . . The last time I was ill, I lost all consciousness of my flesh. I was dispersed through space in some inconceivable fashion and mixed with the Milky Way. . . . Yet the very fact that I had a confused consciousness all the while of the Milky Way as something to be mingled with, proved that I was there as much an individual as ever. There is something in the flesh that is superior to the flesh, something that can in finer moments abolish matter and pain. And it is to this we must cling.

FREETHOUGHT.*

THE writer of this notice may as well confess that he opened the book with no very enthusiastic expectations. A history of Freethought suggests a history of the *Opposition*, a kind of thing that is likely to err by excess as well as by defect, a work likely to have little coherence and continuity of interest. These presentiments could very well be justified by the book itself; but it is satisfactory to remark that, notwithstanding defects due to the nature of the design, the book represents a considerable amount of research, the results of which will be interesting to the general reader, and suggestive to the student. Certainly one cannot but be irritated at times by the constant recurrence of the words *freethought* and *freethinking*: it seems so absurd to waste one's time in inquiring exactly how much certain authors denied and rejected and ignored, when we are dealing with men who were so much more than deniers—men of positive and earnest thought. Lucretius might have disbelieved the old Greek fables, and have scoffed at men's superstitious fears, and yet have left no single page worth the trouble of transcription. It is the passionate earnestness with which he has given us positive thought, it is the intensity of conviction which makes his writing valuable. It is the passionate faith of an unbeliever that awakens our sympathy. The serenity and freedom from human interest which he ascribes to the gods have no counterpart in his own mind. He gasps for utterance, he must make known that which he has seen with his eyes, and reasoned in his thought. No Hebrew prophet had a more irrepressible impulse to speak to the people; no prophet knew more certainly that to the great majority of his countrymen his message would be delivered in vain.

Socrates is described as "fundamentally and practically a Freethinker," on the ground that "in all things he thought for himself." If the classification is sound it might have been applied as emphatically to St. Paul, who, however, is in this book treated with great brevity and an entire absence of sympathy.

The chapter which deals with the English Deistic movement is carefully and genially written; and deserves the especial attention of those who have made

acquaintance with Leslie Stephen's account of the same period.

The treatment of recent times and recent men, necessarily brief, seems to the present writer very seldom just. President Lincoln is described as a "non-Christian Deist, and an agnostic Deist at that" (at what?); we gather from several comments that the most extreme of modern writers, Huxley, Spencer, Andrew White, Draper, and Buckle are none of them quite as freethinking as they should be. It may be doubted whether any more than one pure, unsullied Freethinker ever lived. What the influence of this book may be in producing others time must show. It is pleasant, however, to be provoked to study afresh the writings of some of the world's great teachers; and just as the fanatics who declare that Shakespeare was a Roman Catholic, or that St. Paul's chief epistles are forgeries, or that the Gospel parables came from Buddhistic sources, do us the benefit of compelling us to re-read our documents and re-test our theories, so many a one will be sent by this book to authors that he once was familiar with but has long neglected, or to authors that he never was conversant with and has often wished to know.

The printing of a part of the work in smaller type is not an improvement. Exactly the same sort of argument goes on alike in the big type and the small; the latter would have been better used if it had been rigidly confined to quotations. It is difficult to choose a quotation from a book dealing with so many epochs and so many authors. But the following may be given as a fair sample of the style:—

What marks off the book of Job from all other Hebrew literature is its dramatic and reflective handling of the ethical problem of theism, which the prophets either evade or dismiss by declamation against Jewish sins. Not that it is solved in Job, where the rôle of Satan is an inconclusive resort to the Persian dualistic solution, and where the Deity is finally made to answer Job's freethinking by sheer literary thunder, much less ratiocinative though far more artistic than the theistic speeches of the friends. But at least the writer or writers of Job's speeches consciously grasped the issue; and the writer of the epilogue evidently felt that the least Yahveh could do was to compensate a man whom he had allowed to be wantonly persecuted.

A brief extract dealing with a modern and well-known writer must close this notice.

Gibbon, educated not by Oxford but by the recent scholarly literature of France, had as a mere boy seen, on reading Bossuet, the theoretic weakness of Protestantism, and had straightway professed Romanism. Shaken as to that by a skilled Swiss Protestant, he speedily became a rationalist pure and simple, *with as little of the dregs of Deism in him as any writer of his age*; and his great work begins or rather signalises (since Hume and Robertson preceded him) a new era of historical writing, not merely by its sociological treatment of the rise of Christianity, but by its absolutely anti-theological handling of all things.

We have taken the liberty to italicise one brief clause because it illustrates the profoundly melancholy impression which the loyal son of Freethought must receive from this short history. To think that even Gibbon suffered from certain "dregs of Deism!" "To be honest," says Hamlet, "is to be one man picked out of ten

thousand"; we are inclined to think that to be a *Freethinker*, in the Robertsonian sense of the word, is to stand absolutely alone in all the pitiless universe; such a man has no predecessor and no peer, he cannot well hope for posterity, for it is doubtful whether the powers of Nature can ever evolve the like again. J. RUDDLE.

A SOUL'S TRAVAIL.

A WEARY man lay dying. Unconfessed,
A bygone sin had weighed upon his soul
Year after year, and all those weary years
His life had seemed to his o'erburdened
mind

A living lie amongst the sons of men.
On earth no mortal trod that knew his
shame

And he alone could tell the gaping world
The whited sepulchre he was!

The wife moved out
He loved, his children, e'en his very foes,
(And he had many), all believed him true,
And proudly had he worn his spotless
robe

In church and mart, in council and in
court.

But life is short, and all things have their
end,

So now he lay a-dying.

At his head,
Unseen of him, unseen of all around,
Two spirits stood, contending for his soul:
An angel, one; the other, sin-begot;
Each uttering ghostly counsels in his ear,
Till 'twixt the two his heart was rent in
twain.

Spake one in stern and unrelenting tone:
"Confess thy crime and save thy wretched
soul!

Thy sin is rank before the hosts of
Heaven

And, unconfessed, will drag thee down to
hell!

Abase thyself! Fear not the scorn of man,
But let the world now know thee as thou
art!"

The death-dews gathered thickly on his
brow,

And they that watched his mortal agony
Beheld him shrink and wither in the
strife.

Within himself he pleaded, "Woe is me!
Long years I have repented of my sin,
And by long years of righteousness have
striven

To wash away its stain. Why should I
now,

When all men deem me pure, heap on
myself

Mountains of condemnation and of
shame?"

Then spake the voice again: "What
matters it

What man may think of thee! Save
thou thy soul!

Fool! Dost thou think to face the bar of
Heaven,

And thy All righteous Judge, with such a
plea?

Hast thou forgotten for one single hour,
Through all those weary years, thy
hidden sin,

And shall th' All-seeing Eye o'erlook its
stain?

Purge thou thyself of this so-black
offence

By tearing off the mask thou long hast
worn!

Confess, and save thy soul!—There yet is
time!"

* A short history of Freethought ancient and modern. By J. M. Robertson. S. nennschein, 7s. 6d. net.

Then spake the other: "Think, before
thou speak'st!
If thou shouldst now reveal thy secret
sore
And blazon to the world thy deed of ill,
Who should believe in righteousness
again?
A ghastly murrain would destroy the
faith
Of young and old alike. If *thou* wert
false,
Who, then, were true? With hard, sus-
picious gaze
Each one would scan his brother,
deeming so
He, like thyself, might be a hypocrite—
A goodly tomb, full up of rottenness!"

Quick spake in piercing tone the former
voice:
"Heed not the subtle plea, but save thy-
self!
What hast thou now to do with mortal
man,
When God stands waiting to condemn or
quit?"

The weeping wife stooped low to kiss the
brow
O'er which the shadows chill were
creeping fast.
"Dear heart!" she said. "Dear husband,
fond and true,
Hast thou no parting word for me, thy
wife?
No dying charge for these, thy children
dear?"

"Speak!" quoth the voice. "Speak! ere
it be too late!"

"Stay!" saith the other. "Wouldst thou
break her heart
And leave her desolate in life and death?
She trusts thee: wilt thou tear her trust
in shreds?
She honours thee: must she now deem
thee vile?
She loves thee: wilt thou crucify her love
And crown it with the thorns of deathless
pain?
Wilt thou, to save thyself, strip her of all
That makes life precious? Wilt thou
swiftly blast
By one weak moment them that call thee
Sire,
And give thy sons and daughters thy foul
shame
To be their heritage in coming years?
If for thy sin an endless hell await,
Take thou thy wages, and in silence die!"

"Nay! speak, and save thy dying soul
alive!
Thy time is short! Confess, ere 'tis in
vain!"

Upon the weeping wife and children fair
The fading eyes turned, full of wistful
love,
And straight the choice was made: the
strife was o'er.

"If Heaven means woe to them, I cannot
speak!
'Tho' in the deepest Hell my place is
kept
There let my drear eternity drag on.
Almighty! do what seemeth good to
Thee!"

So, with a parting smile of fondest cheer
The sinner passed away; his travail o'er!

Which was the conqueror?

The tempter fled. . . .
The Angel smiled and heavenward winged
her way!

"He that would save his life," she loudly
sang,
"Shall lose himself! He that for love's
dear sake
Would lose his life, shall gain it ever-
more!
There is no Heaven but Love; no Hell
but fear!
He hath loved much, and love hath purged
away
All that remained of his long-sorrowed
sin!"

H. W. HAWKES.

THE PROBLEMS OF NEWFOUND- LAND.

It may perhaps not be wholly without
interest if, having just returned from a
trip to Newfoundland and that strip of
the coast of Labrador which is under
Newfoundland administration, I jot down
some first impressions of some of the
social and political problems which present
themselves to the citizens of "England's
oldest colony." The political constitution
of Newfoundland is itself curiously in-
teresting; for it is almost the exact repro-
duction of our millennium-evolved consti-
tution at home on the minutest scale
imaginable. The whole population of the
island and the associated fringe of Labra-
dor is about one-third of that of Liverpool.
Yet we have Upper and Lower Houses, a
responsible Ministry, and all the parapher-
nalia of Westminster—Black Rod, Ser-
jeant-at-Arms, and a veritable mace of
painted wood. I attended the closing of
the Legislature, and was conducted by the
lady engrossing clerk to a seat within the
bar of the Upper House and close to the
throne, while the deputy Black Rod
politely set Windsor chairs for the fashion
and beauty of St. John's. Then deputy
Black Rod went to summon the Lower
House—36 all told—to the bar, and
the Speaker, at the head of his flock, stood
bowing his acknowledgments while the
Governor—not in the Queen's name, but
in his own—assented to Bill after Bill,
the harvest of the Session's labours. The
Upper House itself—appointed by the
Crown—is limited to fifteen members.
The Cabinet comprises six individuals.
You can hardly walk the length of Water-
street without stumbling upon Premiers
and ex-Premiers, or seeing honourable
members chatting at their shop doors.
No man so humble but he can have speech
of the greatest of the land; for the greatest
only the other day were themselves at the
bottom of the social ladder.

Unhappily the population seems too
small to produce a sufficient supply of
politicians of the higher order. There is
more than a suspicion that the greater
number seek political position for what
they can get. Though party-spirit runs
high, and the party-press is probably the
most acrimonious in the world, yet no
man—save one enthusiastic tailor—could
tell me by what principle the parties were
divided; and few men had any better
thing to say of the leaders of the party
they espoused than that the leaders of the
other side were worse.

But mean and corrupt as Newfoundland
politics appear to be, the colony affords a
striking example of that which Mr. Bryce

has remarked in his American Common-
wealth, the sound and wholesome moral
life which may exist side by side with
political corruption. The character of the
people at large cannot but impress the
stranger favourably. The pluck, energy,
and endurance of the fisher population are
manifest to any one who sees as much of
the shore as I saw; and the fisher popula-
tion is almost all there is, for as yet
ground has hardly been broken in the
interior. The cod and the seals are the
wealth of Newfoundland—above all, the
cod. From hundreds of rock-girt har-
bours the little sloops venture out on a
storm-rocked sea and daily face the billows
and the ice-bergs to reap that wonderful
harvest which the hand of no man has
sown. For months together in the winter
each of the tiny fishing hamlets is cut off
by the ice and the snow-bound forest from
all communication with its neighbours or
any outside world. Each settlement is
prevalingly Catholic, Episcopalian, or
Methodist, as the case may be. The
Church and the School-house afford the
only larger life. The fisherman builds his
own house and his own boat. A stock of
flour is laid in from St. John's by the
village storekeeper before the winter sets
in. And if so be that the ice is late in
breaking up, a whole village may be on
short rations through long weeks of the
harsh spring, because neither foot-path nor
water-track is open to the passage of man.

To a population absolutely dependent
on the fish—and "fish" means cod and cod
alone—salmon, trout, herrings, however
abundant, simply are *not* fish in New-
foundland—such a question as the famous
French foreshore question is necessarily
one of the most vital and personal
interest. It is very hard to obtain a clear
presentment of that question. It rises
from the Treaties of Utrecht (1713) and
Paris (1763). The Newfoundlanders'
contention is that those treaties simply
and solely gave French fishermen the
right to take cod in certain Newfound-
land waters and to dry them on the shore,
that shore remaining British territory and
British subjects having equal rights of
fishery with French, so long as neither
should interfere with the other. The
French contention, on the other hand, is
that French rights on the foreshore are
exclusive; and from time to time they
have practically claimed actual lordship
of the soil, putting every obstruction, for
instance, in the way of the building of
a railway station at Port au Basque for
the western terminus of the recent cross-
country line. It is difficult to find a word
in the treaties themselves to give colour
to the French pretensions, while they have
incontrovertibly violated other clauses of
the agreement. The British Government
have been profuse in promises to the
exasperated fishermen. But meanwhile
under what is, with fine irony, known as
the *modus vivendi*, English naval officers
are pulling up the nets and traps of
English fishermen, and have even
destroyed British lobster factories in
deference to the representations of the
French. That an utterly indefensible wrong
is being done by our own authorities to
our own fellow-subjects seems to be beyond
dispute. The difficulty is that Newfound-
land counts for so little in international
relations, and it is not worth while to be
in earnest with France, who has Egypt to
quote against us, for the sake of a hand-

ful of fisher-folk on the bare cliffs of a North Atlantic island.*

To a stranger, probably it will seem that the greatest political danger of the colony lies in its relations with a single man. The millionaire contractor—Mr. R. G. Reid—is practically buying Newfoundland and the Newfoundlanders. All public works—railways, tram-lines, dry-dock, waterworks—are swiftly concentrating themselves in his single hands. He is owner of half the soil opened up by the 550 miles of railroad; and in a land where so many politicians have their price, and great wealth is unknown outside his single ownership, it is obvious that the commonwealth is in great peril of suffering mischief from such a connection. At the same time it is doubtful whether the country would ever have been developed apart from Mr. Reid's energetic agency.

The opening up of the interior is the problem of the future. That there is considerable mineral wealth is certain; though how far it will pay for working opinions differ. There are spots where gold, silver, copper, iron, and other metals all lie together, yet none of these in remunerative quantities. A second Belle Isle is not likely to be discovered. There the iron ore actually lies immediately under the loose soil, and only needs to be carted and shipped without any mining proper whatsoever. This is being diligently worked. There are those who think that there is boundless promise for lumbering and farming in the almost unexplored interior. At this moment a Finnish agent is prospecting the country under the auspices of the Governor, in the hope that it may offer a refuge to some of his persecuted countrymen. Having visited both Newfoundland and Finland I can bear witness to their striking similarity—lake and pine-forest covering almost the whole area of either land. If the Finnish emigrant cares to feel at home in the New World, assuredly Terra Nova will have attractions for him above the wide wheat-fields of Canada or the States. R. A. ARMSTRONG.

THE INWARD LIFE.

From Illingworth's "Divine Immanence."

WHEN we pass to the Renaissance and the Reformation with their multitude of writers selective quotation from the mass of material becomes almost impossible. Men returned to the study of Nature at first hand in every department of life, philosophers, poets, preachers, artists, all alike; and though of course the effect on some was renewed materialism, countless others recognised the spirituality of matter.

In literature we find Petrarch, who is the first to show the modern sense of scenery, and whose letters are full of the love of it, speaking of the spiritual thoughts which it inspires:—"This little spot under the rocks, in the midst of the waters, is more suited than any other to inspire profound thoughts by which the most idle minds may feel themselves lifted to lofty contemplation. . . . How often has night found me still

wandering in the fields! How often have I risen in the silence of a summer night to offer up my prayers and midnight orisons to Christ, and then to steal forth alone . . . to wander by the light of the moon over the fields and mountains!"

While the same note is continually struck by the great painters, who in those delicate backgrounds, which were the first beginnings of all our modern landscape art, delight to associate the aspects of Nature, its smiling pastures, and its storm-rent rocks, with all the varying phases of spiritual life.

Protestant theology stands in sharp contrast with the other movements of the Renaissance. It is the more instructive, therefore, to notice that in this point they are at one. Here is a passage from the German mystic, Suso:—"Oh, how cloudlessly and cheerfully the beautiful sun rises in the summer season, and how diligently it gives growth and blessings to the soil; how the leaves and the grass come forth; how the beautiful flowers smile; how the forest, and the heath, and the meadows resound with the sweet songs of the nightingale and other small birds; how all the animals which were shut up during the hard winter come forth and enjoy themselves and go in pairs; how, in humanity, young and old manifest their joy in merry and gladsome utterances! *O tender God! if Thou art so loving in Thy creatures, how fair and lovely must Thou be in Thyself!*" Look further, I pray you, and behold the four elements—earth, water, air, and fire—and all the wonderful things in them; the variety and diversity of men, beasts, birds, fishes, and the wonders of the deep, all of which cry aloud and proclaim the praise and honour of the boundless and infinite nature of God! O Lord, who preserves all this? Who feeds it? Thou takest care of all, each in its own way, great and small, rich and poor. Thou, God! Thou doest it! Thou, God, art indeed God!"

Luther, again, was notorious for his religious love of Nature. But it is not so well known that Zwingli felt the same:—"From God," he says, "as from a fountain, and if I may use the expression, a first material, all things arise into being. By God's power all things exist, live, and operate; even in Him who is everywhere present; and after His pattern who is the essence, the existence, the life of the universe. Nor is man alone of divine origin; but all creatures, though some are nobler and more august than others. Yet all alike are from God and in God, and in proportion to their nobility they express more of the divine power and glory."

Catholic theology, again, is fundamentally opposed on many points to Protestant. Yet here they too are agreed. The following from Fénelon is thoroughly typical of the great Catholic writers of the seventeenth century. But it might almost be mistaken for a continuation of the above:—"I see God in everything; or, rather, I see everything in God. . . . All that exists, exists only by the communication of God's infinite being. All that has intelligence, has it only by derivation from His sovereign reason, and all that acts, acts only from the impulse of His supreme activity. It is He who does all in all; it is He who, at each instant of our life, is the beating of our heart, the movement of our limbs, the light of our eyes, the intelligence of our spirit, the soul of our

soul. All that is in us, life, action, thought, will, is the product of His eternal power and life, and thought, and will."

OBITUARY.

MRS. MACE OF TENTERDEN.

IN the fulness of a ripe and honoured old age, with her mental powers unclouded, and her interest in all things keen and living to the end, there has passed from among us one who for the greater portion of a century has been connected with the ancient chapel at Tenterden. Elizabeth Grisbrook was born Dec. 4, 1809. Her father, Joseph Grisbrook, died in 1834, her mother in 1853. One of her brothers took a leading position in the town and congregation fifty years ago, and her other brother in that of Woolwich. On Oct. 17, 1843, she was married to John Ellis Mace, the eldest son of John Mace. Among the names of her more immediate ancestors were those of Knollys, Munn, Samson and Russell, and she was united by birth and marriage to many other families whose story makes up a large portion of the history of Tenterden. The widow of a man highly respected as a doctor, but still more highly respected as one of the main supporters of our cause, and the mother of him whose name, in our denominational assemblies, has almost come to be regarded as synonymous with Tenterden itself, her loss to the congregation of the old chapel means the snapping of more ties than any outsider can well understand. They lose in her an embodiment of steadfast purity of thought and deed, of calm insistence upon things that make for peace, without loss of principle or deflection from the ideals of a holy life, and of reliance upon the faith for which we stand, which were the admiration of all who knew her, and of the greatest assistance to all who came within her influence. Quiet and unassuming to a very marked degree, her very presence in the house of prayer, continued to the last Sunday of her mortal life, seemed to knit together past and present, and to be a gracious embodiment of the history of that religious society with which she was throughout her long life connected. On Aug. 25 her summons came, and she was laid to rest on Monday last in the little graveyard of the chapel, in the same vault with her husband, the funeral being attended by a large assembly of her relations and friends, among those nearest being representatives of the families of Briggs, Chitty, Howard, Mace, Sands, Shoobridge, and Vance-smith.

MRS. DAVID HEALEY.

THE congregation of the Britain Hill Church, at Heywood, have suffered a sad loss in the death of Mrs. David Healey, which took place at Dunoon on Wednesday, August 16, in her forty-fourth year. Mrs. Healey was the youngest daughter of Mr. Councillor Firth, J.P., formerly Mayor of Heywood, and had recently celebrated with her husband the twentieth anniversary of their marriage. The daughter of a veteran worker among the Unitarians of Heywood she was herself devoted to their cause, and took a special interest in the children of the Sunday-school. She and her husband recently gave a beautiful window to the church in memory of her mother.

* Since writing the above, I have seen Sir William Des Voeux's excellent article in the *Nineteenth Century* for August. It gives a full and most instructive account of the French Foreshore question.—R. A. A.

THE CHILDREN'S COLUMN.

THIS is our last day of holidays, and we want to have it a very good and happy one.

Now, Touring Club, form yourselves into a committee, and I will it and write down your suggestions, and surely so many wise young heads will be able to hit on the very best scheme possible.

Ladies first, please; so, Miss Brownie-Curls, will you kindly favour us with your view? Oh! that is it. "Somewhere very, very beautiful and not too far." Now, Master Willie, you, I can see, are anxious to air your opinion; what have you to say? "Somewhere where it is very steep and hard to get, and you have to be tied together with ropes, and when you get there, there's foxes and rabbits, and a place to play cricket in, and nuts and raspberries, and mushrooms, and a pool to bathe in." Here a babel of voices breaks in, each eager to be heard, and we have some little confusion, so that I only pick up scraps of something like this:—"In a great big wood, full of lovely flowers." "Way up in the Happy Valley where our beck comes from." "Somewhere new, where we have never been before." "Let's go exploring and stay out till late, and walk home by moonlight." "Please may we go on the lake?" Bravo! the last speaker has settled it, for we have not been on the water yet, and what a pity it would be to go away without one day's boating. Fancy coming to lake-land and never once being afloat!

Accordingly it does not take many minutes for us to be marching once again through our straggling village, making our way as rapidly as may be to the little bay where our boat is moored. We have nearly three miles to walk, but we are all so happy and friendly, and the road and lanes are so beautiful and interesting, with glorious views of valley and mountain, that the time passes very quickly indeed. There is a most delightful grassy road, overhung with tall trees, or fringed with shrubs, and here the shining waters of Windermere are so near and are so desperately enticing, that we notice our little army involuntarily quickens its march, and sundry smiling young faces turn appealingly to the guide.

Well, I think I know what you want. "Off you go," and in a moment there is a glad, shouting, laughing crowd, hurrying mell-mell to the water's edge.

There is the *Marion* floating alongside the wooden landing, and though she is supposed to carry only eight passengers at most, we can get over that difficulty, for there is an old Fairy friend of all children, good-natured "Mrs. Make-Believe," whom we have all played with, and by her aid the *Marion* will carry every one of us quite safely. Close by is a funny little boathouse, built of stone, and a great strong door to it, studded over with big nails. It has a chimney at one end, and I have not quite decided whether it more resembles a dwarf's castle or a giant's money-box. Anyhow, let us open the door, take out the oars, and rudder, and anchor, and some cushions, and then we shall be quite ready to start.

Most of you well know that Windermere is a very large lake, about eleven miles long, and in parts nearly one mile wide. We are going to row about six miles, for now that we are fairly afloat I

have a little secret to tell you. Some young friends of ours are "camping out" by the margin of the lake, and we are invited to go and give them a call, and have tea.

They are living in a tent, and promise us a hearty welcome; but they warn us we must not expect too much in the way of cups and saucers and knives and forks and spoons.

Well, children, I, for one, think the very nicest picnics are those where there is only one knife among three of you, and you have to borrow a spoon, and there are hardly any saucers, and if by good luck there is no handle to your cup, what a particularly mirthful party you may have!

All this time we are rowing quietly but steadily towards our destination, the wavelets dancing about our boat as she ripples through the clear water. Now and again we come into shallows, and can see tall bright green water weeds rising, or a shorter, grasslike growth carpeting the lake.

Here we see a shoal of minnows glancing brightly, and here, if you will look carefully, you may see a number of perch swimming slowly about, where the water is some six or eight feet deep.

Onward goes our boat with its happy freight—on each side such a fair landscape to gaze upon, so full of quiet, restful beauty, that we too are quiet and rested, till a new vision calls out new expressions of delight and wonder. Ah me! dear children, if I could only describe to you the beauties I have seen in earth and sky and wave in this enchanted lakeland.

We are quite half way by this time, and are passing beautiful Bowness Bay, with its scores of pleasure boats, its trim yachts, and please don't fail to notice the swans waiting about the pier to be fed. We must hurry on, passing Ferry Nab, where the lake is at its narrowest, and we see the lumbering ferry-boat struggling across with its cargo of vehicles and people.

Now, little "Sharp Eyes," what do you see in yon wood a few feet from the water's edge? A tent, is it? Then, hurrah! for our journey is almost over; pull rowers, pull hard and strong, and run our boat high up on the gravel beach.

Our kind friends wave a greeting to us, and then rush down to join us, and very soon we are introduced to the wonders of "Tent Villa," and begin to feel very much like junior Robinson Crusoes.

Outside the tent a hammock is slung, and near to is a splendid swing, fastened to a great oak that stretches out a long arm as though in invitation.

Come and inspect the "kitchen," which consists solely of a fireplace made of rough stones, while above it swings a kettle, gipsy fashion. All about us are trees, big and little, bushes, and underwood, and everywhere it is dry and clean.

Here our party splits, some go roaming for flowers and nuts, some swarm trees, some fish in the lake, some take the boat and row off for water lilies, and some—the industrious ones—not H. V. C.) get tea ready.

Tea, indeed! I guessed how it would be—the merriest, noisiest, happiest little family that can be; short of cups, short of knives and spoons, the milk given out, the butter in short supply, everything to make it jolly and picnicky.

We are afloat once again; a ringing

cheer for our late hosts, and then we are "homeward bound." The glowing sun sets, the hills are purple, then dusky; the shadows fall and deepen; but we know no fear, and as the moon rises and silvers our path, we join hands and sing to the Giver of all Good our evening hymn.

H. V. C.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

IRISH CONGREGATIONS.

SIR,—I am sure Mr. Worthington will accept my correction of a passage dealing specially with York-street congregation in his exceedingly interesting article on "Irish Congregations." The passage reads, "In this church (York-street) as in the others at Belfast service is held both morning and evening, although sometimes evening services are suspended in the summer months." The correction is that York-street is the one, and only one of our congregations in Belfast which has never suspended evening services during the summer months. The attendance is small, but I do not see my way to a discontinuance of the summer Sunday evening services, though, as Mr. Worthington rightly remarks, "the situation of this church is in the business part of the town." Some who attend in the evening come the longest distances to that service and are right loyal to their Meeting-house and minister, and it is my clear duty to encourage them.

While writing may I also make a remark upon a passage in Mr. Worthington's article contrasting Irish with English Sunday-schools. I believe there is quite as much effort made in Irish as in English towns "to secure the attendance at the Sunday-school of children whose parents are not connected with religious institutions. From my own experience as an Englishman in England I am not aware that any very special efforts are made (by Unitarians at any rate) except by the domestic missions, to bring young street arabs under the influence of religion by means of the Sunday-school, and Belfast has also its "Domestic Mission to the poor" supported and managed practically by Unitarians.

I fear the selling of newspapers on Sunday is by no means confined to Belfast. It will be found, I fear, in most English towns of 100,000 people, and in many towns much smaller than that. The *Sporting Chronicle* is the offending paper, and I think I am right in stating it was originally printed in Manchester. I believe I am correct, too, in saying that at one time the *Unitarian Herald* was printed in the same office and by the same machinery as the *Sporting Chronicle* in a court behind Corporation-street. It would be interesting to know if the *Sporting Chronicle* office printed the *Unitarian Herald* for a time and if that was so were we giving countenance and support to a sporting paper by that transaction?

I need not say how much gratified we were to have a visit from an Englishman who appreciated the difficulties under which our work is carried on on this side of the Channel.

ALEX. ASHWORTH.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, &c. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, SEPTEMBER 2, 1899.

THE BIBLE FOR HOME READING.

THREE years ago Mr. MONTEFIORE issued the first volume of his "Bible for Home Reading," carrying down his selections and elucidations of the history and literature to the time of the second visit of NEHEMIAH to Jerusalem, and now the work is completed by the issue of a second volume,* covering the remaining three centuries of the history, from 430 B.C., the approximate date of NEHEMIAH's visit, to the death of SIMON, the Maccabean, in 135 B.C. Of this latter period there is no direct historical record in the Bible, but to it belongs a great part of what is most precious in the books of the Old Testament, which is, of course, the Bible with which Mr. MONTEFIORE deals. Thus the whole "Wisdom" literature is here dealt with, the Books of Job, Proverbs, and Ecclesiastes, and the books of Ecclesiasticus and of the Wisdom of Solomon from the Apocrypha. And while the age of the great prophets was at an end, the literary editing of the prophets was still in process, and we have the Books of Amos and Hosea given entire, with the Editor's masterly elucidation, together with passages from Isaiah and the Book of Joel. Then the two religious tales, Esther and Jonah, form a section by themselves; and the supreme book of the Old Testament, the collection of the Psalms, belonging to this post-exilic period, occupies more than a quarter of Mr. MONTEFIORE's volume of nearly 800 pages. Finally, the history of the heroic Maccabean period

is narrated, with full quotations from the first and second books of the Maccabees, together with the Book of Daniel, the whole of which is given.

While naturally retaining the same title for the second as for the first part of his work, Mr. MONTEFIORE explains in the Preface to his new volume that he has not attempted to make it suitable for very youthful readers, since the books dealt with "demand comments and reflections hardly fitted for boys and girls under sixteen." It is, in fact, not a book for children, but for educated readers of maturer age, who desire help for an intelligent study of the Bible in the light of present-day knowledge and in the spirit of reverent religious freedom. For such a purpose the book seems to us altogether admirable, and we are confident that it will receive a very cordial welcome far beyond the circle of the Jewish families for which it is primarily intended. Mr. MONTEFIORE is known as a reverent and sympathetic student of Christian literature, and we have already had occasion gratefully to acknowledge the power he has shown in his Hibbert Lectures of interpreting with true and helpful insight the sacred literature of his own people for those who have different religious associations. We earnestly commend his new volume to the attention of our teachers and to our people, young and old alike, who would be thankful for fresh light upon the treasures of wisdom and religious inspiration contained in the Old Testament and the Apocrypha.

The tone of Mr. MONTEFIORE's criticism may be gathered from the following passage in his introduction to the Book of Proverbs:—

Calm and measured reflection seems the source of the Proverbs. There is an absence of fervour, of abandon, of enthusiasm. Their authors seem to stand a bit aloof from conflict and passion as well as from spiritual ardours and aspiration. This, again, is partly due to the necessities of the proverbial manner. Spiritual realities cannot be grasped by the intellect alone; feeling in its highest form is needed for their right apprehension, and this feeling must run over into the words that describe them. But an emotional proverb is almost a contradiction in terms. It is here that proverbial literature falls short. A purely intellectual conception of spiritual truth does not vitally touch us. It does not seem to unlock the deeper secrets; its key does not fit the most delicate wards of our nature; its answers do not satisfy our finer needs. The Book of Proverbs is at its best when it is least proverbial.

And as we pass on to Mr. MONTEFIORE's elucidation of the Book of Job and the Psalms we are more and more impressed by the fine religious nature which brings the wealth of ancient philosopher and modern poet into touch with the sacred literature, and with no affectation of learning gets to the very heart of the writer's meaning. To throw further light on the great problem dealt with in the Book of Job there

are helpful quotations from PLATO, BROWNING and JOWETT, and the chapter ends with the lines from MILTON:—

All is best, though oft we doubt
What the unsearchable dispose
Of highest wisdom brings about,
And ever best found in the close.

Of the 150 Psalms about 120 are dealt with in this volume, divided into sections according to their general subject, and in the commentary other interesting versions are occasionally given. Thus of the Twenty-third Psalm we find the versions from the Vulgate, WICLIF, three of the early English Bibles, and the Scottish metrical version. Of the Ninetieth Psalm WATTS's well-known rendering, "O God, our help in ages past," is given, and Mr. MONTEFIORE adds: "I wish this beautiful hymn were sung in our synagogues."

In a final chapter Mr. MONTEFIORE sums up the conclusions arrived at from his study of the Bible. Its great lessons, he says, are of goodness and of God; but such teaching cannot be confined to the limits of a single people. "A God who is one and universal must be worshipped with rites in which all men may join." Whereas now already the Jews belong to many nations of the earth, the time must come when their religion in its essence shall be the possession of many races, with rites that have assumed a purely universal shape.

Even now there is much which is common to ourselves and to many forms and varieties of Christianity, the dominant religion of Europe and of all European colonies and offshoots. And the more our own religion keeps true and draws near to the best spirit and highest teaching of the prophets, and the more Christianity on the other hand keeps true and draws near to the teaching of its founder, the greater this common element becomes. In their fundamental essentials the religions of liberal thinkers and of good men in every creed are gradually approximating more nearly to one another, even though this approximation is often unperceived by themselves. And the result, we may make bold to say, seems all in the direction of a universalised Judaism, under whatever name it may be called. The most intimate relation between religion on the one hand and morality and truth on the other, the worship of one God who is Himself the source of goodness and of truth—such seem to be essential features of the faith to which we may look forward as the common possession of civilised man.

Towards this end the Bible of Judaism, which is a great part also of the Christian Bible, has made and continues to make contributions of immeasurable worth. It enunciates religious principles which are "great, comprehensive, and adaptable."

But are we to suppose that there could or can be no religious development, no fresh contribution to religious and ethical teaching beyond what is contained in these Hebrew scriptures? Such an idea, it seems to me, would be very erroneous. No human product is or can be perfect or complete, and the Hebrew scriptures,

* "The Bible for Home Reading," edited, with comments and reflections for the use of Jewish parents and children, by C. G. Montefiore. Second Part. Macmillan and Co. 5s. 6d.

though touched by the spirit of God, are yet, like every other book, the work of man. We worship God only; we do not worship a book. One only is perfect; nor could God Himself endow any of His creatures with the perfection which is His alone. In morals and religion there can be no finality, no absolute attainment. Such seems to be the conclusion we may draw from human nature and from history. You can indeed say of certain broad and general principles, as of certain formal laws, that they are permanent and incapable of improvement, but the application of those principles and laws, their better formulation, the fuller perception of their drift and many-sided implications, their relation to changing circumstance—all this involves endless progress and development. "God is one." "There is one God." "Love God." "Love man." "Be good." "Do good." Statements and injunctions such as these can scarcely be susceptible of improvement or change. But happily there can hardly be a limit to our better and fuller comprehension of what perfect goodness implies, of what the nature of the divine rule seems to be, and how we best can "love" God and man.

And so Mr. MONTEFIORE points to what may be learnt from the great teachers of other religions, such as MOHAMMED and BUDDHA, from moralists and philosophers such as SOCRATES and PLATO, and from the later Jewish wisdom which is found in the Talmud and is no mere repetition of of Biblical teaching, but contains a distinct development of further spiritual insight. Then as to the Christian literature of the New Testament, there is frank acknowledgment of the new elements of religious truth it contains, or the completer developments of old truth, while it is pointed out how these are blended with elements which to the Jewish mind are false or liable to dangerous perversion, imperilling the integrity of fundamental truths as to the unity of God, and the immediate relations between the human child and the divine FATHER. We are glad to note Mr. MONTEFIORE's expression of a hope that he may be able at some future time to issue an edition of the New Testament for Jewish readers, in which he will aim at distinguishing between those different elements, for even though we should not be able to accept all his conclusions, we should be confident that he would give us a luminous and reverent treatment of a great subject, and in such a spirit as would surely make for the progress of religious truth. Meanwhile, we accept with sincerest admiration and gratitude the gift of this earlier work now happily completed.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following:—Mrs. Oram, senior, 10s.; Mr. and Mrs. Mitchell, £2 2s.; A., £1; Five Holiday-makers, £1 9s. 6d. Correction from last week, Mrs. Parson should be Mrs. Carson.

THOUGHTS FROM ITALY.

IV.—A GOTHIC CHAPEL.

BY THE REV. EDGAR I. FRIPP, B.A.,
MINISTER OF ALL SOULS' CHURCH, BELFAST.

"I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me. And I preferred her before sceptres and thrones."—Wisdom vii. 7f.

As we might expect from the aims of the two orders and the characters of their founders, Franciscanism was more popular than Dominicanism; but in Florence the latter was particularly strong and included some very celebrated men. For example, the Dominican convent of St. Mark, of which I shall speak next Sunday, was the home of Fra Angelico and Savonarola and their respective friends St. Antonino and Fra Bartolomeo. And though the great Dominican doctor, Thomas Aquinas, was not a Florentine, his scheme of thought is presented and his memory is honoured, as perhaps nowhere else, on the walls of the chapter-house of Sta. Maria Novella.

St. Francis was the apostle of love—"seraphic in fervour," as Dante describes him; St. Dominic was the apostle of truth—in the phrase of Dante, "a splendour of cherubic light"; and as St. Francis married Poverty, St. Dominic wedded Faith. Both fought with the old enemy of the Church—Paganism: St. Francis against its selfishness, St. Dominic against its unbelief. "The army of Christ," says Dante, "was moving slow, mistrustful, and scattered behind the banner of the Cross, when St. Dominic was raised up to rally the stragglers." He was a Spaniard, born in 1170, rather more than ten years before St. Francis, of a noble and wealthy family. He grew up an earnest, vigorous scholar, deeply religious, a lover of the people, and a hater of the indifference, cynicism, and feeble indefiniteness of the teaching of the time. Once, when a student, he sold his precious books to help the hungry. On another occasion he offered himself as a ransom for a slave. To assist the poor in the remembrance and repetition of their prayers, he invented the rosary. *He cared for truth because he cared for human lives.* The people, he said, were perishing for the truth of God. They must have it. The Gospel could not be a matter of speculation for courtiers and ecclesiastics, a subject for after-dinner discussion. It must be planted a living thing in the people's hearts. A lazy priesthood was no cure for either the apathy or the honest errors of the world. In France the Church was putting down heresy by brow-beating and massacre. Dominic declared it was wrong. Zeal must be met by zeal, lowliness by lowliness, superstition by real sanctity, and the preaching of falsehood by the preaching of truth. So he started the "Preaching Friars"—not "patres," as the priests were called, but "fratres"—who instead of retiring to monasteries or conducting mumbling services in Latin,* should go forth among the people and preach, proclaiming to them, in their native tongue, the imperishable truths of God and Christ and Immortality, and should depend for their living on the people's charity.

They arrived in Florence in 1220, eight years after the Franciscans, and quickly

* Or reading elegant essays to drowsy handfuls of the "enlightened."

gathered the multitude; and in 1279, when they had collected money enough to begin, they commenced their great church of Sta. Maria Novella, with a nave like that of Santa Croce for a vast audience. This was the church, you will remember, for which Cimabue, an old pupil of the Dominican school, painted his famous Madonna. When the new cloister was added, Giotto, or one of his pupils, painted some Bible stories on its wall; and after the chapter-house was finished, which was about the time of Giotto's death (1337), two of his pupils covered the whole of the interior with pictures representing the doctrine and work of the Dominican order.

Giotto left behind him a large number of scholars, who were named the "Giottoists." In his spirit they painted in the churches for the instruction of the worshippers. They confined themselves to religious themes and to the original intention of teaching the faith. When, therefore, Taddeo Gaddi, the pupil of Giotto who continued his Bell-Tower and built the Ponte Vecchio (in 1334), and Simone Memmi, another pupil and a better painter than Taddeo Gaddi (a friend, by the way, of Petrarch), were commissioned to paint the chapter-house of St. Mary's, they kept in view that the elders of the monastery would sit round its walls and deliberate. The subject, given to them by the Superior, was a special one demanding special treatment. It must appeal to educated men, to men who were the best educationalists of the day and the revivers of the intellectual life of the mediæval universities. We enter expecting to use our brains; and I hope you will not think me dry if I ask you to use yours. Mr. Ruskin tells us that he spent five weeks here studying part of one picture. I warn you, then, that the study of this Gothic chapel is not a mere recreation.

The building is about 60ft. by 30ft., twice as broad as it is long, with a tall vaulted roof and no central pillar. Its four walls and the four pointed compartments of the ceilings are covered with frescoes.

As you enter, the highest truths of Christianity, as conceived by the Dominican, look down upon you from the ceiling—as, indeed, they look down upon you daily from the vault of God's heaven. In front is the *Resurrection*, telling you, as the first thing you ought to know, that you have a soul—that you will not perish with the beasts of the field, that some divine meaning runs through the universe which will be unfolded by and by, and that your life will be rewarded or punished according to its merits. Then behind you is the *Ascension*. It speaks of the passing of Jesus to regions higher than the earth and nearer to God. "Jesus," it says, "has risen, and you too will rise if you follow him; you also shall tread death and hell under your feet." Next, left and right, are the *Descent of the Spirit*, and the *Presence of Christ in His Church*. They tell us that the Holy Ghost comes down to the world and enters into men's hearts, and that a Providential goodness governs human affairs.

If we keep these four cardinal facts in our mind, as depicted in the ceiling by Taddeo Gaddi, we shall be able to understand what is further told us in the paintings by Simone Memmi on the walls below. On the wall opposite, beneath the *Resurrection*, are the historical events

immediately preceding and following it—namely, the procession to Calvary, the Crucifixion, and the Descent of Jesus into Hades. At your back, below the Ascension, are scenes in the lives of Dominican saints who are preparing for Heaven. Then left and right are Memmi's masterpieces, giving the whole theory of Dominican doctrine and its practical application in the world, to which I now invite your attention.

Let us take the left one first, with its *Survey of Dominican Doctrine*.

Above it, remember, in the ceiling, is the Descent of the Spirit, in the form of a dove, upon the Virgin and the twelve apostles in the upper chamber at Jerusalem, and thence upon men of different nations in the street below. Also receiving this divine influence, and the embodiment of it in its latest form, sits in the centre of Memmi's picture the great Dominican, St. Thomas Aquinas. Over his head are angels; on each side of him are the Biblical theologians; at his feet are the arch-heretics; while underneath his throne is a row of maidens representing the secular and theological sciences, with, again at their feet, scholars who have excelled in these several sciences, both among the heathen and in Christendom.

Thomas Aquinas, who was, living in Dante's boyhood, and died about the time Giotto was born, and was canonised in the year 1323, two years after Dante's death,* and not long, therefore, before Simone Memmi's picture, was the greatest theological writer of his age, and author of a famous treatise the "*Summa Theologiae*." In this "*Sum of Theology*" the wisdom of the Bible writers, who sit on his right and left—Moses, Job, David, Solomon, Isaiah, the Evangelists, and St. Paul—was considered to be summed up and perfected. He was called the "*Angelic Doctor*," partly because of his insight into the spiritual world and partly because of the serenity and sweetness of his disposition. Dante, who says of St. Dominic that he was benignant to friends but harsh to foes, recognises the gentleness of Thomas Aquinas by making him the eulogist of St. Francis in the "*Paradiso*." Aquinas, it is stated, never lost his temper in dispute; and his critics called him, on account of his broad, heavy face and stolid good-nature, "*the Ox*." There was nothing of the persecutor about him. Nor, indeed, was Dominicanism regarded as a persecuting force in those days of bloodshed and tyranny in many parts of Europe. On the contrary, it had merciful associations. A young penitent, the story goes, once sought shelter in a storm. He knocked at a door, but heard a voice from within say, "*I am Justice: this place is not for you*." He went to another and knocked, and he heard a voice say, "*I am Truth: the false may not enter*." He tried a third, and a voice said, "*I am Peace: there is no peace for the wicked*." At last he tried one where he heard the words, "*I am Mercy: come in*"; and entering, he found there a Dominican.

So we are not surprised to see above St. Thomas Aquinas, in the picture, the figures of Love and her sisters Hope and Faith, with those of their cousins Temperance, Prudence, Justice, and Forti-

tude; and at his footstool, subdued, not by chains but by the gentle force of truth, the arch-heretics Arius, Sabellius, and Averroes.

There is much here already to set us thinking. Is it not remarkable to find Aquinas enthroned among the inspired? The Divine Spirit, according to this Dominican teaching, was not limited to the men of Scripture nor to Palestine. Revelation was not closed.* "*It is here*," said the men of Florence, "*in our own age and in our own great ones; God loves us and speaks to us, and we are His*." This is the conviction which made Florence great, which built her cathedral and other splendid churches, and her Bell Tower, and produced her carvings and bronzes and paintings, and the "*Divine Comedy*" and the "*Summa Theologiae*." And I believe, my friends, that without this faith noble and beautiful cities cannot be; and that so long as we go on doing as we do, selfishly, each for himself or for his own sect and party only, without the true spirit of worship, believing in no living voice to ourselves, trusting in money, and terribly afraid of pain and death, our cities will be as they are—cheerless, often hideous, unrestful, exciting no joy in the poor, and giving to the rich only material comfort and luxury.

And is it not remarkable, too, to find Love and her attendants above the head of Wisdom? In the hands of Aquinas is a book open to you to read, with the words in Latin—"I prayed, and understanding was given me: I called upon God, and the Spirit of Wisdom came to me. And I preferred her before sceptres and thrones." There must be the desire to know, expressing itself in toilsome labour and prayer to the Giver of all knowledge. But first of all there must be love. Without it science and culture and the Bible are worth nothing. What shall we gather from philosophy, or psalm or prophecy or gospel, unless love and the kindred virtues are already in our hearts? So I understand this Dominican teaching. Without love, letters will be dead things, even those of Holy Writ.

And now let us look at the system of knowledge propounded in the lower part of the picture.

Fourteen maidens, sitting as in the stalls of a chapter-house, symbolise the Sciences; and below them are the best representatives of these Sciences in the heathen and Christian ages.

First are the seven *Secular Sciences*—Grammar, Rhetoric, Logic, Music, Astronomy, Geometry, and Arithmetic; or, in more familiar language, Reading and Writing, Good Speaking, Reasoning, Singing and Playing on musical instruments, the Study of the Stars, and the Measuring and Counting of objects on the earth. Grammar teaches three children, a girl and two boys, and points them to the narrow gate of discipline, which is the entrance to learning. As a starting-point they must learn their letters, to read and to write them. Then they must learn to *speak*—that is, to open their mouths and utter intelligibly and persuasively what they have to say. And by persuasively, the painter means calmly and thoughtfully, without noise or gesticulation; for he sets

Truth above the head of Rhetoric, and beneath her Cicero resting his chin quietly upon his hand. Speech of this kind helps Reason, which should be both the outcome and the source of eloquence. The tongue's chief use is to assist the brain.

Next comes the use of the voice and the ear. Every person who would be educated, says the old Florentine, must sing, or at least produce beautiful sounds on a musical instrument. The world was made to sing in, not for gloom and sourness. Right reason should make us all singers—provided, adds Mr. Ruskin, we have passed through the strait-gate. Without that gate there is no true song.

Then we must learn to use our eyes. We must lift them up to the heavens. In those days there was no knowing the time or season without study of the sun and stars.* It is still spiritually true. We cannot live with our faces and thoughts to the ground. We must see where we are, what is over our heads, within what mighty forces we live, what unspeakable Powers govern us, and realise that we are not our own, but belong to immensities we cannot fathom.

After that, to some effect, we may look on the earth. Study now some geometry and arithmetic. Geometry is older than Euclid. In the Bible there is a famous geometrical proposition which says: "*Cursed is he that moves his neighbour's landmark*." Ignorance of that proposition has brought infinite trouble, and threatens now to destroy civilisation. All over the world we must study landmarks. The boundaries of nations and the limits of property are a very vital concern to all true scholars. Arithmetic, too, is very ancient. "*Two and two make four, not five*." The usurer, as Mr. Ruskin reminds us, maintains that they make five, and most people who have a little money to invest try to think so too. I have a conviction, which grows stronger, that this defiance of arithmetic is not unconnected with that above of geometry. I do not believe that labour would give five for four unless its landmarks had been long ago obliterated. But whether this is so or not, I want you to keep in mind that there are twenty shillings in a pound, not twenty-one; that an income of £100 is not £120; that a day has only twenty-four hours, and a year but twelve months; and that we have only some three score years and ten at the best to do our life's work in. So, my friends, while we live beneath the infinite heavens, we must count our pennies and minutes.

Next come the *Sciences Theological*—Civil Law, Canon Law, and Practical, Devotional, Dogmatic, Mystical, and Polemical Theology. The Christian must know something of these. Do not be alarmed, my friends. They are not so formidable as they sound. Putting away the scholastic terms we shall find them, I think, very simple and necessary.

Every Christian should know something of Civil Law, which, please notice, is regarded here as a part of theology and religion. It is the science of citizenship, the science which, as a part of theology and religion, made Florence glorious. We must study the public welfare. We must preserve public rights, and co-operate for the good of the community. The Christian citizen understands social justice and seeks to

* Whence he is not St. Thomas in the "*Divine Comedy*."

* I read the following note at the end of a Bible of a Belfast Protestant:—"God has not spoken since this book of Revelation was written, the longest silence since the creation." What sort of a city will grow up on such a Protestantism?

* The least educated of Chaucer's Canterbury Pilgrims knew more of the sun and stars than the great majority of modern graduates do now.

embody it in the laws, taxes, and institutions of his country. If a man or woman thinks that this is not his business, and that he may leave it to others, he is five hundred years behind the time. The old Florentines will call him a barbarian, even though he ride a bicycle or talk through a telephone.

Then, following, you observe, the science of citizenship, are the sciences of churchmanship. I hope we all know a little about them. There is the science of the relation of the Church to the State, and of being true to the church we think it our duty to support. There is the science of being a practical Christian—of doing to our neighbour, whatever his creed, what we would have him do to us. There is the science of private inquiry and reflection in religion, which is very necessary if we are to have a faith of our own, and not merely a belief borrowed from others. True faith can only come through wrestling and devotion. And through these, I understand the Florentines to say, we shall reach some fixed, unalterable truth or dogma which shall serve as a foundation for higher mysteries. Lastly, as good Christians we must be eager to proclaim what we have found. We must make war, in the spirit of love, on the wretched falsehoods which darken and weaken men's lives. This is polemical theology, the crowning science of Christian manhood, which changes us from mere learners and disciples into teachers and apostles.

You will pardon me, I hope, for dwelling so long on this painting, when I tell you that this is the one on a part of which Mr. Ruskin spent five weeks. Let us now turn to the picture on the right of the chapel, concluding the series.

It represents the world, under Providential Government, as the field for Dominican apostleship. Wisdom, just elucidated, is here put into practice in Church and State.

In one corner is Arnolfo's Cathedral, with Giotto's Tower. In front of it, side by side, sit Pope and Emperor, Christ's delegates on earth; one holding his pastoral staff as head of the spiritual realm, the other a drawn sword as the head of things temporal. Students of Dante will at once recognise the conception.* It is the relation of Church and State held by the best thinkers of the time. Dante attributed the ills of humanity in a large measure to conflict between the divinely appointed governors of the world, the Pope and the Emperor, or to one or other failing in his duty. On the Pope's right, therefore, are the ecclesiastical authorities under him, from cardinal and bishop to monk and nun and friar. On the Emperor's left is a corresponding group of the laity, including king, baron, knight, lawyer, architect, poet, painter, and the dependants of feudalism down to the cripple and the beggar.

In the opposite corner is the Garden of Worldly Folly. We see lordly pleasure-houses, orchards whose fruit turns to ashes in the mouth of greedy youth, the pomp and vanity of middle age, the seven deadly sins, and the unbelief and imposture of heretics. Into this garden the Dominicans go forth to seek and save. They plead with the foolish, soften the hearts of the selfish, convince infidels;

and, as faithful Dogs of the Lord (*Domini canes*), they hunt the worst destroyers, the devouring wolves of devilish falsehood, bringing back the poor wounded sheep to the fold.

And above are penitents, who turning to the Saviour, and delivered of their sins, become again as little children, and enter the kingdom of Heaven. There angels meet them with chaplets of flowers, and welcome them to Paradise, the home of the blessed, of prophets, apostles, saints, and martyrs, and thronging multitudes of the redeemed, who draw nearer, as they grow more perfect, to the throne of God, and sing in deeper harmony.

I have not time to speak of the admirable drawing and rich colouring and picturesque grouping of these paintings. They show that Simone Memmi had a better knowledge of the technique of his art than Giotto. But I hope you feel that there is an *idea*, infinitely true to the artist, underlying all his draughtsmanship and composition, and exalting them: Memmi was a man who felt, above all, the sacredness of the subject he was handling, and used his whole skill to make others feel it. Whether we agree with him on questions of doctrine matters little. The important point is that he shaped grandly what was true to him and to his time.

And here, I think, we have the condition of great art in the future. When we have great art again, it will not be imitative; it will not go to the past for its inspiration; it will not be sentimental nor merely decorative. It will be original, inventive, modern, and religious. Great art will come once more when religion, by its obvious truth and kindling enthusiasm, seizes upon all classes, sects, and parties, and unites them, as Medieval Catholicism united them in Florence, and by the power of its universality impels genius to give it beautiful and glorious outward form.

We want an entirely new Protestantism, a Protestantism which shall not bark at ancient beliefs, nor perpetuate old controversies,* but shall embody all that is good in venerable creeds, and at the same time shall enlist the best knowledge of the age. It must be a faith so simple and grand that it shall be dear to all religious people, declaring the everlasting truths that God is our Father and all men are brothers, and taking therefore as its chief end the eradication of the injustices and paganisms of modern life. Its gospel must be one which we may believe with a good conscience and something more, which we may embrace with eager devotion, with a Jesus in it whom everyone can love—agnostics and atheists too—as the supreme leader of the race: supreme not in virtue of his supposed Godhead or miracles or aught else that is questionable, but in virtue of what is unquestionable—his pity, his justice, his sublime self-sacrifice, and the accumulated sanctity which during nineteen centuries has gathered about his name.

When we have such a Protestantism—and we shall have it, perhaps, sooner than many believe—we shall have also noble art; and in this city, it may be, we shall have "a vaulted book" as beautiful and inspiring to us as the chapter-house of Sta. Maria Novella was to the con-

temporaries of Giotto and Fra Angelico. And it will not be alone. The Protestantism that can build such a chapel and paint such pictures on its walls, will do ten thousand things besides.

THE GROWTH OF ENGLISH CHURCH ARCHITECTURE.—III.

THE transition from Norman to Early English style, which took place in the latter part of the twelfth century, was a transition from mass to lightness, from a rude elaboration of ornament to simplicity and elegance. The square piers and massive round columns are succeeded by groups of light round columns. The heavy capitals and flat square-cut abacus (the flat stone on the top of the capital, from which the arch springs) are succeeded by light round capitals, the only ornament of which is a succession of simple mouldings, and a round moulded abacus; or these light round capitals are covered with foliage, technically called "stiff foliage," not because it is stiff and heavy, for it is of an extremely light and elegant description, but because the leaf springs from a stiff stalk against the lower part of the capital. Later the foliage becomes less strong and individual, and forms often a close wreath around the whole capital. The arches spring high and light with simple mouldings, the only ornament of which is their own natural light and shade. Into this is introduced a simple but very effective succession of little ornaments, all exactly the same, which form a line of moulding known as dog tooth. This is as definite and trustworthy an indication of this period as the zigzag, billet, chevron, or cable of the Norman style.

With this change in construction came a gradual change in the windows, which was destined to produce the most striking of all features of Gothic architecture. The Norman windows were all plain round-headed openings, without tracery of any kind. They are found in some parts still of various cathedrals and Norman churches; but in the east and west ends they have almost everywhere been replaced by later large and ornate windows. Even the little village churches, for the most part, have been thus altered and more brightly lighted. The east end of St. Peter's, Northampton, and of the little church at Darenth in Kent, and some others, are still lighted by the original Norman windows—small plain round-headed openings, each entirely separate from the others.

The characteristic Early English window is known as the "lancet window." It is tall, narrow, without tracery, and surmounted by a pointed arch. The west end of Ripon Cathedral is lighted by a succession of such windows covering the whole front. The east end of Ely has three such lancet lights side by side, and above them five smaller ones, and above these in the gable are five others; the east end of Hereford has three such lights deeply recessed from the inside with groups of slender columns, and a dog-tooth moulding in the arches. But the most famous of all these lancet windows are the "five sisters" of York, in the north transept; five equal lights placed closely side by side, yet each a separate window, rising almost from floor to roof.

The name "Early English" appears at

* The picture, or at any rate this corner of it, would make an admirable frontispiece to Mr. Wicksteed's translation of Dante's "De Monarchia."

* As "Unitarianism" necessarily does,

first an unmeaning one to give to this period of architecture. The English were here before the Normans, and what we call Saxon architecture was really English. But the name has been given and will doubtless remain as a well-established term; and it has two justifications. First, it belongs to a time when the Norman conquerors and the English people had practically become fused in one, and that the English, nation. Secondly, one of its most marked features is seen in these grand yet simple groups of plain lancet windows; and these are rarely found at all, and never in their full perfection of development, except in England. "Nowhere on the Continent," says Ferguson, "are such combinations to be found as in the five sisters of York, the east end of Ely, or the east end of Hereford."

In large buildings these groups of lancet windows were sufficient and complete. There is no room or occasion in the north transept of York for anything more than the five tall windows side by side. The west front of Ripon, monotonous as it appears at first, as seen from without, clearly admits of no addition or elaboration. From within it is perfect in its lightness and simplicity. We are now so familiar with the elaborate tracery of later windows that this simpler early style may seem to some persons bald, and we may feel that there is in a sense something wanting that we miss. But it is not possible to imagine anything added that could make up for such deficiency, and after a time we realise the completeness and the beauty of this perfect simplicity.

But in the smaller churches, where instead of a group of lancet windows there were just two side by side, these, to give a sense of unity and completeness, were often united under one arch, and then in the upper part of this arch there was a blank space between the two smaller arches. This was distinctly offensive to the eye, and the simplest and most natural remedy was to cut an opening in it and let the light through and break the bare stone space. In some cases the whole of the large enclosing arch was filled by one stone, and in this were cut out the arches of the two windows, and the opening between, which was either circular, or quatre-foil, or formed by two segments of a circle meeting in two points in a vertical line. Now let the openings be enlarged and the stone between diminished, till it forms mere mullions below and dividing lines of stone work within the arch, which embraces the whole, and we have the beginning of what is known as "window tracery." The two arched windows and the opening between the arches all embraced in one including arch become one window divided by tracery, the lines and openings of which form a kind of simple pattern.

This window tracery, as it is called, was at first purely geometrical; every line was either a straight line, or a circle, or a segment of a circle. The window could be drawn with a ruler and compasses. But even with this limitation as to character it was capable of great elaboration and beauty. The great east window of Lincoln consists of eight lights all the same height and culminating in a line of eight pointed arches. These are grouped two and two together, and resting between the two arches in each case is a circle, and the two arches and circle are embraced in

a larger arch rising higher. We thus get four larger arches, each containing two smaller ones with a circle between them. Then these four larger arches are grouped two and two in a precisely similar manner, with a larger circle between in each case, and again each pair embraced in a larger arch. This makes two groups of the whole, embraced in two arches. Between these two again is a circle, but now necessarily so large as to require some subdivision, and it is broken by a series of circles placed within it, and the pair of arches with the large circle containing its own subsidiary tracery is then embraced by the main arch of the whole window. The whole design is perfectly simple and comprehensible, and at the same time it is both impressive and restful. This geometrical tracery is capable of very varied detail and elaboration. It may be taken as the extreme development of Early English architectural design. The east window of Lincoln is the most perfect example of it.

The beauty of the Early English style consists in its lightness, its simplicity, and the perfect harmony of all its parts, and it is fortunate that we have one cathedral complete in this style without admixture either of earlier or later work; except in the spire, which is so distinct a feature that slightly more elaborate work in it hardly affects the general impression. It is the only style which we find in any cathedral complete and unbroken by any admixture of other styles and periods.

Salisbury Cathedral, with the exception of the spire, which is somewhat later, is pure Early English throughout. It is the only cathedral in England that is of one uniform design and style.

F. H. JONES.

LESSONS.

WHAT is the lesson the flower preaches
As it blooms beside the brook?
Could we but listen to what it teaches,
We should need no written book.

Up from the bosom of earth it shoots
To drink the living air;
It opens its heart to the light and heat
And scatters its perfume rare.

"Open thy heart," the flower is saying,
"To heavenly truth and love;
To God, in man, be aye repaying
The good that he sends from above."

What is the lesson the streamlet preaches
As it leaps down the mountain-side,
Nor rests nor sleeps, but ever reaches
On to the ocean's tide?

Nor is that its grave. Oh, do not deem
That it resteth even there;
Look up! and see the mountain stream
Transfigured in the air!

"Onward!" the stream saith, "ever free;"
Thy path is still untrod;
Not in what *seems* thy rest must be,
But in what *is*—in God."

SAMUEL LONGFELLOW.

THE first aim of the preacher should be to interest. He must interest, before he can hope to instruct or improve. And no matter how filled with orthodox doctrine and good advice a sermon may be, if it put the congregation to sleep, it is an abominably bad sermon.—A. K. H. B.

SUNDAY CLOSING.

THE recent memorial presented to Lord Salisbury in favour of the Sunday closing of licensed houses in England was signed by 18,728 bishops, clergy, and ministers of religion throughout the country. Among them were the following Unitarian ministers:—

Frederick Allen.	John Farmer Kennard.
Alfred Amey.	James Carter Knapton.
Joseph Auderton.	William Henry Lambelle.
Elgar Solly Anthony,	Alfred Lancaster.
M.A., B.D.	George Lansdown.
Lindsey S. Badcock.	Thomas Leyland.
C. D. Badland, M.A.	Herbert M. Livens.
John Barron.	E. W. Lummis, B.A.
Ambrose Bennett, M.A.	John McDowell.
John Bevan.	E. A. Maley.
William Birks, F.R.A.S.	J. E. Manning, M.A.
John Birks, F.G.S.	Alfred J. Marchant.
J. W. Bishop.	John Joseph Marten.
J. Boughey.	Jos. Harlinge Matthews.
W. Copeland Bowie.	William Mellor.
James W. B. Baitwaite.	Herbert V. Mills.
J. A. Brinkworth.	J. Morley Mills.
T. B. Broadrick.	J. Knowles Montgomery.
Walter H. Burgess, B.A.	John Moore.
Samuel Burrows.	Richard Clarke Moore.
William G. Cadman.	J. S. Mummary, Ph.D.
J. Estlin Carpenter, M.A.	John Collins Odgers, B.A.
George Carter.	Geo. Andrew Payne.
John H. L. Christien.	Iden Payne.
William Joshua Clarke.	Charles Peach.
Benjamin Chas. Constable	John Arthur Pearson.
E. M. Daplyn.	Harry S. Perris, M.A.
Henry Morgan Dare.	W. J. Phillips.
John Davies, M.A.	Thomas Pipe.
John Hathren Davies.	Joseph Pollard.
David Davis.	W. W. Chynoweth Pops.
Valentine D. Davi, B.A.	Charles T. Poynting, B.A.
Peter Dean.	Gardner Preston.
R. C. Dandy.	Henry Rawlings, M.A.
Alick Herbert Dolphin.	R. Stuart Redfern.
H. Esfield Dowson, B.A.	Walter R. ynolds, B.A.
James Drummond, M.A.,	William Wynn Robinson.
LL.D., Hon. D. Litt.	Charles Roper, B.A.
W. H. Drummond, B.A.	William H. Rose.
Henry Eschus.	Adam Rushton.
W. H. Eastlake.	Harold Rylett.
T. E. M. Edwards.	Lawrence Scott.
Thomas Read Elliott.	W. Rose Shanks.
John Ellis.	John George Slater.
E. D. Priestley Evans.	A. Cobden Smith.
George Evans, M.A.	George Henry Smith.
T. B. Evans, M.A.	G. Vance Smith, B.A.,
Silas Farrington.	Pa.D., D.D.
J. Felstead.	H. Biddell Smith.
A. Cunliffe Fox, B.A.	W. Roger Smyth.
John Fox.	Henry Solly.
Frauk K. Freeston.	Henry Shaen Solly, M.A.
Joseph Freeston.	Robert Spears.
Melson Godfrey.	Thomas P. Spedding.
Thomas A. Gorton.	Francis William Stanley.
Cyril Abdy Greaves,	James E. Stead.
D.C.L.	S. Alfred Steinthal.
W. Griffiths, Ph.D., B.D.	William Stephens.
James L. Haigh.	William Stoddart, B.A.
Edward Potter Hall, B.A.	Christopher J. Street,
W. C. Hall, M.A.	M.A., LL.B.
Charles Hargrove, M.A.	James C. Street.
Wilfred Harris.	Sydney H. Street.
Joseph Harrison.	Frederick Summers.
William Harrison.	Alfred Sutcliffe, B.A.
A. Harvie.	W. George Tarrant, B.A.
James Harwood, B.A.	H. Seaward Taylor, M.A.
Henry W. Hawkes.	Felix Taylor, B.A.
Harry E. Haycock.	James Taylor.
Alex. C. Henderson,	E. L. H. Thomas, B.A.
M.A., B.D.	Samuel Thompson.
R. Travers Herford, B.A.	John Toye.
Vernon Herford, B.A.	Charles Travers.
H. Hill.	W. L. Tucker, M.A.
Thomas Hincks, B.A.,	Ephraim Turland.
F.R.S.	Charles Barnes Upton,
Charles A. Hoddinott.	B.A., B.Sc.
E. Rattenbury Hodges.	Joseph Wain.
Alfred Müller Holden.	John Henry Weatherall,
Robert Holden.	B.A.
William Holmshaw.	Philip Henry Wicksteed,
Peter Holt.	M.A.
Alfred Hord.	Edwin John Wilkins.
John Howard.	D. J. Williams.
Wm. Jellie, B.A.	Francis Haydn Williams.
E. Ceredig Jones, M.A.	Jenkin Williams.
J. Fisher Jones.	Nestor R. Williams.
L. Jenkins Jones.	Joseph Wood.
Thomas Lloyd Jones.	Alfred Wm. Worthing-
W. J. Jupp.	ton, J.P., B.A., F.S.S.
Leopold de Beaumont	John James Wright.
K'cin, D.Sc., F.L.S.	Isaac Wrigley, B.A.

A. NEW ENGLAND SABBATH IN 1899.

Yarmouthville, Maine, Aug. 15.

SIR,—Coming Eastwards on Saturday last, I called at the rooms of the A.U.A. in Boston, and was agreeably surprised to meet there the Rev. William S. Key, formerly minister of our church at Boston in Old England, but now a resident of the city of the same name in America. He is spending his summer vacation at a summer camp and school of philosophy at Greenacre, on the Piscataqua River, the boundary line between the States of New Hampshire and Maine; and so the pleasure of my countryman's company was added to the attraction promised by the programme of the two schools—the Monsalvat School for the Comparative Study of Religion, and the Greenacre Lectureships—to induce me to linger for a single Sunday on my way Northwards. The very names of the places on our route called up memories of our old home—Boston, Lynn, Cambridge, Beverly, Salisbury, Essex, Ipswich, Portsmouth, Newburyport, Hampton, York, Rye, suggested the English homes of many early settlers on the western shores of the Atlantic Ocean; while one at least, Salem, might cause the cynical Englishman, travelling among his kin beyond sea, to remark that the Orthodoxy of these early New Englanders had extended even to the belief in witches, and was cruel enough to inspire deeds which equalled in atrocity any which were committed in Palestine.

We left the train at Portsmouth, a dilapidated place, with many fine old colonial mansions telling of its former importance, when one of its natives, Sir William Peppenell, in 1745, led the New England volunteers to the conquest of the French fortress at Louisbourg.

A small steam launch took us from the now almost deserted harbour up the broad Piscataqua River to Greenacre Landing. A modern summer hotel, a few old and small wooden farmhouses and about thirty canvas tents offered simple accommodation to the disciples of the various peripatetic philosophic schools collected here for their summer studies; and I soon found myself among a company who were putting into practice Wordsworth's ideal of plain living and high thinking amid singularly beautiful natural surroundings. The first meal reminded me of James Russell Lowell's words:—

The holy supper is kept, indeed,
In whatso we share with another's need.
Not that which we give, but what we share;
For the gift without the giver is bare.
Who bestows himself with his alms feeds
three—

Himself, his hungering neighbour, and me.

After supper we went to the auditorium, which is built of wooden planks, and there listened to a vivid description of one of our modern American hells, the persecution of our fellow citizens of African descent by the self-styled "Gentlemen of the South." The lecturer was a white native of Ohio, now on the staff of a Boston paper. He has travelled much among the negroes of the Southern States, and has contributed many clever stories of negro life to our periodicals. His description of the brutality and the contempt for American laws and human rights shown by the Southern white in his dealings with the coloured Americans, seemed incredible to those who like my-

self have seen the negro principally in those Northern States, where, like the rest of us, he has a fair field and no favour.

Some seventeen years ago I spent four months in New Orleans and then saw much of negro life on the sugar plantations, in domestic service, and on the Mississippi wharves, and the relations there subsisting between white and coloured Americans did not appear to me worse than those existing between the American and the uneducated Italian, Russian, or Austrian wage-earner in our factories and coal-mines. But late events have proved that the subject of a foreign Government suspected of murder is safer in our Southern States than the native-born American citizen who defends the rights of the Afro-American. It requires far more courage on the part of our Government to defend the rights of our coloured fellow citizens south of the Potomac than to win cheap and easy victories over Spaniards and Filipinos; and it remains yet to be seen whether President McKinley and his cabinet have the moral courage necessary to fulfil their plain duty in this matter, especially in view of the fact that they need the Southern vote for Mr. McKinley's re-election to the presidency. But this is a painful topic for any friend of the United States to discuss, and I will turn from the dark topic of our Saturday night's discussion to the pleasanter features of our Sunday's meditations.

At 9 A.M., after a night's rest, either under tents or with wide open windows in our sleeping-rooms, we assembled under cover of an open tent, and listened there to a discourse by a New York editor, Mr. Brodie Patterson, on the evolution of religious thought from the time of the Adam and Eve legend to the life of Jesus. Mr. Patterson is the leader of a band of metaphysical healers who are largely represented in the Greenacre gatherings. Ever since, over forty years ago, I read James Martineau's essay on "Mesmeric Atheism" I have been much interested in the doings and teachings of those who seek to influence physiological processes by psychologic methods; and in those early days, with the aid of a German dictionary, I painfully spelled out the meaning of an essay by Immanuel Kant on the art of controlling morbid feelings by the exercise of the will-power—but Kant did not pretend to cure the ills that flesh is heir to in this way. The address, delivered without notes, was similar in its tone to those which we are accustomed to in Unitarian pulpits and college halls, and was followed by an interval of silent meditation, as in the Quaker meeting-house. At 11 A.M. we walked over to the Lysekloster pines, the rendezvous of the Monsalvat school, and there, sitting on the ground under a wide-spreading pine tree, we listened to a lecture by Professor Nathanael Schmidt, of Cornell University, on the poetry and philosophy of the Book of Job. The afternoon session, by special desire of the farming population in the neighbourhood, was devoted to a subject more closely connected with their practical necessities than the topics which attracted the city people to the Piscataqua's banks, and the Rev. E. P. Powell, a member of the editorial staff of the Chicago *Unity*, and a practical farmer and fruit-grower, lectured to a very large audience in the tent on "The Farming of the Twentieth Century."

Mr. Powell has been long known to the readers of our Unitarian papers as a preacher in the Third Unitarian Church at Chicago and in some Trinitarian pulpits in his earlier days. In later life he has written much for the periodicals and has "gone back to the land." The contrast which he drew between the farm-life of his childhood rousing in my own mind many a pleasant image of the milkmaids and haymakers of my Yorkshire school days, and the bestialisation of American farming in later days, when the native New England yeomanry were replaced by the most brutal class of imported labour, was more striking than pleasant; but having made profits by scientific farming in New York State, he painted a good time coming when all the resources of geology and electricity, &c., shall be applied to agriculture as effectively as art and science are now devoted to textile industry, when the American man and woman shall go back to the land; and American agriculture shall no longer be, as Liebig stigmatised it, a mere "Raub-cultur" stealing from Mother-earth all her wealth and giving nothing back to her, but shall become a vocation employing and developing the noblest gifts of manhood and womanhood.

At supper I met Mr. T. B. Pandian, of Madras, who has been lecturing at Greenacre on "Social Customs and Missionary Work in India," and in the evening Professor Egbert Morse Chesley, of Boston, lectured on "The Ideal Philosophy of Leibnitz." This Sunday's programme is a sample of the daily work from July 1. to Sept. 2 at Greenacre on the Piscataqua, far too much for one brain to assimilate, but affording a wide field for judicious choice. "Peace on Earth," "Labor," "Social Reconstruction," "Civics," "Art," "Child Study," "Psychology," "Education," "Federation of the World," "Hygiene," "Music," "Nature Study," "Comparative Religion" are all represented here by men and women of mark in American life.

The spirit of the Greenacre lectureships is expressed in a quotation from James Martineau: "I look for ultimate Unity, not from the world's coming round to me while I stand still, but from a converging movement of thought, affecting all faithful men, toward a centre of repose as yet invisible." The two months spent in the camp by people inspired with this idea have been singularly helpful in their daily living.

Dr. Lewis G. James, M.A., of Cambridge, who for many years conducted the Ethical Society in connection with the Rev. John Chadwick's church in Brooklyn, N.Y., is the director of the Monsalvat School, while Miss Farmer is the secretary of the Greenacre Lectureship.

Dr. James and his colleagues have arranged for a Liberal Religious Congress to be held at Boston, Mass., in the coming October. In the same month the National Conference of Unitarian and other independent churches is to be held at Washington, D.C.

Early next year the American Unitarian Association will celebrate its 75th anniversary in Boston, and many distinguished European visitors are invited to address the meetings. Dr. James and his friends are hoping to hold a Liberal Religious Congress in England next year, on the same lines as that Congress

which was so successful at Chicago in 1893. Invitations have already been sent out for a Conference of Scientific Theology to be held at Paris during the Exposition of 1900.

Could not the Unitarians of Old and New England join their forces to try in the neighbourhood of Paris an experiment as free as that which for six years has been carried on at Greenacre in Maine? If we supply the money Professor Bonet-Maury and his French colleagues might be counted on for cordial co-operation; and a more intimate knowledge of each other's aims and operations might be obtained by the lovers of peace and justice in both nations which would be most beneficial to them and to humanity.

JOHN FRETWELL.

THE NEWCHURCH PARTY AT GREAT HUCKLOW.

ON Saturday last, amid rare bustle and with mingled feelings of appreciation and regret, the members of our party bade farewell to this peaceful village, which, for a week at any rate, had shown manifold signs of busy life. From the night of our arrival, on Aug. 19, when, after an excellent tea, we turned out of the old hall to behold a sunset of unusual brilliance, to the time when the whistle was blown for packing up, there had not been a dull moment. Our numbers exceeded those of any previous party that has taken the hall in connection with the holiday movement promoted by the Manchester District S.S. Association. To meet the needs of eighty-nine people out for a week's holiday is no light task; but, thanks to the efforts of an energetic committee, ably seconded by the kind help of the people on the spot, the arrangements and manner of carrying them out won warm expressions of praise. That there can be no better centre from which to reach some of the best Derbyshire scenery than Great Hucklow, is a contention supported by our experience. Sunday morning was spent in seeking out shady nooks or points of vantage in the immediate neighbourhood. The party broke up into sections, and became scattered in all directions. Here and there for miles might be discerned the white dresses and hats of some of our party. Some wandered to Foolow, Eyam, Tideswell, Middleton, and even as far as Hathersage. After dinner nearly the entire party attended service in the Unitarian Chapel, where the somewhat strange conditions only served to make worship more impressive and a greater delight. It was noticed that four Unitarian ministers were present in the pews. On Monday morning, either in brakes or on cycles, the whole party set out for Chatsworth, taking the road which runs through the fine scenery of Middleton Dale. To wrench ourselves from the attractions of Chatsworth House and Park was a difficult matter, but as there was a ride of seven miles before lunch, the signal was given, and the cyclists as usual at a good pace started in advance for Darley Dale. Having gained admission to the well-known Stancliffe grounds, either under tents or on the grass we sat down to a substantial and much-needed repast. At 4.30 the whistle again blew, and we set off in high glee for Haddon Hall, five miles distant. Grand, old, romantic Haddon, in point of interest it proved

for us a worthy rival of Chatsworth. Even yet our day was not over, for, passing through Bakewell, we were fortunate to reach Monsal Dale before daylight failed. Thus ended a day full of delights and the stuff of which sweet memories are made. Space forbids to go through the programme of subsequent days. Each seemed to outdo the previous one in enjoyment and interest. Tuesday we devoted to the heights and caves of Castleton, some walking and others again using brakes or cycles. On Wednesday, riding brakes and cycling the whole party journeyed to Buxton, by way of Miller's Dale, Chee Tor, and Ashwood Dale. In order to introduce variety Thursday was a home-day, when tea was served in the field and the village children invited. Many thought the drive to Matlock on Friday, in some respects, to be the best of the week, but the fact is, that favoured with splendid weather and pleasant company, and in the midst of such wealth of natural beauty it was impossible to declare a preference.

For the instruction of other parties a few words may be added as to the catering which we undertook to do for ourselves. The estimates were made with great accuracy. Among other things we used 162 2 lb. loaves of bread; 64 2 lb. loaves of sweet-bread; 125 lbs. of beef and mutton; 55 lbs. of ham; 18 lbs. of tongue; 36 lbs. of butter; 6 lbs. of coffee; 5 lbs. of tea; 46 lbs. of sugar; 40 gallons of milk; and 43 doz. of lemonade, hop bitters, &c.

The following is the scale of charges for board and lodgings:—Aged 17 and over, 15s.; 16, 13s.; 15, 11s.; 14, 10s.; 13, 9s.; 12, 8s.; 11, 7s. 6d.; 10 and under, 7s. Of the total number, twenty-eight slept in the hall and the remaining sixty-one at seventeen houses in Great Hucklow, Windmill, and Grindlow. There were seventy-seven who took their meals regularly in the hall, and twelve who boarded out. A word of praise is due to the maids recommended by the Association, and also the one engaged in the village. All three worked hard and never complained. If our experience goes for anything, the establishment of a permanent holiday home at Great Hucklow would be a great boon to the schools in the Manchester district, and I have written the more fully in the hope that the Rev. Charles Peach and those who are with him in this movement may receive most enthusiastic support. For ourselves the value of the holiday spent there, not only as a means of physical health, but also of social pleasures, and spiritual renewing is not to be calculated. New friendships were formed and old ones cemented, and as in the old chapel we joined in common worship, or late at night when a deep hush was upon all things and the moon was clear we sang together such hymns as "Nearer my God to Thee," "Before Jehovah's awful Throne," "Children of the Heavenly King," "I think when I read the sweet story of old," &c., it did, indeed, seem that a holiday like this was able to strengthen faith and bind the heart closer to God.

J. J. S.

THOUGH we should be thankful for good houses, there is, after all, no house like God's out-of-doors.—Robert Louis Stevenson.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Barnard Castle.—Sunday last was a special day at this place owing to the visit of Miss Sharpe, of London. This lady has been on a tour of visitation to some of those weaker churches which the late Mr. Spears endeavoured to keep open for Unitarian worship. And the Free Christian Church, Barnard Castle, being one of them, Miss Sharpe went to see for herself what was being done, and what are the prospects for the future. The Rev. H. Bodell Smith was the preacher for the day, and there were much larger congregations than usual. At the close of his sermon in the morning on "The Gate of Heaven," Miss Sharpe addressed a few words of kindly encouragement to the congregation, and also after the evening discourse, which was on the subject: "Was Christ a Unitarian"? Mr. Charles Bell, of Redcar, to whose services as a lay-preacher our church at Barnard Castle owes much more than can be estimated, was also present during the whole of the day's proceedings. He acted as chairman for an open-air meeting which was held in Thorngate in the afternoon, he and the Rev. H. Bodell Smith giving addresses and inviting hearers to come to the evening service. The evening attendance was the largest in numbers that has been in the place for a considerable time. A short conference was held at the close, to which all remained, when Mr. Bell moved: "That we extend a hearty welcome to Miss Sharpe on the occasion of her visit to Barnard Castle, thanking her for the kind and generous interest she has taken and is taking in the welfare of this Unitarian church and struggling Unitarian churches in other parts of the country." This Mr. Bell did in a powerful and effective address; it was seconded by Mr. Ambrose Morton in very appropriate and appreciative terms; adopted by the meeting, and Miss Sharpe responded. Quite a revival of interest was manifested in the day's services. Several strangers were present, and Miss Sharpe considered there was good reason for encouragement in the work at Barnard Castle.

Bootle.—On Sunday last, on his return from a holiday, the Rev. H. W. Hawkes found in the vestry of the Free Church a rich silk pulpit gown, which had been subscribed for by a large number of his congregation as a mark of their affection. No formal presentation was made, so before commencing his sermon Mr. Hawkes briefly thanked his friends for their great kindness, assuring them that he did not need any gift to convince him of their love. The secret had been well kept, so that no whisper of their intention had reached him before the very day. There was a good congregation. Mr. Hawkes is now resuming full work after being for nearly two years, more or less, invalided with a congested throat. For the last twelve months the Rev. D. Davis has most acceptably shared the work of the church, winning respect and friendship on all hands.

Brighton (Resignation).—The Rev. A. Hood having been advised that it is absolutely necessary he should winter abroad, has resigned the pulpit of the Free Christian Church, New-road. The congregation have been naturally very unwilling to accept it, and unanimously resolved to ask Mr. Hood to reconsider it with a view to his resuming his ministry next summer. He has, however, been unable to alter his decision, as in the opinion of his medical advisers it is very uncertain when he will again be able to winter in England. His ministry of nearly thirteen years will therefore terminate in October, to the regret of his congregation and that of his fellow-workers in the various social movements with which he has identified himself.

Ilkeston.—The annual choir excursion took place on Saturday last to Cleethorpes and Grimsby. On the Saturday previous the school and chapel combined in a party held at Little Hallam. There was a good number of people present, the result being the handing over of a nice little sum towards chapel expenses. The choir festival was held on Sunday, July 30. Special music was rendered by the choir, who were assisted by Mr. and Miss Sywell, of Nottingham, and a band under the conductorship of the organist, Mr. A. E. Draper. Sunday-school anniversary sermons were preached by the Rev. W. Lindsay, of Christ Church, Nottingham. There was a large congregation in the evening, including the Mayor and members of the Town Council, the collection being considerably larger than last year's. The appeal made for assistance towards clearing off the debt that remains from the alterations to the chapel has met with generous response, but there is still needed between thirty and forty pounds to complete the payment.

TRANSFIGURATION.

A LIFE within this life—a world unseen
Floats softly by me, soothing my unrest;
And mystic voices pass the void between,
And call me to the Islands of the Blest.
I pass. Transfigured in the realms of love,
I am at one with Him who reigneth
there;
My raiment gloweth white as snow; I move
In harmony with all the good and fair.
H. HARROLD JOHNSON.

OUR CALENDAR.

SUNDAY, SEPTEMBER 3.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. T. W. FRECKLETON.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 6.30 P.M., Mr. A. J. CLARKE. No Morning Service.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS FERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. HENRY AUSTIN, of Cirencester.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DARLYN.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. K. G. NAZARAIN.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church Clarence-road, 11 A.M. and 7 P.M., Mr. JAMES COOPER.
Kilburn, Queex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Mr. E. C. SAPHIN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. JAMES BLACK.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVERNER. Morning, "God our Reward." Evening, "The Kingdom of God."
Stoke Newington, The Green, 11.15 A.M.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. J. TOYE, and 6.30 P.M., Mr. T. ELLIOTT.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Mr. EDWARD CAPLETON.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room). Closed for a few weeks.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR. Cycles may be housed during service.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church Worthing-road, 11 A.M. and 6.30 P.M.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M.
LISCARD, The New Schoolroom, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, and 6.30 P.M., Rev. A. COBLEN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. ALEXANDER GORDON.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. A. J. MARCHANT. Cycles may be housed during service.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. A. J. MARCHANT. Cycles may be housed during service.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. P. H. WICKSTEED, M.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. E. L. MACBETH BAIN.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. REYNOLDS, B.A., of Manchester.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTERNOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. "The Practical Test for Religious Truth." Opened by Mr. WILLIAM MORRIS. Tea at Six o'clock. All welcome.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

VACANT.—The PULPIT at Preston is VACANT.

BIRTHS.

DAVIS—On August 27th, at 6, Gorst-road, Wandsworth Common, S.W., the wife of the Rev. V. D. Davis, of a daughter.

DEATHS.

AUBREY—On the 26th of August, at Ffrwd Vale, Neath, Agnes Aubrey, of Walter-terrace, Swansea, aged 76.

LAWFORD—On August 30th, at Llandridod, South Wales, very suddenly, Frances Elizabeth Lawford, aged 67, widow of the late George Lawford, of Nightingale-lane, and daughter of the late Charles Bischoff.

MACE—On August 25th, in her 90th year, Mrs. Mace, of Tenterden.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOOT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MISS MARSDEN would receive two or three BOARDERS for winter months. Warm bracing climate.—St. Pair, Manche.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105, SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

LADY wishes to meet with educated girl, about 18, to assist her in HOUSEHOLD DUTIES. No servants, but charwoman for heavy work. £15 to commence. Will be as member of family.—Apply to Miss BARNARD, Bartlow, Leckhampton, near Cheltenham.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

ZEBRA
GRATE POLISH.

Schools, etc.

MANCHESTER COLLEGE,
OXFORD.

"The College adheres to its original principle of freely imparting Theological knowledge without insisting upon the adoption of particular Theological doctrines."

SESSION 1899-1900.—TEACHING STAFF.

Rev. J. DRUMMOND, M.A., LL.D., D.Litt., Principal.
Rev. CHARLES BARNES UPTON, B.A., B.Sc.
Rev. W. E. ADDIS, M.A.
Rev. J. EDWIN ODGERS, M.A. } Hilbert Lecturers.
Rev. J. ESTLIN CARPENTER, M.A. }
Rev. CHARLES HARGROVE, M.A. }
Rev. THOS. PIPE } Tate Lecturers.
Rev. W. COPELAND BOWIE }
Professor N. P. GILMAN } Dunkin Lecturers.
Professor J. H. MUIRHEAD, M.A. }

For particulars as to Lectures and Bursaries for Students for the Ministry, apply to the PRINCIPAL, or to one of the undersigned.

H. ENFIELD DOWSON,

Gee Cross, near Manchester;

A. H. WORTHINGTON,

1, St. James'-square, Manchester.

Secs.

VICTORIA UNIVERSITY.

UNIVERSITY COLLEGE, LIVER-
POOL.

HALL OF RESIDENCE FOR WOMEN

STUDENTS, 163, EDGE LANE.

Warden—Miss DOROTHEA PEASE.

Fees for Board and Residence, £40 to £55 a Session (Three Terms).

For full particulars, apply to the WARDEN.

CHANNING HOUSE, HIGHGATE,
HIGH SCHOOL FOR GIRLS,
AND BOARDING SCHOOL.

For the daughters of Unitarian Ministers and others.

London Matriculation, English, Latin, French, German, Mathematics, Science, Elocution, Greek, Drawing, Class Singing, Dressmaking, Cookery, Calisthenics, Playground, Swings, Cricket, Garden, Outside Sanatorium, Laundry at home.

Outside Examiner.

Fees per Term:

Boarders, £10 13s. 6d. or with Music, £12 5s.

Extras: Violin, Solo Singing, Paintings, £2 2s.

Shorthand, Dancing, 10s. 6d.

Day scholars, 3 to 5 guineas, with Music extra.

Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

NEXT TERM begins WEDNESDAY, Sept. 13.

EDGBASTON HIGH SCHOOL FOR
GIRLS (LIMITED), BIRMINGHAM.

ESTABLISHED 1876.

HEAD MISTRESS:—Miss G. TARLETON YOUNG (Girton College, Cambridge; Medieval and Modern Languages Tripos. For three years Student of Languages and Continental Methods of Teaching in Germany and France).

BOARDING HOUSE:

THORNE HILL, AUGUSTUS ROAD,
EDGBASTON.

Pleasant Situation; Electric Light, Large Garden. Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.

President—Miss S. E. WELLS, B.A.

Assistant House Mistress—Miss K. CHAMBERS, M.A.

HASLEMERE, SURREY.
PRIVATE COLLEGIATE EDUCATION.

Rev. G. B. STALLWORTHY (Formerly English and Mathematical Master at Belgrave College, Pimlico, and other London Schools), receives sons of gentlemen for General or Special Tuition. Preparation for Examinations. Boys or Young Men from Abroad will find a good home. House, "Hillcrest," stands in two acres, 550 ft. above sea-level, on Sandstone ridge, overlooking railway valley. Gorse and heather neighbourhood.

Interview by appointment. Letters, till Michaelmas, c/o Rev. ALFRED KLUHT, M.R.A.S., "Thors-hill," Hindhead, Surrey.

Schools, etc.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HILTON LODGE SCHOOL FOR
GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

THE LAWN, DISS, NORFOLK.

Mrs. LAWSON, assisted by fully qualified English and French Governesses, receives a limited number of Young Ladies as Resident and Daily Pupils.

Individual Tuition, given in addition to the work done in class, is a special feature, there being a sufficient number of experienced teachers to secure for each pupil the necessary attention.

There is a good garden, with tennis lawn, and great attention is paid to out-of-school engagements.

The domestic arrangements are those of a private family; combining, with the discipline of a well-regulated school, the freedom and moral influences which are peculiar to home life.

The ordinary Course of Study includes French, Music, Singing, Science, and the usual English subjects.

The school year is divided into three nearly equal terms, which begin about January 21st, May 1st, and September 20th respectively.

Fees are payable in advance, and a term's notice or fees required before the removal of a Pupil.

INCLUSIVE FEES.—Boarders: For Pupils under twelve years of age, 40 guineas per annum; for Pupils above twelve years of age, 50 guineas per annum.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit, and allows Interest Monthly on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR
TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY,
HOW TO PURCHASE A PLOT OF LAND
FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

CAN a lady recommend a thoroughly trustworthy girl of 18 or 20 as GENERAL SERVANT in small household. Wanted at once. Wages £15 to begin.—Mrs. JOSEPH H. WICKSTEED, Padiham, Lancashire.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

HOPE-STREET CHURCH,
LIVERPOOL.

(Minister, R. A. ARMSTRONG, B.A.)

JUBILEE CELEBRATION.

GRAND BAZAAR, Dec. 14th, 15th, and 16th, 1899, in the SCHOOL OF MUSIC, UPPER PARLIAMENT-STREET, to provide Funds for the maintenance of the fabric of the beautiful Church erected during the Ministry of Dr. Martineau, and the furnishing of the new Church Hall, the Jubilee Gift of W. B. Bowring, Esq., J.P.

Donations of Money and Goods thankfully received by Mr. F. ROBINSON, 165, Canning-street (Chairman), and Mr. JOS. H. BURROUGHS, 41, Rodney-street, or Mr. and Mrs. HAROLD COVENTRY LANGDALE, Hunter's-lane, Wavertree (Secretaries), Liverpool.

CHAPEL LANE CHAPEL,
BRADFORD.

A GRAND BAZAAR will be held in the CHANNING HALL, adjoining the Chapel, on OCTOBER 19th, 20th, and 21st, 1899, to raise £500 for the clearing off of the Debt on the New Schools, the purchase of a new Heating Apparatus, the Renovation of the Chapel, and other purposes.

The total cost of the scheme will be at least £2,000, towards which nearly £1,500 has already been raised.

The Bazaar will be opened on the three days respectively by Mr. CHARLES W. JONES, J.P., President of the British and Foreign Unitarian Association; the Right Hon. Lady O'HAGAN, and Sir JAMES KITSON, Bart., M.P.

Donations of Goods and Money will be gratefully received and acknowledged by the—

Rev. E. CEREDIG JONES, 18, Blenheim-road, Bradford (Minister);

Mr. BYRON BOOTHROYD, 37, Mannville-terrace, Bradford (Treasurer);

Miss HUDSON, 7, Blenheim-road, Bradford, and Mr. GATHORNE HARGREAVES, 24, Spring Cliffe, Bradford (Secretaries).

The following contributions have been received:

	£	s.	d.
Already acknowledged	55	15	6
Mr. H. J. Morton, J.P.	2	2	0

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.

and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made, Monthly repayment, including principal, premium, and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, September 2, 1899

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2985.
NEW SERIES, No. 89.]

LONDON, SATURDAY, SEPTEMBER 9, 1899.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK	569
ARTICLES :—	
What is Religious Experience?	571
The Moral Aspect of Heredity.—I.	572
The late Sir Philip and Lady Manfield	574
Thoughts from Italy.—V.	577
The Growth of Church Architecture in England.—IV.	563
The Great Hucklow Holiday Home...	581
LITERATURE :—	
Articles in the Reviews	573
OBITUARY :—	
Mrs. George Lawford	575
Mrs. Aubrey	575
THE CHILDREN'S COLUMN	575
LEADER :—	
"A Suffering God"	576
CORRESPONDENCE :—	
The Transvaal...	580
MEETINGS :—	
Torquay Welcome Meeting	580
NEWS FROM THE CHURCHES	582
ADVERTISEMENTS	583

NOTES OF THE WEEK.

THE jubilee of Hope-street Church, Liverpool, is to be celebrated on Wednesday and Thursday, Oct. 18 and 19. The original chapel of the congregation was in Key-street, and was licensed as a meeting-house of Protestant Dissenters on Nov. 24, 1707. On Sept. 11, 1791, Paradise-street Chapel was opened, where in 1832 the Rev. James Martineau, having removed from Dublin, entered on his Liverpool ministry. On May 9, 1848, the foundation-stone of the new Hope-street Church was laid by Mr. Thomas Bolton, chairman of the congregation, and on Thursday afternoon, Oct. 18, 1849, the church was opened, the preacher being the Rev. Thomas Madge, of Essex-street Chapel, London. On the following Sunday, Oct. 21, the services were conducted by the Rev. James Martineau and the Rev. Charles Wicksteed, of Mill Hill Chapel, Leeds. On the Wednesday afternoon of the jubilee celebrations the new Congregational Hall will be opened by Mr. William B. Bowring, and presented as his jubilee gift to the congregation. In the evening service will be held in the church, conducted by the Rev. R. A. Armstrong, and a sermon will be preached by the Rev. Charles Hargrove, of Mill Hill Chapel, Leeds. On the following Thursday evening a soiree will be held at St. George's Hall.

THE International Arbitration Association have issued their first "Concord Special," consisting of a History of the Peace Conference at The Hague, dedicated by permission to Baron Pauncefote of Preston, the first British Delegate. The history, which is issued from the office of the Association, 40, Outer Temple, at 6d. net, opens with an exuberant chapter

by the editor, Mr. G. H. Perris, on "The Good 'Dream' comes true at last." Then follow Impressions of the Conference, contributed to *Concord* by Mr. Felix Moscheles, Mr. W. T. Stead, and the Editor, and the remaining seventy-one pages of the pamphlet contain a complete chronicle of the proceedings, from the issue of the Tsar's original Rescript, Aug. 24, 1898, to the final session of the Conference, July 29 of the present year. Full particulars as to proposals and the final decisions of the Conference, especially in the matter of Arbitration, are given. The history is an invaluable record, which should be preserved by all friends of peace.

DR. KARL VON WEIZSÄCKER, who died at Tübingen on Aug. 13, was one of the chief of the liberal theologians of Germany. Born in 1822 at Oehringen, near Heibronn, he studied at the University which was to be the scene of his life work, and at Berlin, and in 1847 became *privat docent* at Tübingen. Fourteen years later he succeeded Baur in his professorship, having already become editor of the *Jahrbücher für Deutsche Theologie*, a post which he held for twenty-two years. In 1875 he published a new translation of the New Testament, the Old Testament being at the same time issued by Dr. E. Kautzsch. The years 1886-89 saw the issue of his great work, *Das Apostolische Zeitalter*. Weizsäcker was not only a liberal theologian, carrying out the fearless principles of research, which he had learnt as a pupil of Baur's, he was an ardent politician, and with strong popular sympathies on the liberal side exercised a wide influence.

WE are glad to notice in a recent issue of *Der Protestant*, a liberal Evangelical weekly, published in Berlin, advocating a consistent Protestantism of free inquiry, a translation of the article contributed by the Rev. C. Roper to these columns, describing the interesting experiment of a reformed public-house being made by the Rev. Sidney Street in Manchester. The same issue of *Der Protestant* notices a German translation of a second series of sermons by Robertson of Brighton, a first series having been issued in 1890, with a preface by Professor Harnack.

THE second "Summer School" organised by members of the Society of Friends is meeting in Birmingham this week, the first having been held at Scarborough two years ago. Over six hundred tickets of full membership have been taken, and a most admirable programme of lectures has been provided. Writing of this movement, the *British Friend* says that the prejudice it at first awakened in the

Society is being happily overcome. "It is seen more clearly that such agencies as a Summer School do not mean the setting up of intellectual study above spiritual insight, but rather the endeavour to learn how to dedicate to the service of God, of the Society, and of humanity, all the powers with which we have been endowed. We cannot worthily do the work which God has given us while we are starving our minds, or refusing to hear the "many things" which our Lord has yet to say to us. That our hearts may be full it is not needful that our heads should be empty. The programme itself, and the names which appear upon it, are guarantee enough that the true aims of life—the absolute necessity of personal experience and illumination in the things of God—the need of a higher morality and a more living devotedness to Christ and humanity—will not be overlooked, but will be put in their place, as that to which all intellectual learning is subordinate."

THE present meetings in Birmingham recall to our mind a most interesting volume, published two years ago, "Echoes from Scarborough Summer School," in which were collected some of the most valuable papers read in the school, showing the quality of the work done and the spirit which pervaded what was felt to be a remarkable and most stimulating gathering. There are papers on various aspects of Bible teaching, three addresses on "Inspiration" by Dr. Thomas H. Hodgkin, Anne W. Richardson, B.A., and William C. Braithwaite, LL.B., B.A.; and the volume concludes with three papers by John S. Rowntree on "The Place of the Society of Friends in the Religious Life of England," dealing with (i.) Friends in the Seventeenth Century, (ii.) The Attitude of Friends towards Language and Religious Liberty, (iii.) The Present Position of Friends in English Society. Their attitude towards Philanthropy. The papers are still fresh with living interest. (Headley Bros. 2s. 6d. net.)

THE Bishop of Rochester has addressed a very judicious letter to those of his clergy who, as using incense in their churches, are directly affected by the recent decision of the Archbishop. The full text of the letter appears in this week's *Guardian*, from which we take the following passage :—

I confidently hope to find that, however reluctantly, you forestall me in the opinion that the only right and loyal course for the clergy and the congregations concerned is to obey, and to be forward to obey, this grave and deliberate ruling by the highest authorities in our Church, and the admonition or wish by which that ruling is accom-

panied. I use intentionally the word "obey," not because this is a legal judgment, for the Archbishops themselves tell us otherwise; nor because it carries with it any directly coercive authority, for I suppose that it does not; but because I am looking at the matter from the side of the honest and dutiful conscience of the faithful Churchman. Such conscience, recognising the presence of the substance of real authority will, I believe, see in the lack of compulsory power only an additional reason for the ready tender of obedience. No doubt it will be to you an unwelcome and irksome duty. But duty carries with it its own compensations. Anxious responsibility disappears when duty becomes plain, and the real strength of any case is increased and displayed by discipline and duty. But close behind duty in this case lie two other reasons: the first, prudence, which is a part of duty; and the other, charity. There is great need at the present moment for some plain and striking sign that that part of the Church to which you belong is ready to make sacrifices for obedience' sake and unity's sake. For some such sign of real dutifulness the moral sense of the country, puzzled by our ecclesiastical confusions, has been looking; and some such sign you have, I think, desired to give. To give it is an act of charity, because it will reassure and draw together many anxious and disquieted hearts.

As to the Act of Uniformity and possible Disestablishment, as a result of the present controversies, Dr. Talbot further writes:—

We have always known that we lived under Acts of Uniformity. We have known that in the vicissitudes of revolutionary times in Church and State we could not produce for every detail, every moment, exact and satisfactory ecclesiastical sanction. What we have felt was that in the main the Church did accept the changes; and that the present settlement, that of 1662, when the Convocation revised the Prayer-book and presented it to Parliament to be enforced by the Act of Uniformity, has her explicit authority. But we must not forget that the Act of Uniformity does represent treaty terms and a common standard as between different opinions within the Church. The Archbishop's strong sense of justice makes him feel this, and I would venture (writing without authority) to say that this more than Parliamentary authority in itself is what really appeals to his mind. The State connection may hamper us for a time; whether or no we should keep it or break it is a question of enormous importance, which must be slowly and carefully decided partly (under God's guidance) by what is sometimes usefully called the logic of events; but it is only nervous and short-sighted counsel which makes a bugbear of that connection at every step.

THE Bishops of Salisbury and Lincoln, have also written to those of their clergy concerned, counselling ready obedience and a spirit of forbearance and conciliation. Dean Hole, of Rochester, has written to Lord Halifax, *à propos* of his address to the lay members of the English Church Union, announcing his withdrawal from the Union, on the ground, to quote the words of the letter, that "you have lost a great opportunity for the promotion of order and peace by advising the lay members to 'stand by and help those priests who may feel that they must resist the officers of the Church,' which simply means that the laity must obey, but that the clergy may disobey, those who are set over them in the Lord; that the soldiers must follow the captains, but that the captains may follow their own imaginations."

THE current number of the *Free Church Chronicle* refers to a candid and courteous review of the new Free Church Catechism which appeared in the *Guardian* of Aug. 9. The review says that Churchmen will recognise the Catechism as "a strong reinforcement in their battle for dogmatic truth," and that it "represents a further step towards the triumph of the contention that the security of the faith in our time demands of all bodies of Christians a stronger enforcement of definite and formulated doctrine."

The *Guardian* recognises that the opposition between the High Anglican doctrine of the Church, ministry, and sacraments, and the doctrine on the same subjects expounded in the Free Church Catechism, is irreconcilable. We are glad that our contemporary is so frank. Nothing is gained by blinking obvious facts. We have a battle to fight. Let us be fully persuaded that we are fighting for a real and vital issue. "Which is wrong," says the *Guardian*, "God will show in His own time." Our appeal is to the same quarter. . . . The Free Church Catechism says that "the decisive proof of a valid ministry is the sanction of the Divine Head of the Church, manifested in the conversion of sinners and the edification of the body of Christ." The *Guardian* does not agree. "Surely," says our contemporary, "this can be no proof of office. Dr. Browning converted many convicts, and Wilberforce much edified the Church, yet one remained a medical doctor and the other a lay member of Parliament." Has the *Guardian* ever heard of the Apostle Paul? Does our contemporary forget that he was a tent-maker? We cannot suppose that it would deny that the great Apostle of the Gentiles exercised a valid ministry. Or what would become of the doctrine of Apostolic Succession?

MRS. HUMPHRY WARD has written to *The Times* pleading for toleration of the sacerdotalists in the Church of England, but at the same time for equal recognition of liberal churchmen. The process of free inquiry has led to a re-examination of the data of Christianity, with the result that "within Christianity there are now two distinct Christianities, two doctrines of God, of Incarnation, of Sin. The one is the Christianity of tradition, the other is the Christianity of a free and critical thought." This latter Christianity, with which the names of Jowett, Caird, Martineau and Green are connected, should have a fully recognised position side by side with the other in the National Church.

THE Rev. C. Hargrove's sermon in this month's *Mill Hill Pulpit* is a lesson in tolerance under the title "You may be mistaken": A caution for the too sure." The text is taken from Cromwell's message to the General Assembly of the Kirk of Scotland, 1650, before the battle of Dunbar, and the sermon draws out the lesson from that historical instance of the contrast between the attitude of the Independents as represented by Cromwell and the Presbyterians in the matter of religious toleration. Towards the close of the sermon Mr. Hargrove says:—

"Once let this be admitted by the churches (that we are all liable to error) and true tolerance, ungrudging and respectful, will for the first time be established on earth. We shall still indeed hold by our own convictions, but in such way that we shall find fault with none merely because they 'follow not with us.' Once let us make the confession, which

Cromwell in vain tried to elicit from the Kirk leaders, 'it is possible we may be mistaken,' and none will hold in scorn the neighbour who believes more than he does, nor accuse of impiety him who does not believe as much. Each cherishing his own faith as the best and truest known to himself, he will respect the honest conviction of every other as that which in his circumstances, and according to his capacity and knowledge, is the best and truest to which he can as yet attain. So, and so only, shall we be on the high way towards that Reunion of the Churches which is sought in vain by insistence on a form of words and compromise on the meaning to be attached to them."

THE September number of *Le Crétien Français*, the organ of the revolted Catholic priests in France, edited by M. Bourrier in the interests of evangelical reform within the Catholic Church, contains a full account of the reception of M. Bourrier and a number of the other priests at St. James's Hall, which we recorded at the time. Warm gratitude for the cordiality of that reception is expressed.

THIS month's *Seed Sower* contains the second part of a biographical address on Richard Baxter by the late Dr. Sadler, of which the first part appeared in the August number.

THE Rev. W. Harrison is recounting in the *New Kingdom* the experiences of his recent journey in the East. In the September number, he tells about Cairo, and will have more to say about Egypt. In the same number, Mr. Henry Woodhead writes of the Sunday School Teachers' Summer School at Oxford, and the Rev. C. J. Street, under the title, "Our Churches and the Young," tells of what has been done at Bank-street Chapel, Bolton, in holding Preparation Classes and Reception Services for the welcome of young people as members of the congregation.

WE have read with shame of the large attendance of English visitors at the brutal and degrading bull fights, held on the last two Sundays, contrary to the law, at Boulogne.

SLEEP.

He giveth His beloved sleep!
Slumber more beautiful and deep
Than summer calm upon the floods,
Or hush of windless solitudes.
And so at morning's golden hour,
When wakes no more the lovely flower,
We cannot sigh, we cannot weep,—
He giveth His beloved sleep!

He giveth His beloved sleep!
Slumber more wonderful and deep
Than falls upon the aching soul,
As the dark years relentless roll.
And so in evening's holy face,
Tearless we find redeeming grace;
We cannot mourn, His hand we keep,—
He giveth His beloved sleep!

EDWARD TESCHEMACHER.

MIND, it is our best work that He wants, not the dregs of our exhaustion. I think He must prefer quality to quantity.—G. MacDonald.

WHAT IS RELIGIOUS EXPERIENCE?

A FAVOURITE doctrine of many religious thinkers may perhaps be expressed as follows. It is only possible for us to know, or even to think of, the existence of God, because the Divine Life is present to us or *in us* directly and immediately; on the basis of this direct experience our intelligence works as it were by a reconstructive vision, interpreting it, and so producing ideas, questions, and theories about God and about things divine.

To the present writer this doctrine seems to be profoundly true and important; but the difficulties which it presents to many minds are very great, and a discussion of some of these may be of service.

Let us first expand and explain the main thought. Whenever we have a vivid consciousness of the worth of some human Ideal, we have also—in however vague or germinal a form—a direct consciousness of the Divine Life as a present Reality, sustaining the Ideal. No one is entirely without this God-consciousness; but, like all our consciousness, it is the interpretation of an experience; so that the experience may be expressed in a more true or a more mistaken form, and also may itself vary in extent, depth, or worth. Thus it is possible to be a fellow-worker with the Divine Life and Labour, and to feel it and know it also; it is possible to feel as well as know that the Eternal is our resting-place and underneath us are the everlasting arms—that the Power Divine is quickening the spirit and inspiring strength within. The moments when such experiences are vividly felt and clearly interpreted, are indeed rare; one aspect or the other, the strength of the experience or the interpretation of it, only too often fails. But only wilful blindness can deny its reality for some and its possibility for all; and this, when it really happens, is the highest moment in worship, the most precious moment in our whole life. Some of the ways in which it comes to pass may be spoken of in particular.

We may feel and know the Eternal Love of God shining to us, as it were, through the beauty and glory of the world in which we live. This thought, which has been the special inspiration of modern poetry in the Western world, need not be dwelt on here. But sometimes Divine peace and strength rise on our hearts, uncalled for by the outward world. In sorrow and suffering there is "a deeper voice across the storm"; a voice, still and small, yet stronger than the tumult of our grief, saying, "It is I—be not afraid." I will mention two expressions of this, which have reached me. One says: "This (the feeling of God's sustaining presence) only came to me after great trouble—very depths of trouble; and the realisation of God which it brought seemed to make all the trouble worth while. But I cannot put it properly into words, and I do not like to try." Another: "My experience tells me that it is in and after sorrow of the most hopeless sort—as in the death of one we love—that God's relation to us is felt to be at once personal and fuller, richer and more comforting than any human personal relations can be." Many could bear witness to this, if they were willing or able to speak. A similar experience arises at times when the presence

of something true or beautiful or good uplifts us above ourselves. He who is working for some noble or precious cause—be it the cause of Truth, scientific thought and discovery—or the cause of Beauty, to which the artist gives his heart—or, highest of all, steadfast faithful work in the cause of duty and human welfare, in the great world, the city, or the home—when one gives himself up to such a cause, he sometimes finds that he is not alone, even if others give no sympathy, no help; he seems to rest upon an Almighty strength that flows into him and, as we said, uplifts him above himself. And so he becomes possessed of a power which is more than the power of his single self. The very strength of God has revealed itself within him.

There are many who will be ready to say, "But nothing of this kind ever comes to me." In reality it may come and we may scarcely recognise it. There are psychological laws which explain how this may be. We must remember first that every one's soul or real self—call it what you will—is not something with a substantially fixed constitution, and which is self-contained, like a sphere—a sort of "mighty atom," a thing with definite limits, which grows only by adding on new habits or new pieces of knowledge. The real self is a thing which is always growing by putting forth native powers, assimilating its experiences, and organising them according to laws of its own. In the next place, the limits of the self are not at all clearly defined: they certainly are not the same as the limits of clear consciousness. That part of our experiences and inner thoughts and feelings of which we are clearly conscious (*i.e.*, which we fully know that we have) is only a small part of what we really experience and think and feel all the time. The deeper currents of feeling, for the person himself who feels them, are the easiest to overlook; but they are none the less really stirring within him, and perhaps producing their effects among the feelings of which he is clearly conscious; and so it is with thought and with desire. In a word—self-knowledge has degrees of truth; at one time it may be more, at another less; and we never "know" or consciously take in with perfect accuracy the whole of what is stirring within us.

If then our real self is not a self-contained thing, there is nothing contradictory in supposing that it is rooted in an Infinite Being, in whom every human spirit has its roots, and who is the source of life and strength to all. And if our distinct or clear consciousness of ourselves always has different degrees of truth, then in many cases it may not extend far enough to take in the "roots" of our being; we may not recognise our connection with or dependence upon the Infinite and Universal. Or, again, there may be a vague sense of dependence, a "longing," which may have to satisfy itself as best it can among the opportunities afforded by the interests and duties of life outside the individual. Or, once more, this vague "divine discontent" may rise to a consciousness of our dependence on the Divine Life, and of God's sustaining help.

Lastly, we need to remember that the experience of God's real existence is not something apart from all the human interests and natural experi-

ences of life; it can only come *through* these. The roots that join man to God are the same as those that join men to one another and to Nature, only they go deeper. Hence it is a serious mistake to say that the realisation of God "will come if you try to have it." We cannot sincerely try to have a sense of God's presence, for the very attempt makes the thought of *self* so prominent as to obscure not only the divine relation which we seek, but even our relation to the ordinary interests of life. What we seek can only come by merging the thought of self in reverence for life and its duties. Unless we lose ourselves in enthusiasm for some worthy cause—in love, in work, or in trouble, it may be—we can never reach that realisation of ourselves which leads to the consciousness of God.

Confusion is often thrown around this profoundly important question, when an experience is misinterpreted, and the mistaken interpretation regarded as of equal worth and importance with the experience itself. Thus, suppose some one is convinced that he realises the presence of a Personal Being "outside himself" who cares for him. His statement is a pure contradiction in terms, if "outside" means "apart from." One cannot have a direct apprehension, by way of feeling, of something from which oneself is detached. That which is directly present to us in experience is that from which *ex vi termini* we are not detached—it is that whose Life we share. All that the expression "outside oneself" can mean here, is that the Power whose inner presence is felt and known is a Power on which one's own small struggling self is dependent, and which is far more than oneself—deeper, stronger, more abiding. Hence while no one can truly say that he simply has no such experience, no one can say that his own interpretation of the experience has absolute accuracy or truth.

I will try to give a symbolic statement of this view of religious experience. Let us suppose that a mighty temple is building, whose towers are to touch the heavens, and which is to be a divine habitation for all the race of men; and that all men are ever busy, year after year, century after century, making the vast pile slowly grow. Each one, as he plies his task with ceaseless industry, can scarcely see the temple, through the scaffolding, the dust and noise, the toil and toil of the building. But behind all this there is the growing temple of God and man. Such is the growth of civilisation and the world: the temple which God is inspiring man to build. The stress and strain of the labour is such that we do not feel and know the Power that besets us behind and before, and stirs us up to be ever at the work; and we do not clearly see the "steady gain" of the work itself or the "unceasing purpose" that runs through man's labour. It is not through lack of "faith" that we fail to find God everywhere. The difficulty is not a mere lack of faith or hope or love; it is that what we have of them is scattered up and down our lives and used up bit by bit. We want the many faiths which we have—or the good that is in them—brought together into one. There is a homely proverb which may be used to illustrate the truth here: if we cannot find God in our lives it is because we cannot see the forest for the trees. And so the presence of the Supreme Spirit, the

fountain-source of all that is best in our daily faiths and hopes and loves and interests, may not be thought of. But though when busied with the details of daily life we may not find it, it is there, within us and behind us for ever.

If then we seem not able to worship the Divine Life by consciously finding its help and strength flowing into us and making strong our work; then let us worship it by working with it, contented with just the thought that we are helping the kingdom of God to grow. Such is indeed the necessary beginning of the higher worship. It is possible for all to feel and know the inspiration of God, the breathing of Divine Power into themselves; but only through work. Without the work, the active productive energy of spirit which makes and moulds experience, experience itself can never yield us a sense of God's presence. This is what all the great poets and prophets of to-day tell us: Browning, Tennyson, Goethe, Carlyle, Ruskin alike say, Worship must begin with work. Find some good to do in your surroundings, and do it with your might; and in the end, through your own spirit, the inspiration will come.

S. H. MELLONE.

THE MORAL ASPECT OF HEREDITY.

I.—THE INEVITABLENESS OF VICE.

F. W. ROBERTSON says: "Every misery that falls on man has been the consequence of transgression, his own trespass or those of others. It may have been his parents, his grandparents, or his far back ancestors, who have given him the disadvantages under which he labours." We might carry this further: not only are our miseries the result of past error, but also in our moral disabilities and deformities we are suffering the effects of past weakness and transgression. For while to each individual there is given some power of self-determination in the controlling of his own actions, yet as far as the matter of bias is concerned he cannot be held accountable, for the same law that regulates our physical and intellectual endowments controls our moral tendencies. There are moral limitations as there are intellectual: that our capabilities are the measure of our possible achievement is a truism. We are only responsible in so far as we are free; and in respect of all inherent tendencies we are merely the involuntary and irresponsible product of our predecessors. Irresponsible, only in so far as we are the effect and not the cause; responsible, just in that degree in which we have freedom to repress or indulge such tendencies.

In our inherited character lies hidden the accumulated experience of past generations. By their efforts further achievement is made possible to us; by their weakness we are handicapped. For nothing can happen until it has been led up to and made possible; and although all discovery, all new thought and revelation comes as a flash of light from the Unseen, yet it can come only as the mind is prepared to receive it. One generation's characteristics are reproduced and developed in the next. Moral strength is the seed from which spring the Future's martyrs and heroes; moral weakness culminates in posterity in some hideous vice.

Such a view of the working of Heredity is apt to paralyse individual effort. We gladly throw the responsibility of our failings back upon our ancestors, and take refuge behind the plausible theories of Predestination and Fatalism. Yet it is doubtful whether any man has ever honestly questioned his own freewill. For, notwithstanding the knowledge of our limitations, we are conscious of having just so much freedom as permits of choice. There are continually placed before us two alternative lines of conduct—the lower and the higher. We have liberty, at least in some degree, to raise or to degrade ourselves. It is not demanded of us that we should reach up to any prescribed standard, but only that we shall not fall below the measure of our possibilities. This is demanded alike of the man of high moral instincts or the man of a lower type. Each has equally the option of rising or of sinking; and this much responsibility is ours, that we improve and not degrade whatever inheritance has fallen to our lot.

Of all the laws of Nature this of Heredity appears upon the surface the most remorseless in its cruelty and injustice. What bitterness has it engendered, what torture has it inflicted! With what studied partiality are its gifts of intellect, beauty, health, culture and character distributed! We have grown to accept its ruling as unquestioningly as the law of gravitation. A worthy son is looked upon as a fitting tribute to his father's integrity; a vicious child is considered a righteous judgment upon the intemperance or dishonesty of his ancestry. But what of the child's misfortune in inheriting these evil tendencies? Why should the child be victimised for his father's sins? The justice of the judgment passed upon the parent appears so obvious, that the situation from the child's standpoint is usually overlooked.

Here is a soul born into the world, imprisoned in a human frame in which the baser elements of our nature predominate. In earliest childhood these tendencies manifest themselves, and we confidently predict for the child an ignoble manhood. Such a case is by no means an infrequent one, and we account for its existence by the fact of the subject coming of unprincipled or dissolute parentage. This we say not in extenuation of the failings of the son but in explanation of them, and by way of demonstrating the just and inevitable consequences of sin. But justice must be done to the child as well as to the parent. Why should a child, through no voluntary act or choice of his own, be condemned to live his life already damned from his birth?

There are two classes of men ever ready with their panacea for such cases. The first of these is the conventional moralist, who from his youth up has kept all the commandments except that new and best commandment. Himself free from any "taints of blood," he sits in judgment upon his weaker brothers. He takes no account of inherent tendencies; in the weakness of the flesh he sees nothing but insubordination and presumption. The terrible problems of vice are clear as daylight to him. His cure is more rigorous discipline; building more prisons; screwing tighter the grip of the law upon the criminal: he would drive men into rectitude through fear and torture.

The second class is that of the religious

enthusiast who claims to have found in his special form of religion an antidote for vice. But he, too, is equally ready to turn persecutor. Tell him there are cases his remedy fails to reach, and he quickly shows the mailed fist beneath his soft exterior. "Such a one," he will answer, "if there be such a one, must go to his doom—he is on the level of the brutes, unworthy the name of a man." Yet such denunciations in no way help towards a solution of the problem. To classify a man as brute or demon does not dispose of him: he still remains and has to be dealt with. Some other method than vindictiveness, some more potent influence than a particular scheme of theology, must be employed if you would seek to raise the degraded to a higher life.

It has been well said that whatever is inevitable is profitable. In other words, all results, however terrible the form they take, are subject to the law of Benefit. The perfectness of God's laws admits of no failure. "Whatever is, is right"—even the hideous spectres of Disease and Vice and Crime, having through the nature of things become inevitable, cannot be working towards ultimate ruin. Unless we lay firm hold of this truth, we shall be in danger of falling into one of two errors.

1.—We shall be liable to attach too much responsibility to the individual. To hold a man responsible for his inherited instincts is as unreasonable as to lay upon him the blame of some physical deformity. Yet judgment and vengeance are the approved methods of dealing with the sinner; he is as severely castigated as though he himself had originated the evil which was inherent in him. If we would get at the root of the matter, we must go back into his ancestry; nor even then should we be able to lay the blame upon this one or that, we should see that the evil has been a natural growth, and that the first cause lies far back hidden in the same obscurity which envelops all first causes.

It is no irreverence, but rather the highest exercise of faith, to say that with the Creator lies the first responsibility. There are no depths of infamy to which a human being can sink but have been foreseen, and—to the extent that it has been left possible for him so to sink—ordained, since first the world emanated from the mind of God.

2.—Another error into which we shall be liable to fall is that of Despondency and Pessimism. This is the danger of the sensitive soul to whom the suffering or the guilt of another is terrible as his own. It is not difficult to trace the hand of a beneficent Providence in the transmitting of high and noble qualities, but where the thing inherited is not good but bad, then it appears no longer as Beneficence but Retribution. To a sympathetic soul, it is not enough that the law should work only for the good of a favoured few: surely the integrity of one half the race were dearly bought by the degradation of the other! No amount of virtue gained could compensate for the desolation of a single soul. Unless the rule of Heredity can be shown to act with impartial beneficence upon all its subjects alike, ought we not to hesitate before transmitting our failings to posterity? How often does it happen that what in the father is considered an amiable weakness, in the son takes a graver form!

Who is there so pure that he can feel confident of handing down to his descendants nothing that by any possibility may work for their destruction? Is there not in each of us some failing, some weakness against which we have to strive? Indolence, self-indulgence, arrogance, jealousy, intolerance, vanity—are not these the germs which, amongst other environments, or under different mental or physical conditions, might have developed into vice? Rather than risk the awful danger of perpetuating evil, it were better that the race should become extinct.

Unless we can find the silver thread of a great Purpose winding through each soul's experience of suffering and sin, this world is indeed a ghastly spectacle—Where but to think is to be full of sorrow
And leaden-eyed despair.

But of the outlook of a better hope a farther article must speak.

FRANCES LEE.

ARTICLES IN THE REVIEWS.

THIS month's *Contemporary* contains a series of five letters, written in 1875 by John Henry Newman (three years before he was made a cardinal) to his nephew, the Rev. J. R. Mozley, in answer to questions and criticisms of the Roman Catholic Church, in regard to the apparent discrepancy between the character claimed by that Church and the actual moral results in the hierarchy itself and in the nations where the Church holds complete sway. The letters are of the greatest interest, but are, of course, based on the huge assumptions of the Roman Church, and in no way meet the argument drawn from the strong moral and religious life found in heretical countries. In the same review Dr. Guinness Rogers deals with the Archbishops and the Ritualists, suggesting that Dr. Temple's conduct in his recent "Hearing" and decision savoured rather of the Headmaster of Rugby than of the Archbishop, and that with no such intention his attempt to make peace and avoid conflict with the extremists and the present law of the Church of England has been in fact a surrender to the lawlessness which is so much deprecated. Disestablishment alone, he says, can give true liberty to the Church; it would simply mean "a return to the spiritual warfare—the battle between truth and error." Mr. Charles Booth introduces a most interesting report on an experiment in public-house management, showing the results in five selected houses in London, in which the managers had no interest in pushing the sale of intoxicants, but received 20 per cent. of the profit on food and other drinks sold, with strict orders as to management and the quality of goods supplied. What seemed to be proved was that with a capable manager and skilful suggestion of wholesome food readily at hand a good deal might be done to create a demand for it. As railway refreshment rooms cater impartially for all wants, so Mr. Booth thinks the tone of public-houses might be improved. He looks to private enterprise, rather than the efforts of public bodies, to find the way. Of the article by Mr. Richard Heath, "But is God silent?" we have spoken in another column.

In the *Nineteenth Century* Mr. Sidney Low writes on "The Future of Great Armies," making little of the results of the Conference at The Hague, and after

drawing a striking contrast between the rottenness of the French army and the strength of the German, urging that the system of compulsory service in Germany is in fact a fine education to the young recruits, in which personal interest and healthy moral oversight on the part of the officers plays an important part. The moral drawn is that the length of compulsory service will have to be increased rather than diminished (and something of the kind introduced into this country also), but that the element of education will have to be largely increased, so that the men will be prepared at the same time for industrial pursuits at the end of their term of service. One of the most interesting articles in this number is Mr. W. A. Sommerville's account of his experiences as a resident in the King's Cross "Rowton House," vivid in its picture of the wholesome and wonderfully economical living to be had there and of the residents, and wise in its suggestions of future hopeful developments on the same or similar lines, both for women and for families.

The *Fortnightly* has an instructive article on the Philosophy of the Dreyfus case, by M. André Godfernaux, in which it is shown that the conflict has been between the friends of truth and justice and the friends of order at all costs, even of forgery, lying, and the basest treachery, as represented in the army. In the turmoil of the present controversy he sees tokens of great transformations preparing, especially in the sphere of morals and religion. "France, oppressed by the Latin tradition, without any counterpoise, was threatened with the slow death of Spain. She was stifling by degrees in inert servility of conscience, in superstitious idolatry for lifeless formula." "But the 'affair' awoke the sacred fire slumbering in all consciences, and displayed the virtues of free investigation." In the impulse thus given to a more independent and resolute life lies the hope of France for the future. In the same review Miss Alice Law tells of a new "Caroline Common-place Book," in which she has found some fresh verses of the well-known poem,

"The World's a bubble and the life of man

Less than a span,"

variously attributed to Donne, Harrington and Lord Bacon. She adduces good reason for thinking that the actual author was Sir Henry Wotton, the friend of Donne. One of the verses, hitherto unknown, is as follows:—

"We fancy home as if that attuned earth
gave our souls birth
Travell displayes mens Customes habits
parts
And these their hearts
Warr is a Kingdoms physicke peace its
health
Their offspring wealth
What then remaines but to desire of
twain
Never to dy or straight be born again."

The book also contains seven hymns of praise, which Miss Law takes to be by George Herbert, written in fulfilment of the purpose expressed in his "Praise."

"Wherefore with my utmost heart
I will sing to thee
And the cream of all my heart
I will bring to thee.

Seven whole days, not one in seven

I will praise thee

In my heart though not in heaven

I can raise thee."

In the *National Review* Miss Irby gives an account of Don Miraglia, the revolting priest of Piacenza, of whom we have heard from time to time from his friend Signor Bracciforti, of Milan. Miraglia is a Sicilian by birth, and in 1895 was called to Rome by his friend and fellow-countryman, Mgr. Carini, prefect of the Vatican Library, to assist him in editorial work; but Carini almost immediately fell a victim to the machinations of the Jesuits, and Miraglia was sent to Piacenza to preach the May sermons in honour of Mary. He is evidently a man of the greatest eloquence, and was unsparing in his denunciation of the Jesuits; hence his excommunication, and the birth of his popular movement for a reformed National and Catholic Church in Italy. A touching picture is given of the devotion of the people to their priest, and of their church, the Oratorio of S. Paolo, formed out of the stable and part of the picture gallery of an old Palazzo, placed at their disposal by the owners. The church was furnished by Signora Mazzini, a niece of the great patriot. On the walls are to be seen pictures of the King of Italy, Ugo Bassi, Savonarola, and others. Above the altar rails is a banner with the motto, *Amore, Lavoro, Armonia*. The work is carried on with apostolic simplicity. Miss Irby's only fear is that Miraglia's strength will not long stand the strain of incessant work, though his influence in the country is steadily increasing.

In connection with the meeting of the Institute of Journalists at Liverpool, Dr. John Watson (Ian Maclaren) preached a special sermon, about 150 journalists being present in the congregation. His text was, "The voice of one crying in the wilderness." He would not, he said (as reported in the *Christian World*), enter into the futile and irritating controversy as to whether the Pulpit was more influential than the Press, for though the journalist and the preacher worked to a large extent in the same field their functions were different. Putting it roughly, the burden of the Christian minister was the culture of the human soul, and the burden of the Press was the education of the nation. One of the services the Press could render was to sustain a worthy national ideal. It could discourage that vulgar and blatant patriotism which considered that the prosperity of a nation lay in the extent of its possessions, the size of its warships, and the returns of the Board of Trade. What we had to do was to choose on the one hand between that gross materialism which magnified huge fortunes, military glory and success in sport, and revelled in satiable pleasures; and on the other, that national idealism which would never be satisfied until every member of the Commonwealth was thoroughly educated, and had the means of living and became a son of God. The Press could also create a wholesome public opinion—that kind of atmosphere in which everything that was base withered and goodness flourished. The Press had an advantage over the pulpit in that it taught men six days in the week, and they did not know they were being taught.

THE LATE SIR PHILIP AND LADY MANFIELD.

MEMORIAL SERVICES.

SPECIAL SERVICES were held in Kettering-road Church, Northampton, on Sunday last, in memory of Sir Philip and Lady Manfield. In the morning a number of Sir Philip's co-workers in public life, connected with other religious bodies, were present. The services were conducted by the Rev. John Byles, minister of the church, who officiated for the first time since his recent illness. Among the hymns sung were the beautiful lines by William Gaskell, which had a peculiar fitness for the occasion:—

Calmly, calmly lay him down:
He hath fought a noble fight,
He hath battled for the right,
He hath won the fadeless crown.

The special anthem sung by the choir was Dr. Bridge's setting of Mrs. Browning's poem, with the refrain "He giveth His beloved sleep." The lesson (Romans xii.) was read by Mr. J. Sale. In his usual address to the children, Mr. Byles referred to the late Sir Philip and Lady Manfield, who had lived their lives as the preacher wanted all the young people to live, "Letting their light so shine before men that they may see their good works, and glorify their Father who is in heaven."

Mr. Byles based his sermon on the words: "David, after he had served his own generation by the will of God, fell on sleep" (Acts xiii. 36). It was impossible, he said, to conceive a summary of a good man's life at once so brief, so complete and so entirely satisfactory as the words of his text. In that church they looked back on the close of a very long and very successful career, successful not only in a vulgar sense, but in the noblest and highest sense, and they would do well to ask themselves what were the secrets and the occasions of that success, and the lessons it should teach. First there were the personal relationships which Sir Philip Manfield was so happy to possess all through life. Every man who is made at all has to make himself; and if a man has not pluck and purpose and determination to make himself, no ancestry and no conditions will ever make him. We are all to be self-made men or we shall never be made at all. But whilst that is true, it is also true that a good many of us owe an enormous, immeasurable debt to the stock from which we come, to the parents who tended our early years, to the conditions which surrounded us in childhood, and the influences which year after year were brought to play upon us. Sir Philip rejoiced to speak of his mother, a woman of self-education, of a very great and lofty character, a woman who was faithful to her convictions whatever the price she had to pay. It was a beautiful story of her undertaking the education of her son for seven years rather than send him to a school where he would be indoctrinated in a creed she was unable to accept. That was the action of a mother of whom any man might well be proud; no wonder the manhood that resulted. Then there was another good woman, Mary Carpenter, who left her mark for good upon the growing lad; nor could they forget to mention her who for fifty years was the partner of his life. Hers was a beautiful life, and the memory thereof still fills the home and

the church. To her and to her sisters, Sir Philip often said he owed far more than he could say. Happy, thrice happy, is the man who going through life is blessed in the womanhood by whom he is surrounded. Sir Philip also owed much to his religion. His religion was very simple, quite free from dogma; it had about it no experiences which were unhealthy, which were morbid, which were injurious to the soul, as are so many spiritual experiences. His creed might be summed up in the words of Whittier:—

Amid the maddening maze of things,
And tossed by storm and flood,
To one fact true my spirit clings:
I know that God is good.

His religion was so real to him and so valued that he constantly took great care to cherish it. He set the greatest store upon the services and worship of God's house. He said, "I never neglected the weekly service; and it was a great thing for me in those days when I was battling in the battle of life to be lifted once a week into a higher, calmer, and clearer atmosphere."

Sir Philip Manfield was born into a little community of Christians, at that time somewhat scorned, but he did not leave it for one more popular, or larger, or more fashionable. Moreover, he had ideals, he had great ambition. Not any vulgar ambition to pile up a big fortune or to leave behind inordinate wealth. His ambition was to do good work, whether it was the work of a servant or the work of a master. His ambition was to build up and consolidate a noble business, a business which should be the means, not simply of producing wealth to himself, but blessing and benefit to those whom he employed. His ambition was to take the wealth which business brought and to use it, not for ostentatious display, but for the benefit of his fellow-men and the service of truth and righteousness. Of course, he had his difficulties, his times of dispute and conflict; but through them all he came out stainless and honourable. The fact that soon after the great dispute in the town he was elected by popular vote with such an immense majority as member of the borough was a striking proof of the rectitude of his actions. He had ambition truly, ambition to do good. To read the list of the societies of which he was president or vice-president, or on whose committees he sat, was simply bewildering; to read the number of societies he helped by personal effort or his money, was quite startling; and in that church they witnessed one of the great gifts of his life, a gift which no doubt for centuries to come will commemorate the munificence of spirit and the faithfulness to principle and to conscience of those whose names are inscribed on the commemoration tablet before them. People knew what he gave when it was put down in subscription lists and expended in church building, but who knew what he gave in secret; "That best portion of a good man's life," as Wordsworth said, "His little nameless, unremembered acts of kindness and of love." They were not all unremembered, they were not all undiscovered. The preacher was greatly touched by hearing the story of the strike days, how his hand, unknown, was feeding the women and the children of the very men who reviled him and hooted him and even pelted him with stones as he passed along the street.

The man who could act as Sir Philip Manfield acted in those circumstances, had much of the spirit of Jesus, who from the cross exclaimed, "Father, forgive them, for they know not what they do."

Another ambition Sir Philip had was for mental culture. Nothing astonished Mr. Byles more than that Sir Philip was able in the midst of a busy and active life so largely to cultivate his own mind and secure the acquaintance with literature he possessed; and in this connection the preacher urged young people to learn the lesson that they were to glorify God not only by their bodies and spirits, but by their minds as well, and they could not glorify God with their minds unless they took some pains to cultivate them. They should not be content with reading the trash they could purchase in the news shops, they should read good books of real worth.

Sir Philip's life and character and name were a heritage to their church and to the town; and, beyond that, they were a trumpet call to duty, a call to embody his example in their lives and to tread, so far as they could, in his steps. For again, as the poet says: "Lives of great men all remind us, We can make our lives sublime." That was the lesson Mr. Byles wanted to urge upon those still comparatively young. He had no doubt that the service of humanity, which, of course, was the service of God, during the coming century would be somewhat different from the century now passing away. Wider, more varied, perhaps more secular, but not less religious, will be the service men will be called upon to render to their day and generation according to the will of God. The organisations which will be employed to accomplish this service will be not exactly ecclesiastical, but civic and social, municipal, national. The people as a whole, through their representatives and leaders, will set themselves for the betterment of social life, will seek, if they are wise, to induce such conditions that it will become easier for men to do right, and difficult, far more difficult than it has been in the past, for men to do wrong. They will seek to induce such conditions that the vast increase of wealth which he thought with absolute certainty would come during the next thirty, forty, or fifty years, will not be concentrated in the hands of a few, but contribute to the enrichment of the body politic, and to the increase of joy and happiness and well-being of the commonwealth, and, therefore, of the people as a whole. Work like that will demand leaders, and those leaders will have to be not merely clever men, but men of principle and character, men who will forget self in the service of their fellows, ready to subordinate their own claims, and not to seek their own advantage. Such a man was Sir Philip Manfield, who served his own generation by the will of God, and fell on sleep.

EVENING SERVICE.

In the evening Mr. Byles based his sermon on Mark xiii. 34 and 35: "It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh." (Revised Version.) He especially dwelt on the words "to each one his work," and in the course of an essentially practical sermon said that they

were suffering. God knew he suffered for the triple loss they had sustained during these few bright summer months. They would, however, be doing very wrong if in the midst of their sorrow they were not filled with holy thankfulness and joy. They thanked God for three beautiful lives which were lived amongst them for so many years, and for all the good, true, honest work which they accomplished. There was a debt due to Sir Philip Manfield no doubt from the town to which he belonged, a debt of gratitude for all the work he did and for all the long life and the integrity he lived; but they in that church owed a special debt to him and to his wife. They had that beautiful building, an edifice so solid and well built that he thought they might not question that it would last for centuries; and so beautiful as to take no unworthy place amid the beautiful churches of the county, and especially of the Valley of the Nene. But more than that. Rich men sometimes build churches, but beyond the building they leave only small blessing behind. In that church, however, they had the debt of a true and noble example, an example which had been set before the town and their community for sixty long years, an example of integrity and rectitude, of fidelity to duty, and of principle. It was said in the newspaper that Sir Philip Manfield at the time of his death or of the recent presentation, was the most popular citizen in Northampton. No doubt it was true, but he did not seek popularity. William Watson's fine line applied to him: "Prizing, not court'ing, all just men's regard." More than that, they had in their midst so long, in Lady Manfield, the example of a most gracious and kindly spirit, which always brought with it beautiful sunshine. Sir Philip left behind him an example of the true spirit of brotherhood, which in a very wonderful and marked degree ignored distinctions of social rank, and shared the burdens of those whom he rejoiced to call his brethren. They had also the example of a very living personal interest in religion, shown not only by the building of the church, but by the regularity of attendance upon the services. The debt they owed to Sir Philip and Lady Manfield was very great, such a debt as was incurred by but few churches, and honest men remembered that debts had to be paid, obligations had to be discharged. How were they to pay their debt, and show that they were worthy of the trust they had received, and the example they had witnessed? Mr. Byles devoted the remainder of his sermon to answering that question. He wanted to see that church a true home of their neighbours; he wanted the children of the neighbourhood to have a religious education given by enthusiasts in the cause; he wanted the church to make its mark upon the civil life of the town; and he wanted the voice of the church always to be heard on the side of national righteousness, on the side of freedom and truth, of humanity, and of God. If they were to accomplish any of these great objects in any degree, certainly in any large degree, they would have to remember the words of the text, to every man, not this or that particular man, but to every man his work, his appointed task.

ERRATUM.—In Mr. Hawkes's poem, "A Soul's Travail," in our issue of last week, at the end of line 8, delete *moved out*,

OBITUARY.

MRS. GEORGE LAWFORDE.

ON Wednesday week there passed away, quite suddenly, Mrs. George Lawford, of Balham, in her sixty-eighth year. She was in Wales on a holiday with one of her daughters, apparently in good health, and was out for a gentle walk, when failure of the heart set in, and on her return to her hotel the end came in a very short time.

Frances Elizabeth Lawford was a daughter of the late Charles Bischoff, solicitor, whose name is honourably associated with the passing of the Dissenters' Chapels Act, and her family, as well as that of her husband, was connected with the Hackney congregation. After her marriage she lived awhile at Highgate, and subsequently removed to South London, where she resided during the rest of her life. She was formerly connected with the Brixton congregation, but on the formation of the congregation at Wandsworth, her husband became its treasurer, and since his death in 1895 her son Herbert has filled the same office. She had a large family, who all survive her. Her connections were numerous, and her circle was ever-widened by her spirit of earnest well-doing. Her religious views were simple and strong, and were staunchly based upon the more conservative type of Unitarian thought; but her sympathies were kindly towards all, and her life was that of a cultured and devout Christian woman.

MISS AUBREY.

WE regret to announce the death of Miss Agnes Aubrey, which took place on Saturday week at Neath. Miss Aubrey, who was seventy-eight years of age, was the last bearer of a name that has been prominent in Swansea for some generations past. Her grandfather, the Rev. E. Aubrey, was for many years minister of the Unitarian Church in High-street, and her uncle, the late Mr. Richard Aubrey, was one of the best of Swansea's earlier mayors, who married a sister of Lord Justice James, a member of another respected Swansea family. When the late Miss Aubrey was about twelve years of age, she came with her family from Manchester to Neath, where her father was engaged in the banking business. For the past quarter of a century, however, she has lived in Swansea. During that period she has been a prominent figure in local life. She was the first secretary to the Swansea and South Wales Nursing Institute, and she took an active share in its management almost up to the time of her death. She sat on the committees of other charitable institutions as well, and, an ardent educationist, she was a member of the Committee of the Swansea Training College for Women. She was buried at Llantwit Church on Tuesday week, the funeral being strictly private.

TO CORRESPONDENTS.—Letters, &c., received from the following:—V. B. (Sukkur); J. F.; W. J.; R. H. L. (Melbourne); J. J. M.; S. G. N.; J. W. P. (forwarded to H. W. H.); E. H. S.; E. T.; G. W. (Sidney).

THE CHILDREN'S COLUMN.

LAST week we finished our delightful holiday time at the Lakes; I hope you all enjoyed it as much as I did. And next week there will be quite a long children's sermon, but not a dull sermon at all, which begins in Switzerland, and will give you plenty to think about. This week I want to give you these two poems, and perhaps some of you will like to learn one or other of them by heart.

The first is for the elder children, and is by Samuel Longfellow, a younger brother of the more famous poet Longfellow. The title is "Sharon Woods," and it was written in 1871.

In the woods, in the woods,
What tender twilight broods!
What flickering sunlights play
On the beech-tree's mottled gray,
As we sit this summer day
In the woods!

In the woods, in the woods,
What sacred solitudes!
The pine-tree soaring high
Spreads its hand out towards the sky
With murmured prayer and sigh,
In the woods.

In the woods, in the woods,
What low and soft preludes
Of wind the long aisles search,
Where the marble stems of birch
Are the pillars of this church
Of the woods!

In the woods, in the woods,
The brook's soft lapsing floods
Chant loud and low by turns,
Where, 'mid the plumed ferns,
The sumac's taper burns
In the woods!

In the woods, in the woods,
What sweet and gracious moods
Fill the restless heart with calm,
Till it lifts its silent psalm
With the flowers that embalm
All the woods!

The other is for the younger ones, and I should like you to think of some words that Jesus spoke, of which it may remind you.

A sparrow, with its plain brown coat—
The best it ever wore—
Has no sweet song, or cheerful note;
A chirp,—and nothing more.

Yet as it hops from bough to bough,
Or flies from tree to tree:
As if it cared not where, or how,
As restless as can be;

Or by a leaf well sheltered, sleeps,
Its head beneath its wing;
God watches, cares for it, and keeps
The thoughtless little thing.

And if He keeps the sparrow so,
Why should I ever fear?
Life has its troubles,—but I know
God's loving help is near.

EPPS'S COCOA ESSENCE.—A THIN COCOA.—The choicest roasted nibs of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—a product which, when prepared with boiling water, has the consistence of tea, of which it is now with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epps and Co., Ltd., Homoeopathic Chemists, London.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	3
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted. 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, SEPTEMBER 9, 1899.

"A SUFFERING GOD."

A NOT very lucid article in this month's *Contemporary Review*, by Mr. RICHARD HEATH, deals with the question taken as its title, "But is God Silent?" The article is written in reply to the contention of Dr. ANDERSON's book, "The Silence of God," that God has made no sign since the close of the Apostolic age, and contains in passing a strong protest against the favourable reception given to that book in Evangelical circles, as represented by the *Record*. Mr. HEATH contends, on the contrary, that the whole course of history is eloquent of God to those who have the wisdom to understand and do not take the disappointments of a wounded egotism for a just arraignment of Divine providence. How God is found still to speak is indicated in the following passage:—

After all, miracles from a Bible point of view are not God's principal means of speaking to human beings. He speaks to the consciences of men, even in the Bible, much more frequently in the ordinary events of life, and especially in the history of their own lives and of those that have gone before them. He speaks in the same way to families, and to nations, and to the whole human race; to Churches, and to the whole of Christendom. His voices are many, and each one is adapted to the condition, mental and moral, of those to whom He speaks. He condescends in each case to their special idiosyncrasies, and talks with them in the tongue in which they were born. Man is ever changing, at times progressing, at times retrogressing. God is the same yesterday, to-day, and for ever. And therefore there can be no real difference between the times covered by the Bible and those in which we live.

Having stated his general position,

Mr. HEATH takes a special period of history—the time of the Plantagenets, from the reign of EDWARD III. onwards—to show how both in France and England the working of the law of righteousness, in which is the living word of God, is clearly manifest. In the hundred years' war in France and the great victories of the English, won chiefly by their hardy bowmen, the French nobility suffer for their ruthless oppression of the people, and again in the Wars of the Roses the pride of the Norman conquerors is brought low, and numbers of great families are destroyed, making way for a new uprising of the people whom they had oppressed, while the Royal family itself shows a tragic record in the fate of its many branches; the nemesis of murder dogging its steps up to its final downfall.

The greater part of the article is occupied with this historical study, and in such records Mr. HEATH finds the clear witness to God. "For He has not left Himself without an interpreter to all men everywhere. The Holy Spirit speaks continually to the consciences of men, and thus as time rolls on they understand how to judge the past, and that judgment when it becomes universal and final is God's judgment." The exodus from Egypt was not more sublime, as witnessing to the Divine purpose, than the exodus of modern Christendom from the servitude of Rome, from Feudal servitude and from Negro slavery; the great uprisings of liberty in modern times are among the clearest witnesses to God. Mr. HEATH finds it impossible to understand how any religious man can argue, with such facts before him, that God is silent and gives no living sign of interest in human affairs.

And then suddenly, at the conclusion of the article, a further thought is introduced, which seems to have very little connection with all that has gone before, but which yet must vitally affect our thought of the actual relation of God to humanity. It is chiefly this further thought which has led us to refer to Mr. HEATH's argument in this place.

Not only is it shocking in Mr. HEATH's view to suppose God to be serenely indifferent to human suffering, but a true interpretation of history he regards as leading inevitably to the conclusion that God Himself suffers in all human pain. This doctrine is urged first in the words of the Abbé GRATRY, a Roman Catholic writer, and supported by the authority of the Protestant VINET; it is said to be a New Testament thought, and to be the doctrine "that answers all the doubts that arise at the sight of human suffering."

To us, we confess, the doctrine seems the very reverse of helpful, and, in fact, when traced to its foundation, to involve a denial of God.

"Our God," says the Abbé, "was made man to suffer and to die! Yes, there is

the true God. He has suffered from the beginning in all who have suffered. He has been hungry in all who have hungered, and has been immolated in all and with all, the Lamb slain from the foundation of the world."

And Mr. HEATH adds: "To know that God is suffering with it makes that suffering more awful, but it gives strength and life and hope, for we know that if God is in it, suffering is the road to victory."

To us there seems a radical difference between declaring, what is at the heart of all religious life, that God cares, that He knows all we have to suffer, and with infinite tenderness is with us in all our pain, knowing the end from the beginning and leading us through the shadows of our mortality into fuller and diviner life, and saying, on the other hand, that God Himself is the victim of suffering.

Our burden of pain is manifold. It comes to us in the sternness of retribution, and yet a sternness behind which is the FATHER's hidden tenderness, because of the love which is eternally in God, and will not suffer one living soul to be cast away. And, further, it comes to us in the sufferings of the innocent, the martyr's exultant pain, the meek patience of those who in pure unselfish love would help to redeem those who are in bondage to sin, and do not shrink from a share in their pain. But these are the sufferings of an imperfect growing life, part of a divine discipline, through which God draws us to Himself, not a part of His essential life. For if God Himself must needs suffer to redeem our human life, what mysterious Fate is that, over God Himself, compelling such surrender? Then must there be Someone else or Something else, and, as it seems to us, He ceases to be God. But the thought is abhorrent, and we do not wish to be told that in our pain God is suffering too; rather do we find our strength and hope, and the solace even of our mortal agony, in the assurance that over all the shadows there is yet this eternal joy of God, that while the FATHER's infinite tenderness is ever watching with us and holds our hand, knowing all we have to bear, and so, in a sense, suffering with us, because it is for our life, yet in the life of God there cannot be such mortal shadows, because He sees *through* all the pain, and Love is almighty, and therefore perfect in its joy.

In our direst need we would rather be refreshed by the thought that God does not suffer, and there is that perfect life into fellowship with which we are to be gathered, to know finally the meaning of all we have suffered and all the shadows, now often so impenetrable, of our mortality. And when we say "we would rather" we believe that to be a true instinct of the childlike heart, surrendered to the FATHER's will, and knowing that over all is the supreme and eternal Goodness—that is, God. The victory of our faith is not to be con-

vinced that God became man to die for us, that He is "the Lamb slain from the foundation of the world," but rather to know, with JESUS, that what we suffer is not in vain, but is all making for true life, included within the good purpose of our FATHER.

THOUGHTS FROM ITALY.

V.—FRA ANGELICO.

BY THE REV. EDGAR I. FRIPP, B.A.,
MINISTER OF ALL SOULS' CHURCH, BELFAST.

"On two wings a man is lifted up above earthly things; that is, on simplicity and purity. Simplicity should be in the intention, purity in the affection."—Thomas à Kempis: *"The Imitation of Christ,"* ii. 4.

A FEW miles from Florence, on one of the outlying spurs of the Apennines, commanding an extensive side view of the Arno valley, is the old hill-town of Fiesole. In Roman days it was the refuge of Catiline's conspirators—whence, says Dante, descended rebellion and treachery into the Florentine character. There was ill-will between the mountain chieftains and the merchants who dwelt at the ford of the river below; but as Florence grew into a great city the hostility died away, and Florentines built their villas on the slopes of the ancient stronghold. Here, for example, was the Villa Gherardi, where the idle company of Boccaccio's "Decameron" escaped from the plague and told their tales. But here, also, crowning the steep height, was a Dominican monastery, the home for many years of one of the greatest of Florentine painters, Fra Angelico.

Fra Angelico was born not far from Giotto's birthplace, in 1387, the year of the completion of Giotto's Bell-Tower. He had genius, and might, as a layman, have been rich; but repelled by the life of the wealthy laity, as depicted in the "Decameron"—a life, for the most part, of hawking, feasting, fighting, intrigue, and licentiousness—he resolved to be a friar, and at the age of twenty, having changed his baptismal name of Guido for that of Giovanni, or John, the name of the apostle of love, he was admitted, with a younger brother, to the monastery at Fiesole. The place was soon dear to him. Its early hours and regular habits, its plain-living and industry, its charities and studies, the keen, fresh air of the mountain, the sweet-smelling gardens, the landscape, the view of Florence with its towers, and the starlight nights, were a joy to his quiet devotional nature. Here he had a work away from the ambition and folly of the mediæval world.

But after two years, in 1409, owing to political troubles, the brotherhood left Fiesole and "wandered," residing for a time at Foligno, in the heart of Umbria, and then a few miles away at Cortona. Thus between the ages of twenty-two and thirty-one Fra Giovanni lived in the neighbourhood made sacred by St. Francis, and received deeply of his spirit. Like Cimabue, Dante, and Giotto, he felt the holy influence of Assisi. He was confirmed in his choice of poverty. Whatever he earned with his brush he gave to the poor. He had enough, he said, having little. And it is not improbable that he was led from illumination and miniature to fresco by the paintings of Giotto over St. Francis' grave.*

He had, no doubt, begun as a penman and a miniaturist; and to the end of his days he never altogether lost the minute, closely packed, and rather stunted manner of this training. His early paintings are little more than crowded groups of small heads and figures delicately drawn on white and gold as in a missal or a psalter. For instance, in the National Gallery in London, there is the predella of an altarpiece, representing the Resurrection, in which are no less than 236 microscopical portraits, each with a face and a soul of its own.† So fine and so immense is the work that one may study it for years, as I have done, and continually discover something new.

His work was rapid and unerring. As Shakespeare is said never to have blotted a sentence, so Fra Angelico is declared never to have corrected a line. The exaggeration unquestionably contains a truth. Recluse that he was, and limited in his horizon, knowing little of evil, shrinking from everything ugly and vile, nevertheless he had the vigour of genius, and his work developed magnificently.

He was the greatest of the "Giottoists," of the artists of Italy who painted for the religious instruction of the people and painted only religious themes. In the statutes of a painters' guild at Siena, drawn up in the year 1355, between the death of Giotto and the birth of Fra Angelico, we read: "Since we are teachers to unlearned men, who know not how to read, of the marvels done by the power and strength of holy religion . . . and since no undertaking, however small, can have a beginning or an end without . . . the power to do, without knowledge, and without true love of the work; and since in God every perfection is . . . united; in order that in this our calling, however unworthy it may be, we may have a good beginning and a good ending in all our works and deeds, we will earnestly ask the aid of the Divine grace and commence by a dedication to the honour of His name." If Giotto may be called the great author, Fra Angelico may be called the great finisher of this style of painting. The friar had not Giotto's experience of men, nor his power of drawing evil as a contrast to good, nor his breadth of sympathy which often found some good in evil, nor his humour, nor his delight in the homely, secular things of every day; these qualities of the master were inherited by others; but he had more than Giotto's religious intensity. I suppose the intensest religious expression in any art is in Fra Angelico's pictures. He is alone among religious painters, as Thomas à Kempis, his contemporary, is alone among devotional writers. All that is pure and gentle and refined in the monastic ideal Fra Angelico loved, and painted for us to love. To paint was for him literally

* St. Dominic, who seems to have adopted the strict vow of poverty from St. Francis, was, at any rate, as passionate for its observance as his brother saint. For St. Francis' angry protest, at the Chapter of the Mats, against any relaxing of his rule, see "The Mirror of Perfection," lxxviii. St. Dominic's last words to his disciples were: "May my malediction and that of God fall upon him that shall bring possessions to this order!" Fra Angelico, in one of his frescoes at San Marco, introduces St. Dominic holding an open book in which this sentence is written. St. Antonio, and again Savonarola, revived the rule at San Marco.

† And in that midst their sportive pennons waved
Thousands of angels, in resplendence each
Distinct.—Dante, "Paradiso" xxxi.

to pray. Whenever he took his brush in his hand he said a prayer. He believed absolutely in everything he painted, and believed he was inspired to do it, taking his first conceptions as divine messages, and never changing them. He that would do Christ's work, he said, must dwell with him. He never lost his temper, Vasari tells us, nor admonished but with a smile. And so deep was his love for Jesus that he could not paint the Crucifixion without tears. He was fittingly called "Angelico," as Thomas Aquinas had been before him. He lived in the heavenly world, and painted angels as no one else has done,* and multitudes of them, glorious shining creatures, flashing with brilliant hues, messengers of light, bearing joy and music on their wings to troubled humanity—beings which

"Drink love, and bathe in love, and mirror it,
And know no end thereof."

In religion Fra Angelico owed much to a friend in the monastery at Fiesole, a remarkable man three years his senior, who became Archbishop of Florence, and eventually Saint Antonino. They were at Fiesole before the wandering, met there again when it was ended in 1418, and lived in happy companionship. In the memory of the Florentines their names are inseparably associated, and we must think of them together. In 1437 Antonino, dissatisfied with the narrow scope of the work on the hill-top, started a branch of the monastery in the ruined convent of San Marco in the city below. A wealthy Florentine, Cosimo de Medici, rebuilt the convent, and Fra Angelico, following Antonino to Florence, decorated the new walls. It was a labour of love. No artist, perhaps, ever worked with greater joy than Fra Angelico, without wages, on the bare plaster of St. Mark's. In the rude, hidden cells, in some thirty of them, he painted scenes of the life of Christ for his Dominican brethren. For fifteen years, while Antonino founded or revived the principal charities in the city, and during plague time walked the streets leading an ass laden with bread and clothing for the poor, making San Marco and his own name blessed, Fra Angelico covered the walls of the monastery with pictures of Jesus and saints and angels which must give an indescribable and sacred beauty to the place so long as they exist.

These frescoes made him famous. He was called to Rome to do work for the Pope. He was engaged, too, as "one illustrious beyond other painters of Italy," to paint in the cathedral of Orvieto—a proud title he justified by a splendid picture of Christ in Judgment, supporting the globe of the universe, and attended, among other prophets, by a magnificent Moses. But his most perfect work was not done for Popes nor in cathedrals, it was reserved for the new cloisters and chapter-house of San Marco, finished in 1452. He was then sixty-five, with only three years to live, but these paintings are sublime.

Let me speak of one of them.

Do you remember Romola's visit, in George Eliot's story, to her dying brother

* Except, perhaps, Dante in verse:—

"Say who that angel is, that with such joy
Beholds our Queen, and so enamoured glows
Of Her high beauty, that all on fire he seems?
In him are summed
Whate'er of gladness and free delight
May be in spirit or in angel met."
—"Paradiso," xxxii.

in St. Mark's? She "was conducted to the door of the chapter-house in the outer cloister, whither the invalid had been conveyed, no woman being allowed permission beyond this precinct." She was engrossed with him, but was "just conscious that in the back-ground there was a crucified form rising high and pale on the frescoed wall, and pale faces of sorrow looking out from it below." This picture in the chapter-house, of the Crucifixion, is perhaps the noblest Fra Angelico ever painted.

The Cross, the Tree of Life, springing from the ground above the skull of Adam, and flowing with a stream of blood for the healing of the nations, bears the Fruit of Salvation. Right and left of him are the two thieves. Beneath, on one side, are his mother, the Magdalene, and a third Mary, the two Johns, Mark (the patron of the convent), and others; on the other side are the founders and saints of the monastic orders, including Dominic kneeling at the foot of the Cross, and behind him Francis, Thomas Aquinas, and eight more. It is admirably done. The grouping of the figures and their attitudes, the rich colouring, the fine draperies are beyond praise. But the transcendent beauty of the picture, to which all these are subordinate, is the emotion of the tragedy itself. Here is a work by a master at his best, which tells us, if we look at it carefully, what a great picture should be.

Firstly, why is the subject chosen? We cannot be in doubt. Fra Angelico did not take it to display his skill in this or that branch of his art, but because he felt it to be one of the most awful and impressive subjects that could engage the human mind, and fitting the chapter-house of a religious brotherhood.

The body of the Saviour, therefore, is not drawn, as in later and decadent times, to show knowledge of anatomy, but to express the pain and the shame of the suffering and the strength of soul which conquered the suffering. There is sufficient indication of cruelty without physical contortions, and the pain is transfigured by the love and peace in the Sufferer's face. And then, the pity and glory of the Cross are communicated to the by-standers. The "dramatic energy" of a later and lesser art—the pointing of fingers and flinging about of arms and legs, and the shouting and staring which Raffael and Michael Angelo employed to awaken interest—is entirely absent. This is not the sort of excitement Fra Angelico seeks to stir in Christian people. Of the twenty men and women whom he has gathered about the Crucified, only three raise their hands, and one of them quietly in prayer. Their feeling is restrained. There is almost complete silence; the only person in the picture who makes a noise is the impenitent thief. The mother sinks helpless in the arms of John and the Maries, but without a sound. There are no hysterics; several weep, but they turn away to hide their faces, or their tears drop silently. It is a picture of noble sorrow, which tells us how to bear sorrow. Here is the grief of strong men and women, which does not spend itself in noise and gesticulation, but is subdued and turned into resolve and power of work. "Can it really be," they seem to say, "that they have slain Him? O, the pity of it! But He is our example and redemption. We must suffer, too, with Him, and we will also save and bless."

I observed that chairs were placed before the picture where people might sit and be quiet and gather strength. Fra Angelico takes us apart from the world's much speaking and complaining. He shows us pain exalted, failure ennobled by faith, indignation repressed, motion and speech and every feature surrendered to the powers of the soul. It is all so still and so strong.

Lastly, the picture has no gloom. Instead of being wrapt in shadow, its lines obscured and colours darkened by black tempest, it is full of light.* Fra Angelico, like Giotto, loved the bright pure colours of God's world and saw the sunshine in Christian sadness. All painting that is both sincerely and deeply Christian is radiant. It knows nothing of crape and pall. And as painting loses true religiousness it loses brightness. Mr. Ruskin says that he knows of no law more severely without exception than of the connection of pure colour with profound and noble thought, and he contrasts the work of Fra Angelico with that of the irreligious Salvator Rosa. "Fra Angelico," he says, "was a man who wept often, prayed constantly, and never harboured an impure thought. His pictures are so many pieces of jewelry, the colours being perfectly pure, as various as those of a painted window, chastened only by paleness and relieved upon a gold ground. . . . Salvator Rosa was a dissipated jester and satirist, a man who spent his life in masking and revelry. But his pictures are full of horror, and their colour is for the most part gloomy and grey."

Therefore, as we look at the Crucifixion in the chapter-house of Saint Mark's convent, and see its pure crimsons and blues and rich golden yellows, and the sweet gladness which shines through its tears and pain, we are chastened rather than saddened, and are made to feel how the pure in heart see God, how a divine light shines upon them and touches their sorrow into joy.

So Fra Angelico worked in his quiet retreat, believing with a full heart in the Madonna and the saints and angels, and painting them with a fervent love. It does not matter, that we cannot believe in them as he did. The important thing, I repeat, is that he and we should believe in something noble, and should believe in it sincerely and devoutly and with joy. And here is much food for thought.

While the friar was busy in his convent, believing in the old faiths and painting in the old ways, the world outside was changing. The religion, the citizenship, the art, and the learning of Florence were undergoing a gradual transformation. The Gothic spirit, the spirit in religion of St. Francis, St. Dominic, and St. Thomas Aquinas, in poetry of Dante, and in art of Arnolfo, Giotto, Andrea Pisano, and Orcagna, was still strong, but it was finding a rival in the Classical Renaissance. Arnolfo's churches, Giotto's Campanile, Pisano's sculptures and his bronze doors on the Baptistry, Orcagna's shrine in the Or San Michele and his Loggia in the Piazza Signoria, are, excepting the round arches of the last-named, pure Italian Gothic. These were the great works in Florence when Fra Angelico was born. But from the very beginning of the fifteenth century the study of the antique made itself felt,

* The background has been repainted and spilt.

and exerted an increasing influence. Florence continued to prosper, in spite of war and plague, and every year grew more beautiful through the labours of a succession of great artists, all of whom showed their indebtedness to the Greek and Roman. Ghiberti's bronze gates, for example, which were added to the Baptistry, the first pair in 1424 (the result of more than twenty years' work), the second in 1452 (the result of nearly thirty years' labour), and his tomb, also in bronze, of San Zanobi; Brunelleschi's vast dome on the Cathedral, which occupied him from 1417 to his death in 1446, and was not finished until 1461; Donatello's statues in bronze and wood and stone; Masaccio's frescoes in the Church of the Carmine, and the altar-pieces of Lippo Lippi, the monk who revolted against monasticism and married a nun, mark a new era in which the classical spirit, though absorbed by the Gothic, competes with it. The study of ancient temples and statuary, of the nude, of perspective, of vestments, of classical mythology, jostles with the mediæval pieties—a minor element, but increasingly formidable. So far the result was good. The breaking down of the old boundaries of art by the introduction of the heathen world meant the incoming of much besides. The everyday incident of Giotto's work received a great impulse. Portraiture, landscape, historical and domestic painting rapidly advanced. All things considered, the *quattro-cento* art is the greatest in the annals of Florence.

But there was another and a dangerous side to this movement. Vasari was right from his point of view, as an Italian, as an inheritor of the language and culture of ancient Rome, in speaking of the Gothic art as foreign and harsh, and of the revived classical style as "the good old manner." Renaissance architecture and painting and rules of poetry are excusable in Italy and to an extent in all the Romance countries, however inexcusable in Teutonic lands. We may forgive St. Peter's on the Tiber, though St. Paul's and Whitehall are unpardonable on the Thames. Nevertheless it is true in Italy, as everywhere else, that the Renaissance art was not as all previous arts had been, a national development. It was an imitation of something dead by the educated and the wealthy. The temples of Greece and Rome, the Byzantine, Lombard, Norman, and Gothic churches had been simply the crowning forms of domestic styles of architecture, exalted specimens of the architecture in wood and stone of the dwellings of the people. But the Renaissance cathedrals and palaces were in no sense whatever developments of the house and cottage; they were an aristocratic hobby and fashion, alien from the people, and insulting to the people, the sign of class—*classy* as well as *classical*. So with the paintings and sculptures of Homeric and Virgilian themes; they were for a class, and not, as Giotto's frescoes had been, for the poorest as well. Besides, this Renaissance work was a revival of *heathendom*. Fra Angelico might have asked, as possibly he did, "Where will this paganism lead? What if Venus and the Graces shall supersede the Virgin and the Angels?" There was no fear of that in his day. The influence of St. Francis was too strong. But the extension of the knowledge of Greek, especially by the flight of Greek scholars after the

fall of Constantinople in 1453, two years before Fra Angelico's death, the interest in Plato and heathen philosophy, set men questioning, and belief in the Madonna and much else was being undermined. And this decline of faith was going on at the very moment when Florence and other Italian cities were passing into the power of wealthy families and losing their ancient liberty and public spirit. I will not say that Fra Angelico foresaw what was coming, though I believe he felt estranged from his time; but there must have been earnest souls, themselves in perplexity, who asked, "What will the Church do? Will it adapt itself to new conditions? Who will be the new St. Francis and St. Aquinas to give Christianity a fresh impulse and re-shape its teaching? And if they arise, will they prevail over dogma, or will dogma prevail over them?" Already there must have been thinkers anticipating Savonarola and the Reformation.

So, my friends, I close this sermon with the truth which cannot be too often repeated—that *Religion cannot stand still*. It is never final. Its form continually alters. It needs new expression in every age, if it is to be a sincere and devout belief to that age. It must perpetually embody the thought and experience of the new time, if it is to be a living power in that time. And looking round on our modern world with its many paganisms and imitations and its deeply rooted class selfishness, I think our great need is *something to worship*, something which we may love as simply and devoutly as Fra Angelico loved the Madonna and the saints in Heaven.

THE GROWTH OF ENGLISH CHURCH ARCHITECTURE.—IV.

At the end of the twelfth century the Early English style of architecture was developed from the Norman which preceded it. The transition was gradual, like all transitions in the natural growth of any art, as distinguished from the occasional revolutions or artificial reactions which take place from time to time in art and literature, as in politics and religion. There is no definite break between the two styles. Nevertheless the transition having been completed we find the change is sufficiently marked to strike even the least observant eye. The nave of the cathedrals of Durham, Peterborough, or Hereford, and the nave of Salisbury or Lincoln, appear to have nothing in common as to style and artistic appearance. We may have passed gradually from one phase to the other, but the two phases are quite distinct.

This led to an early classification of English Architecture under two heads—(1) "Circular" or "Saxon," and (2) "Pointed" or "Gothic"; and the latter was subdivided into "Early," "Middle," and "Late." But there is no good reason for separating "Circular" from "Pointed," or "Saxon" from "Gothic." The term Gothic is often objected to on the very reasonable ground that the Goths had nothing to do with it. The word was at first applied to our native architecture as one of contempt, by those who wished to re-establish the Greek and Roman style of architecture in its place. But the beauty of the building has triumphed over the bad

name, and whatever other associations we may have with the word Goth, "Gothic Architecture" now suggests beauty of form, excellence and delicacy of workmanship, and simple grandeur, or harmonious complexity of design. Gothic Architecture, then, may now be accepted as the term covering the whole of the native ecclesiastical architecture in Central and Northern Europe, from its first origin to its decline in the sixteenth century.

And the English School from the Norman Conquest to the fifteenth century is better understood when regarded as *one* passing through four stages, than when it is divided into *two* periods of the round arch and the pointed arch, and then the latter subdivided again. The first two of the four stages we have already spoken of as the "Norman" and the "Early English." The third, which we now reach, is known as the "Decorated." The fourth and last as "Perpendicular."

These last two terms are derived from the nature of the ornament or decoration found in the buildings generally, but more especially in the window tracery. The earliest window tracery consists of figures of perfectly simple geometrical lines, unbroken by what is called foliation, *i.e.*, subsidiary curves of trefoils, quatrefoils, &c., and points or "cusps" that are formed between the foils. These foils and cusps appear in Early English work, but they are at first distinct from the general design and workmanship. They are attached to it, and might be separated from it without affecting its completeness in itself. In the Decorated style they become an integral part of the tracery.

Another characteristic of the decorated tracery is that the lines of the moulding flow into one another. In the early geometrical tracery each figure is complete and separate in its outline. If there are two arches with a circle resting between them, the lines of the stonework of the arches are distinct, and the circle is a separate complete stone circle resting between them. It could be taken away without affecting the arches. But in the Decorated period the moulding of the arch and the moulding of the circle are for some little distance identical, and neither could be removed without breaking the other. Thus the line of the arch flows as it were into the line of the circle.

This flowing of the lines of geometrical tracery from the arch to the figure above led most naturally to the abandonment of geometrical figures, and the filling of the whole window with varied figures formed by flowing lines of tracery—that is to say, curves which are not segments of circles. It is impossible to describe these, as we described the East window of Lincoln, without any drawing; but it is hardly necessary to do so, they may be seen in all parts of the country and in some part or other of almost every cathedral. The two finest examples are the East window of Carlisle and the West window of York. Upon the question, Which of these is the most perfect? there will, probably always be a difference of opinion; but there can be no question between them and any other, York is, perhaps, the most elaborate, but Carlisle the most satisfying and restful in its harmony of parts and simpler beauty. There is not a line in the tracery or a figure formed by it that is ugly or offensive.

This departure from geometrical forms opened the way to infinite variety of

design; in many buildings of this period every window is different from all the others, and a careful observation of the windows of parish churches of the period will afford a constant succession of new and beautiful designs. When the vast number is considered it is marvellous how few are defective in form or proportion either in the lines of the tracery or the figures formed by it.

With this elaboration of window tracery there is a contemporary elaboration of ornament in other parts of the buildings. The carved foliage of the capitals is deeper and more clearly cut. In Southwell Minster, for example, the foliage which belongs to this period has almost the delicacy of wood-carving; and here, as in many other examples of the same period, it is less conventional and more natural than that of the earlier ages. Conventional ornament by no means entirely disappears. There is a small ornament known as the ball-flower, an imitation, perhaps, of the golden ball ranunculus, which is as characteristic of this period as the dog-tooth of the Early English, or the zigzag or cable of the Norman. There is a well-known window at Leominster in Herefordshire which has these ball flowers set thickly along every line of its jambs, arch, mullions, and tracery.

The advance now made in the art of carving led naturally to a great increase in the number of statues and carved heads in and about the churches. The west front of Lichfield Cathedral, for instance, is covered with decorative work, and has one hundred and thirteen niches for statues surmounted by canopies. All the statues but five were destroyed at the time of the Reformation or subsequently, and almost the whole of the work now seen on the west front of Lichfield is modern.

The elaborate care which was devoted to the decoration of various parts of the churches in the fourteenth century, found scope also in the erection of tombs of similar design and style. In many churches are to be found canopies, in which the Decorated style is at once recognised, over monuments belonging to this age.

In parish churches we rarely find the same elaborate workmanship in capitals that the cathedrals of this age show. The piers and arches are often remarkably plain, the piers being simple, with round, or hexagonal, capitals, and the arches without moulding. It would seem as if the whole artistic energy and the possible expenditure of labour were devoted to the windows and doorways and other subsidiary parts of the building, and the effect of these is indeed heightened in the smaller churches by the absence of decoration elsewhere.

F. H. JONES.

THINK not that my graces slumber
While I toil throughout the day;
For all honest work is worship,
And to labour is to pray.

—W. A. Butler.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following:—Mr. Tate, £5; Mr. Gimson, £1; F. W. L., £5 5s.; Miss Caghey, 10s.; A Friend by Miss Humphreys, 15s.; Mr. and Mrs. Cogan Conway, £1 1s.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE TRANSVAAL.

SIR,—From time to time I see in THE INQUIRER references to the troubles in the Transvaal, but I am surprised to find that one side is taken as the only true side, while the cruel tyranny to which our countrymen out there have to submit is deliberately ignored. The first paragraph in last week's issue does not hesitate to impute unworthy motives to those who approve of the action of our rulers in trying to redress the grievances of the oppressed. I submit, therefore, that if Transvaal troubles must be referred to in THE INQUIRER, then both sides should be fairly represented. It may be that those who sympathise with the Uitlanders have good and weighty reasons for doing so, and are quite as honest in their intentions and actions as those who engage in special pleading for Mr. Kruger and the Boers.

F. T. REED.

Moretonhampstead, Sept 4.

[There has been no word written in THE INQUIRER implying that the grievances of the Uitlanders are not very serious, and ought not to be redressed, nor have any unworthy motives been imputed to those who agree with us in that opinion.—ED. INQ.]

SIR,—It would be a satisfaction to some or many of your readers, if, instead of simply offering them (as in your last number) the *ipse dixit* of Mr. Frederic Harrison in his tirade against the policy of the English Government, you would give them some evidence for the foul accusations which he brings, and you repeat, against that policy. Are we called upon to believe that such men as Lord Salisbury and Mr. Chamberlain, to say nothing of Lord Kimberley, Sir A. Milner, and other leaders, in seeking to protect Englishmen in the Transvaal from the tyranny and bad faith of the Boers, are lending themselves to be the mere tools of "noisy, arrogant, and trading groups of men, organising and intriguing for their own ends"? Are we to believe that the Power "calling itself paramount is basely claiming and aiming" to seize what it can, and "to coerce those who refuse to be despoiled"? Such is the charge of Mr. F. Harrison against the English Government. I believe it to be a false and groundless charge. At any rate, where is the evidence in support of it? So far as THE INQUIRER is concerned, there is none. Pray Mr. Editor, be quite candid, and let us at least have both sides of the question. And I add, let us in reason believe that the English Government and its agents in South Africa have better means of judgment as to what the case demands than Mr. Harrison or those one-sided people who, with him, are so ready to abuse our Government for trying to do what they believe and probably well know to be just and right in most difficult and trying circumstances.

G. VANCE SMITH.

[We quoted the passages from Mr. Harrison's open letter to Lord Salisbury

last week, because he is a man whose public utterances deserve attention, and because we have shared very painfully the fear he expresses lest this country should be involved in war over the Transvaal troubles. There is, so far as we are aware, no difference of opinion as to the necessity for the redress of Uitlander grievances; but such wrongs are not to be righted by a greater iniquity, such as we hold that war would be. Since last week, and up to the time of writing this note, the reports of the progress of negotiations seems to be more reassuring; but we cannot pretend to the confidence Dr. Vance Smith expresses in those who are at present responsible for the direction of the Colonial policy of this country. Dr. Vance Smith asks for both sides of the question: they are to be found abundantly in the daily newspapers, and in the matter of war and rumours of war, with which we have been chiefly concerned, we have expressed our opinion upon them.—ED. INQ.]

We have also received some notes on this subject from Mr. Tero, of Edinburgh, too extensive to be given in full; but the following seem to us to be the most cogent, in reference to our notes of last week:—

(1.) The conviction that a military conflict between the Boers and ourselves is immeasurably preferable to our submission to their perfidy and tyranny, or to our renunciation of British suzerainty over the Transvaal cannot rightly be considered a symptom of moral weakness. It may possibly indicate even a correct appreciation of the value of facts.

(2.) Our practically uniform experience of the character and conduct of the present rulers of the so-called South African Republic belies the hypothesis that mere argument and persuasion, *i.e.*, diplomacy unaccompanied by at least menace of war, will ever wrest from these self-seeking politicians fidelity to their promises or that moderate instalment of justice to the misnamed Uitlanders which is claimed by Mr. Chamberlain and Sir A. Milner.

(3.) There are, unfortunately, very powerfully "hidden and sinister forces" antagonistic to the preservation of peace—namely, the avarice of President Kruger and other Boer leaders, whose enormous gains from the infamous dynamite monopoly are imperilled by projects of reform; the bribery prevalent among Government officials, Members of Parliament, and others in the Transvaal; the despotic disposition of the Boers, and their deep-rooted hatred of Britons in general, and peculiarly of those who have hitherto endured their insolence, extortion, and cruelty.

(4.) In conclusion, I should like to remark, in reply to Mr. F. Harrison, that although Mr. Kruger and his colleagues have repeatedly sought to violate their most serious pledges to us, we have scrupulously observed our own to them; spoliation and coercion are favourite pastimes of the Boer oligarchy which reigns at Pretoria; and no other great Power occupying our own position would have tolerated with such remarkable patience as that exhibited by successive British Governments, the vagaries, the discourtesy, and the iniquity of the administrators of the Transvaal Republic.

H. TERO.

TORQUAY WELCOME MEETING.

ON Monday evening a meeting was held in Unity Hall to welcome the Rev. A. E. O'Connor, the newly-appointed minister, and the occasion was taken to hold during the day a conference of the Devon ministers.

The chair was taken by the Rev. Dr. BROOKE HERFORD, of London, who was supported by the Revs. Joseph Wood, of Birmingham; T. B. Broadrick, of Bridgewater; E. S. Anthony, M.A., of Poole; F. T. Reed, of Moretonhampstead; J. S. Mathers, of Plymouth; J. Barron, of Tavistock, and A. E. O'Connor.

Dr. BROOKE HERFORD said that it had been his pleasure and privilege to worship with the friends at Unity Hall year after year, until he seemed to have some sort of part heritage with Torquay and a little place in the permanent life, work, and thought of the community. He felt that they were now at a very interesting and encouraging time in the history of their movement. The fact was that there were nowadays so many churches that were opening to the great thoughts for which Unitarians had so long stood alone, that to a great many people it seemed as if they could hold those thoughts quite as well in other churches as in theirs. He did not think that they could do so with quite the same openness and freedom, but, at the same time, Unitarians were glad to think that they could hold them at all, and that there existed so much liberty of thought. Although they did not see very great advance in looking back upon fifty years of work, still there was a certain deepening of religious life, a certain knowledge of their work, a greater leavening of whatever truth they had, and more sympathy with that truth in the other churches of the time. It had been much the same with the line of religious progress and Christian reform all through the generations. The majority had always gone the broader way, and not in the way which led to the light of the New Testament. But there had always been a small body of those who had held together for freedom and truth, and for the more spiritual thought of Christianity. They had never succeeded numerically as ecclesiastical bodies, but they did not start for the success of ecclesiastical bodies; they started in order to have the success of drawing the world to the nobler, sublimer thoughts of religion which Christ had given them. The Christian Church of to-day was as different from the Christian Church a century ago as it could possibly be. They did not claim that the change had been all their doing, but some of the great thoughtful onlookers were beginning to say it. Robertson, of Brighton, said it, and Ian Maclaren had owned that the greatest thought of the New Testament was the thought of the Fatherhood of God, and that that thought had been lost to the Christian Church since the second century until the time of Channing. People were now endeavouring to persuade them that they had done their work so effectually that it was practically accomplished, and that they might now lay down their arms. There was, however, more to be done beyond teaching men the doctrine of the Fatherhood of God. There was the teaching to men a reasonable, thoughtful view of the Bible, there was the clearing away of the thought of God as a stern Majesty Who would con-

demn the majority of His creatures to eternal death. In the days to come, some other Ian Maclaren or Robertson would point to some other part of reformed Christianity and attribute it to the influence of Unitarians. The stars in their courses were working on their side. The trend of thought of the day in the newspaper office and in the street was in the direction of simple views of religion, such as culminated in the Fatherhood of God and in the simple Christianity of Jesus Christ.

On behalf of the ministers assembled, the Rev. T. B. BROADRICK held out the cordial right hand of fellowship to Mr. O'Connor.

Mr. O'CONNOR returned thanks. The small congregation in Torquay had already extended to him a most kind welcome. He felt that, whatever difficulties were inherent to the situation, difficulties which would become more and more apparent as time went on, they would always stand together as working for the same object, as bound together by the ties, not necessarily of a uniformity of belief, but of a union, of spirit, working together for worship in spirit and in truth, and the promotion of the religion of Jesus as they understood it.

The Rev. JOSEPH WOOD delivered a stirring address. As Unitarians, they had to consider how it was that their churches did not flourish as much as they desired them to do. They must recognise that they did not seem to have that measure of success that they saw on the part of the orthodox churches. Why was it that they did not achieve that success which they, with their beautiful, simple, reasonable faith desired, and that they ought to have. He had spent a very instructive Sunday at Torquay in visiting forms of service different to his own. In the morning he visited a High church, and spent a most instructive two hours there. They had first of all morning prayer, when psalms were sung to Gregorian chants in which no one could join. Then followed a simple sermon, after which a large portion of the congregation left. Immediately after morning prayer came the celebration of Holy Eucharist—they called it a celebration; what they meant he did not exactly know. The service that followed was a most impressive one, and at moments the congregation thrilled to functions that were going on. The services culminated in the consecration of the bread and wine on the part of the officiating priest. The words were uttered to the accompaniment of solemn music, and the priest at the altar uplifted the bread and wine which had been turned into the Body and Blood of God. Then followed the solemn tolling of a bell which marked the culmination of the service, when God was made to appear on the altar by the hands of the priest. There were many thrilling moments in the service if they could believe it, they to whom it appeared as mummery and superstition of the grossest kind. To those who believed in it, it was a moment of the most solemn influence. What was the secret of that gathering and the influence that the service possessed? and was there anything that they could learn from it? Had it any significance, any message for them? The answers that had been given were quite inadequate. Some people regarded such a service as a kind of amusement to which people flocked. Others explained it on the ground of some kind of æsthetic thrill which it produced,

but both these explanations were inadequate. The people who attended the services were in dead earnest, and it was to them a great reality. The central idea which it conveyed, he thought, was that God appeared to them on the altar. Let them as Unitarians proclaim the broad, Catholic, universal doctrine that God was present everywhere. The whole earth was His temple, every true heart His altar; He was present in every blade of growing corn, in every star that glittered, in every lily of the valley. He had his dwelling not simply in temples, but in the

Light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man.

Where was the holiest place that night in Torquay? It might be where the young man was battling with a sore heart against temptation; it might be where the mother was anxiously waiting for her erring son; or in the workhouse ward, where a poor soul was passing from death to life. Let them proclaim that broad Catholic doctrine of the ever-present God. Mr. Wood criticised the evangelical view of "saving grace," and was followed by the Rev. J. Barron, Mr. Reed, and Mr. Anthony.

THE GREAT HUCKLOW HOLIDAY HOME.

THE STOCKPORT PARTY.

THE long-expected week in camp at the "Old Hall" is, as far as our school is concerned, "a thing of the past," but it will long remain in the minds of those who formed our party as a pleasant holiday spent together. On behalf of our party, I feel bound to thank the M.D.S.S.A., and especially its hardworking committee, for the opportunity afforded us of spending such an enjoyable holiday in the country, and I trust that much good will be done towards forming a deeper interest in school life amongst our scholars and teachers alike.

There were thirty-five, all told, that set out for Great Hucklow on Aug. 12, amongst whom was our much-respected senior female teacher, Miss Hirst, and everybody seemed in high glee with the anticipation of a jolly time in store for them. It was not convenient for all to leave before midday, so we separated into two groups, and we found this answered very well, the first group arriving at the "Hall" at three o'clock, followed by the second two hours later. None of us will ever forget that Saturday night. When "the clock struck the hour for retiring," we found, on examining our beds, that some mischievous person or persons had been there before us, and after we had extracted the thorns and nettles that were hidden there, we at last managed to fall asleep.

Sunday was spent in a few short walks, and in attending evening service in the little chapel, which was much enjoyed.

The remainder of the week up to Friday was spent in excursions to Chatsworth, Haddon, Castleton, The Winnats, Eyam, Grindleford Bridge, and Tideswell, and in rambles to Fairy Glen, a pretty little glen within one and a-half miles of Great Hucklow. Some excellent specimens of ferns were taken from this glen, and large quantities of wild flowers were also gathered during these rambles. Games at cricket, football, and rounders were

also indulged in during the week. On Friday it rained all day, forcing us to stay indoors, but as we had brought a good many indoor games the day passed pleasantly, and was brought to a conclusion by a musical evening in the school-room belonging to the chapel. A few showers fell on Saturday morning, but did not prevent a few of the older members venturing out to collect more flowers and ferns to take home, and at two o'clock we had just finished packing our boxes. With one last look at the "Hall," we turned our faces homewards, carrying with us tender recollections of a happy week just ended.

The Rev. B. C. Constable and family spent the week in the village, and visits were paid us during the week by the Rev. H. W. Hawkes, of Liverpool; Rev. J. Morley Mills, of Nantwich; Rev. Charles Peach, of Manchester; Rev. J. J. Shaw, of Newchurch; and Rev. William Rose, of Great Hucklow. W. B.

THE WILLERT STREET PARTY.

As it is probable that our party of children from Willert-street Domestic Mission will be the last to occupy the Home this season, and as it differed somewhat from those who had been before, a few words on our experience may be useful. Twenty-five (teachers and scholars) went on Aug. 26, and, notwithstanding unsettled weather, the holiday was greatly enjoyed. The children were some of the poorest, gathered from one of the most thickly-populated parts of Manchester, where there are no trees or grass, but flagstones and small grimy cottages.

Unlike the former parties, we did not make Great Hucklow the centre from which to visit the many beautiful and interesting places which surround it, but to imbibe "the freshest, purest, and most bracing air to be found in England." (These are words from one who was visiting the place, and who had previously been minister there for nine years.)

We found great advantage in being able to give our scholars their meals altogether, and sleeping them all under one roof; this gave us the opportunity to inspire them with the idea of good behaviour, which is much lacking amongst most of these poor and neglected children. The teachers, too, had a good opportunity of becoming better acquainted with them, and bringing to bear their influence which is so necessary to make Sunday-school work effective.

We made the devotional services an important part of our arrangements. Every morning at nine o'clock all were gathered in the chapel when, without any other preliminary, a portion of Scripture was read with exposition, followed by a short prayer, a hymn, and the benediction. This was repeated in exactly the same order every evening, the service never exceeding half an hour. "The children were remarkably attentive;" was the testimony of two ministers and some friends who attended these meetings. Altogether it is felt that lasting good has been done through this holiday. As to the future, I would echo the words of J. J. S. in this week's INQUIRER: "If our experience goes for anything, the establishment of a permanent holiday home at Great Hucklow would be a great boon to the schools in the Manchester district," and other districts too, why not?—not only for the

scholars of our schools, but for our tired workers and those out of health through being compelled to live in bad air and uncongenial surroundings the year through. And then what a splendid place it would be as a club or institute for the village in the winter: and to judge by what has already been done at such a small cost, there seems little doubt of it paying its own way when once it has been well established. J. W. B.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bury.—Preaching in Bank-street Chapel last Sunday morning the Rev. J. C. Odgers told the story of Bishop Colenso and his broadening views of truth concerning the Bible. His conclusions set aside the conventional views, and penetrated to the permanent spiritual truth enshrined in the writings of prophet, sage and poet. These were not spoiled because here and there was to be found an historical blunder or unscientific statement. The foundations of religious faith were fixed in God and in the soul of man, not in the fallible records of man's thoughts about God. Those results, on account of which sentence of deposition was pronounced on Colenso, had since been accepted by all thinking men in his own Church, and in the Free Churches too. They were not often openly proclaimed for fear lest mischief might ensue in church and chapel, but privately they were accepted. The mass of men took time to follow in the footsteps of the pioneers. In the Church of England Bishop Thirlwall, Dean Stanley, Dean Farrar, Professors Max Müller, Hatch, Cheyne, Sayce, &c., with Bishop Colenso, led the way. In the Free Churches there were men of solid learning and independent thought whose influence was clearly to be traced in the broadening sympathies of the *Christian World* newspaper, and in the chorus of applause which had welcomed the appearance of the Polychrome Bible. The world moved slowly, but still it moved. The supposed necessity of trying to reconcile every statement, and of solemnly accepting as fact every recorded miracle in the Old Testament, had disappeared; a larger knowledge had brought a wider liberty. It was Jesus who said: "Ye shall know the truth, and the truth shall make you free."

Cullompton.—An harvest thanksgiving service was held on Friday, Sept. 1, when two able addresses were delivered by the Revs. T. B. Broadrick and F. H. Vaughan, B.A. The chapel was profusely decorated with corn, fruit, vegetables, and flowers, and Mr. E. K. Vaughan presided at the organ. The singing was also accompanied by an orchestral band, Mr. Vaughan singing a solo and Mr. Roberts giving a violin solo. The meeting was preceded by a public tea, to which about fifty sat down. The services were continued on Sunday, Sept. 3, when the Rev. F. H. Vaughan addressed the children in the morning on "The Parable of the Sower," preaching in the evening to a good congregation on "Our Daily Task." A solo was sung at both services on Sunday by Mr. E. K. Vaughan, who again presided at the organ, the band also accompanying the singing. A collection was taken on Sunday evening on behalf of the Royal Devon and Exeter Hospital. The Essex Hall Hymnal was used at the services, replacing the Hymns for the Christian Church and Home, of which the copies previously used are worn out.

Guildford.—These radiant summer months have not passed away without delightful days for our younger members. By the kind invitation of Mr. and Mrs. Edwin Ellis the Sunday-school treat was held in the beautiful grounds at Somersbury. Now that the winter approaches the literary society has been resuscitated, Mr. George Taylor, J.P., being the president for the coming year; and Mr. Edwin Ellis, J.P., C.C., the vice-president. During July and August the members of the congregation have been very glad indeed and very grateful to welcome to the pulpit the Rev. Ellison A. Voysey, of Reading, the Rev. J. J. Marten, of Horsham, and the Rev. Chynoweth Pope, of Lewisham. Arrangements have been made for certain structural improvements in the church building.

Horsham (Presentation).—On Saturday, Sept. 2, a deputation from the congregation and the Sunday-school waited on the Rev. J. J. and Mrs. Marten, on the occasion of their silver wedding,

and presented them with an illuminated address, accompanied with a case of silver fish knives and forks, a handsome silver-mounted centre-piece for cake and preserves, and a beautiful bouquet of white flowers.

Liverpool: Hope-street.—The Rev. R. A. Armstrong preached again on Sunday morning, the subject of his sermon being "The Lessons of the Icebergs." At present it is arranged that Mr. Armstrong and Mr. Cobden Smith shall officiate alternately at the services.

London: Blackfriars Mission and Stamford-street Chapel.—The September Calendar contains the following pastoral letter from the Rev. F. Allen:—"The date and our Motto remind us that, though we may shortly be saying in the language of the Old Book, 'The harvest is past, and the summer is ended, yet we are not saved' from the duties imposed on us by our profession of religion, for before us are those months of Autumn and Winter which for us are the work-time of the year; therefore I invite everyone, whatever their age or station in life, connected with or interested in our Church, our Mission, and their various institutions to aid and help in some way, the work we have to perform in this neighbourhood and district. There is not one of you but can do something, and give something: time, sympathy, work, or means, with which to advance the ends we have in view as a congregation of Christian workers—namely, 'The worship of God, and the service of man,' for we must remember that 'we are God's fellow-workers,' and that work is worship. If we are sincere in our desire to promote the extension of His Kingdom on earth, it cannot be done by hands folded in idleness, but only by earnest and faithful doing. In many ways can help be rendered: a glance at the pages of our monthly calendars will indicate what are the claims made upon each of us, for do not forget all can do something; individually it may seem small, or even trifling, but collectively very different will the results be. Workers and helpers, as well as worshippers, are wanted in our Sunday Services, our Sunday-school, our Provident Bank, the Mothers' Meeting, District Visiting, our Working Party, our Temperance Societies for the Young and Adults, the Young Women's, Girls', and Boys' Clubs, &c., Happy Evenings for the Children, and for Men and Women, &c. Therefore I say to you—

'Live for something; be not idle;

Look about thee for help;

Sit not down to useless dreaming—

Labour is the sweetest joy.

Folded hands are very weary,

S-l-fish hearts are never gay;

Life for thee hath many duties:

Active be, then, while you may.'

'Arise, therefore, and be doing, and the Lord be with thee.'

Mansfield (Resignation).—The Rev. H. S. Perrie, M.A., has resigned the ministry of the Old Meeting-house.

Moneyrea (Presentation).—On Tuesday evening, 29th ult., the Rev. R. Lyttle was entertained to tea by the lady members of his congregation, and presented by them with a Bank order and a handsome volume bound in morocco containing the list of subscribers. The chair was taken by Mrs. Gibson, sen., of Heathfield. Mrs. Margaret McCulloch explained the inception of the presentation, and testified to the unanimity, enthusiasm, and liberality with which it was supported. After an address by Mr. A. K. Stewart, Mrs. James Bennett made the presentation, and expressed the affectionate regard which the congregation entertained towards Mr. Lyttle, and their high appreciation of his work as their minister. The Rev. R. Lyttle suitably replied, after which the Rev. R. M. King addressed the meeting. Songs and recitations followed, and a pleasant evening was closed by the singing of a hymn and the benediction.

Rochdale.—A "Roll of Honour" has been placed in the Sunday-school, the gift of Mr. Wright Wilcock, "as a testimony to a good example." The tablet is of fumed oak, with lettering in gold. It already bears the names of seven scholars as winners of gold medals for seven years' complete attendance since 1889, and thirty-four names of winners of silver medals for three years' complete attendance during the same period, covered by the ministry of the Rev. T. P. Spedding. A scheme has been adopted for heating the church by means of low pressure pipes, together with an arrangement by which the air, entering by two main shafts from outside, may be heated when required, and introduced cold during the summer months. The work is to be carried out at once.

Scarborough.—The sale of work held last week in the schoolroom of Westborough Church was in every way successful, thanks to the efforts of the congregation, the presence and support of non-resident Unitarians, and the kindly interest of many non-Unitarian residents. Mr. J. C. Rickett, the

Borough Member, opened the sale on the first day. After luncheon, of which about forty ladies and gentlemen partook he made a very interesting speech, in the course of which he said that he wished to show his sympathy with every form of religious belief which made for the good of the community. It was now recognised that Christianity could not find its unity in formulated doctrine, nor indeed in ceremonial, as recent events had shown. He who followed the commandments of Christ might be more imbued with his spirit than another, who, holding more orthodox views as to his person, fell short in fulfilling his purpose. The hearts of some disciples burned within them as they talked in the way with the unknown companion. On the other hand, there were those who intellectually recognised him, but out of whose sight he vanished at the moment of recognition. The speaker did not wish to minimise the serious difference in creed which separated the Unitarian body from other Christian believers, but on this occasion he desired to call more particular attention to the opportunity for agreement and co-operation. The Unitarians were not a cohesive religious society like the Presbyterians or Methodist Churches. He understood that in the place where they were gathered there was nothing to prevent a minister and congregation in the future holding and teaching a more complex doctrine of the Godhead. They did not worship the creed of yesterday, and in like manner were prepared to set aside the creed of to-day if the truth widened about them. The Unitarian Churches witnessed to the presence of the Spirit of Truth in the world and of absolute fidelity to that Spirit. They also witnessed to the unity of the Godhead, a doctrine which, although forming an essential part of the Catholic faith, sometimes fell into shadow. In these days of religious mysticism, in which many, acknowledging an intelligent power in the universe, doubted its development into personality, and regarded it as altogether foreign to human thought and ways, they might surely acknowledge as belonging to the Christian Brotherhood, a Church which professed the gracious Fatherhood of the Creator, and the divine Message of the Son of Man. In conclusion, Mr. Rickett invited the Unitarian Churches to co-operate more freely in those moral and philanthropic reforms in which the whole Christian world was interested. He trusted that the atmosphere in which they worked would be charged with a kindlier sympathy, and that Unitarian Churches would not remain in isolation as cultured and select societies, but grow into a spiritual and ethical power for the good of the world. On the second day Mrs. Marillier opened the sale, and on each occasion there was a good attendance, and brisk business. At the close of the third day the gross receipts amounted to £171, including donations, and the expenses will not exceed £6. On Sunday, Sept. 3, the anniversary services were conducted by the Rev. P. H. Wickstead, M.A., who preached most impressively upon "Love and Eunoe" in the morning and "Freedom and Service" at night.

Swansea.—On Sunday a sermon was preached in the Unitarian Church by the minister, the Rev. W. Tudor Jones, in memory of Mr. Rowland and Miss Aubrey. The extent of our loss as a Church was pointed out, and the noble work which both had accomplished in the cause of education—charity work and liberal religion. Their devotion to the truth had been unwavering throughout their lives, and they never bent the knee to what was popular if it struck against what they considered to be right. When liberal religion is able to produce such characters as Mr. Rowland and Miss Aubrey, it is too precious a treasure to be lost. It was pointed out how both had stamped indelibly their influence on the towns of Swansea and Neath, and many of its charities and educational institutions in the two towns owe in a large measure their origin and efficiency to their united efforts.

MARRIAGES.

BEESLY—CHAMBERLAIN.—On the 5th inst., at the Church of the Messiah, Birmingham, by the Rev. L. P. Jacks, Gerald, eldest son of Edward Spencer Beesly, of 53, Warrington-crescent, London, to Helen, second daughter of Arthur Chamberlain, of Moor Green Hall, Birmingham.

FISHER—BURGESS.—On September 4th, at St. Nicholas Church, Brighton, by the Rev. C. W. Bond, Vicar, Frank, son of the late Alexander Fisher, to Beatrice Lilian, only daughter of the late Rowland Burgess, of Brighton.

DEATHS.

ELY.—On the 5th inst., at Hampstead, Mary Kiddell Dawson Ely, second daughter of Talfourd and Ada Ely, of 73, Parliament Hill, aged 29. No flowers.

OUR CALENDAR.

SUNDAY, SEPTEMBER 10.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M.
 Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPES.
 Deptford, Alliance Hall, Albury-street, 6.30 P.M., Rev. A. J. MARCHANT. No Morning Service.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. E. I. FRIPP, B.A.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. HENRY AUSTIN, of Cirencester.
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. EDGAR DAPLYN.
 Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. T. ROBINSON.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAVES HICKS, M.A., Ph.D.
 Kentish Town, Free Christian Church Clarence-road, 11 A.M. and 7 P.M., Mr. ARTHUR SAVAGE COOPER.
 Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
 Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
 Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. F. H. JONES, B.A.
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
 Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
 Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
 Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Mr. EUSTACE THOMPSON.
 Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
 Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. C. A. GINEVER, and 6.30 P.M., Mr. LUCKING TAVENER.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Mr. EDWARD CAPLETON.
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BEDFORD, Library (side room). Closed for a few weeks.
 BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
 BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
 BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
 BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
 BUXTON Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
 CANTERBURY, Blackfriars, 11 A.M.
 DEAL and WALTER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR. Cycles may be housed during service.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
 HORSHAM, Free Christian Church Worthing-road, 11 A.M. and 6.30 P.M., Rev. C. H. HODDINOTT, of Chichester.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
 LISCARD, The New Schoolroom, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
 LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, and 6.30 P.M., Rev. A. COBDEN SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
 LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. J. E. CARPENTER, M.A. Evening, "Overcoming Evil with Good."
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
 MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. E. C. SAPHIN. Cycles may be housed during service.
 OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. E. C. SAPHIN. Cycles may be housed during service.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. C. A. GINEVER.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. K. G. NAZARIAN.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.
 TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit, and allows Interest Monthly on each completed £1.

BIRKBECK BUILDING SOCIETY,
 HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY,
 HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

19TH CENTURY BUILDING SOCIETY
 ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.
 F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
 Miss ORME, 118, Upper Tulse-hill, S.W.
 STEPHEN SHAWARD TAYLOR, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made, Monthly repayment, including principal, premium, and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MISS MARSDEN would receive two or three BOARDERS for winter months. Warm bracing climate.—St. Pair, Manche.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
 FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aled, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

CHANGE OF ADDRESS.—The Rev. JOSEPH POLLARD, from 21, Willes-road, N.W., to 90, Savernake-road, Gospel Oak, N.W.

CLERK, BOOK-KEEPER. — Young business man requires situation as. Fifteen years' commercial experience.—Address, "Clericus," INQUIRER Office.

FREDK. LONG & SON,
 AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
 4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

Schools, etc.

VICTORIA UNIVERSITY. UNIVERSITY COLLEGE, LIVER- POOL.

HALL OF RESIDENCE FOR WOMEN
STUDENTS, 163, EDGE LANE.

Warden—Miss DOROTHEA PEASE.

Fees for Board and Residence, £40 to £55 a
Session (Three Terms).

For full particulars, apply to the WARDEN.

CHANNING HOUSE, HIGHGATE, HIGH SCHOOL FOR GIRLS, AND BOARDING SCHOOL.

For the daughters of Unitarian Ministers and
others.

London Matriculation, English, Latin, French,
German, Mathematics, Science, Elocution, Greek,
Drawing, Class Singing, Dressmaking, Cookery,
Calisthenics, Playground, Swings, Cricket, Garden,
Outside Sanatorium, Laundry at home.

Outside Examiner.

Fees per Term :

Boarders, £10 13s. 6d. or with Music, £12 5s.

Extras : Violin, Solo Singing, Painting, £2 2s.

Shorthand, Dancing, 10s. 6d.

Day scholars, 3 to 5 guineas, with Music extra.

Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

NEXT TERM begins WEDNESDAY, Sept. 13.

EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM.

ESTABLISHED 1876.

HEAD MISTRESS:—Miss G. TARLETON YOUNG
(Girton College, Cambridge; Medieval and Modern
Languages Tripos. For three years Student of
Languages and Continental Methods of Teaching in
Germany and France).

BOARDING HOUSE:

THORNE HILL, AUGUSTUS ROAD,
EDGBASTON.

Pleasant Situation; Electric Light, Large Garden.
Sanitary arrangements certified by J. E. Wilcox,
Esq., A.M.I.C.E.

House Mistress—Miss WELLS

Principal—Miss S. E. WELLS, B.A.

Assistant House Mistress—Miss K. CHAMBERS, M.A.

HASLEMERE, SURREY. PRIVATE COLLEGIATE EDUCATION.

Rev. G. B. STALLWORTHY (Formerly English
and Mathematical Master at Belgrave College,
Pimlico, and other London Schools), receives sons
of gentlemen for General or Special Tuition. Pre-
paration for Examinations. Boys or Young Men
from Abroad will find a good home. House,
"Hillcrest," stands in two acres, 550 ft. above sea-
level, on Sandstone ridge, overlooking railway
valley. Gorse and heather neighbourhood.

Interview by appointment. Letters, till Michael-
mas, c/o Rev. ALFRED KLUHT, M.R.A.S., "Thors-
hill," Hindhead, Surrey.

THE LAWN, DISS, NORFOLK.

Mrs. LAWSON, assisted by fully qualified Eng-
lish and French Governesses, receives a limited
number of Young Ladies as Resident and Daily
Pupils.

Individual Tuition, given in addition to the work
done in class, is a special feature, there being a
sufficient number of experienced teachers to secure
for each pupil the necessary attention.

There is a good garden, with tennis lawn, and
great attention is paid to out-of-school engagements.

The domestic arrangements are those of a private
family; combining, with the discipline of a well-
regulated school, the freedom and moral influences
which are peculiar to home life.

The ordinary Course of Study includes French,
Music, Singing, Science, and the usual English
subjects.

The school year is divided into three nearly equal
terms, which begin about January 21st, May 1st,
and September 20th respectively.

Fees are payable in advance, and a term's notice
or fees required before the removal of a Pupil.

INCLUSIVE FEES.—Boarders: For Pupils under
twelve years of age, 40 guineas per annum; for
Pupils above twelve years of age, 50 guineas per
annum.

NOW READY, Revised and Enlarged Edition of BIBLE READINGS WITH MY CHILDREN. By Mrs. PHILIP COHEN.

In two parts. Price 2s. each, or 2s. 3d. Post Free.

"Written in a style highly attractive to children."—The Very Rev. the CHIEF RABBI.
"Continues to be regarded in our private families as a most welcome friend."—Rev. G. EMANUEL, B.A.
"The charm of style is so attractive in its simplicity; will ensure a large and affectionate circle of
readers."—The late Rev. A. L. GREEN.

Published by WERTHEIMER, LEA, and Co., Circus-place, London Wall, E.C.

Schools, etc.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public
Examinations. Scholarships have been obtained
at the University Colleges. Special attention paid
to the physical side of education. Gymnasium.
Swedish drill.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT,
(Frankfort Conservatoire).

Careful Home Training. Special attention to
Conversational French and German. Pupils pre-
pared for Oxford and Cambridge Local Examina-
tions.

MISS LOUISA DREWRY'S Lec- TURES, Readings and Lessons in English Language and Literature, and Kindred Subjects, will BEGIN again, at her own house and elsewhere, early in October.

Miss DREWRY conducts a Home Students' Literary
Reading Society, 143, King Henry's-road, London,
N.W.

SCHOOL FOR GIRLS AND LITTLE BOYS.—CONAMUR, SANDGATE, KENT.

PRINCIPALS:—Miss JARVIS and Miss CLARA
BERRY.

Good House, close to the sea; south aspect.

Reference kindly permitted to T. GROSVENOR LEE,
Esq., Clent, near Stourbridge; JOHN HEYWOOD,
Esq., The Pike, Bolton, &c.

THE WARREN, KNUTSFORD.

Excellent individual TUITION and Home Care
for the daughters of cultivated parents who would
appreciate unusual advantages for Music and
Languages.

NEXT TERM begins September 26th.

CHAPEL LANE CHAPEL, BRADFORD.

A GRAND BAZAAR will be held in the
CHANNING HALL, adjoining the Chapel, on
OCTOBER 19th, 20th, and 21st, 1899, to raise
£500 for the clearing off of the Debt on the New
Schools, the purchase of a new Heating Apparatus,
the Renovation of the Chapel, and other purposes.

The total cost of the scheme will be at least
£2,000, towards which nearly £1,500 has already
been raised.

The Bazaar will be opened on the three days
respectively by Mr. CHARLES W. JONES, J.P., Presi-
dent of the British and Foreign Unitarian Associa-
tion; the Right Hon. Lady O'HAGAN, and Sir
JAMES KITSON, Bart., M.P.

Donations of Goods and Money will be gratefully
received and acknowledged by the—

Rev. E. CREDIG JONES, 18, Blenheim-road,
Bradford (Minister);

Mr. BYRON BOOTHROYD, 37, Mannville-terrace,
Bradford (Treasurer);

Miss HUDSON, 7, Blenheim-road, Bradford, and
Mr. GATHORNE HARGREAVES, 24, Spring
Cliffe, Bradford (Secretaries).

The following contributions have been received:

£ s. d.
Already acknowledged ... 57 17 6

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education
&c. from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.O

GENERAL BAPTIST ASSEMBLY.

246TH ANNUAL GATHERING.

The General Assembly of General Baptist
Churches will be held in the GENERAL BAPTIST
CHAPEL, ST. THOMAS'S-STREET, PORTS
MOUTH, on MONDAY and TUESDAY, 18th and
19th Sept., 1899.

Monday, Sept. 18th, at 7 P.M., PRESIDENT'S
ADDRESS, followed at 7.30 by the Communion
Service (open to all), presided over by the Rev.
W. C. DALAND, D.D.

Tuesday, Sept. 19th, at 10.30, BUSINESS
MEETING. Afternoon Interval. Divine Service
will commence at 7.30 P.M., the Devotional part of
which will be carried out by the Rev. A. J.
MARCHANT. The Sermon will be preached by the
Rev. W. HARVEY SMITH.

Refreshments will be provided as follows:—
Luncheon on Tuesday, at 1.30 P.M., Tickets, 1s. 6d.
Tea at 5 P.M., Tickets, 6d.

General Secretary,
Rev. C. A. HODDINOTT, Chichester.

HOPE-STREET CHURCH, LIVERPOOL.

(Minister, R. A. ARMSTRONG, B.A.)

JUBILEE CELEBRATION. GRAND BAZAAR.

DECEMBER 14TH, 15TH, and 16TH, 1899,

IN THE

SCHOOL OF MUSIC, UPPER PARLIAMENT
STREET,

To provide Funds for the Maintenance of the
Fabric of the beautiful Church erected during the
Ministry of Dr. Martineau, and the furnishing of
the new Church Hall, the Jubilee Gift of W. B.
Bowring, Esq., J.P.

Donations of Money and Goods thankfully re-
ceived by Mr. F. ROBINSON, 165, Canning-street
(Chairman), and Mr. Jos. H. BURROUGHS, 41,
Rodney-street, or Mr. and Mrs. HAROLD COVENTRY
LANGDALE, Hunter's-lane, Wavertree, Liverpool
(Secretaries).

LADY wishes to meet with educated
girl, about 18, to assist her in HOUSEHOLD
DUTIES. No servants, but charwoman for heavy
work. £15 to commence. Will be as member of
family.—Apply to Miss BARNARD, Bartlow, Leck-
hampton, near Cheltenham.

COMPANION - HOUSEKEEPER. —
Re-engagement desired by lady under forty.
Experienced, domesticated, good needlewoman, and
generally useful.—Miss CHADWICK, Post Office,
Winchelsea, Sussex.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C.
and Published for the Proprietors by E. KENNEDY, at
the Office, 3, Essex-street, Strand, London, W.C. City
Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C.
Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—
Saturday, September 9, 1899

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2986.
NEW SERIES, No. 90.]

LONDON, SATURDAY, SEPTEMBER 16, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	585
ARTICLES :—	
The Moral Aspect of Heredity.—II.	587
Unwholesome Hymns	589
Thoughts from Italy.—VI.	593
The Growth of Church Architecture in England.—V.	595
Willaston School	597
LITERATURE :—	
Two Dante Books	588
Short Notices	588
Publications Received	588
OBITUARY :—	
The Rev. Eli Fay	589
Mrs. Colfox, of Bridport	590
THE CHILDREN'S COLUMN	590
LEADER :—	
Inspired Scripture and Song... ..	592
CORRESPONDENCE :—	
The Transvaal Question	595
Religious Reform in Italy	596
Social and Political Education League	596
POETRY :—	
Rain after long Drought	597
NEWS FROM THE CHURCHES	597
ADVERTISEMENTS	598

NOTES OF THE WEEK.

The Court-martial at Rennes, brought to a close last Saturday, has added infamy to infamy by its condemnation of Captain Dreyfus. The shameless tradition of the army and the surgings of blind and venomous passion prevailed in this monstrous pretence of a trial once more to condemn an innocent man, although two brave and honest officers were found among the seven, who dared to give their voices for acquittal; and beside the noble and pathetic figure of Alfred Dreyfus himself must ever be remembered in this tragic affair, his true-hearted advocates and, above all, the chivalrous Picquart. These and others who stood by them bear witness that there may be hope for France even in this dark hour of disgrace; and while it is natural to an indignation which can find no adequate expression to incline to such a tangible protest as the boycott of the coming Exhibition, which is being widely advocated, we must be careful not to be betrayed ourselves into injustice, which would only serve further to inflame evil passions. No such objection can, however, be taken to the warmest and most widespread expressions of confidence and admiration and sympathy which may be offered by our people to Dreyfus and his devoted wife. The end of the affair is, of course, not yet. The Government and the Supreme Civil Court have still their word to speak, though even the President's "pardon," which has been suggested, would seem a fresh insult. But whatever the development of events, though Dreyfus himself should succumb, as is sometimes sadly feared, to the terrible strain of what he has to endure, the Court-martial has already established in the judgment

of the civilised world on which side truth and honour are to be found.

WE are thankful to note in the moderate tone of the last British despatch to the Transvaal, in reply to the Boer note of Sept. 2, a good prospect that the matters in dispute may now be brought to a reasonable issue. Perhaps before these words are printed the reply of the Boer Government may have been received, which we earnestly hope will be an acceptance, so that further conference and the moderating counsels of the friends of peace in South Africa may finally prevail to prevent a terrible calamity. In another column will be found some further letters on this subject, and we desire to call special attention to that from Mr. John Dendy.

THE annual meeting of the British Association opened on Wednesday at Dover, when the President, Sir Michael Foster, delivered his address, which was occupied with a retrospect of the century, showing the immense advances of scientific knowledge, dwelling naturally on the revolution of thought caused by the publication of Darwin's "Origin of Species," and referring to what has been gained in the knowledge of electricity. A strong plea was also offered for the worth of scientific education, not only for the sake of what science adds to life, but for the training of mental power.

MRS. HUMPHRY WARD's letter in *The Times* of Sept. 5, to which we briefly referred last week, is this week dealt with by the *Guardian* in a leading article, with the inevitable conclusion of *non possumus*. The same Church, the *Guardian* urges, cannot include those who accept and those who repudiate one and the same central object of worship, which in the Anglican view is the incarnate God.

What Mrs. Ward is concerned with is, to put it shortly, the truth of the Incarnation. She holds that "it is really no question of faith or unfaith at all"; but she cannot be using the words in the sense in which Christians are accustomed to use them. With us faith means faith in Christ, the Son of God, the faith which Mrs. Ward puts on one side in spite of her eloquent and earnest words about the life and death of Christ as the embodiment of the fundamental Christian principle of "dying to live." As one of her supporters in the columns of *The Times* perceives, her attempt is a hopeless one, for it is nothing less than an attempt to include Unitarian opinion within the limits of the doctrines of the English Church. Regarded from our point of view, it is an attempt to set aside, or to declare indifferent, the fundamental and essential doctrine of our faith.

Lord Halifax also writes to the *Guardian* expressing his disappointment in Mrs. Ward. He had hoped from some passages

in "Helbeck of Bannisdale" that "Robert Elsmere" had passed away and that Mrs. Ward was on the road back to the true fold. Needless to say, Lord Halifax is not ready to tolerate "Socinianism" within the limits of the English Church.

WE hear through our friend Mr. Pro-motho loll Sen, who was recently at Manchester College, Oxford, that Mr. Brojendra Nath Seal was to sail from Bombay on Aug. 26 for Marseilles, by the s.s. *Ballarat*, and will proceed thence to London. He is to spend about a fortnight in England before going to Rome, to attend the Congress of Orientalists. Mr. Brojendra Nath is a member of the Brahma Somaj, and is at present Principal of the Victoria College, Cooch Behar, in Northern Bengal. He is distinguished among his fellow-countrymen for depth of thought and the comprehensiveness of his culture, and may be assured of a very cordial welcome in this country.

THE Special Services Committee, in connection with the British and Foreign Unitarian Association, announce that it has been arranged for the Rev. Stopford A. Brooke, M.A., LL.D., to preach at Little Portland-street Chapel (near Oxford Circus) on the following Sunday mornings: Oct. 8, 15, 22, 29; Nov. 5, 12. Cards entitling the holders to a reserved seat, up to 10.50 A.M., may be obtained on forwarding a stamped and addressed envelope to Rev. W. Copeland Bowie, Essex Hall, Essex-street, Strand, W.C. Applications should be made not later than Thursday, Oct. 5.

IN THE INQUIRER of Aug. 5 we referred to a letter on "Worship and Ministry," from the London Yearly Meeting of the Society of Friends, and to an earlier memorandum on the same subject from the Lancashire and Cheshire quarterly meeting, the substance of which is embodied in the Yearly Meeting letter. This letter emphasises the vital importance of true worship, pointing out that the meeting for worship "is the central feature of our church-life—our chief means alike of uttering our message to the world and of nourishing the life of our own membership."

The following are passages from this most helpful letter:—

"Have we not often forgotten that our spiritual freedom is a heritage for free men—for men of conviction and energy, who will rise to their responsibilities? Unfree spirits will come under the tyrannies of indifference, pre-occupation, routine, and the like, which beset even a Friends' meeting. True worship is intensely active. It consists in offering ourselves to God—body, mind, and soul—for the doing of His will. We have a



gift to bring to Him and not only a grace to receive. If we have not individually brought this gift, we need seek no further for one great cause of weakness. An active attitude of soul is of the very essence of a good meeting. May we come into the presence of Christ as disciples—in earnest devotedness and lowly teachableness—and into the presence of one another as brethren—in a living fellowship of love and sympathy. 'One is your Teacher, and all ye are brethren.'

"Gathering in this active spirit of worship and fellowship, we gain vision to see beyond the meeting itself to the ends for which it exists, and find it easy to pass out of the self-sufficing worship, which may be indulged as a spiritual luxury till it enervates the soul into the larger life of sympathy and service wherein we can be used by the Holy Spirit for His work. We realise that we have met with one another and with God, not as a matter of routine, nor for selfish enjoyment, but in order that the power of the Spirit may break forth to the awakening and conversion of souls, the refreshment and inspiration of disciples for the service of God, and the enrichment of their Christian character.

"If the ministry is to be convicting and converting, full of freshness and power, able to inspire with noble ideals, to help the struggling soul into the peace of God, to comfort the weary, to teach the new duties that the new age brings, it must be a word fitly and sincerely spoken, a message flowing from heart to heart, in the freshness of Divine guidance.

"We have before us a great work. The cry for spiritual religion—from village and city, from the unlearned and the educated—was never louder than it is to-day. Does the cry pierce our hearts, as we sit immured in meetings, which too often fall far below our ideal, but which might be replenished by our consecration of service into wells of spiritual life for the world? And, if we hear the call, do we burst the bondage of routine and brace ourselves to the work? Are our loins girt and our lamps burning and we ourselves alert for the voice of our Lord? In Him there is no failure. The failure is in our want of consecration. We owe all that is worth anything in our lives to His love. We hold this gift—the 'sacred burden' of the 'life we bear'—as a stewardship to be used for Him."

Among the many activities of the National Council of Evangelical Free Churches has been the endeavour to establish Free Church chaplaincies during the holiday season in various popular resorts on the Continent. This year the special committee charged with the undertaking included Norway in its endeavours, and arranged for services to be conducted during July by the Rev. C. F. Bone, of Snow Hill Congregational Church, Wolverhampton, at Framnaes, near Vossevangen. In the September *Free Church Chronicle*, Mr. Bone gives an account of his summer chaplaincy. On arrival at Framnaes he found that the large drawing-room of the hotel would be available for the services, and a printed notice was posted in the hall, which arrested the attention, among others, of three English clergymen, who expressed astonishment

at this new move of those "daring Dissenters."

On the first Sunday in July a good proportion of the hotel guests attended our service, and during the course of the month both congregations and collections steadily increased. As far as I was able to judge, the gatherings were thoroughly representative in their nature, Anglicans, Methodists, Congregationalists, Presbyterians, Baptists, and members of the Lutheran Church being seated side by side. The hymns sung were those that by general consent have become the common property of all the Churches, several of the prayers and collects from the English Established Church service were introduced in addition to extemporary prayer, and in the addresses which were given, every attempt was made to avoid all sectarian difference or denominational bias. It is abundantly clear that these services—at least as far as Framnaes is concerned—have met a very definite need, and that they have been most eagerly welcomed as a step in the right direction on the part of English Free Churchmen.

Mr. Bone further suggests that the Council should issue each year in good time before the holiday season begins a printed list of its continental chaplaincies, so that the information may be placed in the hands of travellers going abroad.

YEARS ago, in 1873, we noted in the *Spectator* the following little gem of verse, by Mr. F. W. Bourdillon, dated from Worcester College, Oxford:—

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

Of this a German rendering was also given:—

Tausend Augen hat die Nacht,
Eins nur giebt dem Tage Licht;
Doch erlischt der Welten Pracht,
Wenn der Sonne Glanz gebricht.

Tausend Augen hat der Geist,
Eins nur hat das Herz dabei;
Doch ein ganzes Leben reizt
Mit der Liebe Tod entzwei.

Since reading those verses, we have always eagerly looked for anything from the same pen, and a fortnight ago the *Spectator* published the following verses, entitled "Noontide":—

The high stars over at night
Are under at noon;
And a young soul's vision of Heaven
Passes how soon!

He climbs; and the clear seen goal
Is gone—ah! where?
Whispers a voice from the Infinite,
Climb! I am there!

—F. W. BOURDILLON.

POPULAR dialect has seldom found a more genuine and charming poet than Klaus Groth, a native of Holstein, who died at Kiel on June 3, having completed his eightieth year. Born in the province popularly known as Ditmarsh, the son of a miller and small farmer, he began life as a clerk, and then became a school teacher. The language of his every-day life was the Low German (Platt-deutsch) of the district, and this he used with great

effect as a poet. His health having broken down through overwork he spent five years of leisure on Fehmarn, an island in the Baltic, and there produced "Quickborn," a little volume of poems, published in 1852, and at once leapt into fame. He led the way, along which Fritz Reuter afterwards followed, and gave the impulse to many other more recent writers in dialect. In 1857 Groth settled as *privat docent* at the University of Kiel, and in 1866 was appointed professor of German literature. He published other poems and stories in his native dialect and a volume of High German poems.

Min Modersprak, wa klingst du schön!
Wa büst du mi vertrut!
Weer ok min Hart as Stahl un Steen,
Du drevst den Stolt herut.

That is the first verse of "Quickborn," in which the opening poem is a good example of the tenderness and depth of feeling his mother-tongue can express. The book is also rich in humour, laughter and tears and a true love of Nature welling up, as from the heart of the people, in this "living spring" of unassuming and delightful verse.

THE sixth annual report of the Essex Hall Temperance Association, which is issued in pamphlet form, includes a list of the books contained in the two circulating libraries, each housed in a strong box and lent free in the order of application to affiliated societies. The report also gives a list of affiliated societies, a list of books suitable for Band of Hope prizes, and of forty-six loan lantern slides for a lecture on "Some Temperance Pioneers"; also a list of a large number of slides issued by the Band of Hope Union.

MR. F. A. EDWARDS, F.R.G.S., treasurer of the Essex Hall Temperance Association, will represent that organisation at the autumnal conference of the United Kingdom Band of Hope Union at Cardiff next week, and will on Sunday afternoon address the scholars at West-grove Unitarian Church.

WHY should we say that Laund and Wolsey and Hildebrand are historical characters, and forget John Bunyan and Tauler and Thomas à Kempis and St. Francis of Assisi? These men made history too, though it was so exclusively religious history that their work may have often escaped the notice of Church historians. In the history of religion, which do you think the more important, that a certain Hebrew captain was able to smite the Canaanites hip and thigh, or that another Hebrew was able to write "The Lord is my shepherd; I shall not want"?—*Samuel M. Crothers.*

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co. Ltd., Homœopathic Chemists, London."

THE MORAL ASPECT OF HEREDITY.

II.—THE NATURE OF VICE.

IN dealing with the subject of Heredity, it is important to clearly distinguish between vice and sin. A man cannot inherit his father's sins, though he may inherit his vices. Sin is the wilful violation of conscience, and whether the result be some trivial self-indulgence or a bolder crime matters little. There can be no distinction between heinous sins and venial sins, for though there are many vices there is only one sin. Sin is the spirit of disobedience; vice is a disease of the mind. It is my endeavour to show that the latter is not synonymous with the former, but simultaneously its consequence and its cure.

Vice has its origin in unrestrained and undisciplined emotions. Wherever an emotion is allowed so to possess the mind as to become a passion, a ruling power governing instead of being governed, the end is always corruption. This is true alike in the indulgence of finer emotions as in the grosser. Religious zeal, unless rightly controlled, breeds fanaticism and cruelty; the musician in his ecstatic frenzy seems but half human; the poet, revelling in his dreams, becomes enervated by his own sensuous fancies. Self-restraint is the secret of moral strength: it is the lack of it which fills our prisons. We find the largest percentage of crime amongst the class least accustomed to any kind of self-control; whose emotions, whether of pleasure or anger, quickly find expression; upon whose appetites there is placed no curb; whose will has become the slave of every momentary impulse. Their worst and only fault is that of self-indulgence; and yet, how terrible are the consequences!—they have become the victims of the awful scourge of vice, appalling to look upon, repulsive in contact.

"Nothing," once remarked a hospital surgeon, "is disgusting or revolting to a doctor." The physician feels no repulsion towards the patient suffering under some noxious disease; where others would retreat in horror, he calmly makes his diagnosis. Nothing can affright or repel him, for he sees beneath the effect to the cause—he understands the nature of disease: it is knowledge which dispels the fears of ignorance. When once we comprehend the nature of vice we shall cease to treat its victims with inhuman cruelty; we shall see they are not quite the loathsome creatures they appear; we shall learn to discriminate between the individual and his disease, and, while putting forth every effort to combat the one, still retain compassion for the other.

Some would say that such a treatment of vice would tend to increase it—that to relax in severity towards the criminal would be to condone his crime; but if we consider the analogous case in the physician's attitude towards disease, we shall see that such fears are groundless. Where disease is least understood its victims are the most neglected and despised: it is the physician who strives hardest to arrest its ravages. His sympathy for the patient does not make him tolerant of the disease, but the more eager to check it; and though his treatment may involve the inflicting of pain, yet it differs from barbaric methods in that he wages war not against the individual but against the disease. How different is the attitude of

our moral physicians! What ignorance, what barbarism do they display in the treatment of their patients! Putting aside the humane aspect, was ever anything more unintelligent, more fatuous, than the present Penal system! What should we think of the doctor who had but one formula, one code of treatment for every patient alike—if, for instance, he were to use the knife indiscriminately in fevers or fractures? Yet that is precisely the way the State treats those of her children who are morally diseased. The Penal system is the only approved remedy, and is rigidly applied in every case alike, and this, though it has been proved to be no remedy at all but rather a fruitful means of propagating crime. Plainly, the system was not primarily designed to be remedial, but merely retributive. It was thought that men might be deterred from crime through fear of incurring penalties. In support of this theory it is often alleged that owing to the severity of the penalty attached, garroting has absolutely disappeared from the category of crime. This may be true enough, but does it constitute any real moral gain? Is it possible to instil virtue by means of brutality? To whip a man as you would whip a dog must, of necessity, tend to brutalise him. You may occasionally transform a ruffian into a coward, but is that any advance? You have only exchanged one vice for another, and perhaps a worse.

It may be urged, in justification of retributive methods, that Nature herself has created a precedent in exacting terrible penalties from her law-breakers. Yet even an impartial scientist would admit that Nature's punishments are all remedial. The rod is never allowed to fall in vengeance or unintelligent vindictiveness. Nature, we are told, chooses the lesser evil to prevent the greater. In such a motive, surely, there is the very essence of Beneficence. The pain inflicted by the surgeon's knife leaves behind it no sting; correction, which has for its object the reformation of the offender, will not degrade him. But the staunchest supporter of our Penal system could hardly claim for it that its object is reformation: its motive is rather the protection of the community. Such a policy, if nothing worse, is childishly short-sighted; it is working from without instead of from within: the only way of effectively protecting the community is by reforming the individual. Criminals, we have it upon medical authority, are for the most part "the degenerate offspring of a degenerate stock," that is, they are not so much the originators as the victims of vice. Whilst possessing such information, is it not culpable stupidity to treat them as wholly responsible beings? Strangest of all is the attitude taken upon this question by some of our spiritual teachers, whose mission, one would think, if they have any, is to inculcate such qualities as sympathy, forbearance, and compassion. Yet how often do we find them among the harshest in their judgment of the offender!

Here is an extract from a letter which recently appeared in a leading London paper, written by a Nonconformist minister, on the subject of flogging in jails:—"A more general use of that mode of punishment in cases of violence with robbery would probably produce a healthier tone of thought amongst our criminal gangs. . . . Imprisonment is small punishment to the hardened, and

inspires little fear in the hearts of those degraded and inhuman ruffians who are unfit for any other society than their own." Strange words, surely, to fall from the lips of a minister of religion, professedly a follower of Him who came to seek and to save the lost! It is not so much that he should advocate flogging as a remedy for crime—for that he might do conscientiously—but that he should denounce these victims of heredity as "degraded and inhuman ruffians—unfit for any other society than their own." If these are not cases for the spiritual physician, where shall we find them? It is not the righteous but sinners that have to be brought to repentance. This spirit of exclusiveness, "Stand thou there, for I am holier than thou," is the old Pharisaism, a relic of that barbarous cruelty which looked with horror and aversion upon disease; it is the same spirit which persecuted the lepers, herding them together, banishing them from every healthful influence, branding them "unclean"—*unfit for any other society than their own.*

He who can look upon a soul possessed by evil, and feel nothing but complacency in his own virtues—who can look without pity, without a passionate desire to save, though his creed be of the most orthodox and his character irreproachable, is still at heart a pagan. Personal integrity is but the dry husk of religion, the letter without the spirit; it is but as "sounding brass and clashing cymbals" unless purified and spiritualised by the saving grace of "charity." So long as the vicious are herded together, barred from any other society than their own, what hope can there be of reformation? Punishments, violence, torture—these are not the weapons with which to exorcise evil passions. Vice can only be conquered through contact with virtue; nothing can pierce moral darkness but the light of holiness. And what is personal piety but a sacred trust to be spent in the service of the ignorant and the vicious? Alas! saints stand aloof, looking with horror and indignation upon this plague of vice, wrapping themselves in the garment of their own self-righteousness. We want a Father Damien to feel a great compassion for these moral lepers. We want a spiritual physician who shall care more for human souls than for Theology; whose mission shall consist, not in making converts to some particular creed, or in saving men from some future hell, but in saving them from evil here and now. Strange that while the art of alleviating physical suffering never lacks its devotees, yet the higher art of curing souls remains a comparatively unexplored science! Not until the same intelligence, the same skill, the same selfless devotion which is brought to bear upon physical maladies is extended to moral disease shall we see any practical advancement. When barbaric methods of persecution and isolation are exchanged for a more humane and enlightened system, then, and not till then, will salvation be brought within reach of "our criminal gangs."

FRANCES LEE.

TO CORRESPONDENTS.—Letters, &c., received from the following:—D. A. W. H. B.; S. C. C. (Golaghat); C. F.; B. K. G.; C. E. M.; T. M.; A. T. S.; H. T.; W. E. T.; J. W.

LITERATURE.

TWO DANTE BOOKS.*

MR. TOYNBEE earned the gratitude of all Dante students by his singularly excellent Index to the "Oxford Dante"; and unambitious as the task he then performed appeared, it was evident enough that it rested upon a knowledge of Dante and showed an accuracy and acumen which would guarantee the high quality in any more ambitious work its compiler might undertake. These anticipations are not disappointed by the "Dante Dictionary" that lies before us; and Mr. Toynbee's continued vigilance is indicated by the fact that the few omissions which a long use of the Index had revealed to the present writer are, in almost all cases, remedied in the dictionary. If any reader is disappointed, it will be by the limitations of Mr. Toynbee's plan rather than by any faults in its execution. In point of fact it is a dictionary of proper names, for the "notable matters" amount to extremely little except titles of books and groups of persons. Mr. Toynbee's method is to give under each heading, first, such general information as he may think to the purpose, concerning the person or place in question, then a very full and careful account of the part played, or the appearances made by the same in any or all of Dante's works, and then illustrative quotations from the old commentators or other early authorities. Dubious texts or interpretations are also discussed.

The cataloguing and analysing of the passages in Dante's works, in some cases amounts to an instructive treatise on the poet's conception of the subject in hand. The convenience of the form in which the matter is arranged, and the extraordinary care which Mr. Toynbee has taken to keep himself abreast of the latest specialist investigations, together with the great variety of tables (38 in all), will make every student of Dante who possesses the book constantly refer to it in preference to other works. And in a few years' time, therefore, the accuracy of its details and the correctness of its references will have been subjected to severe and continuous test. The first impression is very favourable and augurs well for the final verdict; but Mr. Toynbee appears to be more interested in history and geography than in theology, and is, as a rule, more instructive than enlightening.

Inaccuracies, where such a mass of facts are gathered together, are inevitable; though, as is usually the case, the particular inaccuracies detected seem strangely gratuitous. Why, for instance, should Evander be called a Trojan, when the whole beauty of the episode in which he appears in the *Æneid* is dependent on his being a Greek colonist in Italy, and, nevertheless, an ally of *Æneas*? (p. 414.) And why should the noble story told by contemporary biographers of Dominic, that when a student he sold his books to feed the poor, be toned down into the commonplace statement that he sold his clothes for that purpose? (p. 205.) Some

more serious errors we have noted, but they are evidently mere slips of the pen, or belong to that strange but familiar category of slips of the mind which come under the same general laws as slips of the pen! In spite of these evidences of what Dante calls the "alloy of humanity," the dictionary is a monument of learning and industry, and at the same time is one of the most practically useful books of reference on Dante ever published.

Dr. Moore's second volume of "Studies in Dante," as a whole, will scarcely maintain the reputation of its predecessor; but it contains one essay of the very highest value. There is a little treatise, which appears in all the collected editions of Dante's works, on the levels of Earth and Water. It was first published in 1508 by a certain Padre Moncetti, who gave no information as to how he came by it. It is never mentioned by any early authority, and no MS. of it is known to exist. Under these suspicious circumstances it is little wonder that modern scholars have grown accustomed contemptuously to dismiss its claims to authenticity. The discussion, however, has been conducted in an entirely unsatisfactory manner. Little knowledge of science, and no knowledge of the history of science, has been shown in the debate, and the shallowest reasons for declaring that the work cannot be authentic have been allowed to pass current. Dr. Moore has taken up the question afresh, and unless further investigations should modify his conclusions he may be regarded as having established it as certain that the work must have been written not very far from Dante's time, and probably was written by the poet himself. The idea that it is a shameless forgery of Moncetti's own, and that it betrays a knowledge of fifteenth-century science, absolutely collapses under Dr. Moore's investigations. Moreover, he has gathered a considerable body of information to show that in scientific circles in Dante's time this subject of the levels of Earth and Water was a burning question. This part of his case Dr. Moore might strengthen. There is a celebrated MS. in the Medicean library in Florence which constitutes our only authority for certain letters attributed to Dante. It formerly belonged to Boccaccio, and the greater part of it, including all that is directly connected with Dante, is written in his own hand; but when he began on the volume it already contained a little treatise entitled "The Tractate of the Sphere of Matter, composed by the magnificent, nay, divine, Andalò de Nigro of Genoa," which treatise contains, together with other matter, a discussion of this very question of the relative levels of Earth and Water, with quaint diagrammatic illustrations. A comparison of the treatment in this Tractate with that in the Dantesque "Aqua et Terra" shows that the two writers had the same general stock of ideas and presuppositions, and were interested in the same questions. But in method and scientific grasp the Dantesque treatise towers as high above that of Andalò as the Divine Comedy does above Brunetto Latini's "Treasure." The treatise, if genuine, was written very shortly before the author's death, and the mind rests with a wonderful sense of satisfaction on the conception of the great seer, while elaborating the sublimest portions of his poem, not only finding time and energy

to conduct diplomatic missions for his friend and protector Guido, and to indulge in the gracious intercourse with his friends which finds its monument in his Eclogues, but also, "nursed from his boyhood in the love of truth," seeking to establish the elementary truths concerning gravitation and the laws by which water finds its level, as well as to reveal the truths that free the human soul from earthly impediments, and enable it to obey the law of spiritual gravitation by which it mounts to God.

PHILIP H. WICKSTEED.

SHORT NOTICES.

Local Government, by W. Blake Odgers, Q.C., Recorder of Winchester, is practically a new volume in the "English Citizen" series. The subject was originally treated in this series by Mr. M. D. Chalmers in 1883, but legislation since that date has been so effectual as to render a fresh treatment essential. Dr. Odgers's book contains the substance of six lectures delivered last year in Middle Temple Hall, and it gives a lucid and extremely interesting sketch of the system of Local Government in this country, with just so much history of the various institutions as to make the present condition of things intelligible. When Mr. Chalmers dealt with the subject in 1883, he declared that "Local Government in this country may be fitly described as consisting of a chaos of areas, a chaos of authorities, and a chaos of rates." Dr. Odgers shows how much we owe to the Local Government Acts of 1888 and 1894 for the better ordering of our affairs, especially by the consolidation of authorities and the simplification of areas. After a preliminary sketch, successive chapters deal with the parish, the borough, the union, the county district, the school authority, the highway authority, the burial authority, and the county. London, the great anomaly, is dealt with separately, and a concluding chapter deals with the central authority of the Local Government Board. Dr. Odgers utters a timely warning in regard to the very serious increase of local expenditure and the growth of municipal debts, and in one particular, pointing out that of the 836,913 persons in receipt of poor relief on January 1, 1898, 107,071 were adult able-bodied paupers, urges that "by means of emigration, home colonies, or in some other way, the pauperism that calls for such enormous expenditure must be diminished." This admirable handbook will be of great service to those who desire to realise the opportunities and responsibilities of their citizenship. (Macmillan and Co. 3s. 6d.)

Life and Letters of Erasmus, by James Anthony Froude, consists of twenty lectures delivered at Oxford, 1893-4, and published in the autumn of the latter year; a cheaper edition was immediately called for, and it has been repeatedly re-issued, testifying to the popularity of the lectures. The book is now included in the "Silver Library," taking its place beside the edition of Köstlin's "Life of Luther," but with no such illustrations as added to the interest of that work. The illustrations of Mr. Froude's vivid lectures are to be found in the large number of Erasmus's letters, which are quoted. The friend of Colet and Sir Thomas More, the editor of the first edition of the Greek New Testament, with an independent

* "A Dictionary of Proper Names and Notable Matters in the Works of Dante." By Paget Toynbee, M.A., Oxford. Clarendon Press. 1898. 25s. net.

"Studies in Dante, second series, Miscellaneous Essays." By Edward Moore, D.D., Oxford. Clarendon Press. 1899.

translation, the contemporary and critic of Luther's great movement of Reformation, Erasmus appears as one of the most striking figures in a great epoch of history. "The best description of the state of Europe," says Mr. Froude, "in the age immediately preceding the Reformation will be found in the correspondence of Erasmus." (Longmans, Green and Co. 3s. 6d.)

Hymns, by Minot Judson Savage, is a little book containing seventy pieces written in the course of an active ministry, and many of them for special occasions. The hymns do not carry us away as some in Hosmer and Gannett's "Thought of God," but Mr. Savage's clear thought and earnest spirit are apparent in all that he writes, and some of these hymns have already found their way to a wide acceptance. They give an opportunity to sing of the progress of thought and the gladness of a liberal faith. Where they seem to move most easily and to kindle to the warmest glow is in such hymns as "O star of Truth, down shining"—perhaps the best known of all, and characteristic of the fearless heretic, who left the church of his fathers for conscience sake. Another good example is in the verses:—

Where once were walled divisions,
Built up of form and creed,
Lo! now spring fragrant flowers
Of loving thought and deed;
While through all hearts is running
The grand electric thrill
Of faith that man's salvation
Is doing God's good will.

With trust in God's free spirit,—
The ever-broadening ray
Of truth that shines to guide us
Along our forward way,
Let us to-day be faithful
As were the brave of old,
Till we, their work completing,
Bring in the age of gold!

(Geo. H. Ellis, Boston, Mass.)

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Women and Economics. By C. P. Stetson. 6s. (Putnam.)

At the Eleventh Hour. By David Lyall. 3s. 6d. (Isbister.)

The Logic of Vegetarianism. By H. S. Salt. 1s. (Ideal Publishing Union.)

Social Aspects of the Quaker Faith. By E. Grubb, M.A. 3s. 6d. (Headley.)

Bishop John Selwyn. By F. D. How. 7s. 6d. (Isbister.)

Kit Kennedy. By S. R. Crockett. 6s. (Clarke and Co.)

Rhymes of Road, Rail, and River. By E. Derry. 1s. (Arrowsmith.)

Essays on the Reformation. By S. R. Maitland. 6s. (Lane.)

Good Words, Sunday Magazine, Cornhill, Contemporary, Nineteenth Century, Educational Review, Scribner's, Bookman, United Temperance Gazette.

LET no desire of ease,
No lack of courage, faith, or love, delay
Mine own steps on that high, thought-
paven way
In which my soul her clear commission sees.

—W. R. Hamilton.

UNWHOLESOME HYMNS.

WRITING in the *Guardian* on the subject of hymns, a "Brutal Layman" pleads for more good congregational tunes in the services of the church, and then proceeds with the following suggestive criticism of what is found in "Hymns, Ancient and Modern":—

"And then the words—a far more serious matter. In this garden of devotional song how often are we pulled up short by some glaring incongruity, disfiguring the page like a fungus growth among the flowers. Now it is some doggerel, whose claim to preservation it is difficult to conceive or imagine; now some thought strangely at variance with our Christian professions; now the survival, or perhaps imitation, of some extravagant refinement of an old-world asceticism. Is it possible, we ask ourselves, that a collection which includes such things as these has had the supervision of the cultured minds and brains we know to be at work in the upper ranks of our English hierarchy; that they have deliberately sanctioned and set down for our use such words as some of our hymns contain—at times so childish, at times so jarring on all sense of the fitness of things? For it is strange what horrors familiarity will lead us to make light of, what straining of language we may come by mere repetition to accept as natural, losing sight, it would seem, of the simple meaning of words, hardly knowing what we say. We do not mean it, I suppose, when we lightly sing, for example—

Oh! may we thus ensure
Our lot among the blest,
And watch a moment to secure
An everlasting rest.

Otherwise what an astonishing view is here! What a contradiction to the very essence of our faith—as though self-preservation, forsooth, were the highest aim of man, and the Christian life no more than a cautious and well-calculated investment! This is a notion, however, to be found in other places where it would be least expected. Even the favourite motto, 'No cross no crown,' hardly seems to embody quite the loftiest ideal. But if simple words such as these may be explained away there are lower depths of incongruity from which there is not the same escape.

"It has become a byword, I know, that we have grown so squeamish nowadays that we cannot bear even the thought of pain. A false charge I hold it to be, but, at all events, it is more than squeamishness which revolts from the morbid word-painting, from the forced, unnatural dwelling on all that is most terrible in physical suffering, which characterises so many of our hymns, as though there were in it some virtue of special devotion. Hymns on the Passion must doubtless find a place in every such manual, but surely here, if anywhere, we might be spared the crying vice of modern literature and modern taste, which drags into publicity all that is most sacred in thought and feeling, which posts on every hoarding, as it were, and publishes to the man in the street the buried love-letters, the broken words of the dying, the secrets of heart-rending partings, the sickening details of actual torture. To some of us it may seem that the sanctity of the most awful of all tragedies is not enhanced by giving such exclusive prominence to the contemplation of that climax of physical agony.

But, granting that we have no right, if we would, to shut our eyes to this most human aspect of the story, are we so satisfied with the best of our language that it seems to us a fitting vehicle for such thoughts as we find set down in our hymn-books? Is *nothing* to be reserved for the inner sanctuary, to be dwelt upon only 'in secret' and 'when thou hast shut thy door'? Are there *no* words left unspeakable? Is *no* thought too sacred to be set to music and sung in chorus?"

OBITUARY.

THE REV. ELI FAY.

THE recently-announced death of the Rev. Eli Fay will touch memories in a very wide circle both in England and America, for it has been given to few ministers to fill so varied and so widespread relations.

My own memory of him carries me back some thirty-five years or so, when I first heard of him in connection with Antioch College—an institution for the higher education of young men and women, under the direction of a denomination known as Christians—in which many of our Unitarian friends were deeply interested. I think he was President of this College for some time.

He came more immediately within my knowledge when he took charge, as he must have done about that date, of the old and influential first church of Taunton, Mass. Here he immediately made his mark as a powerful and popular preacher, and as a vigorous personality—an impression which was repeated here in England, when, ten years or so later, he came here, seeking change of scene. He settled in Sheffield, where I am sure his energy, clearness, and decisiveness, both as a preacher and a character, will be gratefully remembered. His ministry at the Upper Chapel lasted from 1876 until 1888. Reasons of health, and, perhaps, also, of temperament, took him again to America, and now he went as far west as Kansas City, trying to find material for a congregation in that neighbourhood. When one starts to "go West" in the States, however, there is really no logical conclusion short of the Pacific coast. Mr. Fay certainly felt the drawing westward, and followed it, till he came to Los Angeles in Southern California. Here it was that the best and most effective work of his life was done, and to him and his efforts is largely due the comparative success of our churches in that district. He began preaching in the opera-house of Los Angeles, and soon drew together a congregation, who built a spacious and beautiful church, which was filled to overflowing.

Failure of health and increasing years obliged him after a time to relinquish his work here; but he did not give up his enthusiastic devotion to the cause in which he had spent his life. He continued still to preach to various smaller congregations who were pastorless; and I have received from at least one such the warmest tributes to his fervour and eloquence.

It is only lately that I read in the *Christian Register* some of the wisest and justest words on the office of the ministry and the needed qualifications for it which have ever fallen in my way—the words of

a man who knew, from long experience, what he was speaking of—the ripened fruit of a life of large and effective labours.

He had in his life one unique experience—unique, I mean, for a minister. A fortunate investment suddenly placed him among millionaires—or, at least, made him very rich. I have sometimes in idle moments, or when feeling the pressure of the other extreme, speculated on what I would do if I were suddenly the possessor of a million. Perhaps some of my brother ministers have done the same. When Mr. Fay had this unusual experience, what he proposed to do was to found and endow a college for women. This disinterested purpose was not carried out, for fortune withdrew her smiles, but that it was formed, speaks for the large generosity of Mr. Fay's nature.

But that part of his work which depended not on fortune, but on himself, will remain so long as there remain lives whom he has influenced and characters he has helped to mould. S. F.

MRS. COLFOX, OF BRIDPORT.

WE have to record with deep regret the death of Mrs. Colfox, of Rax, Bridport, which took place on Friday evening, Sept. 8, and brings a loss to the town and to our congregation there which will be most severely felt. She was the daughter of Henry Wansey, of Warminster, where was her early home. After her marriage with the late Thomas Colfox, she came to reside entirely in Bridport, and identified herself closely with the best interests of the place. She was one of the founders of the School of Art, at a time when there was little good art teaching in the provincial districts of England, and every other art school in the county owes its origin to the movement begun here. She helped to manage the Industrial School, which was in some sense the precursor of the Cottage Hospital, and took an important part in the change which resulted in the establishment of this hospital and dispensary. She was among the founders of the company which started the Coffee Tavern, and liberally assisted the Rev. R. L. Carpenter in the establishment of the Public Baths. The Drinking Fountain at the back of the Market House was her design and gift. She took deep interest in the General Schools, and showed it both as a subscriber and a visitor. The starting of Ambulance classes in the town was due to her initiative, and for some years she was their hon. secretary. Her private charity was as thoughtful and considerate as it was generous, for she was one who always gave herself along with her gifts, and the lameness which of late years hindered her personal visits to the homes of her many friends among the poor, was the cause of a deprivation which she keenly felt.

All this shows how wide were her sympathies, how unsectarian was the spirit in which she sought the good of those among whom she lived. In theology she was a Unitarian, most regular in her attendance at the Sunday service, as well as at the Communion service on the evening before Good Friday. She had the deepest sympathy for the Sunday school, and about nine years ago planned considerable extension to the school room and defrayed its whole cost, thus furnish-

ing the teachers with ample and much needed accommodation. On Sunday afternoons she had a class coming to her own house; and this, in spite of declining strength, she retained to the end. To the British and Foreign Unitarian Association she was a most liberal subscriber, as well as to every other cause which had a similar claim on her support. For several years she undertook the correspondence of one of the branches of the Unitarian Postal Mission. In politics she was all her life a consistent Liberal, though her interest in such matters latterly was much less than it had been in earlier days. Her state of health had caused anxiety for some time and had brought suffering which she endured with much fortitude, but her actual illness lasted less than three weeks, and was for the most part a painless sinking into unconsciousness.

The funeral took place on Monday, Sept. 11. The service was held in the Unitarian Chapel, and was attended not only by relatives and members of the congregation, with Sunday-school teachers and elder scholars, but also by many of the leading inhabitants of the town. In the course of the service, the Rev. H. S. Solly gave the following address:—"One thought is foremost in our minds to-day. We have lost a friend. It is a thought in many minds, for we have lost from sight one whose sympathy was very wide and felt in very many homes. We remember her love for this House of God, the zeal and devotion with which she continued to come and worship with us here in spite of infirmities which would have daunted a less determined spirit. We remember the interest she took in the religious training of generation after generation of children in our Sunday-school; how she spent and was spent in the service of this great cause. We remember her work for the good of this town, the institutions established and maintained by her aid for the good of those among whom she lived. We remember the generosity which extended far beyond the limit of those whom she had ever met face to face, and was ready to respond to every appeal which could put forth any claim deserving her support. We remember the Christian charity often known only to the Father who seeth in secret, always so wise and loving, thoughtful and considerate. We remember the example of her own home, centre of that pure and tender influence which makes the ties of family so lasting and so strong for good.

"We have lost a leader, one who had clear vision to discern the right, and moral resolution to do promptly that which it is right to do; one who could walk by faith, never doubting that where God gave a duty He also would give the means to do it, and would bless the doing of the task. So would she lead the way with ripe judgment and the wisdom of a loving heart, and we were glad to follow in her steps.

"But all her life was that of a humble follower of Jesus Christ. She was a true Christian disciple, seeking no other Master, seeking to be led by Jesus to his Father and our Father—his God and our God; thinking for herself what is true, and deciding with a judgment independent of mere human authority, but loving the old ways of her forefathers, and never desirous of wandering out of that line of spiritual descent which takes back the

Christian Church to the Prophet of Nazareth.

"Such was the spirit of the life whose loss we mourn. We would thank God for what He gave us."

THE CHILDREN'S COLUMN.

"NOT BY MIGHT, BUT BY SPIRIT."

A SERMON TO YOUNG PEOPLE.*

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts."—*Zechariah, iv. 6.*

I HAVE recently spent two or three weeks in Switzerland, that land of majestic heights and deep valleys, of snow-clad summits and rich meadows, of wide glaciers, apparently as still and cold as death, of joyously rushing streams and lovely waterfalls. The natural scenery of that fair land is full of striking contrasts. Down in the smiling valleys through which runs the torrent all milky white from the glacier bed, you see the sloping hayfields, which in the early summer, before the mower's scythe is active, are masses of brilliant variegated colour from their myriad flowers; or the vines, planted in endless rows, with their fresh foliage of vivid green; the garden-patches of the peasants, undefended by hedge or wall; the cattle-sheds, roughly constructed of huge brown logs; the houses of the people themselves who are busy in their gardens, or at their wood-carving or lace-making; and the only sounds you hear are the tinkling of the goat-bells, the humming of the bees, and the murmur of the rills of water rushing through the narrow channels which have been cut in the turf for the sake of irrigation. And then you pass upwards on the mountain side to the green slopes far above, where the kine graze in the summer-time, but whence they are driven in the winter; from below, against the dark background the cattle look like tiny points of white or brown. Up there you find the gentians and the wild chrysanthemums, and higher still the edelweiss, and other lovely flowers which grow beyond the beaten track. You go still higher through the belt of dark pines or feathery larches, from whose cool shade you look out upon the corresponding slopes on the other side of the valley; around you are thickets made brilliant by the ruddy tints of the alpine rose. But still you have the real mountain to climb when the pine-belt ends, and you pass upwards over a vast tract where the grass becomes poorer and scantier, where the slaty rock juts out of the ground, and where you come upon many a patch of last winter's snow, not yet melted by the rays of a July sun. Still higher, until all vegetation disappears, and you stand upon some rocky plateau, with a white waste all around; above you is the eternal snow, at your side a sheer precipice, at your feet the glacier, an immense and silent sea of sloping solid ice, the extremity of which is hidden from view by the curve of the valley; and yet it is a thing of beauty, for as you stand upon it and look down into its deep crevasses you see that these cold and gloomy depths are tinted with the most exquisite of purple hues. Around the lofty snow-crowned summits the clouds are ever resting; from

* Preached at Bank-street Chapel, Bury, Aug. 13, 1899, by the Rev. J. Collins Odgers, B.A.

their precipitous sides now and then a distant rumble proclaims the descending avalanche, a huge cataract of snow pouring down from ledge to ledge and hurling down rocks and boulders in its passage; and sometimes when a thunderstorm gathers, those bleak and frozen wastes are lit up with the lightning flash, whilst the roll of thunder resounds from peak to peak. What a contrast! You go upwards from the peaceful, smiling scene of human industry among the flower-strewn meadows by the stream, where Nature is all loveliness and quiet beauty to the vast desolations of snow and ice, and to the amazing evidences of the mighty forces which move the avalanche, hurl down the rocks, press forward the glacier in its broad deep channel, and make the fields of eternal snow resound to the crash of the storm.

Now let me ask, which makes the strongest appeal to the sensibility of the visitor, the charm of the valley or the sublime desolation of the mountain-top? I think you will suppose with me that in the recollection the thought lingers most pleasantly over the beauty of the valley. The Creator seems to speak to the soul of man more effectually by that which typifies His smile, His sympathy, His love, than by that which shows forth His power and might. It may now and then be good for us to be made to tremble before the evidences of His majesty, to have before our eyes some visible symbol of His greatness, and to be compelled to acknowledge that we are but as the small dust of the balance; but more often our hearts will make a readier response to that which appeals to them on the side of tenderness and beauty, and which seems directly to reflect the love of God. "Not by might, nor by power, but by My spirit, saith the Lord of Hosts."

A passenger takes an ocean voyage and has various experiences, both in fine and rough weather; and when the voyage is over and he reviews the record of each day, will he not find that the deepest and most lasting impression on his mind is not of the furious battle between wind and sea, not of the gale whistling through the sheets, or the shriek and jar of the screw when for a moment it was lifted out of the trough of the ocean, not the feeling of utter helplessness in the hands of One who wielded all the tremendous forces of Nature,—but the memory will love to linger rather over the golden glories of sunset and sunrise reflected on a calm unbroken surface, the phosphorescence of the waves at prow or stern, the crescent moon, and all the host of heaven mirrored in the liquid depths?

If that is so with us now, so was it in ages past. The prophet Elijah fled away from Jezebel, the heathen queen who had vowed to take his life, and retiring into the wilderness he prayed God to let him die, for he believed that the whole purpose of his existence was brought to nought, and all his hopes were at an end. In his extreme dejection of spirit he sought the desolate crags of Horeb, and there, so we read, "the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire." We do not know precisely what was the ex-

perience of the prophet which is thus described, whether or not it was a real storm or earthquake, or some sudden and appalling display of the powers of Nature; but whatever that experience was, it did not touch Elijah's heart, did not lift him out of his depression, nor imbue him with fresh courage; but by and by when his passion was calmed, and the still, small voice spake in his soul, he could believe that all was not yet over, that there was still meaning in his life, and more work for him to do; fresh hope was kindled on the cold ashes of his heart. "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

All through Nature a mighty power is moving. At every moment it is manifested in the passing cloud, the stirring breeze, the ebb and flow of the tides, the passage of the sap in the veins of the leaf, and in the continuous vibrations of particles in all material things. It is probable that we have never recognised these movements as flowing from the personal will of the Creator; we have regarded them as the unconscious product of a huge piece of natural mechanism of which He may be the first remote cause, but not necessarily the continual sustainer and upholder. The exhibition of inexhaustible force working ever through space has not aroused our purest affections nor commanded all that was best and noblest in our hearts; nay, it has even repelled us sometimes, so unheeding, so un pitying has it seemed to be. But we have another experience altogether in our moments of supreme joy or of deepest sorrow, in our time of spiritual exaltation, of glad thankfulness for unexpected blessings, or of sore contrition for the evil we have done; for then we are brought into communion with the Eternal Spirit, we are within the reach of a divine constraining influence, our conscience is quickened, and God seems to be quite near. It is not the aspect of power which soothes and sanctifies our whole being, it is the touch of the spirit of the Lord of Hosts.

And so through all history we find that the Almighty has been leading forward men and nations by His spirit rather than His might. By an exercise of His will He might have made all men perfect at the beginning, so that they should never be able to do anything contrary to the highest ideal of goodness and holiness; but then men and women would have been little better than machines. He preferred that they should be moral beings, capable of choosing for themselves, able to do right, able also to do wrong, but with hearts lying open to divine influences, so that he might slowly educate them and lead them onward to the higher life. So with all who have benefited their city, state, or race by some great deed of heroism or self-sacrifice, God does not force them to take this decisive step. He does not compel them to go in one direction only, but He opens before their eyes the bright vision of some worthy aim, reveals to them a glorious possibility for which it were well even to place in jeopardy ease and health and life itself; and so He gently leads them on in the footsteps of His saints and martyrs. So in the case of that great leader, to whom our text refers, Five hundred years before Christ, Zerubbabel was chief of the exiled tribe of Judah in the country of the Persian King Cyrus. The Jews were

a race of slaves in the service of a heathen king, and so by the rivers of Babylon, conquered by Cyrus, as we read in the 137th Psalm, they sat down and wept when they remembered Zion; they hung their harps on the willows, for they had no heart to sing the songs of Zion. By His mighty hand and stretched-out arm, by sudden rebellion, war and bloodshed, Jehovah might have restored His people to their own land; but He did not. It was better that the chosen race, purified by much suffering and disaster, should find its way by slow degrees out of darkness into light, and so He put it into the heart of Cyrus to permit the Jews to return to their own land, and moved the soul of Zerubbabel with a worthy ambition to be the leader of his race, bring back the remnant of the people to the ruins of the Holy City, and rebuild the temple on the spot which had been consecrated by a thousand tender memories. That great revolution actually took place not with the shock of battle, but all gently and silently, as God touched and moved the hearts of His people. So in the case of those who suffer want. By His divine will God might change all the conditions of human existence, so that hunger, thirst, starvation and misery should be known no more. But He deems it wiser to work through the slower instrumentality of human pity and human love, and puts it into the hearts of philanthropists and sisters of mercy to do their blessed work. Not by His power so much as by His spirit He leads men onward to Himself.

If that be God's usual plan of action, should it not be yours also? You who are still young cannot be said to exert any influence in the world by way of your physical strength which is not yet matured, or of your intellectual endowments which are not yet developed; but already you may touch those who are about you by the sweetness of your disposition, the sincerity of your trustfulness, the alacrity of your obedience. As you grow older the spirit with which you perform every task will infect others; your cheerfulness, courage and patience will overflow into the hearts of others. In one of Charles Dickens' stories poor little Paul Dombey grew weaker and weaker until he had to lie on his couch all day, but he was not peevish or selfish; as his strength waned his disposition became sweeter and more unselfish every day, and so truly did his spirit touch all who saw him, that rough uncultured men felt themselves uplifted into a holier atmosphere when they looked upon his wan pale face. And the strength and beauty of a pure young life is seen in David, the shepherd lad, who, being employed to take some provisions to his brothers who were serving in the army of Saul, himself dared to confront Goliath, the tall champion of the Philistines, and by his amazing courage brought back the spirit of bravery into the hearts of all Israel. It was not by his might so much as by his dexterity, and more than all by his undaunted spirit, that he became victor. How many there have been who, though weak in body, have done great things for God and man. Paul's bodily presence was weak, but his letters were weighty and powerful, and the world will never lose the influence of his great character. "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; if we live in the spirit, let us also walk in the spirit."

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, SEPTEMBER 16, 1899.

INSPIRED SCRIPTURE AND SONG.

In the services of the Church of England the Book of Psalms, as is well known, is appointed to be read through (or sung) in a stated order once every month. No omissions or deviations from that order are allowed, except that on certain high festivals, instead of the Psalms falling on those days, other special Psalms are appointed. Referring to this practice, in some articles on "Reform of the Anglican System of Psalms and Canticles," contributed to the *Church Gazette* at the beginning of the present year, Canon CHEYNE said that it appeared to him open to very severe criticism.

It reminds us of the old Puritan practice which was carried by the Pilgrim Fathers to New England, of reading the English Bible straight through over and over again, from beginning to end. That practice was not nearly as much conducive to edification as the opposite practice of selecting the most suitable portions. For some books of the Bible contain but little that is edifying, and, similarly, there are certain Psalms, which only those students who can see the Divine Spirit working upon most unpromising material, can find spiritually helpful. And even in those Psalms which, upon the whole, are elevating and inspiring, there are verses which, to the Christian sentiment, are displeasing or even offensive.

This objection Canon CHEYNE further emphasises by saying that it is well that the Psalms are now generally sung, since this enables people to glide gently over the parts they do not understand and do not sympathise with, and they are not obliged to say the imprecatory passages; and yet, he adds, "I am afraid that this hardly justifies putting the imprecatory Psalms into the mouths of tender choristers."

For the sake of the healthy influence of foreign missions he also pleads: "Let us ask how we can put before our converts a Prayer-book which contains so many imprecatory Psalms? Will it not seem to those of them who think at all as if we were just as vindictive, and as if our God were just as vindictive, as heathen warriors? . . . I fear that our unmitigated adoption of the Psalter as it stands may counteract that spirit of love which is one half of Christianity."

Let the laity study these matters, and express an opinion upon them, and the reform will come all the quicker. The laity have often criticised the clergy for using old formulæ in a new sense, for putting new wine into old bottles. But the laity do this themselves every day when they come to church and say or sing the Psalms straight through with the choir or the minister. The Hebrew Psalms, even if post-exilic, need to be adapted for use in the Christian Church; it is not right to continue a usage which is detrimental to the highest interests of religion—detrimental also to a proper regard for the rights of language. As a matter of fact, we need a fresh translation of the Psalms.

But it is not merely a new translation of the Psalms that is wanted. The more radical reform for which Canon CHEYNE pleads is the power of selection and the omission of objectionable passages, a practice with which we have happily long been familiar in our Free Churches, in various selections, and particularly in the admirable edition of the Psalter by the late ROBERT CROMPTON JONES.

As to the canticles in the Prayer-book, Canon CHEYNE asks that there should be greater variety, and that, at any rate, a few more optional canticles, taken from the Scriptures, might be allowed. Above all he singles out that New Testament psalm, though not written as a psalm, "yet full of a lyric enthusiasm," 1 Corinthians xiii., as admirably suited to be introduced at once as a Christmas canticle in place of Psalms xlv. and cx., or as an optional sacramental canticle, since love is the very secret of Christianity.

And then, in conclusion, Canon CHEYNE adds these most significant words:—

"Of 'uninspired' canticles I cannot speak in a few lines. They exist, if we open our eyes to them, and, if technically uninspired, they burn, nevertheless, with a fire of no earthly origin, and it would be a proof of a special spiritual gift to recognise and to use them."

In a previous article, urging the reform which he held to be within more immediate reach, Canon CHEYNE had already said in a parenthesis, "we can hardly ask, as yet, for 'uninspired' modern canticles"; and these sentences clearly prove the writer's conviction that, in spite of the technical distinction between inspired and uninspired scriptures, there are canticles and other lyric utterances (parallel, for instance,

with the great chapter in Corinthians) worthy to be used side by side with the Psalter of the Bible in religious service. That such an avowal should be publicly made by a Canon of the Church of England and an Oxford Professor of the Interpretation of Scripture, we take to be a hopeful sign of the times, to be set against other significant movements in a very opposite direction; but we quote it here not simply for the sake of its interest in connection with the progress of thought in the Church of England, we desire to emphasise and to carry the thought a little further, especially in the light of the final words: "*It would be a proof of a special spiritual gift to recognise and to use them.*"

What Canon CHEYNE says of the Bible, and the Psalter in particular, must apply, as it appears to us, not only to the psalms and canticles sung in the services of devotion, but with equal force to the lessons read. There are many passages of the Bible quite unfit, and many more at best very ill-adapted to be read as lessons in a religious service; while, on the other hand, it would seem a strange denial of the fundamental truths of spiritual religion to say that centuries of Christian devotion, nurtured on the Bible, have produced nothing that is worthy to rank as scripture to be read as lessons in church.

Taking the Gospels and Epistles as the central and most precious records of that religious life which is our great inheritance and our sacred trust in the present, we have on the one hand the literature of the early centuries, of various degrees of worth, but rich in inspiration, and of especial value as showing to us the growth of religious knowledge in a progressive spiritual life; then, on the other hand, we have the literature of the succeeding Christian centuries; and surely from this we may gather treasures of devotion, of reverent exposition of divine law, of glowing prophetic utterance as truly inspired and speaking to us the living word of God, as those more ancient records in the Old Testament. If that is the case, ought we not to bear witness to our faith in the continuing Divine Presence in our life, the continuing inspiration and guidance succeeding generations have received, by giving a recognised place in our religious services to the best of that more recent sacred literature? We are not, of course, proposing the formation of any new canon of scripture; we only plead for a larger liberty in the choice of lessons. Nothing is further from our thought than to suggest that less attention should be given to the Bible or less reverence paid to its priceless treasures. We believe that the Bible would be more truly appreciated and with a more discerning and grateful reverence, if the worth of other sacred literature, which we have inherited, were also more fully appreciated and used for the nurture of our present religious life.

This subject we have long had in mind, and during the present year in our column of "The Inward Life," we have from time to time printed passages which have seemed to us not only helpful for private devotion, but fitted also to be read as lessons in devotional services. Many sections of the "Imitatio Christi" have seemed to us as good to be so read as any chapter, for instance, in the Book of Proverbs, and we have also gratefully used selections from the "Psalms and Litanies" of ROWLAND WILLIAMS and "Psalms of the West." We should be glad to hear from those of our readers who are interested in this question, and with the help of their wider experience continue to add to our collection of such helpful latter-day scriptures.

THOUGHTS FROM ITALY.

VI.—PERUGIA.

BY THE REV. EDGAR I. FRIPP, B.A.,
MINISTER OF ALL SOULS' CHURCH, BELFAST.

"A city set upon a hill."—*Matt. v. 14.*

SEVERAL times I have spoken of Umbria. It is a pleasant hill-country about halfway between Florence and Rome, apart from the great centres of trade and politics, and known, on account of its provinciality and sacred associations, as the "Galilee of Italy." Assisi is its Nazareth, a township of which probably nobody heard until St. Francis made it famous. Around it are other small towns, each on its hill-top or buried in its secluded valley, independent, tenacious of its local traditions, and little altered by the centuries.

Chief of these towns is Perugia, a most wonderful old city perched on a rocky summit 1,700 feet above the level of the sea. The railway runs at the foot of the hill; but when the traveller has climbed the steep ascent from the station, and entered, first, the outer circuit of walls, which are mediæval, and then the inner circuit, which are huge masses of Etruscan masonry restored by Cæsar Augustus in the days of Christ, he forgets modern civilisation. He finds himself in the midst of an almost continuous pile of stonework, burrowed by passages rather than divided by streets, and he makes his way through narrow alleys and underground lanes, up and down long flights of steps, catching here and there a glimpse of the sky above the tall roofs or of the valley stretching far below the precipitous sides of the city.

In an open space in the centre are the cathedral and the public-hall, and, between these, a grand old fountain, perhaps the finest piece of work of the kind in the world, covered with mediæval sculpture illustrating the seasons and their industries. Water was scarce in such a situation, and when a supply was brought down from a higher spur of the Apennines, the Perugians built for it this splendid monument, designed by Giovanni Pisano, a famous architect and sculptor of Pisa, a contemporary of Arnolfo and Cimabue. It is a notable instance of the union of the useful and the beautiful, and an illustration of what the public can do for itself. The peasants who halt here to give their mules drink, and the women and children bringing their pitchers for

water, may feel that the fountain belongs to them and was put up for them, and they may see, even if they cannot read, the simple doings of their lives pictured and honoured on its stones. This should teach us to build nobly. It should teach us in this great and growing city to erect monuments in which we can all take pleasure, in which the linen-weavers and shipwrights, among others, may see their labour in estimation.*

But with even more pleasure than of the Etruscan walls and Pisano's fountain, I think of the view from Perugia of Mount Subasio and Assisi. I shall not forget the beautiful summer evening of our arrival. On every hand in the clear air was the delicate peaceful landscape of the Umbrian painters. I recognised in a moment the pretty blue distances, and the calm skies of Perugino and Raphael. And, as I have said, looking south-east, we saw Assisi, ten or twelve miles away, its white stone glittering in the setting sun, and its famous church, built by Jacopo over St. Francis' grave, and adorned on the inside by Cimabue and Giotto, plainly visible in the left hand corner. I am sure I watched it for an hour, thinking of St. Francis and Dante, and of the Italy of their influence, of its great achievements and its striking lessons for our modern world.

Nor shall I forget the next morning. I was awakened about five o'clock by the screaming of the swifts in the blue sky and the tinkling bells of the carts slowly mounting the steep hill. Through the circular window of my room I saw with astonishment that the scenery of the previous evening had all vanished, and in its place was a vast sea of rolling sparkling mist, dotted with peaks which rose up, crowned with ancient buildings, like towered islands, and then disappeared and appeared again as in a fairy world; while occasionally the bright cloud would break and disclose the regularly tilled fields far away in the valley beneath.

A little later I had made my way across the city to a quiet spot on the outer walls. Except for some women washing clothes in a conduit hard by, and a schoolboy on his way to a surprisingly early lesson, and a couple of workmen measuring a piece of timber, I had the neighbourhood to myself, and I sat down in an old grass-covered square in front of a small church. A friend gave me a series of photographs of this church some years ago, so that I was more or less familiar with it; but I was totally unprepared for its extraordinary wealth of colour. The marble façade, covered nearly every square foot of it with sculpture, glowed a pale rose in the morning sun and was set off by the blue of the sky as well as by a blue colouring on certain parts of its surface.

The sculpture represents St. Bernardino in glory, surrounded by angels and cherubs, and the chief incidents of his life; and it is signed by the artist as the work of Agostino of Florence, with the date 1461. Who was St. Bernardino? I do not know much about him beyond that he was the son of a noble family in the neighbourhood of Siena who became a Franciscan and endeavoured to revive the original strict vows of the order. It was in vain. He could not do more than temporarily check the tendency to gather

wealth, which ultimately destroyed both Franciscanism and Dominicanism as it had already the older monastic brotherhoods. Yet he did a noble work. He preached peace among political factions; enemies embraced in his presence; gamblers threw away their cards, women cut off their hair or gave their jewels to charity, and men guilty of injustice made restitution at his bidding. He was honoured and loved all over Italy when he died in 1444, aged sixty-four.*

Then in 1461, seventeen years after his death, Agostino of Florence finished this church to his memory in Perugia, carving the old man's features with noble feeling in the stone, with Jesus above him, and on his right and left maidens and children singing the songs of Paradise. Already the good monk was canonised and recognised as one of the inspired. In 1461 it was still believed that the Holy Ghost was in the earth, in this common world of ours, in Italy, in Siena, in good men whose faces and voices were known among the people.

And who was this Agostino of Florence? In the year 1461, Brunelleschi, Ghiberti, Masaccio, and Fra Angelico were all dead, Donatello was old, and Lippo Lippi had only eight years to live. But there was a family of sculptors, then active in Florence, named the Della Robbias, who carried on worthily the traditions of their art. Luca, the eldest, finished the last five panels of Giotto's Campanile, and executed for the Cathedral a lovely group of choristers in marble, and, in terra-cotta, a Resurrection and an Ascension. His nephew Andrea, a youth of seventeen in 1461, afterwards designed the famous children, in terra-cotta, on the loggia of the Hospital of the Innocenti. Vasari says that our Agostino was a brother of Luca; but if this cannot be substantiated, he was certainly his pupil and an inheritor of his genius. The Renaissance movement was growing rapidly in Florence, but the Della Robbias and Agostino, though much affected by the movement, preserved the old Gothic spirit. The Church of St. Bernardino is classical in design, with only here and there a trace of the Gothic; but the carving has all the freedom, the homeliness, the roughness, and the intense expression of the best Gothic sculpture. Agostino has concentrated his powers, as all his great predecessors would have done, on the central figure of the saint and on the angels and cherubs about him, leaving the rest comparatively rough, as if he wished to say: "I want you to look first at my hero and to love him; then at those near him who love him and are made beautiful by their love. After that you may look at the rest, which is not so good, though I hope you will find it beautiful, even the foliage and scroll-work round the door—remembering that if you care for these accessories you must care for my Bernardino much more."

But Perugia has another interest for students of art and religion. Not far from the Church of St. Bernardino is the house of the painter Vanucci, called Perugino, the master of Raphael.

Vanucci was a poor country boy when Agostino was at work on his church. He belonged to one of the Umbrian villages,

* St. Bernardino and St. Francis appear together in a picture by a Perugian artist, Fiorenzo, who survived Raphael, in our National Gallery (No. 1,103). The portrait of St. Bernardino strongly resembles Agostino's sculpture.

* Not monuments such as those in College Square and Carlisle Circus, which perpetuate bitter controversies and stir up strife.

Castello della Pieve, and was brought up in the simple faith of the district. When by hard work and thrift he became an artist and settled in Perugia, he kept this faith, paying little heed to the sceptical notions which came from Rome and Florence, painted in the old ways, and put his whole soul, as Fra Angelico had done, into Madonnas and angels. And by constant toil he produced a type of Madonna which is very grave and refined, and which, as perfected by Raphael, is one of the sacred possessions of Christendom. His portrait, by himself, in Perugia shows us a man with a heavy, unspiritual countenance; but he had a devout heart and a tender delicacy of feeling which won him the reverence of his illustrious pupil.

Raphael Sanzio, the greatest artistic genius, perhaps, that ever lived, was an Umbrian. He was born at Urbino in 1483, the son of a painter and a poet. His mother died before he was nine years old; but we may believe that the boy who became above all others the painter of motherhood, remembered her with affection. After some teaching in Urbino from Timoteo Viti, he went, in the year 1500, aged seventeen, to Perugia to study under Vanucci. He was then an orphan—whence possibly he became the more attached to his master. From Vanucci he learnt to paint his first Madonna, in which we recognise at once the sweet oval face, with high arching brows and downcast eyes, which we associate with his Virgins. Many times he painted it, never satisfied, and always trying to do it better, as if he were painting his mother's portrait and something even holier, something beyond the treasures of earth and the powers of man.

So he worked in the old hill-city, in Vanucci's house, near Agostino's church and Pisano's fountain, for four years, with infinite care and earnestness. Nor is it an accident, I think, that the earliest Madonna we have from his hand includes St. Francis, whose birth-place he must often have looked upon, as Dante had done, from the Porta Sole.

Then in 1504, with an introduction from a great lady of Perugia, who spoke of him as "a discreet and amiable youth," he set out for four further years of study in Florence.

Now, great changes had occurred in Florence between 1461 and 1504. The classical spirit had grown apace. In the work of Botticelli, the pupil of Lippo Lippi, which is as lovely as anything produced by the Florentines, Greek mythology and Christianity are about equally mingled. His Venuses are spiritualised: they are not heathen; but his graceful Virgins have a melancholy beauty which seems to confess that they would rather have a less exalted charge. In Pollajuolo the study of the body superseded that of character; and the two chief Florentine painters of 1504, Leonardo da Vinci and Michael Angelo, were supreme masters of technique, particularly of light and shade and anatomy. Michael Angelo's "David," and his celebrated groups of "Day" and "Night" and "Dawn" and "Twilight," solemn and majestic as they are, are more heathen than Christian, passive rather than yearning, more akin to the philosophic shades of Athens than to the hill of Calvary. In lesser men art had already degenerated with the life of the city under the rule of the profligate Lorenzo di Medici. Public spirit and public patron-

age had been superseded by the aristocratic. Religious faith was dying. And in 1498 Savonarola, after immense efforts to reform the religion, as well as the morality, politics, and art of Florence, was strangled and burnt in the Piazza Della Signoria.

No doubt Raphael heard much of Savonarola from the painter Fra Bartolommeo, of San Marco, a disciple of the reformer, who, after putting down his brush in grief at his death for four years, took it up again in 1502 to paint his portrait in the character of Peter Martyr. Raphael entered into close and friendly relations with him, and both learnt from him and taught him much. With extraordinary power of assimilation the young artist gathered knowledge right and left from the Florentines—from Masaccio, Leonardo, Michael Angelo, and, above all, Fra Bartolommeo—absorbing what they had to give him without losing his individuality or, as yet, his love for Perugino. He painted more Madonnas than ever, with a new power which set them far above those of his old master, with the same "chaste God-fraught" expression, but heightened and divinely spiritual. It is difficult to make a preference, but of the glorious series of Marias produced in the fervent years 1506–1508, that known as the "Granduca," painted in Florence in 1507 or 1508 for the Grand Duke of Tuscany, Ferdinand III., and held so precious by him that he would never travel without it, now preserved in the Pitti collection, is probably the very finest, and perhaps the noblest product of Raphael's genius,—the culminating example of Madonna-painting in Italy and the whole world. Up to this picture, at any rate, his development had been continuous and almost miraculous, with, as I hope I have sufficiently indicated, the spirit of St. Francis behind it; and here, it might be said, Medievalism and Humanism, Gothicism and Classicism, feeling and technique, combined for their highest utterance, and what Giotto if he had the knowledge, and Andrea del Sarto if he had the soul, would have desired to do, is accomplished.

But in 1508, aged only five-and-twenty, Raphael was invited by the Pope, Julius II., to paint in the Vatican. Scarcely before he could have dreamed of it, the highest honour in art was bestowed upon him, and in an instant he was raised to the pinnacle of worldly success. For the next twelve years, the remaining years of his life, he was enriched, petted, flattered, and overwhelmed with favours. He was treated as a prince, says Vasari, and constantly attended by a troop of artists of ability and distinction. And during these years his genius steadily declined. Gradually the spirit of St. Francis left him and the spirit of the world crept in. He did the bidding of popes and cardinals, some of them men of evil life, robbed, as he confessed, of his liberty but laden with gifts. When one hears of a letter from Raphael, and a fairly long letter, about himself, curiosity and expectation are deeply stirred; but with what miserable disappointment we read, in this almost unique bit of writing, of his property and savings, of the 3,000 gold ducats he has invested, of his income of 600 gold ducats from the Pope and much more for special commissions, of his purchase of a house and expectations of marrying a lady—though he loves another—

worth 3,000 dollars, and of the satisfaction he has in Rome and his good fortune!

He had better have been a poor man in Perugia. For though he gathered riches, and outvalled Michael Angelo, and gained immense popularity by his courtesy and gentleness, his religious feeling waned. His former worship of the Virgin Queen slowly departed amid the corruption and scepticism of the Papal Court, and it was not replaced by any other worship. For simple, all-sufficient devoutness of expression, he substituted minor interests, which at length grew sensational and even stagey; and when he returned, as he occasionally did, to his old exalted theme, and painted such lovely things as the *Di San Sisto*, and the *Della Sedia*, he left even in these a certain want, which we feel the more when we remember that they were painted in company with frescoes of naked goddesses and portraits of licentious priests.

Of this deterioration I will give one convincing example, his last great picture, on which, it happens, he bestowed particular care in order to redeem some slight falling off of fame. He died suddenly in 1520, of a fever, caught, it is said, whilst excavating some ancient ruins, and aggravated by overwork. There was universal grief, and crowds flocked to see his body lying in his studio in state. At his head was this picture, just finished. It represents the Transfiguration. Jesus and Moses and Elijah are in the air above a rocky eminence, on which the three disciples lie blind and confused in supernatural light.—This is the really beautiful, though not the prominent part of the picture. Two-thirds of the canvas are occupied with the sensational incident of the epileptic boy in Mark ix. 17–18, which is obviously chosen to show skill in the portrayal of violent terror and movement. The lad, with convulsed limbs, yells and rolls his eyes, while his father and mother and the rest of the disciples, in every attitude of excitement, with outstretched arms and legs, entangling draperies and staring countenances, endeavour to pacify him, pointing to Jesus on the mountain.*

Further, the light of the Transfiguration is used for striking effects of chiaroscuro on this group below. The heavenly glory is employed to throw into relief particular bits of good flesh and drapery painting, such as fore-shortened feet and hands, a lady's bare shoulder, St. John's delicate nose, mantle-folds and sleeves, and the eyeball of a terrified Jew.

To such work had the "divine Sanzio" descended in the service of money and fame!

One more point. I said last Sunday that as painting ceases to be religious it loses purity and brightness of colour. This is conspicuous in Raphael. As he surrenders to the pomp and luxury of Rome his pictures are not only strained but dark; and this picture of the Transfiguration, in spite of its subject, is dark. But in one corner there is a little piece of landscape. It is a relic of the influence of Perugino. His old master had taught him how a picture might gain by an outlet into the world beyond, how it served as an escape for the eye and to bring the scene into its right place and proportions as a part of the infinite universe in which we live. We may observe this in many of the best

* Of the fifteen visible figures in this group no less than eleven have their arms raised in gesticulation.

religious pictures, in Perugino's, and in Raphael's of his earlier period. In his later work he often omitted it. He cared less and thought less about the infinite. In this last painting, however, it reappears. But observe: the glimpse he here gives us is not of the pure, far-away landscape of Perugia, once so dear to him, extending to the holy city of St. Francis, and beyond that into calm, eternal light, it is of the country around Rome, a country covered with ruins, with the remains of ancient aqueducts and towers and temples, which speak to us of decay, and of a *glory that is gone.*

THE GROWTH OF CHURCH ARCHITECTURE IN ENGLAND.—V.

STANDING before the west-end of Lichfield Cathedral, or in the nave of Exeter or York, one might well think that no further development of Gothic architecture was possible. But there were two possible directions which the development of the lines of window tracery might take: either they might run more and more into mere branching and curving lines of stone tracery, regardless of the figures formed by them and the openings thus made for admission of light, or they might run up more and more into perpendicular lines, simplifying the design, and making it more suitable for illustrative stained glass.

On the Continent the first tendency prevailed, resulting in what is known as flamboyant or flaming tracery. In England there are but few examples of this, and no large or very elaborate ones. Amid all their elaboration of design the English architects appear rarely to have forgotten that the purpose of a window is the admission of light, and that to let mere lines of tracery run riot over the whole window, regardless of the forms of the actual openings in the tracery for the admission of light, is to lose all sense of purpose and fitness. In England the lines of the tracery, after a time, tended more and more to run up perpendicularly till they met the curve of the arch, having between them a clear open space, until at last in its completest development the whole window was divided simply by a succession of perpendicular mullions and subsidiary arches. It is from this particular form of window tracery, made up almost entirely of perpendicular lines, that the name of "Perpendicular" has been given to the architecture of the fifteenth century.

The largest and most elaborate windows of this style are the great east windows of York and Gloucester. The window at York is 78 ft. in height and 32 ft. wide. It consists of nine lights, which rise nearly one-fourth of the height, and are then crossed by a transom. At about half the height of the window they are again crossed by a transom. Such is the scale of the window that each of these transoms is in fact a gallery with an arcade in front identical with the tracery of the window; and along these galleries there is ample room to walk to and fro, and so obtain close access to the window itself. About ten or twelve feet above the second transom is the spring of the arch and the tracery proper begins. The lights are grouped three together under three subsidiary arches, and from the centre of each of these springs a mullion. Of these three mullions, the two on each side rise till they meet the main arch, the central

one subdivides and forms two superior subsidiary arches with the side of the main arch; but the perpendicular line is continued by a lesser mullion, which only divides just below the centre of the arch so as to form a foliated figure there. From the centre of the arch of each of the nine lights springs a secondary mullion, which rises in each case through the other tracery till it reaches the line of the main arch. Thus the whole of the upper part of the window is subdivided into eighteen lights with subsidiary arches and transoms. There are a few small figures formed by flowing lines in the tracery, but the general effect is entirely of perpendicular lines and arches. The rival east window of Gloucester is not quite so high, but of greater width, being 72 ft. by 38 ft. It consists, like the York window, of nine lights.

More perfect examples, though not so impressive by their mere size, are the east and west windows of Winchester, the latter of which consists of nine lights, not subdivided even in the upper portions, but carried right up to the arch. Such windows are found indeed on a great or small scale throughout the country, belonging as they do to the final effort in church building immediately preceding the Reformation; and Rickman is doubtless right in estimating that "perhaps full half the windows in English edifices over the kingdom are of this style." Most of the cathedrals have a perpendicular window inserted or added in some part or other. The only one that is built in this style throughout is at Manchester, where the fine old collegiate church of the fifteenth century was converted into a cathedral on the foundation of the see in 1848.

The perpendicular lines which mark this period are not confined to the windows. They are found on the tracery and ornament of the buildings throughout. The very buttresses are faced with them; and in such complete examples of perpendicular work as the west-end of Beverley Minster or Winchester Cathedral, the whole front is covered with panelling of the same style.

The three best known complete examples of this style of building are King's College Chapel, Cambridge; St. George's Chapel, Windsor; and Henry the Seventh's Chapel at Westminster. The contrast between this latest period of Gothic architecture and the simple and majestic Early English work is nowhere felt more strongly than when we pass from the choir of Westminster Abbey into Henry the Seventh's Chapel. There is not a square foot of surface left without ornament. The window of fifteen lights at the west end occupies the whole end of the chapel. The clerestory is filled by its four lights on each side, and five in the chancel, so that there is literally no wall left between them, but only a series of piers separating them each from each, and supporting the roof above. The ribs of the groining of the roof spread from these piers fan-like, dividing and subdividing, and covering the whole roof with a mass of fine tracery; the main ribs become flying brackets, ornamented with large crockets, and the bosses huge pendants hanging down seven feet from the roof. Fanciful, perhaps almost too elaborate, but a marvel of lightness and strength, and a maze of beauty and delicate work.

The development of the windows to such an extent as to leave practically no wall between, but only piers insufficient of

themselves to support the roof and meet the outward strain, necessitated the use of a buttress placed against each pier, and to bring the line of pressure from the roof into the line of the buttress it was necessary to place an additional weight on the top of the pier itself. This was done by adding pinnacles of solid stone. Thus the elaborate additions to the exterior of the buildings of this period are not mere fanciful adornment, but a necessary part of the structure.

To this last period of English architecture belong the beautiful steeples of many parish churches. They may be recognised at once by their windows and perpendicular ornament. Perhaps the most beautiful is the tower of St. Mary's at Taunton, with its window of five lights over the door, and three pairs of windows rising in successive stories above, the whole surmounted by an elaborately panelled battlement and pinnacles. Others worth very careful study are the tower of Boston in Lincolnshire; All Saints', Derby; the very elaborate tower of Wrexham, and the simpler but very beautiful one at Gresford in Denbighshire.

F. H. JONES.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE TRANSVAAL QUESTION.

SIR,—I see from the correspondence in your last issue that objection is being taken to your action in quoting Mr. Frederic Harrison's noble appeal in favour of peace. There must be many who, like myself, consider that action to have been essentially appropriate and right.

The echoes of the Peace Conference are still ringing in our ears. At that Conference we took a leading part, and we joyfully acclaimed its decisions. Yet it is we who are the first of the nations there represented to be again threatening the peace of the world, again on the verge of the old appeal to force. The position is, in any case, a most melancholy one, from which we ought to use every honourable effort to escape.

There are, of course, occasions in which war is forced upon a people, either as the only possible means of fulfilling its solemn obligations, or in defence of its national existence. Can it be said that the present is such an occasion?

We have no doubt obligations to British subjects, not only in the Transvaal, but in all parts of the world. We are bound to protect them as individuals so far as we can, and to exact appropriate redress for wrongs which, as individuals, they may have suffered. Are there not a good many British subjects in Turkey who are still waiting for such redress and compensation?

That, however, is no longer the prominent question in the Transvaal. Our statesmen have thought it wise to seek a solution in a different way, and to ask for such a modification of the internal organisation of the Republic as will enable British subjects to cease to be such, and to take their fortunes into their own hands as citizens of the Republic.

It may be a wise policy, but it is one which we have no possible right to enforce

by a display of armed force; no more right than the Russian Government would have to dictate the conditions under which Polish Jews, on arriving in London, shall be admitted to full citizenship here. It is a matter for negotiation and arrangement, and one which, if it cannot be so settled, cannot properly be settled at all.

Our rights of interference in and with the Transvaal, apart from such rights as we have all over the world for the protection of individual British subjects, are definitely settled by treaty, and do not, I believe, include a right to force upon it citizens whom it is unwilling to receive as such. Reliance is placed upon discussions and alleged promises made, not indeed upon the occasion of the last treaty, but of the abrogated one, which preceded it. When arrangements, whether between individuals or nations, are being reduced into writing and given a definite form, it is the business of those who are responsible to see that nothing to which they attach importance is omitted.

If we wanted to control the Franchise Law in the Republic, we ought to have made appropriate stipulations in our treaty.

But we are told that the interests of the Empire are at stake, and will suffer vitally if our supremacy in South Africa be not asserted. To suzerainty in a legal sense we have just so much right as the London Convention gives us, and no more. Whether the rights thereby given to us are properly described as suzerainty or not is an idle question of words. The particular word is highly offensive to the Boers. Why use it? Our treaty rights remain the same, whatever name we give them, and the Boers have explicitly declared their willingness to recognise and respect those rights. If there is a doubt about the interpretation of them, arbitration is the appropriate method for settling that doubt.

Supremacy is a more vague, and therefore a more convenient, term under which to justify our action. British supremacy is an undoubted and, on the whole, a beneficent fact in large areas of the world; but let us ask ourselves upon what does and must it ultimately rest? Not upon force of arms. With our limited military resources it is absurd to suppose that it could do so. It does and must rest upon good government; just dealing, a scrupulous regard for the sentiments of the people affected, and a resulting conviction on the part of those who are subject to it that on the whole it works for their good. It is by inspiring such a conviction, and not by threats of war and appeals to mere force, that we can alone establish a real and permanent supremacy in South Africa.

The nations desire peace and justice. So the great Conference seems to prove. Yes! but, at the same time, they are all apt to be led away by their own peculiar phrases and shibboleths, and to become, for the time, blind to their own higher ideals. With sorrow we turn our eyes to France to-day, and see how a great people can be misled by false ideas of honour and glory, by an unintelligent patriotism, and a dislike of the Jews and their ways. For "honour and glory" substitute "Trade and British interests"; for "patriotism," "Empire"; for "Jews," "Boers"; and then let us ask ourselves what kind of comment might not a

thoughtful and not unfriendly Frenchman make upon us to-day.

A large section of our press and people are rapidly succumbing to the hateful war fever, and it is for Journals like yours, Sir, to do what they can to promote a nobler spirit and a more calm consideration of the question. JOHN DENDY.

Sept. 10.

SIR,—Re your replies to Mr. F. T. Reed and Dr. Vance Smith, that your references have never denied the grievances of the Uitlanders, and that "both sides of the question are found abundantly in the daily newspapers," I have not hitherto read any admission by you of these grievances, and the violation of treaty obligations, or any comments other than in favour of Mr. Kruger and the Boers; the entire spirit of your articles seems to place the criminal responsibility of a Transvaal war to the discredit of the British Government. J. MORR.

King's Heath, Sept. 10.

[Our notes of last week distinctly admitted that the grievances of the Uitlanders are real, and should be redressed. As to war, if it comes, our clear conviction is that the disgrace of it will rest on this country—which God forbid!—ED. INQ.]

SIR,—Few who have read your issue of Sept. 9 will deny that one-sided opinion on the Transvaal affair has been therein sufficiently represented. Your comments on the letters of Mr. Reed and Dr. Vance Smith seem, to "us," adequate and courteous. With an admirable sense of fitness you leave the self-sacrificing utterances of "H. Tero" to shriek for themselves. Perhaps you will admit from the other side a few sentences which make no pretence to impartiality? "Some or many" of your readers think that while the Uitlanders are doubtless suffering hardships—"tolerable and not to be endured"—yet these grievances belong largely to the circumstances of all gold-seekers who go where they are not wanted to serve their private ends; and we are convinced that war, to cure such troubles, would simply be vitriol poured upon a wounded surface. "Some or many" contend, moreover, that inasmuch as at the present moment every corner of the planet shows symptoms of unstable equilibrium and suppressed inflammation, the general peace might easily be in a moment exploded by a less shock than this attack of "ten men armed to the teeth on one man in his shirt"—to borrow the comparison adapted by Mr. Morley from Swift. "Some or many" even think that the Great Powers who are credited with a desire to crush "perfidious Albion"—whenever occasion serves—might find, in the monstrous inequality of this war between a Mammoth and a Mouse, a better occasion—that is, when the Mammoth is in a fix!—than could have been given by that hint to Yildis Kiosk, two years ago, that would have saved countless myriads of lives, along with British honour. In conclusion, "Some or many" maintain that every one, for whom the humanity of Jesus Christ has a heartfelt meaning and a week-day application, must see that no case of justice and necessity can be made out for this war with the Transvaal, for compelling the Boers, with Maxim guns and repeating rifles, to amend their franchise. Patience is the word: patience—so hard for the Bully and the Jingo—patience

must have its perfect work. If not—it is my absolute conviction—a deeper stain will blot the fame of the British people, even than that which, alas! is now darkening the robes of our sister nation.

WILLIAM H. HERFORD.

Yeabridge, Somerset, Sept. 12.

SIR,—The restiveness of your correspondents is not much to be wondered at, and it is not my intention to add to it. I only wish to correct Mr. Tero's history. He suggests that a military conflict with the Republic might be preferable to "renunciation of British suzerainty over the Transvaal." But that renunciation was complete in 1884. It is not a matter for argument. It is the clearest possible bit of history. The old suzerain Convention was expressly ended in 1884 at the Colonial Office, when Lord Derby deliberately acceded to the request of the Transvaal Government, deleted suzerainty with his own hand, and formed a new Convention, modelled from beginning to end on independence, with no reservation except a provision relating to foreign treaties. To bring up suzerainty again is an insolence or an attempt at fraud. J. PAGE HOPPS.

Sept. 13.

RELIGIOUS REFORM IN ITALY.

SIR,—*Apropos* of the mention of the work of Don Miraglia in Piacenza, quoted from the *National Review* in your last issue, it may be of interest to your readers to know that Signor Bracciforti, of Milan, wrote to me for a copy of my little Catechism, with the special view of translating it for use by Don Miraglia. On its receipt he wrote me as follows:—

"I read it with very great interest, and I can only say that the reading did surpass my fondest expectations, having found the Catechism most admirable and suggestive in its simplicity; full of logical sequence, and commending itself powerfully to the reason and conscience of the reader.

"My beloved daughter, Zaira, whom I find a great help and comfort in my work, has insisted on my letting her take upon herself this Italian translation as a labour of love; which, of course, I was delighted to grant, being persuaded that she can do it more charmingly than myself. She has already translated a portion, and my impression is, that I shall have very little indeed, if anything, to alter."

It will be a great joy to me if my little effort should help on so much needed a reformation of religious thought in Italy.

H. W. HAWKES.

SOCIAL AND POLITICAL EDUCATION LEAGUE.

SIR,—May I be permitted to call the attention of your readers resident in or within sixty miles of the metropolis who may be wishful to arrange for lectures or courses of lectures in their localities, to the advantages gratuitously offered by the Social and Political Education League. This society was founded more than twenty years ago by the late Sir John Seeley and the Rev. H. Solly. The Bishop of London is the retiring president, and the Right Hon. Sir M. E. Grant Duff is his successor. A copy of the lecture list for 1899-1900 may be obtained on

application to the organising secretary, Mr. A. H. Reed, 23, Old-square, Lincoln's Inn, W.C.

CHAS. E. HECHT, Hon. Sec.
3, Essex-court, Temple, E.C., Sept. 11.

P.S.—We have also branches at Oxford, Cambridge, Sheffield and Leeds, concerning which I shall be pleased to supply information.

WILLASTON SCHOOL.

WILLASTON SCHOOL, the foundation of the late Philip Barker, of Nantwich, is in course of erection, and is to be opened in September, 1900, with Mr. Guy Lewis, M.A., late Scholar of Pembroke College, Oxford, as Head Master. The foundation stone of the School buildings is to be laid by Sir John T. Brunner, Bart., M.P., on Thursday week, Sept. 28, at one o'clock, the buildings being on the Grove Estate, formerly the founder's residence, about a mile from Nantwich Station, and three and a-half miles from Crewe. The estate, which consists of twenty-one acres of park-like land, is quite in the country, in a healthy situation, with good water supply, and the buildings will stand on a sub-soil of gravel and sand.

The buildings, including the Head Master's house, will be quadrangular, enclosing a court, and there will be a covered playground, workshop, gymnasium, and cycle-house. Dormitory accommodation will, in the first instance, be provided for forty boys. When the numbers exceed sixty, a second house will be built, in another part of the estate. There will be good playing fields.

The following passages we quote from the prospectus:—

"Willaston School will provide a sound liberal education on public school lines. Provision will be made for teaching religious knowledge, classics, modern languages, history and geography, English language and literature, mathematics, and natural science.

"To the treatment of the first-named subject great importance will be assigned. The boys will be instructed in the history of the growth of religious and rational theological thought and opinion in England, and generally in religious subjects, and will be encouraged in sobriety, intelligence, earnestness, and piety, and in modes and by teachers free from the obligations of prescribed creeds or tests of religious belief.

"Careful and individual attention will be given to the physical training and development of the boys."

[The School will be divided into a classical and a modern side, the instruction in the lower forms, including elementary science, being the same for all.]

"There will be daily morning prayer, and a religious service in the School on Sunday. Special attention will be paid to the religious and moral education of the boys.

If any parent or guardian should, in writing, request the head master that his or her son or ward might be exempted from attending prayers or religious services or worship, or lessons on religious history or on any other religious subjects, such son or ward (if not on the foundation) shall be exempted accordingly, without being deprived of any other advantage of the School.

[The fees are stated as £100 per annum, or £33 6s. 8d. a term (inclusive) for

boarders, and £12 12s. a term for day boys.]

"In accordance with the wishes of the founder, provision will be made for a certain number of boys as foundationers, for whom the fees will only be one-half the full fees. These founder's exhibitions are available in the case of a boy whose parent or guardian was, at the time of the boy's admission to the School, a minister or a member of some congregation in England stately assembling for the public worship of God, and imposing no obligation upon any member thereof (whether minister, member, or otherwise) to subscribe or assent to any articles or article of religious belief or to submit to any test of religious doctrine. But the governing body in all cases to have power to decide, in their absolute and uncontrollable discretion, whether any parent or guardian was or was not a member of any such congregation as aforesaid; with power also to admit the sons or wards of persons who might be personally in full sympathy with, although they respectively might not actually be members for the time being of any such congregation as aforesaid."

The governors of the School are the Revs. R. A. Armstrong, B.A., H. E. Dowson, B.A., W. H. Drummond, B.A., Henry Gow, B.A., P. M. Higginson, M.A., J. E. Odgers, M.A., and S. A. Steinthal, Messrs. R. D. Darbishire, H. P. Greg, M.A., Richard D. Holt, C. S. Jones, M.A., G. H. Leigh, Harry Rawson, J.P., Russell Scott, and A. H. Worthington, B.A. The last-named is also secretary of the School, and the clerk is Mr. E. W. Marshall, 38, Barton Arcade, Manchester.

THE Friends' Summer School closes to-day at Birmingham, with a morning hour for worship. We are glad to hear that the meetings have been eminently successful, and the lectures rich in interest and stimulus. Full reports are to appear in *The Friend* of Sept. 15 and the three following weeks (Messrs. Headley Bros., 14, Bishopsgate-street Without, E.C., 1d. weekly), and the *British Friend* for October will also contain a record (W. E. Turner, Colwyn Bay, 6d. a copy). The evening lectures included an address by J. Wilhelm Rowntree on "The Responsibilities of a Free Ministry," lectures by W. C. Braithwaite, LL.B., B.A., and Edward Grubb, M.A., on "Development of Christian Morality" (pre-Reformation and modern, respectively), and a series of "Studies in Personal Spiritual Illumination," which included "Tauler and Boehme," by Joan M. Fry, "Isaac Pennington," by J. W. Graham, M.A., "Madame Guyon," by Dr. J. E. Harris, and "Terstegen," by Horace E. Govan, M.A. Some of these lectures will no doubt be subsequently published in book form, as in [the case of the Scarborough School, two years ago, and we trust that these "Studies" will be included in the volume.

It should not seem to be so very wonderful a thing that men should attain to the ability to say, "I am willing to die. . . ." It seems to me a much grander, better, and nobler thing to say, "I am willing and ready to live, right here, to-day, in my circumstances: ready to take up my burden, to carry my load, to do my work, to wait God's time."—*M. J. Savage.*

RAIN AFTER LONG DROUGHT.

Descend ye sparkling drops and cool the earth,
In her sad dearth!
See how the sunburnt flowers look up to thee,
So thankfully.

Descend, and let thy crystal stream fill up
Each tiny cup.
Sweet, grateful glances from all things arise
To greet the skies.

Fountain of Life! which flows so fresh, so free,
We'll drink of Thee.
Who draws from Thee can never take in vain,
Nor thirst again.

Sprinkle with grace the germs of faith
which rest
Within each breast;
Bid them to spring, unfold and blossom fair,
And good fruit bear.

Thou Source of All! we cannot speak
the praise
Our hearts would raise;
We may but kneel and silently adore
Thee evermore.

RUTH MILLS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Buxton.—The 174th anniversary was held on Sunday last, when sermons were preached by the Rev. G. Street, the resident minister, the subject in the morning being "Nonconformity in the Christian Church," and in the evening "The Unitarian Aspect of Nonconformity." There were very fair congregations and good hearty services. The collections, however, and donations from friends for church and school expenses were disappointing, being considerably less than last year.

Guildford.—Last Sunday evening, after a brief devotional service, conducted by the minister, the congregation of Ward-street Church had the happiness of hearing an admirably interesting and, in certain passages, a singularly picturesque and poetic lecture, entitled "Islam, an Historical Sketch," from Mr. Alfred J. Robertson, formerly of Tunbridge Wells. Mr. Robertson has had the advantage of residing in Constantinople, Damascus, and other Mohammedan cities, and also of having travelled throughout that region which may be termed Mohammedan India, and, therefore, of seeing the practical effect of the moral and spiritual influence of the Islamic faith. The dissertation was rendered the more pleasing in that the lecturer, whilst passing over the many faults, dwelt generously upon the too often neglected and even quite forgotten virtues of the Turk.

Horsham.—The report of the Free Christian Church, presented to the annual meeting on Aug. 3 and since printed, showed satisfactory results from the year's work, and a balance on the right side. Reference was made to the loss sustained in the death of Miss Agate, and other friends. Cordial acknowledgment was made of the services rendered by the Rev. J. J. Marten and Mrs. Marten.

Leigh: Lancashire.—Very successful harvest festival services were held here on Sunday last, when the Rev. A. H. Dolphin preached to large congregations, that in the evening quite filling the church. The decorations were very choice, and had been tastefully displayed by the ladies who took part in the work. A sale of fruit, &c., was held on Monday evening, and this, together with the offertories on Sunday, realised £6 6s. 4d.

Liscard.—The arrangements for the opening of the new church are practically completed. There will be a preliminary meeting on Saturday, Sept. 30, at 5.45 P.M., when addresses will be delivered by the Revs. R. A. Armstrong, B.A., V. D. Davis, B.A., Priestley Prime, and others. At 6.30 the first public service will be held in the

new church. The devotional service will be conducted by Mr. Davis, assisted by the Rev. J. H. Gwyther, B.A., of the Liecard Congregational Church. The Rev. E. P. Barrow, M.A., of Manchester, will give the address. The Sunday services will be conducted by the minister, the Rev. J. M. Lloyd Thomas, and the sermons will be preached by the Rev. Joseph Wood, of Birmingham. At a meeting of the Governing Body, held on Sunday last, it was decided to call the new church The Memorial Church, Lisard.

London: Deptford.—On Sunday evening last we held our first service in the Alliance Temperance Hall, Albury-street, the use of which has kindly been granted by the committee during the renovation of our chapel. The work is now in operation, and will, we hope, be completed in five or six weeks. In addition to the amount already received, a sum of £60 is still required, and contributions are earnestly solicited that the cost may be forthcoming on the completion of the work, so that our congregation may be relieved from the burden of debt.

London: Hampstead.—Sunday last Dr. Herford resumed the pulpit after his vacation, and preached in the morning on the subject of "War," with special reference to all the talk of war in the Transvaal. He was no non-resistant. He believed Christ's strong sayings of love and kindness to enemies were words of kindness and forbearance against personal enmity and wrong, and did not touch the great world-question of government, with force at the base and woven in the very thread and texture of it. There were worse things even than war. He believed that some of the world's struggles for independence had been among the noblest chapters in history. But this war was all, for what? Local injustices, alleged grievances, which even if ever so clearly established were surely no ground for talk of war! Take them at their utmost valuation—discussions about taxes and franchise—compared with the terrible oppressions which had nerved the struggles of history, mere township squabbles! Of course that was no reason for not working to have them righted, but to talk of war about them seemed shocking and horrible. Of course it might be a slow process to get redress in the legal way, but what were a few years compared with the horrors and long hatreds of a war? About the details he would say no word, but all talk of war about them was as ridiculous in the perspective and proportion of history as it was wrong on any interpretation of Christianity. He appealed to all to give their word and influence for peace and kindly patience.

Newchurch.—On Sunday, Sept. 10, after an interval of some years, harvest thanksgiving services were revived. The work of decorating the church was skilfully carried out, and with pleasing effect. Two sermons were preached by the Rev. J. J. Shaw, B.A., to large congregations. Instead of the introductory part of the evening service, a sacred cantata, entitled "The Rolling Seasons," was rendered by the choir. A fruit banquet was held on Monday night. The entire proceeds amounted to £18 3s.

Northampton.—Last Sunday morning the Rev. John Byles preached in Kettering-road Church on "The Transvaal—War or Peace?" Having traced the history of events up to the present crisis, and insisted that by the Treaty of 1852 and the Conventions of 1881 and 1884 the British Government had guaranteed the Boers against interference with their internal affairs, he said it was a case of Naboth's vineyard over again. The capitalists and money-makers coveted the land which had proved to be rich beyond the dreams of avarice. But if war should not be averted it would bring many disasters in its train. It would be not only a blunder, but a crime.

Stalybridge.—The Harvest Thanksgiving Service was held on Sunday last, the preacher being the Rev. W. Harrison. The church was tastefully decorated with flowers, fruits, and vegetables. There were large congregations, and the collections were larger in amount than for several years past.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

OUR CALENDAR.

SUNDAY, SEPTEMBER 17.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
The Harvest Services and Children's Service of Praise on Sunday, Sept. 24, at 11, 3, and 7.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Mr. BIPIN CHANDRA PAL.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Alliance Hall, Albury-street, 6.30 P.M., Rev. A. J. MARCHANT. No Morning Service.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. E. I. FRIPP, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "The Purpose of Life." Evening, "Elijah's Prayer."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. W. STODDART, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. F. H. JONES, B.A.
Pockham, Avondale-road, 11 A.M. and 6.30 P.M., Mr. EDWARD CAPLETON.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. B. MIDLANE, and 6.30 P.M., Mr. GALLOWAY.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room). Closed for a few weeks.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DEVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church Worthing-road, 11 A.M., Mr. H. NASH, and 6.30 P.M., Mr. W. LARRING.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, The New Schoolroom, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. CORDEN SMITH, and 6.30 P.M., Rev. R. A. ARMSTRONG.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ulet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLRIN. Evening, "The Ideal and the Real in Religious Matters, with Special References to Modern Difficulties."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. PETER BOND.
OXFORD, Mancheste College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. PETER BOND.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLS.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. J. E. STRONGE.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

NEWBURY PRESBYTERIAN CHAPEL RENOVATION FUND.

The Committee urgently appeal for further subscriptions towards the above fund, and thankfully acknowledge the following:—

	£	s.	d.
Amount already advertised	...	66	6 7
Mr. John Troup	...	2	2 0
Mr. F. Nettlefold	...	10	0 0
Mr. Robt. Belben, Poole	...	0	10 0

Subscriptions should be sent to Mr. T. H. STILLMAN, 133, Bartholomew-street, Newbury.

LONDON SUNDAY SCHOOL SOCIETY.

SOUTHEND SEASIDE HOME, BERNARD COTTAGE, 15, HILLCREST-ROAD.

An "AT HOME" will be held at BERNARD COTTAGE on SATURDAY, 23rd September, preceded by a Meeting at the Church Hall, when Mrs. BAILEY BERNARD will formally present the "Home" to the London Sunday School Society in trust to provide a Holiday-house for Elder Scholars and others attached to our Unitarian Churches.

Meeting at the Unitarian Church Hall, Heygate-avenue, High-street, at 3 o'clock, to which friends are cordially invited.

Trains:—From Liverpool-street, 1.25; Return, 6.3. From Fenchurch-street, 1.50; Return, 5.10 and 7.15.

LADY wishes to meet with educated girl, about 18, to assist her in HOUSEHOLD DUTIES. No servants, but charwoman for heavy work. £15 to commence. Will be as member of family.—Apply to Miss BARNARD, Bartlow, Leckhampton, near Cheltenham.

MARRIAGES.

ROWLANDS—BAILEY—On the 7th Sept., at Hope-street Church, Liverpool, by the Rev. R. A. ARMSTRONG, B.A., Thomas Vaughan, second son of Thomas Rowlands, to Florence Victoire eldest daughter of Mrs. Victoire Bailey, both of Liverpool.

DEATHS.

COLFOX—On the 8th Sept., at Rax, Bridport, Dorset, Louisa Colfox, wife of the late Thomas Colfox, J.P., aged 78.

Schools, etc.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle of freely imparting Theological knowledge without insisting upon the adoption of particular Theological doctrines."

SESSION 1899-1900.—TEACHING STAFF.

Rev. J. DRUMMOND, M.A., LL.D., D.Litt., Principal.
Rev. CHARLES BARNES UPTON, B.A., B.Sc.
Rev. W. E. ADDIS, M.A.
Rev. J. EDWIN ODGERS, M.A. } Hibbert Lecturers.
Rev. J. ESTLIN CARPENTER, M.A. }
Rev. CHARLES HARGROVE, M.A. }
Rev. THOS. PIPE } Tate Lecturers.
Rev. W. COPELAND BOWIE }
Professor N. P. GILMAN } Dunkin Lecturers.
Professor J. H. MUIRHEAD, M.A. }

For particulars as to Lectures and Bursaries for Students for the Ministry, apply to the PRINCIPAL, or to one of the undersigned.

H. ENFIELD DOWSON,
Gee Cross, near Manchester; } Secs.
A. H. WORTHINGTON,
1, St. James'-square, Manchester. }

VICTORIA UNIVERSITY.

UNIVERSITY COLLEGE, LIVERPOOL.

HALL OF RESIDENCE FOR WOMEN STUDENTS, 163, EDGE LANE.
Warden—Miss DOROTHEA PEASE.

Fees for Board and Residence, £40 to £55 a Session (Three Terms).

For full particulars, apply to the WARDEN.

EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM.

ESTABLISHED 1876.

HEAD MISTRESS:—MISS G. TARLETON YOUNG (Girton College, Cambridge; Mediæval and Modern Languages Tripos. For three years Student of Languages and Continental Methods of Teaching in Germany and France).

BOARDING HOUSE:

THORNE HILL, AUGUSTUS ROAD, EDGBASTON.

Pleasant Situation; Electric Light, Large Garden. Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.

President—Miss S. E. WELLS, B.A.

Assistant House Mistress—Miss K. CHAMBERS, M.A.

HASLEMERE, SURREY. PRIVATE COLLEGIATE EDUCATION.

Rev. G. B. STALLWORTHY (Formerly English and Mathematical Master at Belgrave College, Pimlico, and other London Schools), receives sons of gentlemen for General or Special Tuition. Preparation for Examinations. Boys or Young Men from Abroad will find a good home. House, "Hillcrest," stands in two acres, 550 ft. above sea-level, on Sandstone ridge, overlooking railway valley. Gorse and heather neighbourhood.

Interview by appointment. Letters, till Michaelmas, c/o Rev. ALFRED KLUHT, M.R.A.S., "Thors-hill," Hindhead, Surrey.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWTH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HILTON LODGE SCHOOL FOR GIRLS 5, EATON PLACE, BRIGHTON.

PRINCIPAL ... MRS. DE WASGINDT.
ENGLISH TEACHER ... MISS FOX, B.A. (London).
VIOLIN AND PIANO ... MISS DE WASGINDT, (Frankfort Conservatoire).

Careful Home Training. Special attention to Conversational French and German. Pupils prepared for Oxford and Cambridge Local Examinations.

Schools, etc.

BEDFORD COLLEGE, LONDON (FOR WOMEN), YORK-PLACE, BAKER-STREET, W.

PRINCIPAL.—MISS ETHEL HURLBATT.

The SESSION 1899-1900 will begin on THURSDAY, October 5th.

The INAUGURAL ADDRESS will be delivered on TUESDAY, October 10th, at 4.30 P.M., by A. W. WARD, Litt.D. Subject, "Some Suggestions of the Renaissance."

Students are expected to enter their names between 2 and 4 on Wednesday, October 4th.

Further information on application to the Principal.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly well-built modern house, with southern aspect. Great attention is paid to healthful conditions of life. References allowed to parents of present and past pupils.

Terms for Board and Education on application to the Principals.

NEXT TERM begins September 19th.

THE LAWN, DISS, NORFOLK.

Mrs. LAWSON, assisted by fully qualified English and French Governesses, receives a limited number of Young Ladies as Resident and Daily Pupils.

Individual Tuition, given in addition to the work done in class, is a special feature, there being a sufficient number of experienced teachers to secure for each pupil the necessary attention.

There is a good garden, with tennis lawn, and great attention is paid to out-of-school engagements.

The domestic arrangements are those of a private family; combining, with the discipline of a well-regulated school, the freedom and moral influences which are peculiar to home life.

The ordinary Course of Study includes French, Music, Singing, Science, and the usual English subjects.

The school year is divided into three nearly equal terms, which begin about January 21st, May 1st, and September 20th respectively.

Fees are payable in advance, and a term's notice or fees required before the removal of a Pupil.

INCLUSIVE FEES.—Boarders: For Pupils under twelve years of age, 40 guineas per annum; for Pupils above twelve years of age, 50 guineas per annum.

THE WARREN, KNOTSFORD.

Excellent individual TUITION and Home Care for the daughters of cultivated parents who would appreciate unusual advantages for Music and Languages.

NEXT TERM begins September 26th.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit, and allows Interest Monthly on each completed £1.

BIRKBECK BUILDING SOCIETY. HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY. HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A. 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made, Monthly repayment, including principal, premium, and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS 5, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

BOSCOMBE PARK, BOURNEMOUTH.—

Comfortably furnished COTTAGE (lady's) to LET for Winter months; seven rooms; south aspect; small greenhouse; within ten minutes of sea, through pine-wood, same distance from omnibus, to Bournemouth. £3 10s. per month.—D., INQUIRER Office.

IT IS NOT
Reckitt's
PARIS Blue
UNLESS RECKITT'S NAME IS ON THE WRAPPER.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

A LADY wishes for College girls to BOARD with her in Cheltenham, and attend Ladies' College.—Miss MOTT, Detmore, Cheltenham.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIVANT, 11, Rochester-gardens, Hove.

MISS MARSDEN would receive two or three BOARDERS for winter months. Warm bracing climate.—St. Pair, Manche.

ST. LEONARDS.—“Crantock,” 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

GENERAL BAPTIST ASSEMBLY.

216TH ANNUAL GATHERING.

The General Assembly of General Baptist Churches will be held in the GENERAL BAPTIST CHAPEL, ST. THOMAS'S-STREET, PORTSMOUTH, on MONDAY and TUESDAY, 18th and 19th Sept., 1899.

Monday, Sept. 18th, at 7 P.M., PRESIDENT'S ADDRESS, followed at 7.30 by the Communion Service (open to all), presided over by the Rev. W. C. DALAND, D.D.

Tuesday, Sept. 19th, at 10.30, BUSINESS MEETING. Afternoon Interval. Divine Service will commence at 7.30 P.M., the Devotional part of which will be carried out by the Rev. A. J. MARCHANT. The Sermon will be preached by the Rev. W. HARVEY SMITH.

Refreshments will be provided as follows:—Luncheon on Tuesday, at 1.30 P.M., Tickets, 1s. 6d. Tea at 5 P.M., Tickets, 6d.

General Secretary,
Rev. C. A. HODDINOTT, Chichester.

CAN any lady recommend a good Plain COOK, for early in October; 2 in family; 3 servants kept; not under 25 preferred; early riser.—Address, Miss THORNELY, High Close, Hampstead.

Part II. Now Ready.

THE BIBLE FOR HOME READING.

Edited with Comments and Reflections for the use of Jewish Parents and Children. By C. G. MONTEFIORE. Second Part. Containing Selections from the Wisdom Literature, the Prophets, and the Psalter, together with Extracts from the Apocrypha.

Crown 8vo, 5s. 6d. net.

British Weekly.—“Although primarily intended for the use of Jewish homes, Mr. Montefiore's edition of the Bible cannot fail to find its way into the hands of Christian parents. These will find in it much to instruct and much to edify. . . . If in some respects readers are likely to differ from his judgments, they will certainly recognise that this is a felicitous and instructive method of dealing with the Bible.”

(ALREADY PUBLISHED).

Part I. To the Second Visit of Nehemiah to Jerusalem.

Second Edition. Crown 8vo, 4s. 6d. net.

MACMILLAN & CO., Ltd., LONDON.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint. Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

WANTED, used copies of “Hymns of Praise and Prayer” in exchange for “Hymns for the Christian Church and Home.”—Miss BURKITT, 6, London Wall, London, E.C.

HOPE-STREET CHURCH,
LIVERPOOL.

(Minister, R. A. ARMSTRONG, B.A.)

JUBILEE CELEBRATION.

GRAND BAZAAR,

DECEMBER 14TH, 15TH, and 16TH, 1899,
IN THE
SCHOOL OF MUSIC, UPPER PARLIAMENT
STREET,

To provide Funds for the Maintenance of the Fabric of the beautiful Church erected during the Ministry of Dr. Martineau, and the furnishing of the new Church Hall, the Jubilee Gift of W. B. Bowring, Esq., J.P.

Donations of Money and Goods thankfully received by Mr. F. ROBINSON, 165, Canning-street (Chairman), and Mr. JOS. H. BURROUGHS, 41, Rodney-street, or Mr. and Mrs. HAROLD COVENTRY LANGDALE, Hunter's-lane, Wavertree, Liverpool (Secretaries).

CHAPEL LANE CHAPEL,
BRADFORD.

A GRAND BAZAAR will be held in the CHANNING HALL, adjoining the Chapel, on OCTOBER 19th, 20th, and 21st, 1899, to raise £500 for the clearing off of the Debt on the New Schools, the purchase of a new Heating Apparatus, the Renovation of the Chapel, and other purposes.

The total cost of the scheme will be at least £2,000, towards which nearly £1,500 has already been raised.

The Bazaar will be opened on the three days respectively by Mr. CHARLES W. JONES, J.P., President of the British and Foreign Unitarian Association; the Right Hon. Lady O'HAGAN, and Sir JAMES KITSON, Bart., M.P.

Donations of Goods and Money will be gratefully received and acknowledged by the—

Rev. E. CEREDIG JONES, 18, Blenheim-road, Bradford (Minister);

Mr. BYRON BOOTHROYD, 37, Mannville-terrace, Bradford (Treasurer);

Miss HUDSON, 7, Blenheim-road, Bradford, and Mr. GATHORNE HARGREAVES, 24, Spring Cliffe, Bradford (Secretaries).

The following contributions have been received:

	£	s.	d.
Already acknowledged	57	17	6
Mrs. Dunn	1	0	0
Mrs. Knowles	0	5	0
Mr. H. J. Smith	1	0	0
A Friend, Leeds	0	10	0

THE BOOK OF BANDER.

A Scripture-form Story of Past and Present Times. By the Author of the “New Koran.” Crown 8vo, 3s. 6d.

It records the efforts of a “Church of Cofriends” to correct ancient errors, to reconcile the Jews, Christians, and Moslems of Syria on the basis of pure Theism, and generally to promote amity among all groups and grades of mankind in spite of their natural differences. The broad-minded will most respect its teaching, and there is reason to believe that it will be appreciated and found useful by reformers of various schools who have been favourably impressed with its companion work in scriptural style and arrangement.

“The New Koran is exactly the opposite of the Book of Mormon. Its narratives are short and varied, interesting and life-like, and there is not a page or paragraph without its useful lessons. It is as readable as ‘Robinson Crusoe,’ and as instructive as Theodore Parker's Sermons. . . . Young and old, rich and poor, rulers and subjects, may read it with equal pleasure and equal profit.”—*Barker's Review*.

“He speaks through the mouth of one Jaido Morata, who is a preacher calling all religionists to a sense of brotherly feeling, denouncing their vices and follies, and exhorting them to pursue the path of rectitude. The work is eminently readable, is far from being pedantic or dogmatic, and displays an amount of keen reflection which proves the writer to be an astute thinker and profound observer of the actions and thoughts of Jews, Christians, and Mohammedans.”—*Jewish World*.

“It is an exquisite and delicate instrument for the healing of men's strifes and for combining an untiring energy towards progress with a grateful contentment under the difficulties and troubles of life. . . . May we all do our best to learn for ourselves, and then teach to others the lovely lessons of truth and virtue which this book contains, so that we and they may reach that region of sound and calm judgment where the follies and frailties of our childhood cannot follow us.”—*Sermon by the Rev. C. Voysey*.

“We very sincerely trust that its diffusion will not be retarded by what a liberal mind ought to regard as the eminent merit of sturdy independence of all the reigning schools of thought. . . . Objective, dramatic, impressive, aphoristic, pregnant with thought and transparent in expression, it has every requisite for public recitation, while far more than a ‘forty parson power’ of homilising would be needed to exhaust its manifold suggestiveness.”—*Review by Dr. Richard Garnett*.

WILLIAMS and NORGATE,
London, Edinburgh, and Oxford.

LIBRARIANS of Chapel or Free Libraries may have the following on applying to the Rev. RUDOLF DAVIS, Hopefield, Evesham, and paying carriage:—

- 39 Vols. *Christian Reformer*, 1815-53.
- 31 Vols. *Monthly Repository*, 1806-36.
- 4 Vols. *Christian Teacher*, 1835-38.
- 9 Vols. *Prospective Review*, 1845-53.
- Nos. 1-30 *National Review*, 1855-62.
- 4 Vols. *Unitarian Chronicle*, 1832-35.
- 1 Vol. *English Presbyterian*, 1834.
- 17 Vols. *Analytical Review* (Vols. 4, 7, 9, 11, 12, 14-23, 27, 28), 1789-99.

All are bound except *National Review* and last three years of *Prospective Review*.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 80, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, September 16, 1899

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2987.
NEW SERIES, No. 91.]

LONDON, SATURDAY, SEPTEMBER 23, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	...	601
ARTICLES :—		
A Sober View	...	602
A Man who Refused a Million Dollars	...	602
Thoreau and his Teaching—I.	...	603
The Moral Aspect of Heredity.—III.	...	605
The Inward Life	...	607
The Transvaal Quarrel	...	608
The Growth of Church Architecture in England.—VI.	...	611
An Ideal Week for 16s.	...	611
The Law of Liberty	...	612
OBITUARY :—		
Mr. Benjamin Heape, J.P.	...	606
POETRY :—		
An Ancient Letter	...	606
THE CHILDREN'S COLUMN	...	607
LEADER :—		
Harvests	...	608
CORRESPONDENCE :—		
The Transvaal Question	...	609
Wanted, a Piano	...	610
NEWS FROM THE CHURCHES	...	613
ADVERTISEMENTS	...	614

NOTES OF THE WEEK.

THE notice that the Rev. Stopford A. Brooke is to preach at Little Portland-street on a series of Sunday mornings, beginning Oct. 8, has evidently been widely welcomed, a very large number of tickets to ensure seats having been applied for. It may be useful to repeat that these tickets can only be obtained by writing to the Secretary, the Rev. W. Copeland Bowie, Essex Hall, Strand, and that they should be applied for not later than Oct. 5.

THE decision of the clergy at St. Alban's Church, Holborn, in the matter of the use of incense, has been awaited with some interest. There were the proverbial three courses open to them. They might either follow the advice of some of the Ritualist leaders, and act in accordance with the Archbishop's "opinion" against the ceremonial use of incense, but only so far as the strict letter of the law, breaking it in substance as much possible; or they might show their conscientious attachment to incense by defying the authority of the Archbishop and Bishop. Of these two courses the latter seems by far the more honourable, though it would clash with the vow of obedience. The St. Alban's clergy have followed the third course of obeying their superiors, in good faith; but it is not a little significant that the advertisement placed in the church to that effect adds that the change is only "till further notice."

By "pardoning" Captain Dreyfus the French Government have done all in their power to condemn the monstrous verdict returned at Rennes. It was, indeed, self-

condemned already; for as everyone said, if the prisoner was the traitor that the Generals swore they believed him to be, it was absurd to speak of extenuating circumstances; and in unanimously recommending the omission of a second ceremony of "degradation" the Court-martial further showed its distrust of its own verdict. The Government has its hands full in many ways, and if it could get rid of *l'affaire* by this stroke it might congratulate itself. For the poor victim of persecuting malice the event closes a long and bitter chapter of suffering—may he and his have compensating joys in their reunion! One thought breaks uppermost amidst the conflicting feelings of the hour, it is the thought that truth is strong after all, and *does* prevail. Honour to the brave men who have, at all risks and costs, brought so much of the truth to light, and who, by fighting against the most tremendous odds, have rescued the hated Jew from his living grave!

WE are living in the midst of alarms, and every day brings its fresh rumour as to the certainty, nearer or more remote, of war with the Transvaal Republic. Readers know our opinion on the reasons offered by the militant party for pursuing a war policy; we are confident that the majority of our brethren are heartily with us in believing such a war would be a shocking event in our history, and that it would have dire consequences long after the actual fighting was over. That some of our brethren hold other views must be admitted, and we present this week several letters exhibiting the variety of opinion that exists. Unless we are mistaken every day that passes without an outbreak tends towards a pacific settlement, after all. The shouters and jingoes have had the field so long that our statesman might be excused if they thought the feeling of the country demanded a settlement by the sword—which would be no settlement. The voices of sense and prudence, though few and isolated, must at last be heard; and we would trust that such voices are within the Cabinet itself. Despite the dispatch of troops we cling to the hope that Great Britain can show herself greatest in this—while having the power to strike, yet having the wisdom to use only the weapons of reason.

IN the rapidly-developing town of Ipswich we have one of the historic chapels of our body, almost in the condition in which it was built—with many qualms of conscience and some fear of the future—in 1700. Daniel Defoe, in his "Tour through the Eastern Counties in 1722," described it as being "as large and as fine a building of the kind as most on this side of England, and the inside the

best finished of any I have seen, London not excepted." It still possesses a massive brass chandelier of splendid design, and a pulpit of beautiful carving and proportions. But after the lapse of 200 years the general appearance has grown tawdry, and its discomfort deters many from repeating a first visit. The chapel was opened by John Fairfax, one of the Suffolk Bartholomeans; its walls have resounded to the voice of Dr. Priestley, who was minister for a time at the neighbouring town of Needham Market. Here the Rev. Thomas Scott ministered and wrote the hymns "All seeing God, 'tis thine to know" and "The uplifted eye, the bended knee"; here the Rev. Robert Lewin preached, who afterwards, at Liverpool, opened the present building in Renshaw-street; and here also the Rev. Wm. Wood ministered, till he succeeded Dr. Priestley at Mill Hill Chapel, Leeds.

THE congregation, with a mixture of audacity and enthusiasm, has determined to celebrate the Bi-centenary, by taking steps to renovate and preserve the building. At a meeting held on Sunday last the following resolution was passed unanimously :—

That the congregation and friends, worshipping in St. Nicholas' Old Meeting House, having adopted the committee's recommendations as to the best method of celebrating the Bi-centenary of the present building, including repairs and improvements calculated to cost at least £1,500, hereby earnestly pledge themselves to raise as much of that sum as possible.

Having regard, however, to the limited ability and numbers of the congregation, and to the fact that the cause at Ipswich is one of the few upon which the whole movement in East Anglia is dependent, they appeal confidently to their fellow-religionists throughout the country to help them in preserving and in adapting to modern requirements their venerable House, while lovingly keeping its historical character.

THE last annual report of the Commons Preservation Society, with which is now amalgamated the National Footpath Preservation Society, tells of the formation last year of a "Parliamentary Amenities Committee," by which curious title is denoted a committee of members of Parliament, which shall be charged with watching those public interests to which the above societies, together with the National Trust, the Kyrle, the Selborne, and other societies are devoted. The secretary of the Commons Preservation Society has been appointed hon. secretary of the Parliamentary committee, which will meet at the office of the society, 1, Great College-street, Westminster. An article in the *Spectator*, referring to this subject, and the great services such



a Parliamentary committee might render, contained the following passage :—

A nation which does not care for its past, it has been said, is not likely to enjoy any future. This is true enough, but the past means more than that which we sum up under the name of history. It means not only the nation's past deeds, bards, and heroes, it means not only Alfred and Shakespeare and Bunyan, not only Magna Charta and the Bill of Rights, but it also means the soil of the land and the monuments transmitted to us by our ancestors. "This blessed plot of earth, this realm, this England" is not merely a land of literature and science, not merely a stage for the enacting of great human dramas, it is also a land of much and varied physical beauty, and a land full of noble remains which illustrate the story of the past. We are all of us trustees for these remains and for this beauty, and we have no more right to relax the utmost vigilance in their preservation than we have in neglecting the poetry of Shakespeare or the science of Newton. This seems to us to be the spirit in which the preservation of national beauty should be approached and cultivated, and it will be a melancholy prospect for the nation if ever this spirit fades away.

THE Rev. S. Fletcher Williams has contributed to the *Indian Mirror*, a Calcutta daily, two articles—one on "Darwin and Emerson," and another on "Theism and Agnosticism in Relation to Morality." Three literary articles from his pen appear in the *Calcutta University Magazine*—one on "Massinger and Ford," and two entitled "Notes on 'Paradise Lost,'" certain books of Milton's epic forming part of the English Literature subjects at the next University examinations.

A SOBER VIEW.

At a Conference of Churchmen, convened in consequence of the gravity of the present Church crisis, by the Rev. Professor Ryle, D.D., the Rev. J. Llewelyn Davies, D.D., the Right Hon. Sir John Kennaway, M.P., and the Rev. Prebendary Webb-Peploe, and held at the Royal United Service Institution, Whitehall, on Friday, April 28, 1899, the Bishop of Hereford being in the chair, the following resolutions were adopted *nemine contradicente*:—

"1. We who are assembled at this Meeting of Churchmen, being distressed and anxious on account of the dangers that so seriously threaten the continued welfare of our reformed branch of the Catholic Church, do hereby pledge ourselves to co-operate in maintaining by all lawful and Godly means its Protestant and comprehensive character, and to guard and cherish the great heritage of religious freedom and progress secured to the English people at the Reformation, enriched by three centuries of Anglican life and thought, and now held in trust by our generation for the spiritual, moral, and intellectual well-being of those who are to come after us.

"2. Believing that the Real Presence of our Lord in the Sacrament of His Body and Blood is a purely spiritual presence, and that no other is recognised by the formularies of the Church of England, we hold it to be the duty of all Churchmen to save the Church, as far as in them lies, from the endeavours which are being made by a section of the clergy to bring back an unscriptural and materialistic doctrine of the Holy Communion, and a ritual hardly, if at all, distinguishable from that of the Roman Mass repudiated at the Reformation.

"3. We hold it to be the duty of all true and faithful members of the Church to maintain the teaching of the Prayer-book as to

confession and absolution, and to discourage and oppose by all lawful means the introduction into our parishes and homes of any system of habitual confession to a priest, or of the misleading and dangerous doctrine that the practice of auricular confession is either necessary or generally helpful to the maintenance of a healthy Christian life; and we most earnestly appeal to the Bishops to prevent, as far as in them lies, any clergyman of our Church from taking advantage of his position to press it, as a rule of life, upon the young or the ignorant.

"4. The practice of reservation of the consecrated elements being in our opinion contrary to the formularies of the English Church, we earnestly appeal to the Bishops to enforce the prohibition of it contained in the Prayer-book and obviously implied in the Articles.

"5. We are of opinion that it is for the true interests of the Established Church that the final determination of ecclesiastical causes should continue to rest with Her Majesty in Council; and we deplore, and will oppose, the pretension put forward by a section of Churchmen that the law of the Church in spiritual matters is to be authoritatively interpreted by the clerical order alone."

A first list of those who have signified their assent to these resolutions has now been published, containing over 500 names, of whom, roughly speaking, 300 are clergy and the rest laymen. Among the signatories, in addition to the above-named, are Lord Aberdare, Sir W. H. Broadbent, M.P., Sir T. Powell Buxton, F. A. Channing, M.P., Sir Edward Clarke, M.P., Sir Joshua Fitch, Sir Walter Foster, M.P., Sydney Gedge, M.P., the Earl of Harrowby, Lord Heneage, Henry Hobhouse, M.P., Sir U. Kay-Shuttleworth, M.P., Sir John Lubbock, M.P., Sir William Markby, Sir William Muir, Principal Reichel, Sir Richard Temple, the heads of several Oxford and Cambridge Colleges, and of Public Schools, including Charterhouse, Uppingham, and Sedbergh, the Deans of Canterbury, Bristol, Gloucester, Norwich, St. Davids, Salisbury, and Ripon, Canon Ainger, Master of the Temple, Canon Barnett, Canon Cheyne, the Rev. Brooke Lambert, the Rev. R. H. Charles, D.D., and other well-known clergymen.

BEDFORD COLLEGE, LONDON, FOR WOMEN.—Bedford College opens Thursday, Oct. 5. Students attend on Wednesday, Oct. 4, between 2 and 4 P.M., to interview the Principal and Lecturers. The Inaugural Address for the Session 1899-1900 will be given on Tuesday, Oct. 10, at 4.30 P.M., by A. W. Ward, Litt.D. Subject: "Some Suggestions of the Renaissance." At the Intermediate Examinations of the London University, held in July last, the following students of Bedford College were successful:—*Arts*: Honours, 3rd class in English and Logic, E. L. Calkin; 1st division, M. A. Baiber, A. Corcos, S. G. Ellis, S. E. Hazleton, M. E. Leathley; 2nd division, L. M. Brooks, R. M. Freeman, L. E. Giddings, M. L. H. Leach, E. F. Payne, M. O. Robinson, H. Williams. *Logic only*: M. A. Borrow, W. B. Cuthbertson, J. P. Dunlop. *Science*: 1st division, F. M. Carter, C. M. Gibson, H. L. M. Pixell, W. E. Watts, E. M. S. Weekley; 2nd division, E. V. Armitage, M. S. G. Breeze, E. Coates, E. S. de J. Le Pelley (laboratory work only at Bedford College), A. M. Newton, I. M. Stewart, J. S. Young. *Pre. Science*: E. G. Kensington (completing certificate).

"A MAN WHO REFUSED A MILLION DOLLARS."

A STORY under this title appeared in *Tit-Bits* last week, and purports to be a true account of some of the doings of Mr. J. Eads How, in connection with a legacy left him by his father.

Mr. J. Eads How spent two years (1896-97) at Manchester College, and during his residence in Oxford he made a name for himself by founding the Institute in Charles-street, St. Ebbes.

It was in our friend's first year that he was summoned to St. Louis, Mo., to attend his father's funeral. Mr. How had been vice-president of an American railroad, and died a wealthy man, leaving Eads a million dollars; so *Tit-Bits* says. Now, the story is that he positively refuses to accept that money or any portion of it, notwithstanding the efforts of his mother and brother to induce him to be human, and that he has "left his palatial home in Lindell Boulevard, the most fashionable park thoroughfare in St. Louis, to take up quarters and lead a life of voluntary poverty in one of the most squalid portions of the city—Little Russia."

Those who have had the great pleasure of J. Eads How's close friendship would not be at all surprised if this were a fact, for, in vacation from Oxford, he used to spend most of his days and all his nights in the atmosphere of the fourpenny lodging-houses of Blackfriars or Canning Town.

Here he was found, neither seeking nor getting appreciation, in personal discomfort, privation, and filth. His whole nature was in agony over the civilisation which could permit fellow-creatures to exist in such abject conditions. He was not troubled about people giving piles of money to solve the difficulties, but he strongly insisted that people should give *themselves* to their less fortunate brethren. Though he never ceased to protest against the hardships of the poor and vicious, yet he laid much greater stress upon the fact that splendid opportunities to do good were at hand. Here, in London, he realised, in some degree, the dreams of his Harvard days, when he withdrew from "Society," and of his later Meadville days when he fairly longed to go to the "masses."

It is thus seen that Mr. J. Eads How has, for the last ten years at least, been "giving himself to the people." Since his return to the United States he has spent the greater portion of his time in the work of the Mission connected with the Church of the Messiah, St. Louis, where the Rev. John Snyder is minister. The present writer received a letter from him less than a week ago wherein he gives interesting details of the "Brotherhood" in which he and some other Meadville men are concerned. If there is any truth in the story about his refusing the fortune it has to do with another matter with which our friend's paternal grandfather was connected. Mr. J. Eads How maintains that certain moral obligations—not legal—arising from his grandfather's business relations devolve upon the family. In this he and his own father were not agreed. W. C. P.

Oh heart! but try it once—'tis easy good to be,
But to appear so, such a strain and misery."—*Rückert*.

THOREAU AND HIS TEACHING.—I.

In his lecture on "The Transcendentalist," Emerson has left us an apology for social life. Surely we could find no abler apologist; yet we are not interested as we expect. For the idealist he portrays we do not recognise. There is a sort of life-likeness about the portrait that forbids us to think it imaginary; but where are now the "intelligent and religious persons who withdraw from the common" concerns of social life, and "betake themselves to a solitary and critical way of living"—"who are striking work and crying out for something worthy to do"—who shun society, yet cherish the noblest ideal of love and friendship—who do not willingly share in the public charities, the public religious rites, or the enterprises of education, but incline to shut themselves up, to live in the country, to love Nature, and "find an indemnity in the inviolable order of the world for the violated order and grace of man"? Idealists we all know, but they are hard at work striving to realise their ideals. An ideal seems to us the most powerful of all incentives to work, common ideals the most sacred bond between man and man. There is something alien, perhaps Oriental, about Emerson's "Transcendentalist"—withdrawn into the solitude of Nature—apart from men—given up to thoughts and raptures—exalting worship, but despising work. Was Emerson really describing a class, or some eccentric genius among his personal acquaintance? Perhaps both. Not far from his own home in Concord dwelt a man in whom we cannot fail to recognise the original of this portrait—a man loved by Emerson, but often an object of reproach and scorn to those who knew him less intimately.

To us, alienated even more, perhaps, by the lapse of half a century than by the breadth of sea that divides us, the eccentric figure of Thoreau seems to stand too far aloof from our own sphere of work and thought to attract us or even interest us. Yet it has a significance beyond itself: its eccentricity is more than whim, and it was both more natural and more needful in its own time and place than it would be in ours. We know little of the conventionality and insincerity that warped much of the life and literature of the eighteenth century, and we seldom realise the reaction that began with the nineteenth. The movement toward freedom, naturalness, and intellectual self-reliance led by Goethe and Wordsworth in literature was only one phase of a wider tendency working more slowly in social life—still more slowly in religion—but so effectively that we who are born to enjoy the results take them as matter of course.

We deem it more noble to think for ourselves than to think as other people do: we honour sincerity more than conventionality, and faith more than form. But it was not so in Thoreau's time. "Authority," said Theodore Parker in those days, "is taken for Truth, and not Truth for Authority." To be orthodox was more than to be true. There was nothing to foster individuality—everything to repress it. Society had grown materialistic, mechanical, selfish; it seemed to have roofed itself in so comfortably in this world, that it could no longer feel the breeze from beyond, nor see the sky. In such an atmosphere, Thoreau could not breathe: and he pitied those who could. "It is better," he said, "to have your

head in the clouds and know where you are—if, indeed, you cannot get it above them—than to breathe the clearer atmosphere below them, and think that you are in Paradise." Society seemed to him over-civilised: in the business of maintaining life in due form and elegance, there was danger of forgetting the real meaning and moment of living at all. He, then, would live simply, deliberately; would front only the essential facts of life, and learn their meaning. "I did not wish to take a cabin passage, but rather to go before the mast and on the deck of the world." "In an age of increasing artificiality and restless self-indulgence," writes Mr. Salt, "he preached a gospel of healthfulness, simplicity, and contentment—the gospel of natural living, of the open air. He taught men to trust their real, native instincts, and to distrust the innumerable artificial wants with which custom and tradition have everywhere surrounded us: to distinguish between genuine taste and acquired habit. As the Greek philosopher exclaimed, 'How many things there are that I do not desire!'—so Thoreau insisted that 'a man is rich in proportion to the number of things he can afford to let alone.'"

Now, many of us think that those who want little get little from life, and we have more sympathy with the yearnings of a hungry soul than with the contentment of the satisfied. And Thoreau has won more scorn than respect by his abstinence from all that to most men makes life worth living. "He was bred to no profession," Emerson tells us: "he never married: he lived alone, he never went to church: he never voted: he refused to pay a tax to the State: he ate no flesh, he drank no wine, he never knew the use of tobacco, and, though a naturalist, he used neither trap nor gun."

"So many negative superiorities," observes Robert Louis Stevenson, "begin to smack a little of the prig." It is perhaps this suspicion of priggishness that embitters the criticism of such men as Lowell and Stevenson. And it may be a very natural misconception, but a misconception none the less. It is perhaps impossible to criticise fairly a character with which one's own has not a certain degree of affinity, and Thoreau's spiritual kindred are few. To the rest, his virtues are fads, and his insistence on them, egoism. But there is a wonderful difference of opinion among Thoreau's critics: if to some he seem a prig, to others he is a prophet. By all he is acknowledged to be a man—and there are not many such—who *was* what he professed to be, and practised what he preached, a man as pure and true as Nature herself—"with whom to hold intercourse," said Hawthorne, "is like hearing the wind in the boughs of a forest-tree." And until we have done with all cant and hypocrisy and mercenary motives and sordid aims, the world cannot afford to lose sight of Thoreau.

Henry David Thoreau was born at Concord, Massachusetts, in July, 1817. His father's ancestry was French: his mother was the daughter of a Scotch minister. Their home was a picturesque farmhouse among the hills, a typical New England building, with its grey, weather-beaten boards, and grassy, unfenced door-yard. There was a stream in front, and broad meadows and orchards around it. For many years this homestead was the recognised resort of Abolitionist leaders, and

the refuge of fugitive slaves. For all the Thoreaus, and especially the mother, were very earnest in the cause of freedom. It is said that "the atmosphere of earnest purpose which pervaded the great movement for the emancipation of the slaves gave to the Thoreau family an elevation of character which was ever after perceptible," so that the household seemed to possess a distinct and marked individuality of its own. As a child, Henry used to drive his mother's cows down to the Concord pastures, where the classic Musketaquid "slumbers between broad prairies, kissing the long meadow-grass, and bathes the overhanging boughs of elder-bushes and willows, or the roots of elms and ash-trees and clumps of maple." The boy was educated at the village schools, and at the age of sixteen went to Harvard. But he was not happy there: he yearned for his familiar woods and streams, and hated to be pent indoors—even though the doors were those of Harvard. He became an excellent Greek scholar, but did not otherwise distinguish himself, and probably gained more from his private reading than from the prescribed course of study. He read eagerly, not only the best English, but the classics, and ancient books of the East—those Scriptures of India and Persia and China from which he so often quotes. After four years at College, he took his degree, and went back to Concord. That was an eventful year for Thoreau, for it brought him the friendship of Emerson, who had just made his home at Concord, and of the naturalist Agassiz, for whom he collected fishes and turtles. In this year, too, he made his first appearance in public as a lecturer at the Concord Lyceum. He was now twenty, and had "finished his education," as it is called; but he had neither a profession, nor money, nor any visible means of support. But this did not trouble him in the least. He could do almost anything he tried—could give a lecture, or build a boat, or whitewash a wall, and was often employed by owners of land in the neighbourhood as surveyor, for which his accurate knowledge of the country especially qualified him. When sufficiently industrious, he also worked at his father's craft of pencil-making. At this he was an adept.

Replying to a circular sent out from Harvard to get information about the career of former students, Thoreau wrote:—

I don't know whether mine is a profession, or a trade, or what not. It is not yet learned, and in every instance has been practised before being studied. . . . I am a schoolmaster, a private tutor, a surveyor, a gardener, a farmer, a painter (I mean a house-painter), a carpenter, a mason, a day-labourer, a pencil-maker, a writer, and sometimes a poetaster. My present employment is to answer such orders as may be expected from so general an advertisement as the above. That is, if I see fit, which is not always the case, for I have found out a way to live without what is commonly called employment or industry, attractive or otherwise.

Many hours of every day were spent in the woods and on the hills about Concord—sometimes with a companion, oftener alone. He found this necessary for his mental and physical health, and when he reflects on the endurance of his fellow-men—still more of women—who can sit indoors all day, heedless of sunrise and sunset, of breeze and rain, he thinks some credit due to them for not having all

committed suicide long ago. Walking has for him, he assures us, "nothing in it akin to taking exercise, as the sick take medicine, at certain hours, but is itself the enterprise and adventure of the day." Indoors he cannot live truly.

Alone in distant fields and woods (he writes one winter day), even in a bleak day like this, I come to myself, I once more feel myself grandly related. This cold and solitude are friends of mine. I suppose that this value in my case is equivalent to what others get by church-going and prayer. . . . I wish to forget, a considerable part of each day, all mean, narrow, trivial men, and therefore I come out to these solitudes, where the problem of existence is simplified. . . . I enter some glade in the woods, perchance, where a few weeds and dry leaves alone lift themselves above the snow, and it is as if I had come to an open window. I see out and around myself. . . . It is as if I always met in those places some grand, serene, immortal, infinitely encouraging, though invisible companion, and walked with him. . . . I am aware that most of my neighbours would think it a hardship to be compelled to linger here one hour, especially this bleak day, and yet I receive this sweet and ineffable compensation for it. It is the most agreeable thing I do.

For eight years he lived thus, usually at his father's house, sometimes an inmate of Emerson's, sometimes wandering about the country on foot, to the sea-shore, or the Indian camp, or the forest. And all that he did and saw, and thought, on these rambles, near and far, he recorded daily in his *Journal*—of which he left some 30 volumes—a medley of field science, and philosophy, and poetry, of humour, and satire, and shrewd wisdom. From this store he would afterwards select the material of his lectures and essays.

And now his craving for Nature, for freedom, for a wild and simple life, led to the adventure by which he has become best known, and of which he tells in *Walden*.

One morning in March, 1845, when the ice on Walden pond was beginning to yield to the sunshine, and all the wild life of the forest was waking from its winter sleep, Thoreau borrowed an axe from a neighbour, and went down to the shore of the lake. Here he set to work among the young pines, and day by day came felling and hewing timber, shaping posts and rafters, and framing them together at length into a neat little hut. It was a work of several months, for the builder could never bring himself to devote a whole day, or even eight hours of one, to labour. But by July it was habitable, and Thoreau went into residence, fitly enough, on Independence Day. And never was prince so proud of his palace as our scholar-gipsy of his log-hut! "There is some of the same fitness," he said, "in a man's building his own house that there is in a bird's building his own nest. Who knows but if men constructed their dwellings with their own hands, and provided food for themselves and families simply and honestly enough, the poetic faculty would be universally developed, as birds universally sing when they are so engaged?"

It was not at first provided with a chimney or plastered, "the walls being of rough, weather-stained boards, with wide chinks, which made it cool at night." "I did not need to go out doors to take the air, for the atmosphere within had lost none of its freshness." As winter approached, he found he could do with less

ventilation, and added a ceiling and chimney. For food, he baked his own bread, and ate such vegetables as his little garden yielded, and the wild fruits of the forest. He drank only the clear water of the lake. He did not seem to need so much food as most men, and always regarded it as one of the follies of civilised life that men should work so hard to provide themselves with a quantity and variety of food that only the hard work itself made necessary. When he had been two or three months in the woods, the wild birds would come and perch on his shoulder, and sometimes on his spade when he was digging. He had a strange charm for animals: a wild squirrel once clung to him, nestling in his coat and refusing to be driven away. Birds built their nests in his house, and fish would come to his hand if he did but dip it in the water as his boat floated on the lake. It seemed like Nature's response to his affection.

He declared that by working for about six weeks at any of his various crafts, he earned enough for a year's livelihood—why should he do more? He did not care for wealth, or luxury, or social position, and no life but his own depended on his labour.

Money might be of great service to me (he once said), but the difficulty now is that I do not improve my opportunities, and therefore I am not prepared to have my opportunities increased. . . .

There were times when I could not afford to sacrifice the bloom of the present moment to any work, whether of the head or the hands. I love a broad margin to my life. Sometimes in a summer morning, having taken my accustomed bath, I sat in my sunny doorway from sunrise till noon, rapt in reverie, amidst the pines and hickories and sumachs, in undisturbed solitude and stillness, while the birds sang around or flitted noiseless through the house until, by the sun falling in at my west window, or the noise of some traveller's waggon on the distant highway, I was reminded of the lapse of time. I grew in those seasons like corn in the night, and they were far better than any work of the hands would have been.

Visitors—*friends*, rather—were always welcome—for Thoreau was no misanthrope—though inquisitive strangers found him sometimes cold and inhospitable. The hut contained but three chairs, "one for solitude, two for friendship, and three for society" as the owner explains, and if more than two guests came together they were usually entertained under the pines. Thoreau's friends did not come to eat and drink—there was no sumptuous fare in Walden—but how delightful must have been the intercourse of such men as Emerson, and Hawthorne, and Channing, as they wandered with Thoreau by the lake, or talked together under the trees! "It was a pleasure and a privilege to walk with him," Emerson writes, "He knew the country like a fox or a bird, and passed through it freely by paths of his own. Under his arm he carried an old music-book to press plants: in his pocket his diary and pencil, a spy-glass for birds, microscope, jack-knife, and twine. . . . He drew out of his breast pocket a diary, and read the names of all the plants that should bloom that day, whereof he kept account, as a banker does when his notes fall due. He thought that if waked up from a trance in this swamp, he could tell by the plants what time of the year it was within two days."

After rather more than two years of forest life, Thoreau returned to his home-life at the farm, not because he was tired of his sylvan solitude, but because he felt that he had learnt what he went to learn, and had no motive for prolonging his experiment.

Perhaps it seemed to me that I had several more lives to live, and could not spare any more time for that one. . . . I learned this, at least, by my experiment: that if one advances confidently in the direction of his dreams, and endeavours to live the life that he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary—new, universal, and more liberal laws will begin to establish themselves around and within him, or the old laws be expanded and interpreted in his favour in a more liberal sense. . . . In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness. If you have built castles in the air, your work need not be lost—that is where they should be. Now, put the foundations under them.

Soon after his return his father died, and for the maintenance of his mother and sisters he took on his father's trade of pencil-making—not grudgingly, as obeying an unwelcome call of duty, but without more ado than he would make over a turn in his woodland path. Thenceforward he lived for home, content with the love and companionship that had been his from childhood. Fretted by no excessive toil, fevered by no ambition, his calm pure soul breathed around it the sunshine of a June morning, the serenity of his own Walden lake.

Fifteen years passed thus—uneventful, untroubled. Then one cold November day, in 1861, Thoreau took his usual walk through the forest. The snow was lying, and the wind blew chill, but he was heedless, and, lingering to count the rings in a felled tree, took cold. He had always been frail, and probably only his frugal, healthy habits had prolonged his life for him. All through the winter months he lay ill, looking forward to a spring whose flowers were not again to brighten his forest path, but to bloom over his grave. Yet he was not unhappy. A month before his death he wrote to a friend, or rather dictated, being too ill to write, "You ask particularly after my health. I suppose that I have not many months to live; but, of course, I know nothing about it. I may add that I am enjoying existence as much as ever, and regret nothing." What should he regret? He had found it good to live, but he felt that the best was yet to be, and he trusted that when, as he said, he had thrown some of his cargo overboard, he would only make the better speed toward that far ideal whose gleam he followed.

Besides, even here, he seemed almost to live in both worlds. To him, "Our thoughts are the epochs in our lives; all else is but as a journal of the winds that blew while we were here. . . . They are visionary and insignificant—all that we commonly call life and death, and affect me less than my dreams."

K. M. W.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence is sorry she is unable to answer "A's" question until she returns to England.

THE MORAL ASPECT OF
HEREDITY.

III.—VICE AN EDUCATOR.

THERE are few of us so callous but that we are moved to pity by the sight of physical blindness; yet how far more terrible an evil is moral blindness, for those who have eyes to see! Through what awful experiences must a soul so afflicted grope its way into the light! There is the blindness of the soul in which a moral sense seems never to have awakened, and there is that far more appalling spectacle—the darkness of a soul in which the conscience has been seared and deadened. “The resuscitating of a soul that has gone to asphyxia is no momentary or pleasant process, but a long and terrible one.” (Carlyle.)

Yet—strange as it may seem—is it not a fact that the loathsome thing we call vice has often been made the instrument by which souls have been restored to light? Are not the blackest pages in history the forerunners of great moral and spiritual revivals? But for the corruption of the Jewish Sanhedrim, and that fiendish, howling mob of nineteen centuries ago, Christianity had never been the force that it is to-day: the unspeakable infamies of the Romish Church had to precede the Reformation: it was the perfidy of the Florentines that gave to Savonarola's saintly life its crowning glory of martyrdom. What is true of the race is true of the individual; we are each of us a miniature of the whole race. As the dark background of cruelty, treachery, and superstition has been made to throw into high relief the shining figures of Earth's saints and heroes, so in the individual that which is basest serves to develop and intensify his nobler aspirations.

The penalty of sin is degradation. It has been decreed that a man shall not continue to disobey the dictates of his conscience and still retain a high standard of character. It matters nothing whether the fault appear glaring or trifling, for it is not the outward act which degrades the soul, but the inward act of self-will in choosing the lower before the higher. Hence it is that the man of blunter moral sense may indulge, without endangering his soul, in pursuits which to the more enlightened conscience would bring moral deterioration. The sinfulness of an act is in proportion to the moral sensibilities of the individual; a thing is wrong in so far as there has been revealed to the soul the knowledge of something better. Therefore we often see how when a man gifted with spiritual insight allows himself to disregard his conscience, he loses that divinest gift of our nature—his freewill, and becomes the slave of some tormenting vice. Vice is the appointed penalty of sin—a terrible penalty, but imposed not as we in our blind human fashion inflict penalties; in a spirit of vindictiveness or harsh, retributive justice, but in truest beneficence. God's penalties are all remedial. Punishment inevitably follows disobedience; but punishment in its highest sense means *purifying*, and to say we cannot escape the consequence or punishment of our sins is only to say that we cannot escape the purifying process. The soul that is bent on self-destruction is held back and arrested, though it may be by terrible means—sickness, calamity, anguish of mind, these are “God's angels” standing

with fiery swords to bar the forbidden path.

The consequences of sin, like all natural consequences, are permitted in order that we may escape “the greater evil.” The greater evil would be to continue in disobedience—to prevent this Providence deprives the individual of his freewill, and leaves him for the time the slave of his own diseased mind. It is when a man awakes to find himself in the grip of some lower passion that he is roused to make resistance—to struggle to regain his freedom: it is then he begins to fight for his soul. This disease of the mind which we call vice, may it not be as purifying in its ultimate effect upon character as is physical pain? “All God's angels come to us disguised,” and may not this law of Heredity, even where it seems most to work for destruction, be but another of His agencies for the awakening of conscience and the creating of spiritual discernment?

There have been pure and noble souls to whom the sight of human suffering was so inexplicable that they refused to worship a Creator who had so planned His world; but we in these days have grown to see how the sweetest attributes of our nature have come through pain. It is obvious that had the physical frame been so organised as to be impervious to disease, the race could never have attained to the same degree of moral excellence.

A recent explorer, in recounting his perilous experiences, attributes his intrepidity in danger and his contempt for pain, to his perfect physical development. He holds the theory that fear is impossible to the man in sound bodily health. Yet is there not something higher than that mere animal courage? It is through the *weakness* of the flesh that character is perfected. The little child who trembles to be left alone in the darkness, whose sensitive nerves vibrate to the conjurings of his excited imagination, and yet who with his small strength struggles to subdue his terror, has in him the germ of a finer heroism than comes of a rightly adjusted frame.

It has lately been stated by an eminent medical authority, that now in all probability the minimum of disease has been reached. Improved sanitation and the immense strides which medical science has made during the last fifty years, have checked the tide of those epidemics which in days gone by used from time to time to ravage our towns; but with increasing civilisation new disorders, new complications are continually arising more subtle and more difficult to cope with. We are not yet within sight of the end of the struggle, nor could we afford to be free of it, for each new form of disease is a further means of education, calling forth higher exhibitions of sympathy, fortitude, and moral strength. Pain is the great elevator; without it the race would drift back into mere animalism. Is it not by Divine ordination that while we are straining after higher civilisation we are involuntarily creating fresh dangers for posterity? The higher the organism the more liable is it to disorder: thus the conflict with disease is perpetuated. And does not this same law govern our spiritual advancement? As pain and disease are the result of the transgression of *physical* laws, so vice is the consequence of the transgression of *moral* laws, and as in the one case the penalties suffered

become an elevating power, so in the other may not the penalties attached be made to minister to highest ends?

Physical disease, however loathsome in its nature, appeals to our sense of pity, and ought not moral disease to call forth the same compassion? Even though the victim may have forged his own chains, he has yet a claim upon our sympathies. For so subtle is the communication between mind and matter, so inseparable the thought from the brain, the emotions from the thrilling of a nerve, that it is impossible to measure precisely to what extent our tastes and tendencies are determined by the physical frame we inherit. It is at least undeniable that certain bodily conditions predispose the frame to certain vices. Is not self-control rendered difficult to many through some weakness of nerve or tissue? Does not a vivid imagination encounter a thousand temptations which to the unimaginative could never present themselves? Does not much of the moralist's superiority lie in his immunity from danger, his evenly balanced frame, or may be his dulness of perception, rendering him proof against many of those temptations which so powerfully assail another class of temperament? One man inherits tastes which he may freely encourage without being accounted vicious; another inherits tastes which if indulged will inevitably lead him into vice. To such a one life means a continual struggle. It is a difficult matter to uproot an inherited instinct, which is, as it were, part of our very being. A man's hereditary tendency is his continual temptation, and ever the strongest when he is least able to resist it. It is through this conflict of higher aspiration and lower tendency that character is evolved. Instincts, whether good or bad, are not character. For that which is inherent we merit neither censure nor approval. Salvation is not won by instinct, but by effort. If we would enter in at the Strait Gate we must *strive*. Yet how often they who have striven hardest are, in human judgment, accounted failures! Take, for instance, the case of a man in whose veins runs the fiery craving for alcohol. Again and again he resists the inclination, yet it still remains: he cannot free himself from it. It is not a foe that can be dealt with and settled outright, but a demon that rises afresh after each repulsion; and because in such cases the conflict involves not only a moral but a *physical* strain, the battle is often an unequal one, and the losing of it a foregone conclusion. Then it is that the moral bully steps in and says to such a one: “You have bartered your soul—you have sold your manhood.” It is strange with what unruffled equanimity some theologians regard the fate of these “degenerates”; they are content with their theory of “judgment according to type,” and cheerfully consign the vanquished soul to “his own place.” And yet, had that same soul been incarnated in an untainted bodily frame, how different, to human eyes, would have been its destiny—honour instead of dishonour, prosperity in place of defeat. Are we, then, to believe that such a soul is to be damned for evermore because of an inherited taste? Theologians are pleased to inform us that the old theory of Hell is exploded, and they offer us as a substitute their new idea of “judgment according to type.” Better far the old Hell of fire and brimstone than

this new Hell of Evil—this awful picture of a place where *degraded and inhuman ruffians* are herded together, being *unfit for any other society than their own*.

In the experience of any man who has succumbed to some hereditary moral weakness, there has almost invariably been a time when he has striven against it, when he has fought passionately to free himself from his besetting sin. Such struggles are known only to the eye of Heaven; they belong to that veiled inner life which lies "upon the other side of silence." Is it, then, for nothing he has wrestled with his evil tendencies? Is the end to be only failure and despair?

Happily there is the more hopeful side which theologians are apt to overlook. Vice, after all, is but a disease—terrible and appalling—yet still a disease which shall die with the decay of the body. When physical conditions fall away, and the will is no longer the slave of a distorted imagination, the soul shall once again emerge into freedom—to how many shall death come as an angel of deliverance, freeing them from the tyranny of some hated bondage!

Vice is a stage in the development of human nature: an experience whereby the souls of men gain spiritual insight: it is the tree of knowledge of good and evil, revealing to our vision the beauty of holiness and the hideousness of sin. Says Dr. Arnold, of Rugby: "In a deep sense of moral evil, more perhaps than in anything else, abides a saving knowledge of God. It is not so much to admire moral good; that we may do, and yet not be ourselves conformed to it; but if we really do abhor that which is evil, not the persons in whom evil resides, but the evil which dwelleth in them, and much more manifestly and certainly to our own knowledge in our own hearts—this is to have the feeling of God and of Christ, and to have our spirit in sympathy with the spirit of God." Do we not often find a more passionate longing for purity in the soul that has known the touch of evil than in the heart of many a complacent saint?

This much we must believe if we are to have faith in the ultimate triumph of Right: that the man, who, either through his own sins or the sins of his fathers, becomes the slave of some evil habit, falls under just those conditions necessary to his spiritual welfare. Degeneration is but a change of condition—the preliminary stage of some new development. We are fenced about by a network of laws framed to meet every exigency of human need. In this God's Universe whatever happens is always the best that can happen; whatever terrible penalties we through our own wilfulness incur will be the best that can possibly come to us. In the evolution of the race a backward step is impossible; what appears to be downward and reactionary is but as the autumn decay which must precede the fuller life of the spring, or as the dark hours of midnight which herald the coming of a brighter dawn.

There is no suffering of mind or body but shall one day have its equivalent in moral gain. And shall the efforts of the soul foredoomed to failure meet with no recompense? There is no waste in Nature; still less shall there be waste in the higher realm of the Spiritual. A man shall ultimately be that which he desires to be. The conflict is for us: the issue lies in other hands. Apparent defeat

may not be real: failure sometimes covers more effort than success. The victory goes to the strong; for the weak there is reproach, remorse, an agony of despair. And, yet is not each soul working out its own appointed destiny—reaching out to that which has alone been made possible for it? Shall not its darkest experiences prove part of its redemption—is not its very suffering a sure guarantee of future blessedness?

"With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done.
Not till the hours of light return,
All we have built do we discern."

FRANCES LEE.

OBITUARY.

MR. BENJAMIN HEAPE, J.P.

It is with sincere regret that we announce the death, on the 16th inst., of this estimable man and earnest friend of educational and religious institutions. The churches in and about Manchester have lost in him a wise and generous benefactor; and our colleges are greatly indebted to his liberality and personal devotion. A long life, of eighty-two years, so replete with beneficence, calls for more than a brief note, and we hope next week to publish an adequate memoir. We shall only add now the grateful reminder that, while he was firmly attached to the main principles of Unitarianism, his sympathies were extended to every wise effort for the promotion of philanthropy and religion, irrespective of creed or party. intercourse with him was rendered singularly attractive through the refined courtesy of his manner, and the memory of his life, so rich in good works, remains as a stimulus and benediction.

AN ANCIENT LETTER.

There is an ancient letter, and its tenor runneth thus:—

PAUL to PHILEMON, our belov'd, who work'd and pray'd with us,—
To thee and thine from me and mine, here faithful at my side,
Greeting I send, and peace from God, in bondage though I bide.

Ever in prayer remembered, thy name is dear to me,
For all thy faith and all thy love to the saints I never see;
I pray that every good in thee may unto Christ abound,
And comfort me in comforting the hearts of all around.

To thee I might in boldness write, but now I only plead,
I falter out weak, ling'ring words, as for a boon indeed;
I might be bold for I am old,—I wear, besides, a chain

Which, if my feeble words might fail, should never plead in vain.

Blest is the Church within thy house, blest as the Church above,
Where each to each is captive and the only chain is love;
And think, oh! think, my comrade true, how sweet it is to see,
To hear the little children as they climb upon thy knee.

I have a son—Onesimus—the only child of mine,
Begotten in my bonds to show the tenderness divine;
To me a "helpful" son is he, though erst no "help" to thee;—
Fain would I keep him,—but I send him wistfully from me.

Is it to be in Christ, brother, and not like him forgive?
To crucify ourselves with him, but let our anger live?
Here is thy *slave*, Philemon, if thou seest as others see;
But, if thou art Philemon, 'tis *my heart* I send to thee.

Didst miss him,—angering, miss him?
But the bitterness is o'er,
For, parted for a season, he is thine for evermore.
And is it true he wrong'd thee, and robb'd thee of thine own?
Well, I will pay thee, brother,—I, old as I am, and lone.

Yea, I did pay thee, long ago, far more than worldly pelf,
And unto me thou owest yet that dearer thing, thyself.
I might be bold to speak in Christ, but once again I plead,—
Receive him freely for love's sake, and give me joy indeed.

Ah, thou wilt smile,—I know thee well,—half-vex'd I should appear
To doubt, as doubt I never did, a heart so true and dear.
Dear heart, how should I doubt it? And if I give it pain,
There shall be joy exceeding when—I come to thee again!

For in thy constant love and care a sign to me is given
Of Love eternal and divine that cares for me in heaven;
Beseech that Love for me, brother, as I beseech of thee,
And shape my wonted lodging 'gainst the time I shall be free.

My lov'd ones love thee, and to thee a loving word they send,
Committing thee in friendship to the everlasting Friend,
Who died for us, and in our love receiveth his reward;
So with thy spirit be the grace of Jesus Christ, our Lord.

*So runs the ancient letter, and within its pages yet
There breathes a fresh and sweet perfume as of a violet;
It is the fragrance of a flower that every true heart knows,
And blessed is the garden where that flower for ever grows.*

W. G. TARRANT.

EPPS'S COCOA ESSENCE.—A THIN COCOA.—The choicest roasted nibs of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—a product which, when prepared with boiling water, has the consistence of tea, of which it is now with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epps and Co., Ltd., Homœopathic Chemists, London.

THE INWARD LIFE.

From the "Imitation of Christ."

We should not give ear to every word or impulse, but warily and leisurely ponder things according to God. But, alas, we often believe and speak evil of others rather than good; so weak we are. But the perfect man does not lightly give credit to every speaker; for he knows that human frailty is prone to evil and very apt to slip in words.

It is great wisdom, not to be headlong in thy affairs, nor to stand stiffly in thine own conceits. As also not to believe everything which thou hearest, nor presently to pour into the ears of others what thou hast heard or dost believe.

Take counsel with a wise and conscientious man; and seek to be instructed by a better than thyself, rather than to follow thine own inventions. A good life makes a man wise according to God, and expert in many things. The more humble a man is in himself and the more subject unto God, the wiser and quieter shall he be in all his affairs.

Truth is to be sought for in Holy Scripture, not eloquence. All Holy Scripture is to be read in the same spirit wherewith it was written. We should search for profit in the Scriptures rather than subtlety of speech.

We ought as willingly to read devout and simple books as deep and profound. Let not the authority of the writer move thee, whether he be of small or great learning, but let the love of pure truth draw thee to read. Search not who said this, but mark what is said. Men pass, but the truth of the Lord abideth for ever. God speaks to us in sundry ways, without respect of persons.

Be not ashamed to serve others for the love of Jesus Christ, nor to seem poor in this world. Stand not upon thyself, but place thy hope in God. Do what lieth in thy power, and God will help thy good will. Trust not in thine own knowledge, nor in the cunning of any living man, but rather in the grace of God, who helpeth the humble and humbleth the presumptuous. Glory not in wealth if thou have it, nor in friends because powerful, but in God who gives all things, and above all desires to give thee Himself.

THE CHILDREN'S COLUMN.

"It is not growing like a tree,
In bulk, doth make men better be;
Or standing long an oak, three hundred
year;
To fall a log at last, dry, bald, and seer."

This column for the children is about growing. All boys and girls know a great deal about that matter. When a birthday comes how many of the young ones are measured on the nursery or the school-room wall to see how much taller they are than they were last year! While we are young we often have the words said to us, "How fast you grow!" and we get used to finding every year that we are broader, and taller, and stronger, and can run faster, and lift heavier weights than we could twelve months ago. But it is not this kind of growing that you are going to hear about to-day.

In the reign of King James I., Ben Jonson was Poet Laureat of England, as

Tennyson used to be till he died; and it was Ben Jonson who wrote the four lines that stand at the head of this column. He wanted to tell people, living in those far off days, something about the most important kind of growing for men, women, and children. You see, he says, that it is not growing tall and strong, like a tree in its branches and trunk, that really matters most to men, nor is it really important whether we live a great many years, for he goes on in the same little poem to say—

"In short measures life may perfect be."

More than one hundred years after Ben Jonson's time there was a poor boy living in the old town of Dantzic, on the shore of the Baltic Sea. He was an errand boy who carried out wigs to his master's customers (for they used to wear wigs and dress very strangely in Dantzic in those days), and this poor errand boy put the same kind of thought into different words. He said, "Next year I shall be thirteen, and every year I am a head bigger, and everyone who sees me says, 'How tall you grow!' But if I said I was glad to hear it, it would not be true, 'for I think there is many a fellow who is an ass, and what is the use of my being tall if I can't study?'"

Well, this boy resolved he would grow in mind as well as body, and he used all his chances in life to read, and think, and become wise; and the end was, as he was loving-hearted, he became not only a scholar and a poet, but one of the great helpers of the world. If you had lived in Dantzic then you might have seen him buying books at an old bookstall with the pennies he had saved, and reading them in the odd times which he could spend as he liked. Some kind friends sent him to the high school, and how he did work, and at last he found himself at the head of the school. Then new chances opened out before him and he used them all. His name was John Falk. When he became a man he set on foot in Germany homes for friendless children whom the war had made orphans, and saved thousands of them from sin and want. This boy found out, you see, what kind of growth was really worth having.

Now comes a fable for you to read, about a "talking oak," which tells us the same kind of thing about growing. I used to read this fable when I was a child. I do not know where I found it, but I can remember it to tell it to you.

One day a boy stood under a huge oak tree that spread out its branches on every side, and he said, "What a grand tree! You are so brave and big." The oak found a voice and answered, "Once I was a little acorn, but I knew there was something in me which might shoot up into a great tree. So I shot forth my roots, little at first, in the soft, moist earth, and lifted my tender head, and something seemed to say to me, 'Why was this strength given to you except to put it forth and try to grow?' So I grew up," said the oak, "and became as tall and strong as you see me."

But as the boy looked round him in the forest he saw other trees that were bent and misshapen, and he asked the oak, "How is it that you stand up straight, and are not crooked and one-sided like some of these trees round you?" Then the oak replied, "When I was about to send out a new shoot I sometimes felt it

would be nice to send it out on the warm south side, but something within me said 'No!' and while the voice was speaking I could not fear the cold north side, so I grew up in fair proportions as my Maker meant me to grow."

Then the boy thought, "If I were a tree I would grow straight and tall and put out my branches as I was meant to grow." He never remembered that every time he was selfish, or angry, or lazy, or mean, he was growing wrongly, as if, like a tree, he was putting forth his shoots on the wrong side.

And while he was thinking thus, the wise old oak rustled its leaves and spoke once more: "Boy, you have a soul within you which will make you something more beautiful than all the oaks in the forest, if you will obey it. You have an inward voice. Listen to it, and your soul will grow in good shape and you will learn to live rightly, and stand firm and strong in all the storms of life."

The boy's heart grew strong within him as he listened to the oak. He thought he would never again be afraid to speak the truth and would always listen to the inward voice and grow up brave and beautiful within.

So ends the fable of the "talking oak." It reminds us that our bodies are not our real selves. It is the spirit in each of us which loves and thinks and wills which is our real self, and we have to think how this self within us is growing. We all know what a great soul sometimes lives in a deformed, weak body. We can only see the poor little house of a body the spirit lives in, but his words and deeds tell us how beautiful the real self within it is. These real selves of ours are always growing, they never stand still. Every day we grow a little worse or a little better. Which way we grow depends so much on our wills and our habits. How quickly we make our habits! Every time we say "only this once!" and do a little wrong thing or say a little unkind word, we make it easier to do wrong next time. We are then putting out shoots on the wrong side, and growing crooked and misshapen. God has given us each a will within us. If we would grow rightly we must take care that these wills of ours grow strong and eager to do only what is right, and to love only what is beautiful and good. I once knew a boy who asked himself each night "Have I done anything like Jesus Christ would have done if he were in my place?" You see this boy's will was set upon growing in the right way.

Remember the words of the oak in the fable: "You have a soul within you. You have an inward voice. Listen to it and your soul will grow in good shape and you will learn to live rightly and stand firm and strong in all the storms of life."

FRANCES E. COOKE.

CLEAR thinking, brave speaking, eager seeking—these are good—but not the only good things. Tender memories, sacred associations, beautiful imaginations, generous companionships—these are good things too. When these are thoroughly mingled, when the present has absorbed the best of the past, when a glorious tradition has become nationalised by being interpreted by a free spirit, and when free reason has been humanised by the touch of a glorious tradition—then we have a church.—*Samuel M. Crothers.*

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, SEPTEMBER 23, 1899.

HARVESTS.

It may not be without peculiar suggestiveness to thoughtful persons that, at this season, when the war-cloud is hanging densely before us, and minds are agitated about the recent outrage on justice in France, many, if not most, Christian Churches in our land will be specially reminded of the harvest. At all times the lessons of the fields are apposite, from the time of the growing of the lily to that of the reaping of the sheaves. Trite as they seem to be, there are few of us, if any, who can claim to know them so as to live by them without lapsing into the ways of ignorance, more or less defiant. When the spring blossoms appear, safely tended though so frail, and beautifully tinted though so soon to die, they find us still in need of their reminder that a like Providence is really over and about us also, if we would but trust it. And now when the corn and fruit are gathered in, and our places of worship are made eloquent with the witnesses of creative bounty and solemn with the testimony that sowing and reaping are divinely and indissolubly linked together, the festival finds us sadly in need of all their instruction, alike in comfort and in rebuke. It is for these voices of the Spirit that the devout mind will listen, amidst all that music and wisest speech can offer. Without them the decorations and the anthems are surely a "vain show." There is no epithet which we hear more frequently at this time than that which describes the ETERNAL ONE as "Lord of the harvest." Unless we are pagans and blind of heart, we must see that not in the produce of grain alone, or the yield of fruit, but in all results He is concerned. We sow: from Him

is the increase. The bitter herb yields fruit after its kind, as truly as the wholesome wheat. "What will the harvest be?" is a question which comes home to us all, whether the field before us is that of politics, or social endeavour, or personal concerns. There is, somehow, a potency about us, name it as we will, that guards each germinal atom and brings it to its appointed fruition. This potency, which devout hearts call God, cannot be hoodwinked, cannot be cajoled. If the lie is sown it springs up in corruption and produces shame. If it is a lie guaranteed by the most trusted, most honoured in the land, none the less it goes on mathematically to exposure. If an injustice is done, it violates the integrity of things; and this universe is so made that such violation is shown at last in all its folly no less than in its impiety. Hence they are strong who refuse to sow injustice and gloss it with the fine name of imperialism; who believe in the might of reason and truth, whatever forces are for the moment arrayed against them. Beautiful, solemn are the lessons of harvest to the humble man of heart; terrible to the false, the tyrant, the trickster, the cunning and the greedy; inspiring with an angel's strength to him who enlists in the army that fights for the Kingdom of righteousness, peace, and brotherhood.

THE TRANSVAAL QUARREL.*

BY REV. E. A. ARMSTRONG.

FOR many generations back Dutchmen and Englishmen together have been slowly colonising those vast tracts which stretch from the Cape of Good Hope towards the centre of that vast dark continent which lies between the Atlantic and the Indian Oceans. There have been others also. But the main work of colonisation has been done by the plodding, steady industry of these two kindred peoples—the peoples who have been in European History the great bulwark against the ever threatening dominance of political and spiritual oppression. Side by side they have pushed over the dry and sandy soil, quarrelling sometimes, but, on the whole, good friends and neighbours, intermarrying frequently, so that now there is a large population which is as much English as Dutch, as much Dutch as English. There were times when these pastoral folk, having their own manner of living, their own notions and ways, their own virtues and their own faults, resented the regulations that came to them from London, and would inspan their oxen and trek hundreds of miles to the north and the north-east, that they might be free to live their own life and carry on their own habits. And imperial England, so far from wishing to stretch out her hand over the unfruitful feldt, bid these folk go their way and manage their own affairs, for she had enough to do to attend to matters nearer home. And so there arose the flourishing Orange Free State, immediately north of our own colonies, and further north still, beyond the Vaal, the

South African Republic, now under the presidency of Paul Kruger, who, nearly seventy years ago, as a very little boy, trekked with his parents to that far north country.

We had our troubles and disputes together, which could hardly fail to be. But within the last twenty years we solemnly and willingly agreed with the people of the Transvaal, that they should be a State internally independent, with whose domestic affairs we would in no way interfere, provided always that they should not make treaties with foreign powers, without the knowledge and sanction of England.

That is our solemn bond and promise, deliberately made, concerning which there is and can be no doubt or question, our solemn bond and promise, to go back from which—apart from all other considerations—is to forfeit our integrity, and to put ourselves outside the ranks of honourable peoples. We pledged ourselves fifteen years ago. It has been said of Englishmen that their word is as good as their bond. Are we to make our bond and our word alike, mere worthless instruments? Treaties are made that they may bind, not that they may be broken the moment they are inconvenient. The man who counsels England to make her own promise null, is guilty of high treason against the English commonwealth.

But, meanwhile, the goldfields in the centre of the Transvaal country had been discovered. The simple farmer who constituted the population knew nothing of economics and erected no safe-guards against the dangers that discovery involved. Foreigners of all descriptions rushed into the country—chiefly Englishmen—and got these gold-mines into their own hands, and worked them for their own profit. For the most part these men have never settled down in the country, but are and were birds of passage. They make their pile and then come home to spend it. Park-lane, London, is crowded with these sons of fortune. Those at present in the Transvaal are probably no better and no worse than goldminers and speculators elsewhere. But that is no very high certificate of character. They are men in a hurry to get rich, and impatient of the slow ways of ordinary industry. They are altogether out of sympathy with the quiet pastoral ways and old-fashioned Puritan ideas of the people in the midst of whom they have dumped themselves down, and no one can expect any very happy amalgamation between them. Moreover, most of them do not want to amalgamate, but only to fill their sacks with gold and then come home to spend it.

Now such a population as that is always very unsettling to any community. Happily in most instances in history these gold-diggers and the speculators who swarm about their rear have burst in upon states big and strong enough to absorb them or control them. Klondyke is no great danger to the great Western Republic. But if the United States consisted of only 30,000 farmers and their families, Klondyke would be an enormous danger to them, and the discovery of the gold-mines a national disaster. That is the condition of things in the Transvaal, and the Dutch farmers will do well to see to it that too much power be not absorbed by their gold-seeking visitors.

These visitors, however, have put in a claim to the full rights of citizenship, just

* From a Sermon preached at Liverpool (Hope-street) last Sunday evening.

as if they and their children meant to settle down in the Transvaal and help to build up its health and its wealth. The Transvaal has two chambers. The Uitlanders have all the while had a vote for the second chamber after two years' residence, and the right to sit in it after two years more—a much more sweeping privilege than any foreigner settling in England gets. But hitherto the Uitlander has not had a vote for the first chamber (the more important of the two) under fourteen years' residence. Let us remember that no foreigner and no Englishman either ever acquires a vote for *our* first chamber at all, though he have lived in the country five times fourteen years. However, the Transvaal Legislature has now passed an Act giving the Uitlander a vote for the first chamber after seven years' residence. At one moment President Kruger offered to make it five on certain conditions. We declined the conditions, and the offer fell through. But the seven years' franchise for the first chamber remains, with the two years' franchise for the second. In England a foreigner can seldom obtain a vote for the second chamber under six years' residence, and for the first no citizen ever obtains a vote at all.

Now the proposal is—and it finds very wide and enthusiastic favour—that we should send Englishmen to kill as many of the Boers as may be needful, unless they at once reduce the seven years' vote for the first chamber to five. A meeting was held in Manchester on Friday evening to question the propriety of this proposal, and hundreds of Englishmen howled at the principal speaker for half-an-hour before they would let him speak.

That is a very crude and naked way of putting it; but it is the precise and ungarnished truth. It is quite arguable, of course, that the Uitlander ought to have his double vote in five years, or four, or three. It is quite arguable too that he ought not to have it for seven years, or ten, or twelve. There is no absolute principle at stake. It is all a matter of opinion, of expediency, of arrangement; and one would suppose that the people with the first right to an opinion would be that people who are invited to give the franchise to their somewhat unwelcome visitors. We have often been a long time in England deciding whether certain classes ought or ought not to have the franchise at all; and we should certainly think it a little unreasonable if Germany threatened war unless we gave the German clerks in Water-street the British franchise two years sooner than we do.

However, this appears to be the highest resource of British statesmanship, clamorously backed by a great mass of the British people—that we should proceed to kill the Transvaal farmers if they do not give way at once—to shoot them with dum-dum bullets, to lay waste their fields, to destroy their food, to burn their homes, to leave their widows and children to starve, or perhaps—a kinder course—to shoot them too, to water their fields with blood, to cover the ground with a mash of scattered brains, in order that they may see that a five years' franchise alone is in the true order of the universe of God.

It is a crude way to put it. But I hate the word "war." It has a martial ring about it, suggests flaring of trumpets, and flying of banners, and national pride,

and triumph, and glory, whereas it really means just those sickening and ghastly things to which I have barely dared allude. And we, a Christian people, save the mark! dare to put forward this device as the means of settling this petty quarrel between a seven years' and a five years' franchise.

And wicked as any war in a cause so trumpery would be, there are circumstances which would add tenfold to the wickedness of such a war as this and to the disasters that must flow from it. Side by side these two peoples—the foremost peoples for freedom in the history of the world—have built up that youthful and growing South African civilisation. Side by side English and Dutch have yoked the oxen, and ploughed the furrow, and taught the virgin soil to subserve the needs of man. They have lived together, traded together, toiled together, wedded together, spread over those broad provinces thousands of children who are blended of either blood. Side by side they have reclaimed the country from the savage hordes which roamed its sun-swept tablelands—with frequent cruelty and crime, it is to be feared, against those same savages, sins which they have shared as they have shared their virtues—but still on the whole making for a higher life, for a civilisation, a Christianity, blended Dutch and English, which should be for the good of mankind at large. And now by this war you will drive the wedge clean through this civilisation. You will split it in twain with a loud noise. You will set Englishman against Dutchman, Dutchman against Englishman. You will divide families asunder. You will drive thousands who have been loyal to you, and would still be loyal to you if you would let them, Dutchmen, under your rule in Cape Colony and Natal, into alienation and hostility, since they can no longer respect you or love you if they see you slaying their kin on the thin pretext of this childish quarrel. And the great edifice which has been reared slowly and painfully—the great edifice of this Teutonic South Africa—will be ruined and topple to its fall through the murderous vengeance of your state-craft.

And the black hordes that flank your Colonies, who outnumber you even in many of your settlements, if they see the white men divided, slashing at each other's breasts, how long will they refrain from rushing into the fray, and where will the slaughter and murder end?

So inconceivably petty is the alleged excuse for war compared to the colossal evil invoked, that it is absolutely impossible not to believe that there is something more behind. No great and responsible state ever yet went deliberately to war for a cause so ridiculously inadequate. And for that something behind we have not far to seek. Mr. Rhodes and the Chartered Company and the South African League openly treat all South Africa simply as their happy hunting ground. They have compassed round the Transvaal and the Orange Free State with their own lands, where under the British flag they subject the natives to that cruel form of slavery known as compulsory apprenticeship. They are drawing enormous wealth from their undertakings, and statesmen and noblemen of high degree are among their shareholders at home. But the gold-fields of the Rand lie in the heart of the territory of the

Boers. These devotees of Mammon will know no rest till they have laid their hands upon those mines. War is their means to an end. By one false move they showed their hand in the Jamieson Raid. But the English people are swift to forget. Let them realise at least that behind the simple folk that are troubled at the grievances of the Uitlanders, behind the despatches of Colonial Secretaries, and the deliberations of Cabinets, is a persistent, relentless, wholly unscrupulous energy, pressing unceasingly for war, eager to entrap the Boers into any false move, swift to suggest the worst interpretation of their every word and act, ingenious with all the ingenuity of insatiable greed to inveigle the British public into the war-temper, and so to set the scene that an enterprise of plunder and of rapine shall seem to be a crusade of justice.

Only if this English people—salt of the earth, as it has been in many a great historic deed—have indeed lost its savour, will these brigands of the great world of politics, succeed in the stupendous crime to which they have set their hands.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE TRANSVAAL QUESTION.

SIR,—The slanderous movement against the Transvaal on the part of truculent Englishmen, both in South Africa and in England—a movement apparently following from the miserable Raid, but far more elaborately plotted—appears to me to be leading to the grossest act of national burglary which a Christian people can commit. First, these bloodthirsty goldseekers bear false witness against their neighbours, then having worked up the Jingo Press to fever heat, they fly from the land where they have prospered so luxuriantly, and whining about their little grievances, force this country into a most horrible civil war, certain to result in long-continued hatred and the disunion of the two races. The English and Dutch have each a noble history, both have a long-tried love of freedom and independence, and the first business of a patriotic Press should be to increase the friendliness between them, which has already brought inestimable benefits to all South Africa.

R. RUSSELL.

Dunrozel, Haslemere, Surrey, Sept. 14.

SIR,—As a British citizen living in a country where everybody, chiefly from racial sympathies, favours the Boers, I have been brought to examine the question carefully for myself and have come to a very different conclusion.

1. I may say that I am not a Conservative, but an out-and-out Democrat. Still, as I am not a party man, and hate the party spirit, I endeavour to judge of each question on its own merits and on its connection with the general welfare of humanity, though the result may be siding *pro tem.* with a Conservative Government.

2. I have been for years a member of the Peace Society and am an ardent and militant anti-militarist. But my common-

sense tells me—and unfortunately The Hague Conference has given fresh proof—that the abolition of war and the substitution of arbitration are still distant ideals; and in present emergencies it is not always possible to act up to future ideals, however strenuously we may strive for their realisation. We are, alas! often obliged to take into account actual facts and necessities.

Now it seems to me a fact that the great European nations are distinctly militarist and armed to the teeth; and, under such circumstances, it also seems to me a political necessity that England should show herself ready and willing to fight when she thinks herself in the right. It is not the love of peace and, righteousness, nor the desire for arbitration, nor the horror of bloodshed, that keeps the general-staffs of the European armies from war: they would like war. And it must be disagreeable for officers, high and low, not to have an opportunity of putting all their science and experiments and long practice to effective use. What restrains them is simply the fear of one another. And just now with all the numerous causes of international conflict, a nation that was not feared would be in serious jeopardy, and especially a nation like Great Britain with so many colonies and dependencies. In this state of things, the resolute attitude of the British Government in the Fashoda incident did England far more good than any appeal to arbitration. And for the same reasons I should dread any measure in the Transvaal question which might be construed into a sign of weakness. It is true the Transvaal is a small country; but on the Continent we have heard and read enough about the victories of the Boers in the past, about the fear the English have of the Boers, and the likelihood of the Boers again beating the English, to know what interpretation would be put upon an *in extremis* appeal to arbitration on the part of the British Government. It would be a moral defeat, a serious loss of moral authority, and a great temptation to future encroachments upon England's rights.

I still hope that war may be averted; but for the interests of Great Britain, and, I think, of civilisation, and of future peace, it must be averted by the submission of the Boers to England's righteous claims and by a cessation of that tortuous diplomacy which has constantly been withdrawing with one hand what it offered with the other.

3. Everybody seems to be agreed that the Uitlanders have very real and serious grievances; I need, therefore, only point out that these grievances have been openly admitted by such different French papers as the *Siècle* and the *Figaro*.

4. Still, it is said that the English Government has no right to force new citizens upon a country that does not want them. And it is asked what we should think of a foreign Government which presumed to dictate to our Government the conditions under which strangers were to be received into British citizenship.

But the cases are not at all parallel. The Transvaal is a new country, and in new countries it is the rule, and a very righteous rule—witness the United States of America even at this day—that foreigners should be admitted into citizenship upon prompt and easy terms. In the British possessions of South Africa, the Boers are placed upon an equal footing with the

British. I say this is righteous. In a new colony, the land, which, after all, has been taken from the natives, cannot belong entirely to the first colonists, unless they are able to occupy it fully and use it all to the greater profit of mankind; for the earth belongs to man. The Boers have shown themselves incapable of properly working the land they have taken, and especially of bringing to light its mineral wealth; and when others come and do it for them, and thus obtain an evident claim upon the country, they say: We are the masters here. We will make the laws that suit us and you will have nothing to do with the government of the country; you will please to submit to whatever we, the minority, may decide. They say even: We will force you to defend against foreign attacks this country of which we will not allow you to become citizens. I say this is a criminal injustice which, as the majority of the victims of this injustice are British, justifies British interference—and an energetic interference, putting an end to patient but fruitless negotiations and breaking down all false pretences.

5. Some say that the Uitlanders are just gold-seekers or greedy capitalists and speculators, not worthy of all the trouble they are causing. My opinion is that mines ought always to be public and not private property. But perhaps that is another distant ideal. However, I do not see how it can be a despicable thing to extract gold, which in our present social organisation is an indispensable means of exchange; and it seems to me that if anybody may be accused of being covetous and grasping, it is the Boer Government, which, according to the Committee of the French Stockholders in the Transvaal mines, draws fifty or sixty millions of francs from the mining companies under the form of monopolies, and direct or indirect taxation.

I do not want to extend this letter to too great a length by speaking of the moral value of the Boers, of the Articles of their Constitution placing the Catholics and Jews under civil disabilities, forbidding the admission of a coloured man to the franchise, of their cruelty to the Kaffirs. On July 14 last the State Attorney, Mr. Reitz, declared, in the Raad, that it was not a dishonourable thing to whip a Kaffir to death. These things might not be considered quite relevant, though they help to see which side is working for progress and civilisation.

I will just conclude by the translation of an extract from the *Figaro*, which cannot be regarded as biased in favour of England. "The truth," writes the correspondent of the paper, "is that Mr. Kruger abhors foreigners; that this invincible feeling of hatred and suspicion has been the only spring of his politics during the last ten years; and that he will grant nothing which is not extorted by force."

JAMES HOCART.

Brussels, Sept. 16.

SIR,—Mr. Hopps asserts very absolutely that the renunciation of British suzerainty over the Transvaal in 1884 "is the clearest possible bit of history"; but what is his authority for that? I suspect it is nothing better than the sort of legend to that effect which appears to be current, whose origin is to be traced, I think, to a persistent and adroit advocacy of the kind

that consists in treating as admitted fact the strained conclusion you are aiming at. To such sophistry Mr. Hopps appears to have fallen a victim. If he will condescend to look at the text of the two Conventions he will find they run as follows:—

The Convention of 1881 consists of a preamble whereby "complete self-government, subject to the suzerainty of Her Majesty" was "accorded to the inhabitants of the Transvaal Territory upon the following terms and conditions, and subject to the following reservations and limitations."

Then follow Articles, numbered from 1 to 33.

The Convention of 1884 consists of a preamble which, after reciting that the Government of the Transvaal State had represented that the former Convention contained certain provisions which were inconvenient, and imposed burdens and obligations from which the said State was desirous to be relieved, and that certain boundaries fixed by the former Convention should be amended, goes on to declare that the following Articles of a new Convention should be substituted for the Articles embodied in the Convention of Aug. 3, 1881.

Then follow the Articles, numbered from 1 to 20.

Inasmuch as the Convention of 1884 does not purport to supersede the Convention of 1881 as a whole, but only to substitute amended Articles for the Articles of 1881, I should have thought it perfectly clear as a matter of construction that the general status of suzerainty reserved by the preamble of 1881—whatever that may be, apart from matters particularly dealt with by the Articles—remains unaffected; nor do I know of any valid authority to the contrary.

Exposition of matters of this kind may seem out of place in your columns, but, inasmuch as dogmatic statements with regard to matters of historical fact like that which Mr. Hopps so rashly makes, would, doubtless, in the absence of any correction, be accepted as conclusive by many of your readers, I venture to ask you to insert this.

GEO. CARSLAKE THOMPSON.

Penarth, Sept. 18.

WANTED, A PIANO.

SIR,—I am writing to you in the hope that this letter will meet the eye of some friend of the London Domestic Mission who has a piano that he (or she) is willing to part with. There may be some house where the children are grown up and the "practice" piano is no longer used. Such an instrument would be of immense service to me at Bell-street. We have one piano in the large hall which we use for concerts, and often are obliged to move into other rooms for various purposes, which is bad for its constitution.

We are in great need of a second piano to use for Mrs. Gray's choir practice and singing class, and for our lads' club, one that can be kept in an upstairs room.

If any of your readers can help me in this way, and will write to me, I shall be very grateful.

B. KIRKMAN GRAY.

People's Hall, Bell-street, Edgware-road, N.W., Sept. 18.

THE GROWTH OF ENGLISH CHURCH ARCHITECTURE.—VI.

(Conclusion.)

THE decay of English architecture at the end of the sixteenth century and the decay of English literature at the beginning of the seventeenth, were alike followed by a return to Greek and Roman models. Milton and Wren were both men of genius, and we may be thankful for the production of "Paradise Lost" in the English tongue, and for St. Paul's Cathedral on the banks of the Thames. But while the poet recognises his predecessors—"sweetest Shakespeare fancy's child" and "our sage and serious poet Spenser"—the architect could find little to admire in his English predecessors. Sir Christopher Wren admits, indeed, that there is in Gothic architecture "something solid and oddly artificial after a sort. But then," he continues, "the universal and unreasonable thickness of the walls, clumsy buttresses, towers, sharp-pointed arches, doors and other apertures without proportion; nonsensical insertions of various marbles impertinently placed; turrets and pinnacles thick set with monies and chimæras, and abundance of busy work, and other incongruities, dissipate and break the angles of the sight, and so confound it that one cannot consider it with any steadiness, where to begin or end; taking off from that noble air of grandeur, bold and graceful manner, which the ancients had so well and judiciously established."

Till the end of the eighteenth century this contempt for pure English architecture was almost universal. It is startling to think what might have been the result if, during that period, England had been as wealthy and the Church as active, as in the nineteenth century. Hundreds of village churches, and probably some even of the cathedrals, would doubtless have been contemptuously swept away to make room for new buildings in the "ancient style." Happily during that period the buildings were for the most part left alone, out of sheer indifference.

The study of them now is a source of unflinching interest and delight, though not without the difficulties and occasional disappointments and even annoyance that are attendant upon all scientific and historic study. It can only be properly approached in the first instance as a matter of science rather than art. Before all things, we must first try to understand them, and not let the question of whether we like this or that to come into consideration at all. And when we understand them we shall find ourselves brought through knowledge into intelligent sympathy, and our contemplation of them will arouse in us feelings of admiration and love, in which all questions of "liking" or "disliking" this or that particular detail seem mere impertinence.

There are the buildings; and the question how and when they came there, and why they are built thus and thus, is a matter for scientific and historical inquiry. In many cases there are historical records of their construction; and it is on these that the history of the development of English architecture is based. There are examples of each period and style, the date of which can be accurately ascertained from contemporary or almost contemporary records, sufficient amply to illustrate the whole development from

the time of the Norman Conquest to the Reformation. And if, setting aside all conjecture and all buildings as to which we have no historical data, we were to arrange drawings of various buildings or parts of buildings in order of date as known from documentary evidence, it would be clear at once to the most casual observer that there was an orderly development of construction and artistic form. Various attempts were made in the latter part of the eighteenth century and early in the nineteenth to account for, classify, and name, the various styles.

In the year 1818 Thomas Rickman, who was at that time an Insurance broker's clerk in Liverpool, of forty-two years of age, published "An Attempt to Discriminate the Styles of Architecture in England from the Conquest to the Reformation." Rickman had received no training of architecture whatever; but an interest in English churches, and appreciation in their beauty, led him on to an examination of them as time and opportunity allowed, and he is said to have personally studied as many as three thousand ecclesiastical buildings.

His attempt to distinguish the styles led him to the classification under four heads of Norman, Early English, Decorated, and Perpendicular—a classification and nomenclature which has not yet been superseded, and is not likely to be.

"Notwithstanding the numerous works which have appeared in the last five or six years," says Parker, editing Rickman in 1848, "it is surprising to observe how very little real information has been added to that which Mr. Rickman collected and digested. The general accuracy of his observations, and the acuteness with which he made use of the facts he had collected, are really quite wonderful, considering that he was the first to examine the ground, and may be said to have invented a new science."

Parker and others, however, have made considerable additions to our information, and he improved somewhat upon Rickman's chronology in the division of the four styles. They fall, in any case roughly, in the four centuries, so that it is fairly correct to speak of them as twelfth, thirteenth, fourteenth, and fifteenth century architecture respectively. Parker's division is as follows:—

Norman: 1066, Norman Conquest—1189, death of Henry II.

Early English: 1189, Richard I.—1272, death of Henry III.

Decorated: 1272, Edward I.—1377, death of Edward III.

Perpendicular: 1377, Richard II.—1547, death of Henry VIII.

These may easily be remembered by the four centuries, bearing in mind that each "architectural century" begins earlier than the chronological century.

As in all cases of scientific or historical investigation, there is often a considerable amount of uncertainty as to facts when we come to details and particular examples. For some time after the discovery of the Saxon church at Bradford there was a considerable amount of discussion upon the question whether it really was an old Saxon church at all, and it is still a question whether it should be assigned to the eighth century or the tenth. Many buildings have been so much altered, and their real character and history so much obscured by injudicious "restoration," that it is difficult to say what they were

originally. And it must always be borne in mind that some of our noblest buildings were, as we may almost say, alive and growing through the whole period from the end of the eleventh to the middle of the sixteenth century.

The English builders tied themselves to no unalterable plans. Each generation built in its own way. An Early English west front was built on to the Norman cathedral at Peterborough; an Early English chancel is substituted for the Norman of Durham; at Carlisle from a Norman nave and transepts we enter an Early English choir, and are confronted by a majestic Decorated east window; at Wells the building grew from the east end, built in the period of transition from Norman to Early English, to the west end which is pure Early English, but the towers are Perpendicular; at York we have Early English transepts, Decorated nave and west window, Perpendicular east window and western towers. In some of the comparatively small buildings, examples may be found of every period—as, for instance, in Wimborne Minster, in Dorsetshire, where the central portion is Norman, the choir Early English, the transepts Decorated, and the western part of the nave Perpendicular.

In England, then, building, as a purely native art, lived and grew through more than four centuries, and the churches grew with it. Nor was all this a thing apart from the national life and civilisation, and the growth of knowledge, art, and literature. The massive Norman belongs to the period of conquest and military settlement; the Early English to the time of peace and scholarship that followed; the more elaborate Decorated to the age of chivalry and poetry, the reigns of the Edwards and the days of Chaucer and Gower; the Perpendicular to the latest days of the unreformed Catholic Church in England, with all its wealth and luxury. The history of architecture is part of the history of the nation. F. H. JONES.

AN IDEAL WEEK FOR 16s.

SUCH was the offer of the Co-operative Holidays Association to any who should follow out the programme of the new Holiday Centre at the remote little village of Keld, in Swaledale, Yorkshire. To those accustomed to prices and doings at the usual crowded resorts of the British holiday-maker, this seems rather a "large order," and at an impossibly small cost. Yet I am sure that all of the many hundreds who went to Keld last August agree that the above promise was more than fulfilled.

For some of us, sooner or later, are finding out that, after all, the best things in a holiday, as in life generally, are those which cost least or cannot be bought for money. Simplicity of living; pure physical enjoyment of breathing clean, strong air, of bathing in cool, clear water, of eating huge lunches out of doors, of rambling, climbing and resting in spaciousness and loveliness; the jog to the intellect from bright "field-talks" and touch with the different minds of fellow-travellers; spiritual communion with

"The Presences of Nature in the sky
And on the earth! Ye visions of the hills!
And Souls of Lonely Places!"

"the doing one's heart good" in mutual helpfulness of semi-camp-life, and sympha-

thetic or forbearing intercourse with friends and comrades; yes, the feel of real practical personal religion which should surely, even among the fun and frolic, be at the back of any holiday worthy of the name,

"A virtue by which pleasure is enhanced,
That penetrates, enables us to mount
When high more high, and lifts us up when
fallen"

all these blessings we enjoyed in largest measure at Keld.

Picture us on a Saturday afternoon arriving at the tiny railway-station of Hawes, focussing from various parts of England, chiefly from among the mills and collieries of Lancashire and Yorkshire, a party sixty strong, mostly men, with a sprinkling of women, including a few sweethearts. Then began a ten-mile walk with wonderfully alluring views of the Pennine Range and Wensley Dale, and at about 6.0 we dropped into Swaledale over the Buttertubs Pass with its weird limestone chasms.

Keld is a wee hamlet of grey stone cottages perched "no-how and anyhow" among millstone-grit rocks just above the bed of the Swale, where its cliffs are most diversified with mountain-ash and tumbling waterfalls. There are no streets, only cobblestone gangways up and down, and the absence of thoroughfare in the ordinary sense of the term is not compensated for by the one central space of the village, called by our holiday-folk, with poetic licence, "The City Square." This rendezvous hardly gave room for our cyclists to turn machines round, or for our people to hang bathing-gowns and tealochs on its railings. It just allowed wall space for a tiny Congregational chapel and manse under one roof (the latter our holiday headquarters), for the Keld schoolroom (our resort for evening sing-song), and for the Keld Literary Institute (our reading, writing, and mess room).

We slept in the cottages, and were expected to do our own chambermaid work. "I thought Keld began well," said my room-mate, "when on Sunday morning early I filled my bedroom jug at the village pipe in my dressing-gown and slippers." I thought Keld began well, when later on the same Sabbath morn I spied our Local Secretary and leader for the week (headmaster of a large public school) sitting in the manse garden on an inverted wash-basket, helping two women to pare potatoes. No wonder his eloquent appeal at our morning open-air service, to tune our lives to the Christ-Life, had the ring of actual experience in it.

On Sunday afternoon, and again on Wednesday, we had tea by the Swale, with a merry washing-up of the tea-things in the river, while we ladies wiped for the bare-legged orderlies.

At 7.30 on Monday morning, and every day for the rest of the week, our jovial lecturer sounded a bugle to summon the bathers, a bit of picturesque "campiness" of his own, which did not meet with the gratitude it deserved from the sleepy folk who did not bathe. The men tramped to a waterfall above Keld; we ladies to another fall below. Ah! the sweet early morning air, and the sun struggling over the misty heather, and the distant cry of the plover, and the fresh feel of the half-sun-warmed water and mossy rocks! Breakfast 8.30 prompt, then chores till ten (no lack of volunteers for orderlies). Then a start for the day's expedition with knap-

sacks on the backs of some eight or ten stalwarts. Lunch at some beck or tarn, tea at a cottage, frequent rests by the way for song. (We were a musical company and could start off almost any chorus from the "Hallelujah" to the latest comic). We sat to listen to a chat on rocks or plants by our lecturer, when we had our inquiries answered, or proudly showed our finds of fossils in the carboniferous limestone, or of butterwort and sundew in the bogs, or lucky bits of white heather among the billowy seas of purple ling. Each ramble had some new goal: cheery little Muker recovering itself from recent flood; Rogan's seat, over 2,000 ft. above sea-level among far-reaching moor and moss that seemed like the roof of the world; Swinnegill Kirk, a maze of underground caverns, where in days of persecution hunted-down dissenters had sought a temple not made with hands; Red Gulch, a spot that ought to have a romance, and so we made one, which grew in wonder and fearsomeness at each recurring visit of Co-operative Holiday-makers. These and other places we visited, always turning up again in the City Square at 6.0, when the big school-bell rang out for welcome dinner.

The time 'twixt dinner and refreshments at 8.30 was spent in vain attempts to take the midges philosophically.

But Keld, barring midges, was very good to us. Old J—A—played to us his ring o' bells, and harmonium, and marvellous harmonicon constructed by himself out of flagstones from the river-bed. The Keld mothers always had kettle boiling for a second afternoon-tea, and spared milk for these little parties in their wooden-raftered kitchens with no thought of payment—"so innercent loike," as a Bolton man remarked. Mrs. B—kept for us her best Swaledale cheese and charged nothing extra when a laddy's bed leg came through her floor. All the inhabitants were long-suffering at our pranks (politely called "village brawls") and at our turning into bed on moonlight nights long after the usual good-night time of Keld. Finally, the village brass band serenaded us during supper on the farewell Friday night.

And we tried to be good to Keld. We fed its fowls, and dogs, and babies on our scraps. We swept its City Square. We passed on our newspapers, a London "Daily" being a ten days' wonder to those remote dalesmen. We crowded half the village into our nightly "sing-song." We sang our usual Friday evening "Auld Lang Syne" under the blue vaults of heaven in one huge circle of hearty fellowship with Keld.

A strong proof that the influences of Keld holidaying reached the best part of our nature lies in the fact that we had a record collection for the Fresh Air Fund, which the Co-operative Holidays Association always distributes in our large towns for Children's Country Holidays. Some of us could ill spare the coppers that were thrown lavishly to the Fresh Air Fund song, the Fresh Air Fund crossing-sweeper, or were put in the Children's Box for the privilege of having our shoes cleaned by the boot-blackening brigade, or for having our chins manipulated by the shaving-department, presided over by the lecturer, an embryo surgeon, "2d. a victim, undertaking included." Yet we beat the average collection at the 31s. 6d. centres of the Co-operative Holidays Asso-

ciation, where, conventionality often absorbs the cash selfishly, and checks the feeling that "The best things any mortal hath (including holidays) are those which every mortal shares."

"Proper! Champion!" was flung freely about by enthusiastic lad and lass during this Yorkshire holiday. "I never felt fresher and gladder to return to the machine-side of life," writes the busy schoolmaster. Best tribute of all comes from a burly Yorkshireman, who returned cheered to face anxious sickness at home, and could find no other words to utter his sense of grateful refreshment than "I feel *Keldish*." Assuredly his had been "An Ideal Week for 16s.," one of those

"Spots of time

That with distinct pre-eminence retain
A renovating virtue whence depressed
In trivial occupations, and the round
Of daily intercourse our minds
Are nourished, and invisibly repaired."

EMILY H. SMITH.

N.B.—Information concerning the holidays arranged by the Co-operative Holidays Association (in connection with the National Home Reading Union) at the permanent Guest-Houses at Whitby and on the Gairloch and at other centres may be obtained by sending a stamped envelope to the General Secretary, Mr. T. A. Leonard, Abbey House, Whitby. The Keld or some similar holiday will be repeated next year.

THE LAW OF LIBERTY.*

"So speak ye, and so do, as they that shall be judged by the law of liberty."—James ii. 12.

THE law of liberty is broad in spirit but is at the same time restrictive in its nature, for unless it defined certain limits it could not be called a law.

Even in liberty, then, there is law, which none can evade or violate without evil consequences, self-degradation, and loss of moral power.

Liberty is a privilege which, unfortunately for the peace and happiness of men, is too frequently abused; and which carried beyond certain limits becomes license, developing into a most perilous pursuit of individual aims and ends. When it thus degenerates (for liberty is limited by its law to the lines of reason, justice, and truth), no presumption or folly is impossible, and the most flagrant cases of injustice, tyranny, and oppression have been witnessed under the cloak of this greatest of privileges.

Liberty stands related solely and exclusively to truth, to whatsoever is just and right, to all that is morally sound and pure. It has nothing to do with falsehood, injustice, fraud or wrong in any form or degree. So, then, no man is at liberty to speak falsely, to live dishonestly, or to violate the promptings of his conscience.

The divine law of liberty says *no* to all these things; it sanctions only that which is in harmony with the will of our Heavenly Father. It is permissive only in that respect. The jurisdiction of liberty is commensurate with the realm of conscience and moral order, and when a man claims the liberty to do that of which his conscience disapproves, he shows himself unfit for the exercise of the privilege

* From a sermon preached at Shepton Mallet by the Rev. Lindsey T. Badcock.

which the birthright of freedom confers upon him.

We are all judged by this law; we each stand related to interests which are interwoven with its observance, and we risk, if we do not destroy, those interests, when we cease to conform to it. We possess the liberty to practise what is right, but not what is wrong. Beyond this the law of liberty ceases to be our guide, and then we are lawless.

Now it is in no narrow spirit that we wish to say something concerning the nature of fidelity to conscience and the sacred duty of being true to our convictions. A man may believe what he pleases, but he is bound in all honesty to profess what he believes, to be faithful to his thoughts. It is the duty of every man to form definite religious opinions, and to boldly and faithfully uphold them, and he has no right to pretend to the profession of others. When he has discovered the faith which suits him best, he owes that faith the duty of a manly avowal and support, devoting both body and mind to its interests.

We know it is said that belief is not the essential thing, and that a good life is of infinitely greater moment than a correct opinion; but it should be remembered that although the creed that a man holds is not everything, a good life really includes fidelity all round to every relation in which we stand; and I ask whether that is a good life which has in it an element of falseness; and whether anyone can be said to lead a good life who is not true to his convictions. "He cannot be wrong," says the poet, "whose life is in the right." But still, is the life right in which any part is untrue? And it seems to me that far too much has been carelessly said sometimes as to the relative value of life and creed, so that persons of a certain stamp have been encouraged to hold their opinions lightly and to slight the duties they involve.

Our forefathers held it to be an essential part of a good life to hold fast their integrity in such matters and to suffer, if need be, for truth and conscience sake. It is nothing less than a disaster that men should be induced by soft phrases to think that it is perfectly immaterial if they believe one thing or another. No man can take such a loose course without distinct loss to his soul, a breach of moral rectitude, and the violation of the law of liberty.

A good life is to be found in association with every sect and creed. And what we believe is perhaps of less vital consequence than our *fidelity* to what we believe. But if anyone thinks he can join any sect, or profess any creed, in spite of his own inmost convictions, he has loosened the armour of his righteousness and is going from the Kingdom of God. For if that inner consciousness of right be falsely dealt with, the moral perception of the individual is warped; and inconsistency in one respect may be followed by the same variation in other matters. What reason have we to expect stability in other affairs, from one having no stability in religion? A man unfaithful in religion is likely to be unfaithful in secular affairs. He has a weakness of moral balance which tends to make him unreliable. Show me a man who is shifty, who screens his license behind the sacred names of liberty, concealing his real belief from the world by pretending to pass for something else, and

I will show you a man who is scarcely to be trusted with any responsibility in any walk of life.

What can we think of a man who trifles with his own deep thoughts because perchance he sees worldly advantages in their concealment? Will he, false to himself, be true to others? He only obeys the law of liberty who implicitly submits to that which he deeply venerates, who takes part, offensive and defensive, with the just and holy against the encroachments of evil, who feels his self-denial to be his privilege, not his loss. Such a one is free because he is fettered by no power which he feels to be wrong. What we are convinced is true, should be held by us a sacred trust, to advocate, to confess before men, and to defend with energy and ardour. Our beliefs and opinions can make but little difference to God, but they make an immense difference to us, for no excuse will avail when we are brought to face the conscience to which we have been unfaithful. While then we are studious to respect the religious convictions of others, we must be true to our own. We have a line of duty which we must follow in the simple consciousness that there alone can we serve God, or belong to the kingdom of His righteousness.

So speak ye then, and so do, as they that shall be judged by the law of liberty.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Langland's Vision of Piers the Plowman. By K. M. Warren. 3s. 6d. (Fisher Unwin.)

Sermons for Children. By the late Thomas Sadler, Ph.D. 3s. 6d. (Clarke and Co.)

The Barebone Parliament. By H. A. Glass. 6s. (Clarke and Co.)

Our Faith. By W. G. Tarrant, B.A. 1s. (Sunday School Association.)

Laurel Leaves. By Robert Wilson. 5s. (Constable.)

William F. Moulton. By W. Fiddian Moulton. 7s. 6d. (Isbister.)

Review of Reviews, Woman at Home, English Illustrated.

THE appreciation of different phases of religion in the past must make us understand better those forms of religion about us from which we are compelled to dissent. It teaches that somewhat difficult lesson—to be tolerant toward intolerance. There is something irritating in the arrogant claims of certain forms of orthodoxy. The remedy for this irritation is to learn to look at each form of orthodoxy, not merely as it now is, but as it first arose. We shall generally discover that even what is now an obstacle to progress originally arose in response to a real human need.—*Samuel M. Crothers.*

TO CORRESPONDENTS.—Letters, &c., received from the following:—A. J. M.; C. R.; H. R.; H. T.; W. S.; C. A. H.; F. H.; R. L.; A. H. C.; J. C.; B. K. G.; R. B. D.; J. F.; R. T. H.; J. S. P.; R. H.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Banbury.—Special harvest services were held on Sept. 10, the Rev. H. Hill officiating. There was a good congregation at the evening service.

Birkenhead.—The bazaar towards the fund for the new school buildings, which it was proposed to hold in December, has, owing to the proximity of similar engagements on the part of neighbouring churches, been postponed to March. Further particulars will appear later on in these columns. Meantime communications will be gladly received by the secretaries—Miss Willmer, Lorne-road; Richard Robinson, Prenton-hill; and E. Wallace, 313, Cloughton-road, all Birkenhead.

Blackley.—The Harvest Festival Services were held on Sunday last, and were conducted by the Rev. C. Roper in the morning, and by the Rev. W. Holmshaw in the evening. In the afternoon Gaul's "Ruth" was rendered by the choir. The services were well attended, and the collections amounted to £14.

Bolton: Bank-street.—Harvest services were held on Sunday, the Rev. C. J. Street preaching in the morning, and the Rev. N. Anderton in the evening. In the afternoon the Cantata, "The Golden Sheaf," was given. The collections amounted to over £32.

Brighton.—A committee has been formed to raise a testimonial fund for the Rev. Alfred Hood, who, after a long and fruitful ministry, has been obliged to retire on account of impaired health. Councillor Wilson is chairman of the committee, Miss E. L. Boys, 59, Grand Parade, is secretary, and Mr. J. Johnson, Union Bank, is treasurer of the movement, which is not confined to sympathisers in Brighton. The *Brighton Herald* publishes a warmly appreciative notice of Mr. Hood's labours in that town, and we are sure that there are many in our congregations who, if only through his writings, know something of Mr. Hood's sterling worth as a man and as a teacher, and who will desire to associate themselves with the effort to cheer him with thanks and good wishes and something more.

Burton-on Trent.—In the opening of the year Unitarian services were held on Sunday afternoons in the Masonic Hall, conducted by the Rev. J. Birks, F.G.S., of Derby, at the instance of the North Midland Presbyterian and Unitarian Association. During the summer the services were suspended. Last Sunday evening they were resumed in the Town Hall, and are to be continued every Sunday evening at the same time and place, with religious conferences in the morning, a Sunday-school to be established soon as practicable. The preacher was the Rev. J. Birks, of Derby, who took for his text Isaiah lxiii. 16, and had a most attentive and interested congregation of from sixty to seventy people. The musical arrangements were under the direction of Mrs. T. W. S. Hull, of Derby, and gave every satisfaction.

Chatham.—On Sunday last the Harvest Thanksgiving was held. There were large congregations, especially in the evening, when the church was overcrowded. At the conclusion of each service signatures were obtained for a memorial, expressing sympathy with Mme. Dreyfus.

Chichester.—Harvest thanksgiving services were held on Sunday last. Sermons by the Rev. C. A. Hoddinott. In the evening the chapel was filled, and the offertories exceeded those of former years.

Cifton.—A large congregation assembled at Oakfield Road Church on Sunday night, where the Rev. Dr. Warschauer was announced to preach on "The Dreyfus Verdict." The preacher began by comparing the Rennes trial with that of Christ before Pilate. Though the course of the trial had left little hope of a favourable issue, yet when the verdict became known, a moan of despair broke out in every part of the world—a moan which swelled into a cry of baffled rage and execration. France had had her last opportunity of being reinstated in the comity of nations, and, having cynically rejected it, had made herself an outcast. The crime was one for which the whole nation was responsible, for without a corrupt public opinion to rely on, the Court-martial would not have dared to pass its iniquitous verdict—which had, moreover, been received throughout France with "calm" and "satisfaction." He hoped Englishmen would not make themselves accessories after the fact by visiting the proposed Paris Exhibition; he hoped above all the victim would not accept the insult of a pardon now talked of—it was justice, not pardon, that was

his due. At the close of the service a telegram of sympathy was despatched to the prisoner at Rennes, a copy being likewise telegraphically transmitted to his wife.

Dover.—This last week our town has been *en fete* on the occasion of the visit of the British Association. On Sunday, Sept. 17, we held our harvest festival, when our church was tastefully decorated by members of the congregation. The Rev. S. Burrows preached morning and evening, his subjects being: "The Conflict of Science with Mythology" and "Some Contributions of Science to Theology." On Sept. 10 a presentation of six volumes of the "Bible for Young People" was made to Miss L. Smith, in recognition of her earnest work in connection with the Sunday-school, and on the occasion of her leaving the town.

Edinburgh.—The Rev. R. B. Drummond, preaching in St. Mark's Chapel last Sunday on "L'Affaire Dreyfus," said:—"As to the verdict itself, indeed, now that time has been given us to reflect upon it, we could almost afford to treat it lightly—as something merely formal, disgraceful indeed to its authors, but having no force or validity whatever; for this verdict cannot stand. Assuredly some way will be found of quashing a sentence so directly in the teeth of the evidence, so manifestly dictated by invincible prejudice and subservience to official authority. What are the compensations? In the first place, this cruel persecution, disgracing the closing years of the century, has it not produced one of the noblest examples of heroism that history has to show? Talk of Plutarch's heroes, of the religious martyrs of the sixteenth and seventeenth centuries! This obscure French captain will take a high place among them all; the name of Dreyfus will be handed down to future ages as that of the greatest martyr hero of the present century. But the most satisfactory thing of all is the universal feeling of indignation—the common sense of an outrage committed upon all that is most precious in human life—that has been called forth from men of every class and every nation—not certainly excepting France herself, that better France which we all know exists, and which, though in the first moments of unreason it has run into some not unnatural extravagances, lives to prove that the sense of justice is alive and vigorous in the great heart of humanity." Mr. Drummond then entered on a detailed notice of the "affaire," giving full credit to Colonel Picquart and M. Zola for their noble and self-sacrificing efforts in the cause of justice and innocence.

General Baptist Assembly.—The 246th annual meeting of this Assembly took place on Monday and Tuesday at Portsmouth. Our report of the proceedings is unavoidably deferred till next issue.

Guildford.—The *Daily Chronicle* letter of sympathy to Madame Dreyfus was laid before the members of this congregation for signature last Sunday.

Horwich.—The members of the congregation have set themselves to raise a sum of £1,000 for the purpose of redeeming the ground rents, which amount to close upon £30 a year, and to form an independent fund. When this is accomplished they will be in a position to require less aid from the funds of the North and East Lancashire Mission Committee than is the case at present. They have recently found a most generous helper in Mrs. Samuel Fielden, of Todmorden, who has contributed £100 to the fund. Towards the attainment of the end in view it was decided some months ago to hold a grand bazaar early in November. It is hoped that a sum of not less than £500 will be realised at the bazaar. The officers of the Mission Committee have given a hearty recommendation to an appeal for help which has been issued. Evidences of a generous support from without are not wanting. Ladies in different centres have consented to receive parcels for the bazaar and to further its interests as best they can. Bolton will be represented by a Bank-street Chapel stall.

Llwynrhodwen.—Although there has been no regular ministry here for the past three years, the pulpit has been unfailingly supplied by friends. The new "Marriage Act, 1898," has been adopted, a registrar has been appointed, and other conditions complied with. About 200 children and friends attended a picnic held recently, the hosts being Captain Davies, Rhydowenfach, and Miss Jones, Newgate. On the 10th inst. twenty-six members, all adults, were added to the church, Mr. E. O. Jenkins, who has preached on the past few Sundays, receiving them with an impressive address.

London: Bermondsey.—Harvest Thanksgiving Services were held on Sunday last. Thanks to the generosity of friends, the decorations were as excellent as usual. Many parents and Sunday

scholars were present at the evening service, which was of a highly encouraging character. The services were conducted by Mr. Rylett.

Mansfield.—On Sunday evening the Rev. H. S. Perris preached on the subject of the troubles in the Transvaal. He strongly deprecated the policy of armed intervention, still more a policy of aggrandisement. With The Hague Conference freshly in mind, it was deplorable that so many people apparently were abandoning counsels of moderation. The victory of battle would bring untold evils in its train, and he besought his hearers to use their power as citizens to influence the Government in favour of peaceful negotiations.

Nottingham.—On the 13th a soiree was held in the High Pavement School-room to bid farewell to the Rev. W. E. Addis, M.A., and Mrs. Addis. Mr. Addis resigned his charge in June last on his appointment to the chair of Old Testament language and literature at Manchester College, Oxford. There was a very large attendance of members and friends of the congregation. The chair was taken by Mr. J. O. Warren (senior warden), and among those also present, in addition to Mr. and Mrs. Addis, were Messrs. W. Clark and H. A. Dowson (wardens), the Rev. W. Lindsay (Christ Church), Messrs. G. R. Cowen, B. Dowson, Jesse Hind, J.P., E. Smith, J. Warren, J. T. Perry, F. Perry, R. A. Keating, B. Stiebel, S. Bourne, J. R. Evans, W. Hugh, G. Bryan, W. Goddard, R. F. Hardy, and J. W. Wright. Letters of apology for absence were read from Alderman Goldschmidt and Mr. Henry Jacoby. Mr. Warren, on behalf of the congregation, expressed to Mr. and Mrs. Addis the great regret felt at their departure, and the sincere affection and esteem in which they were held. He thanked Mr. Addis for his efforts for their welfare and for the kindness, friendship, and sympathy he had shown them, and assured him of their warm good wishes for the future welfare and happiness of himself and his family in their new home at Oxford. In conclusion, he asked Mr. Addis's acceptance of a dining-room clock and a cheque for one hundred guineas, and presented Mrs. Addis with a token of the congregation's regard. In reply, Mr. Addis said that they would not expect him to say all he felt, but he must thank them in his wife and children's names, as well as his own, for their gifts and for the affection which he was sure they carried away with them. In looking forward, Mr. Warren had spoken of the attractions of the new life that was before them. They hoped that it might be a bright and honourable one, but it must not be supposed that they failed to recognise the attractions of Nottingham or to carry a sense of those attractions with them. He was leaving Nottingham under a sense of duty, coming to the conclusion it was for the best. It was not all pleasure to him in any way, and when he made up his mind to go he had no idea he should feel the parting so deeply as at that moment. When he came among them he felt, though not an old man, that he could not easily make new friendships. He was mistaken, and he had made friendships which he and his family would long cherish. It was a very difficult task to say good-bye. He was very sorry to part from them, and from none more than their friends, Mr. Lindsay and Mr. Maley, than whom no congregations ever possessed better ministers. When a man went, whether by death or removal, he perhaps should be judged, not so much by what he had accomplished as by what, in his best moments, he would fain have done. He left them in the confidence that they should always have this judgment of charity at their hands, and that they would all live in kindly and affectionate remembrance.

Stannington.—On Sunday harvest services were held, the preacher being the Rev. Iden Payne. Notwithstanding the unfavourable state of the weather there was a large congregation in the afternoon, while in the evening every seat was occupied. On Monday evening a service of song, entitled "Farmer Forest's Thanksgiving," was rendered, and again there was a very good attendance.

Tavistock.—Harvest services were held last Sunday. The Rev. John Barron preached morning and evening. In the evening the church was well filled.

Todmorden.—The last monthly religious service for the policemen of the district was conducted by our minister, the Rev. A. W. Fox, M.A. On Sunday last the harvest festival services were held. The resident minister preached three appropriate and eloquent sermons, the one in the afternoon being specially addressed to the children. The choir gave special music, and good congregations assembled at all the services. Gifts of grapes and flowers were forwarded to the sick and infirm at the close of the

evening service. The collections, together with the sum realised at a sale of vegetables, &c., on Monday night, amounted to £25.

MEN do not respond to music unless they have the musical sense. The moment a soul is in tune with the heavenly harmonies, that soul vibrates in unison with them, easily believes that the universe is a vast symphony, and becomes not only a sharer, but an interpreter and utterer of songs that seem worthy of angels.—C. G. Ames.

OUR CALENDAR.

SUNDAY, SEPTEMBER 24.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, Harvest Services, 11 A.M. and 7 P.M., Children's Service of Praise at 3 o'clock, Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Alliance Hall, Albury-street, 6.30 P.M., Rev. A. J. MARCHANT. No Morning Service.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. ELLIOT.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Personal Responsibility." Evening, "Wrong Uses of the Bible."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONG.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Mr. J. L. MCBAIN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER. Friday, Sept. 29th, at 8 P.M., Garrett's "Harvest Cantata."
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. SAMUEL FIELD.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
 CANTERBURY, Blackfriars, 11 A.M.
 DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. FRANCIS WOOD.
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
 HORSHAM, Free Christian Church Worthing-road, 11 A.M. and 6.30 P.M.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
 LISCARD, The New Schoolroom, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
 LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, and 6.30 P.M., Rev. A. COBDEN SMITH.
 LIVERPOOL, Ancient Chapel of Texteth, 11 A.M. and 6.30 P.M., Rev. W. L. SCHRÖDER.
 LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Religion and Hero Worship."
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
 MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. H. CHANCELLOR.
 OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. H. CHANCELLOR.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. T. POYNTING, B.A., of Manchester.
 TORQUAY, Unity Hall Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M., Mr. E. MANN, and 6.30 P.M., Mr. H. S. ROBERTSON.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. JAS. MACDONALD, of Manchester.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

BIRTHS.

PRIME.—On Sunday, the 18th Sept., at Heaton Moor, Stockport, the wife of the Rev. Priestley Prime, of a daughter.

MARRIAGES.

SHAKESPEARE—CUDLIFF.—On the 20th Sept., at the Deal Free Christian Church, by the Rev. F. Wood, of Manchester, assisted by the Rev. E. A. Hillier, of Oxford, the Rev. Thomas Shakespeare, minister of the above church, and son of the Rev. W. Shakespeare, of Ilkeston, to Helen, youngest daughter of the late Alderman Cudlipp, of Portsmouth.

WORTHINGTON—COCHRANE.—On the 21st Sept., at All Souls' Church, Belfast, by the Rev. E. I. Fripp, B.A., assisted by the Rev. Jeffery Worthington, B.A., Alfred Wm. Worthington, of the Hill, Stourbridge, to Marian, only daughter of the late Rev. Wm. Cochrane, of Netherend, Worcesterhire.

DEATHS.

BRIGGS.—On the 16th Sept., John Croke, eldest son of the late Rev. T. B. W. Briggs, of Dover, and grandson of the late Rev. Wm. Moon, of Deptford.

HEAPE.—On the 16th inst., at his residence, Northwood, Prestwich, Manchester, Benjamin Heape, aged 82 years.

MULLIGAN.—On the 10th Sept., at her residence, Millbank, Banbridge, Miss May J. Mulligan.

WALKER.—On Wednesday, Sept. 13th, at Tower House, Parkstone, Alexander John MacNamee Walker, L.R.C.P., L.M., eldest son of the late A. M. Walker, M.A., M.D., F.R.C.P., of Tunbridge Wells, aged 49.

Schools, etc.

VICTORIA UNIVERSITY.
UNIVERSITY COLLEGE, LIVERPOOL.

HALL OF RESIDENCE FOR WOMEN STUDENTS, 163, EDGE LANE.
 Warden—Miss DOROTHEA PEASE.
 Fees for Board and Residence, £40 to £55 a Session (Three Terms).
 For full particulars, apply to the WARDEN.

EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM.

ESTABLISHED 1876.

HEAD MISTRESS:—Miss G. TARLETON YOUNG (Girton College, Cambridge; Mediseval and Modern Languages Tripos. For three years Student of Languages and Continental Methods of Teaching in Germany and France).

BOARDING HOUSE:
 THORNE HILL, AUGUSTUS ROAD, EDGBASTON.

Pleasant Situation; Electric Light, Large Garden. Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.
 President—Miss S. E. WELLS, B.A.
 Assistant House Mistress—Miss K. CHAMBERS, M.A.

HIGH SCHOOL FOR GIRLS,
 SOUTH MARINE TERRACE, ABERYSTWITH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

MISS LOUISA DREWRY'S LECTURES, Readings and Lessons in English Language and Literature, and Kindred Subjects, will BEGIN again, at her own house and elsewhere, early in October.

MISS DREWRY conducts a Home Students' Literary Reading Society, 143, King Henry's-road, London, N.W.

SCHOOL FOR GIRLS AND LITTLE BOYS.—CONAMUR, SANDGATE, KENT.

PRINCIPALS:—Miss JARVIS and Miss CLARA BERRY.

Good House, close to the sea; south aspect. Reference kindly permitted to T. GROSVENOR LEE, Esq., Client, near Stourbridge; JOHN HEYWOOD, Esq., The Pike, Bolton, &c.

THE WARREN, KNUTSFORD.

PRINCIPAL:
 MRS. W. CARRINGTON WHITELEGGE.

Excellent individual TUITION and Home Care for the daughters of cultivated parents who would appreciate unusual advantages for Music and Languages.

NEXT TERM begins September 26th.

LADY wishes to meet with educated girl, about 18, to assist her in HOUSEHOLD DUTIES. No servants, but charwoman for heavy work. £15 to commence. Will be as member of family.—Apply to Miss BARNARD, Bartlow, Leckhampton, near Cheltenham.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD AND RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. Pocock.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MISS MARSDEN would receive two or three BOARDERS for winter months. Warm bracing climate.—St. Pair, Manche.

ST. LEONARDS.—"Crantock," 59, Warrior-square, First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
 SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

19TH CENTURY BUILDING SOCIETY ADELAIDE PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.
 F. H. A. HARCASTLE, F.S.I., 5, Old Queen-st., S.W.
 Miss ORME, 118, Upper Tulse-hill, S.W.
 STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made, Monthly repayment, including principal, premium, and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

HOPE-STREET CHURCH, LIVERPOOL.

(Minister, R. A. ARMSTRONG, B.A.)

JUBILEE CELEBRATION. GRAND BAZAAR,

DECEMBER 14TH, 15TH, and 16TH, 1899,

IN THE
SCHOOL OF MUSIC, UPPER PARLIAMENT
STREET,

To provide Funds for the Maintenance of the Fabric of the beautiful Church erected during the Ministry of Dr. Martineau, and the furnishing of the new Church Hall, the Jubilee Gift of W. B. Bowring, Esq., J.P.

Donations of Money and Goods thankfully received by Mr. F. ROBINSON, 165, Canning-street (Chairman), and Mr. JOS. H. BURROUGHS, 41, Rodney-street, or Mr. and Mrs. HAROLD COVENTRY LANGDALE, Hunter's-lane, Wavertree, Liverpool (Secretaries).

CHAPEL LANE CHAPEL, BRADFORD.

A GRAND BAZAAR will be held in the CHANNING HALL, adjoining the Chapel, on OCTOBER 19th, 20th, and 21st, 1899, to raise £500 for the clearing off of the Debt on the New Schools, the purchase of a new Heating Apparatus, the Renovation of the Chapel, and other purposes.

The total cost of the scheme will be at least £2,000, towards which nearly £1,500 has already been raised.

The Bazaar will be opened on the three days respectively by Mr. CHARLES W. JONES, J.P., President of the British and Foreign Unitarian Association; the Right Hon. Lady O'HAGAN, and Sir JAMES KITSON, Bart., M.P.

Donations of Goods and Money will be gratefully received and acknowledged by the—

Rev. E. CEREDIG JONES, 18, Blenheim-road, Bradford (Minister);

Mr. BYRON BOOTHROYD, 37, Mannville-terrace, Bradford (Treasurer);

Miss HUDSON, 7, Blenheim-road, Bradford, and Mr. GATHORNE HARGREAVES, 24, Spring Cliffe, Bradford (Secretaries).

The following contributions have been received:

	£	s.	d.
Already acknowledged	60	2	6
Mrs. J. P. Brunner	0	10	0
Mrs. R. T. Heys	1	1	0
Mr. J. Cartwright, C.E.	0	10	0
Rev. F. E. Millson	1	0	0
Mrs. L. M. Aspland	1	1	0
Mr. J. May	0	5	0

THE MEMORIAL CHURCH, LISCARD.

OPENING OF THE NEW CHURCH,
MANOR-ROAD.

Saturday, 30th September, at 5.45 P.M., Short Addresses by the Revs. V. D. DAVIS, B.A., R. A. ARMSTRONG, B.A., PRIESTLEY PRIME, and others.

Divine Service at 6.30 P.M.

Sermon by the Rev. E. P. BARROW, M.A., of Cross-street Chapel, Manchester.

Sunday, 1st October, Divine Service at 11 A.M. and 6.30 P.M. Sermons by the Rev. JOSEPH WOOD, of the Old Meeting Church, Birmingham, late Tate Lecturer at Manchester College, Oxford.

WANTED, at once, a strong GENERAL SERVANT in small household. Help given. Good references indispensable. — Mrs. POWELL, Lindfield, Hayward's Heath.

WANTED, Oct. 1, NURSE for 4 children. Nursery Maid kept. — Letters only to Mrs. C. F. PRITCHARD, 6, Compayne-gardens, Hampstead.

WANTED, Oct. 14, NURSERY MAID, 18-20 years. — Letters only to Mrs. C. F. PRITCHARD, 6, Compayne-gardens, Hampstead.

BIBLE READINGS WITH MY CHILDREN.

By Mrs. PHILIP COHEN.

In two parts. Price 2s. each, or 2s. 3d. Post Free.

"Written in a style highly attractive to children."—The Very Rev. the CHIEF RABBI.
"Continues to be regarded in our private families as a most welcome friend."—Rev. G. EMANUEL, B.A.
"The charm of style is so attractive in its simplicity; will ensure a large and affectionate circle of readers."—The late Rev. A. L. GREEN.

Published by WERTHEIMER, LEA, and Co., Circus-place, London Wall, E.C.

THE NEW KINGDOM.

AN
ILLUSTRATED MONTHLY.

ONE PENNY. Post Free, 1s. 6d. per Annum.

Contents for OCTOBER:

Our Churches and the Young. Charles Roper, B.A.
A Word to Teachers. W. G. Tarrant, B.A.
Man the Creator of the Moral Order. R. B. Drummond, B.A.

Our Churches and Social Reform. H. Bodell Smith.
Life in Time and Space. H. D. Roberts.
In the Field:

Ministerial, a Holiday Week at Great Hucklow, Liverpool, Scarborough, &c.

The Order of the Christian Faith (illustrated).
Rev. Bro. Vernon, O.C.F.

The Piscadero Pebbles (Poem). Minot J. Savage.
What the Unitarian Church needs. Hon. John D. Long.

A Visit to Cairo: The Nile. Wm. Harrison.
Uncle Will's Sunbeam Circle.

To be had from the Publishers, Messrs. WM. HOUGH AND SONS, Manchester; RAWSON AND CO., 16, New Brown-street, Manchester; ESSEX HALL, London; and all Newsagents.

LONDON SUNDAY SCHOOL SOCIETY.

SOUTHEND SEASIDE HOME, BERNARD COTTAGE, 15, HILCREST-ROAD.

An "AT HOME" will be held at BERNARD COTTAGE on SATURDAY, 23rd September, preceded by a Meeting at the Church Hall, when Mrs. BAYLE BERNARD will formally present the "Home" to the London Sunday School Society in trust to provide a Holiday-house for Elder Scholars and others attached to our Unitarian Churches.

The Meeting, presided over by Mr. F. W. LAWRENCE, M.A., President of the Society, will be held at the Unitarian Church Hall, Heygate-avenue, High-street, at 3 o'clock, when an Address will be delivered by Lady O'HAGAN, who subsequently will perform the ceremony of opening Bernard Cottage. Friends are cordially invited.

Trains:—From Liverpool-street, 1.25; Return, 6.3. From Fenchurch-street, 1.50; Return, 5.10 and 7.15.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit, and allows Interest Monthly on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY,
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

THE BOOK OF BANDER.

A Scripture-form Story of Past and Present Times. By the Author of the "New Koran." Crown 8vo, 3s. 6d.

It records the efforts of a "Church of Cofriends" to correct ancient errors, to reconcile the Jews, Christians, and Moslems of Syria on the basis of pure Theism, and generally to promote amity among all groups and grades of mankind in spite of their natural differences. The broad-minded will most respect its teaching, and there is reason to believe that it will be appreciated and found useful by reformers of various schools who have been favourably impressed with its companion work in scriptural style and arrangement.

"The New Koran is exactly the opposite of the Book of Mormon. Its narratives are short and varied, interesting and life-like, and there is not a page or paragraph without its useful lessons. It is as readable as 'Robinson Crusoe,' and as instructive as Theodore Parker's Sermons. . . . Young and old, rich and poor, rulers and subjects, may read it with equal pleasure and equal profit."—*Barker's Review*.

"He speaks through the mouth of one Jaido Morata, who is a preacher calling all religionists to a sense of brotherly feeling, denouncing their vices and follies, and exhorting them to pursue the path of rectitude. The work is eminently readable, is far from being pedantic or dogmatic, and displays an amount of keen reflection which proves the writer to be an astute thinker and profound observer of the actions and thoughts of Jews, Christians, and Mohammedans."—*Jewish World*.

"It is an exquisite and delicate instrument for the healing of men's strifes and for combining an untiring energy towards progress with a grateful contentment under the difficulties and troubles of life. . . . May we all do our best to learn for ourselves, and then teach to others the lovely lessons of truth and virtue which this book contains, so that we and they may reach that region of sound and calm judgment where the follies and traill's of our childhood cannot follow us."—*Sermon by the Rev. C. Voysey*.

"We very sincerely trust that its diffusion will not be retarded by what a liberal mind ought to regard as the eminent merit of sturdy independence of all the reigning schools of thought. . . . Objective, dramatic, impressive, aphoristic, pregnant with thought and transparent in expression, it has every requisite for public recitation, while far more than a 'forty person power' of homilist would be needed to exhaust its manifold suggestiveness."—*Review by Dr. Richard Garnett*.

WILLIAMS and NORGATE,
London, Edinburgh, and Oxford.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint.
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

WANTED, re-engagement as LADY-COMPANION, many years' experience, and excellent references.—J., INQUIRER Office.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 80, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Dean-gate.—Saturday, September 23, 1899

The Inquirer.

ESTABLISHED IN 1842.]

A Journal of Liberal Religious Thought and Life.

[REGISTERED AS A NEWSPAPER.]

No. 2988.
NEW SERIES, No. 92.]

LONDON, SATURDAY, SEPTEMBER 30, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	617
ARTICLES :—	
The Rev. Charles Hargrove upon the Crisis	618
Can we be Neutral?	618
Thoreau and his Teaching—II.	619
The Grace of Giving and Receiving...	620
A Talk about Tennyson	622
Southend Seaside Home	622
The Inward Life	623
The Australian Church	627
From the Land of the Wattle	627
THE CHILDREN'S COLUMN	623
LEADER :—	
On Trial	624
CORRESPONDENCE :—	
The Transvaal Question	625
OBITUARY :—	
The late Mr. Benjamin Heape, J.P....	625
Mrs. Margaret Barry, of Forest Gate	626
MEETINGS :—	
General Baptist Assembly	628
NEWS FROM THE CHURCHES	629
ADVERTISEMENTS	630

NOTES OF THE WEEK.

WE note with satisfaction from time to time the signs that our Nonconformist brethren are not all content to cut themselves aloof from Unitarians at the bidding of the National Federation Council. We should be the last to encourage any of them to create useless disturbances: the great causes for which they meet together in their Free Church Councils are of far more importance, certainly, than any mere compliment to us. But when the unwisdom and absurdity of the exclusive policy strikes our orthodox brethren afresh, as it does from time to time, it is good to observe one and another making a simple and straightforward protest against it. The latest instance to hand is that of the Councils of South Durham and Cleveland. At a meeting held at Stockton, Sept. 13, the Rev. E. Hind, of Middlesbrough, replying to an intimation that a "difficulty" with the Council of his town had "ended," observed that it was not so. He and others on the local Council wished to continue the inclusion of Unitarians. Other speakers expressed sympathy with his views; but it was pointed out that the proper course was to protest against the Constitution of the Federation and get the obnoxious article repealed. It was explained by the Rev. T. Law, organising secretary of the National Council, that on a representation from the officials to the Unitarian friends at Middlesbrough the latter had decided to withdraw quietly from the local Council. Perhaps that was the best course to adopt, under the circumstances; but we are glad the orthodox and the unorthodox Middlesbrough friends have drawn so closely together, and we can wait a little for the movement to become general.

THE Rev. Dr. M. J. Savage, who was in London a short time ago (and, we regret to add, not in the best of health), has been interviewed on the subject of the late Colonel Ingersoll. He describes the celebrated agnostic lecturer in eulogistic terms, as regards his personal character, his private beneficence being unstinted and his sincerity being beyond question. Dr. Savage thought the secret of Ingersoll's opposition to orthodoxy lay in the sensitiveness of his nature, which led him to revolt with horror from the cruel things calmly held up to be believed in. On one occasion Dr. Savage saw him and his family before him in a congregation at Washington, and as he preached he noticed the extremely simple and sympathetic manner in which Ingersoll listened, now breaking out into a smile, now with tears rolling down his cheeks. "He has said to me more than once," says Dr. Savage, "that he wanted as far as possible to break down the old theological conceptions that filled the human heart with fears and made the future a horror. He told me once that he had no objection to the kind of religion that I represented. 'Indeed,' he said, 'I am only clearing the ground and making way for the kind of work that you are trying to do.'" Dr. Savage says he believed him to have been truly an agnostic, and not an atheist or unbeliever in the future life. The God of the popular creeds he did not believe in, but his criticisms would not, in Dr. Savage's opinion, hit or hurt the views of a liberal, a theist evolutionist.

IF anyone with a turn for pessimism felt inclined to indulge his melancholy temperament, he would surely find enough in events present and recent to justify a gloomy mood. The crop of deplorable incidents—deplorable especially from the point of view of one who yearns for signs of progress in the best things, righteousness and brotherhood—has been startlingly rich in these closing years of the nineteenth century. The atrocities in Armenia, the Dreyfus case, the persecution of the Stundists and of the Jews, the Jameson raid and the hushing up of the public inquiry into that outrage, the crushing of free speech in Germany, and—as a latest contribution—the scandalous trial for treason which has just taken place in Serbia, make up a group of historical phenomena likely, we should say, to attract the notice of the most optimist and give him pause. Add to all, the fact that we appear to be plunging into one of the maddest as well as one of the worst wars in our country's history, and this after all the fine speeches and writings of the century—and the cup would seem to be full. But, *sursum corda!* there are, at the worst of times, seven thousand

that have not bowed the knee to Baal; and we believe the shame of these shameful things will by and by grow too keen for their repetition. At present we can do little more than cry shame upon them; but this, at least, we will do.

THE Baptist Union has been holding its annual Conference at Leeds this week, being very largely attended. On Wednesday, the Rev. Dr. Clifford, President, made a stirring appeal against the war-spirit. He said he did not for one moment despair of realising bright anticipations of the coming century, because of the appalling difficulties facing us at the immediate moment in South Africa. He would not believe that the resources of reason and conciliation were exhausted, and that there was no other way of removing the misunderstandings and suspicions which had arisen, and giving justice and liberty to the Uitlanders, than that of the brutal sword and the destructive Maxim gun. Take the assessment of the evils suffered by our fellow-countrymen in the Transvaal made by the yellowest paper of the Yellow Press and allow the truth of every item in the account. Still, he asked, were they, the disciples of Jesus and the followers of the Prince of Peace, reduced to the awful extremity of letting loose the dogs of war? Were they, the leaders of modern civilisation, flung back on such imbecility of statesmanship that they could not settle questions of franchise and free speech without an internal duel and entering upon what Mr. Chamberlain had described as "a long war, a bitter war, and a costly war," and a war "the memory of which generations would hardly be able to blot out." Let us take the higher path again, and even if it should be more toilsome and exacting, it would surely lead to those "far shining table lands" of justice and brotherhood of which "our God Himself is both sun and moon."

THE members and delegates of the Union, no doubt, include amongst them politicians of different party sympathies, but a resolution on the Transvaal question, proposed by the Rev. S. Vincent, of Plymouth, received unanimous support. It was as follows :—

That this assembly, having seen with sorrow the relations between this country and the Transvaal grow more and more strained in the course of long protracted negotiations, and fully recognising the difficulties which beset Her Majesty's Government and the great grievances of which the Uitlanders have long complained, yet earnestly prays the Government, in view of our great strength, and of the horrors and racial hatreds certain to spring from a war with the Boers, still to be so patient and moderate that all the world may see our de-



sire to avoid strife in securing justice; and this assembly will pray God to give here and in the land treated in 1881 with great magnanimity by Great Britain, such a reasonable mind that our controversies may be forthwith settled without evasion or procrastination.

We trust the rising tide of feelings like those expressed in this resolution will continue to flow, and that it may not be without effect upon the issue.

THE Rev. C. J. Street, preaching at Buxton on Lord Halifax's manifesto to the English Church Union, pointedly summed up the position in his concluding sentences. He said, after expressing astonishment that Lord Halifax should say and believe that "the use of incense enters into the very marrow of public worship"—

This whole business about incense and lights in public worship must have been a simple revelation to many people, as it was to the preacher himself. If this Archbishops' judgment had not happened and all this clamour been made by High Church people in consequence of it, one could not have believed that there were people in the world at the present time, people presumably of some intelligence and education too as to many of them, who would have acted so. The question as to whether these people are doing all they can to lead England back to Rome again or not, is not the one that need cause any anxiety just now. For if England is willing to be either led or driven to Rome—in that sense—let her go by all means. But what one need be astonished at and grieved for most of all is that an age, characterised more than any other in the world's history for its advancement in various realms of human knowledge, should yet, in that realm which ought to be the highest and best understood of all—the realm of religion—be so backward and slow to learn; that the greatest Church of Christ in Great Britain should at this time, above all others, have developed within itself a large body of men and women—an ever-increasing multitude indeed—who seem so lost to the true sense and instinct and meaning of Christ's religion, that they can and do attach grave importance to a bit of burning incense and a little melting wax; that men and women can now be found in large numbers in England who with almost heathenish devotion worship such infinitely small idols as these:—this is the thing to be astonished at and to grieve over; for this is more than enough to make Christ weep bitter tears over his loved but lost Jerusalem once more, and to make him say from his place in heaven to this branch of his Church on earth:—"Have I been so long time with thee and yet hast thou not known me."

THE REV. CHARLES HARGROVE UPON THE CRISIS.

THE Rev. Charles Hargrove delivered a sermon in Mill-hill Chapel, Leeds, on Sunday morning, that had direct bearing upon the present attitude of this country towards the Transvaal. Mr. Hargrove took as his text Judges xx. 18 and 28—"And the children of Israel arose and went up to the house of God, and asked counsel of God, saying, Shall I go out to battle against the children of Benjamin, my brother, or shall I cease?" This was a shocking story, said the speaker, of the days when as yet "there was no King in Israel," and "every man did that which was right in his own eyes." Yet from it we may get a lesson worthy of attention, and fit for a warning in our own time. This war between Israel and Benjamin had a distinctly moral motive. That was

one point worthy of note. Another was that the text showed evidence of a desire to seek counsel of God ere entering on battle, or even consulting the elders or the people. These things are written for us of to-day, said Mr. Hargrove; but there is much to risk when the preacher turns from generalities accepted by all to the events of the passing hour. On these latter men and women form their own opinions, or accept the judgment of their party or their newspaper; and they may reasonably object to have other opinions forced upon their attention. The minister of religion, in particular, must be reluctant to take advantage of his pulpit and castle, where none may question him, to urge his own views upon the affairs of the day. Yet there are occasions when silence is impossible, and the present, said Mr. Hargrove, is one of them. A few days more and there would be no room left for remonstrance or protest. If there was anything to be said, it must surely be uttered now. Why should we fight the Transvaal? "For revenge?" We were defeated at Majuba Hill, and made an ignominious peace with them, who had the advantage of us. It was years ago, but the memory had not been blotted out. It ill becomes a mighty Empire to sit down tamely under defeat from a puny foe. "Be it so," continued the reverend gentleman. "I will not return upon the history of Majuba Hill, and the treaty, which the magnanimity of England, not the might of the Boer, then accomplished. Let it be as stated. But surely we call ourselves Christians, Conservatives and Liberals, soldiers and civilians, Imperialists and those nicknamed Little Englanders. And dare we speak the word—dare we cherish the thought, 'Revenge'? Revenge for an old wrong, which, even if a wrong, the years should have wiped out. Yet who can doubt that this has much to do with the clamour for war? But, say some, we are about to fight on behalf of our countrymen denied the rights of citizenship by the very men to whom we so generously forgave defeat. I will not insist that it is wrong to go to war to redress the grievances of the Uitlanders," said Mr. Hargrove, "but I will demand with such right as I have as a citizen, and such petty authority as I have as a minister of religion, that these questions be fully answered to the satisfaction, not of a secret council, but of the whole nation. Leeds is dumb. Leeds, which, twenty years ago, when a warlike policy was to the fore, spoke with such a voice of command that all the world heard of it; Leeds, which more than any other single constituency in the kingdom determined the defeat of the War party in 1880; Leeds has no word now for the kingdom or the world! No time to spare from its business and its pleasure for such alien concerns as peace or War! My voice will not carry. I cannot make myself heard by the country, or even by my own city. But insignificance does not free a man of responsibility. As minister of this ancient chapel, I have said my say, have seen the sword coming, and given warning. From this pulpit, at any rate, has gone out the word, not against the Government of the day, nor on behalf of a change of Ministry, but that before we go out to battle against our Dutch brethren, we take the matter to the house of God and ask, 'Is it right?' Does God give us warrant to draw the sword to slay our brethren?"

CAN WE BE NEUTRAL?*

BY THE REV. H. GOW.

THERE have been few questions more difficult and involved, to my mind, than the problem of peace or war which our nation has to face to-day. Willingly we must admit that the Government of the country knows far more than we can possibly know. Willingly we should admit that their authority ought to count for a good deal in helping us make up our mind. But it must not count for everything. We are free citizens of a free country and bound to try and come to some conclusions for ourselves, not to be driven like sheep wherever our leaders please.

"There may be reasons *not yet apparent*," said Sir Edward Clarke the other day, "why we should go to war with the Transvaal, but we have a right to know them before we are committed to such a war." That, I think, those of us who are neutral through ignorance are absolutely justified in urging on our Government. "We don't oppose you: we try not to distrust you: you may be right," we say. "But you have not shown the thinking people of this country adequate reasons for war; still less have you convinced the conscience of our nation that it would be a righteous war; and we are not prepared—surely none of us are prepared—to hand over our reason and conscience to the wisest and most moral Government that ever existed. Before God we are not justified in thus committing moral and intellectual suicide." This then a "neutral through ignorance," wretched at his neutrality, and eager for more knowledge may urge. Tell me your reasons, convince my conscience, and I will support you; but I am certain of one thing amidst my ignorance, you have not done so yet. Moral enthusiasm is the very last and most absurd term that could be used to describe the national feeling about this war to-day. Until you have convinced me, I am against war with all my soul.

And surely we may go even a little further in our ignorance. We are ignorant of the reasons for war, but we are not ignorant of the horrors of war, nor are we ignorant of the history of the Dutch in South Africa. They are obstinate, narrow, even morose perhaps, but suffering much at our hands, and with a love of independence as strong as our own. Even if we are absolutely in the right, I think the conscience of this nation demands that we should be as long-suffering and magnanimous as possible with little peoples, and above all with a little people who are Dutch. Their history is the most glorious next to our own in modern Europe. They are like our own Puritan forefathers in their sturdiness and hatred of interference, as well as in a certain narrowness and bigotry. We may object strongly to the bigotry, but are we prepared with a good conscience to shoot them for it? It is a frightful position in which we stand. Every good man and woman must hate the idea of this war with all their heart and soul. In our ignorance we may not be prepared to say it is utterly wrong, but we are very sure it has not been proved to us to be right.

God help us and all the men and women in this nation, and those who are set in authority over us, that they may know and choose the way of righteousness.

* From a sermon preached at Leicester last Sunday.

THOREAU AND HIS TEACHING.—II.

STANDING by Thoreau's grave, Emerson said: "The country knows not yet, or in least part, how great a son it has lost. . . . His soul was made for the noblest society: he had in a short life exhausted the capabilities of this world: wherever there is knowledge, wherever there is virtue, wherever there is beauty, he will find a home." And we ask, what, after all, was Thoreau? What did he, or what has he written, to call forth such high praise? His life was very pure—very picturesque—but is he not as R. L. Stevenson called him, "a skulker," who "as good as stole his livelihood" on this earth, evading the cares and toils that oppress and yet ennoble other men? He did not choose this lonely path; it was the only one he could follow faithfully. "We shall one day see," said his eulogist once, "that the most private is the most public energy, that quality atones for quantity, and grandeur of character acts in the dark, and succours them who never saw it." We may not all think thus: we are not sure that Thoreau did. And it was a very different type of character—the public, heroic, energetic character of an Abolitionist leader—that called forth his intensest admiration. But he never measured his own spiritual stature by that of other men. He did not aim to be the best man in the world, but to be the best Thoreau. He would have no man to follow him, but every man to follow the highest instinct of his own nature, and dare, if so led, to make tracks into the Unknown, rather than swerve from his integrity to pursue a more frequented road.

If he did not preach the perennial nobleness of work like Carlyle, it was not because he did not feel it, but because he felt yet more strongly that

"Getting and spending we lay waste our powers,

Little we see in Nature that is ours,
We have given our hearts away."

If he withdrew from human society, and seemed to lavish all his love and devotion on Nature, it was not because he had no love for his fellow-men, but because he sought and craved for absolute truth and purity of heart, and in conventional society he seldom found it. When Thoreau is reproached for his selfish seclusion, it should not be forgotten that he always welcomed the society of children, and of the simple country folk whom he met in his rambles, and that some of his cottage hosts and hostesses would give another account of him.

And if he does not speak much of religion, does not call himself a Christian, and has little respect for the rites and dogmas of the Church, it is not because he lacks faith or reverence, but because the Churches he knew seemed to him to lack both faith and reverence. "The wisest man preaches no doctrines: he has no scheme: he sees no rafter, not even a cobweb, against the heavens. It is clear sky."

It has been remarked by Professor Seeley how, "Ever since the worship of God founded too exclusively on supernaturalism began to decay, the worship of God in Nature has shown signs of reviving." Natural religion, no less than the religion of the Church, has inspired its poets, its priests, its saints.

Wordsworth [says Seeley] declares himself a worshipper of Nature, and in the most

deliberate manner asserts over and over again that in this worship he found all the satisfaction—the lasting inward peace, the occasional rapture—that can flow from the best religion. . . . Nature, taken in the large, inspired him with faith, because the contemplation of it filled him with a happiness his mind could scarcely contain. As the scepticism of most men is founded upon their experience that the universe does not supply their wants, does not seem to have in view their happiness, so the faith of Wordsworth was founded upon his own happy contrary experience.

So it was with Thoreau. And this, not because he always walked on the sunny side of life, not because his eyes "avert their ken from half of human fate," but because it was an instinct of his nature to find the "soul of goodness in things evil," and to illumine with his own invincible optimism the shadows that fell across his path.

Think, for example, of that scene at Cape Cod, as it has been described by Thoreau, and as it might have been described by a more pessimistic observer. He had gone with a friend to the seashore to take his first look at the Atlantic. It was in October, and there had been wild weather at sea, and as the travellers came near to the shore they heard rumours of a terrible shipwreck. An emigrant ship had foundered just outside the bay, and the waves had flung her freight about on the sand for burial in the land of promise. The people of the place had been busy carting them away in rude coffins, and still these gruesome boxes lay piled about ready for removal, and still the waves were strewing more victims along the strand. It is a terrible scene that Thoreau's vivid language brings before us, and we expect him to turn from it with a shudder of revulsion. But no, he gazes on the distant wreck, and the dark objects making their slow way thence through the surf, and he reflects:—

Why care for these dead bodies? They really have no friends but the worms or fishes. Their owners were coming to the New World—as Columbus and the Pilgrims did—they were within a mile of its shores: but before they could reach it, they emigrated to a newer world than ever Columbus dreamed of, yet one of whose existence we believe that there is far more universal and convincing evidence—though it has not yet been discovered by science—than Columbus had of this: not merely mariner's tales and some paltry driftwood and seaweed, but a continual drift and instinct to all our shores. I saw their empty hulks that came to land; but they themselves, meanwhile, were cast upon some shore yet further west, towards which we are all tending, and which we shall all reach at last, it may be through storm and darkness, as they did. . . . The mariner who makes the safest port in heaven, perchance, seems to his friends on earth to be shipwrecked, for they deem Boston Harbour the better place: though perhaps invisible to them, a skilful pilot comes to meet him, and the fairest and balmiest gales blow off that coast: his good ship makes the land in halcyon days, and he kisses the shore in rapture there while his old hulk tosses in the surf here. . . . The strongest wind cannot stagger a Spirit: it is a Spirit's breath. A just man's purpose cannot be split on any material rock, but itself will split rocks till it succeeds.

Thoreau's unworldliness—some would call it inhumanity—strikes us everywhere. Nothing but what is pure, and beautiful, and spiritual and true seems to make any deep impression on him. He felt little interest in the things that absorb most men: he did not care to sully his thoughts

with the newspaper—at all events, more than once a week. He thought he could do quite well without the Post Office.

"We should treat our minds, *i.e.*, ourselves, as innocent and ingenuous children, whose guardians we are, and be careful what we thrust on their attention. Read not the Times. Read the Eternities. Conventionalities are at length as bad as impurities. Even the facts of science may dust the mind by their dryness, unless they are in a sense effaced each morning—or rather, rendered fertile by the dews of fresh and living truths."

Let us consider the way in which we spend our lives. . . . This world is a place of business. There is no Sabbath. It is nothing but work, work, work. . . . Most men, even in this comparatively free country, through mere ignorance and mistake, are so occupied with the factitious cares, and superfluously coarse labours of life that its finer fruits cannot be plucked by them. Their fingers, from excessive toil, are too clumsy and tremble too much, for that. Actually, the labouring man has not leisure for a true integrity day by day: he cannot afford to sustain the manliest relations to men: his labour would be depreciated in the market. He has no time to be anything but a machine. How can he remember well his ignorance, which his growth requires—who has so often to use his knowledge? . . .

If I should sell both my forenoons and afternoons to Society, as most appear to do, I am sure that for me there would be nothing left worth living for. I trust I shall never thus sell my birthright for a mess of pottage. I wish to suggest that a man may be very industrious, and yet not spend his time well. There is no more fatal blunderer than he who consumes the greater part of his life getting his living.

But what does this dreamer of Walden Woods know about getting a living?—he whom

The purple berries in the wood
Supplied with necessary food

who

Could with gods on mallows dine
Nor cared for spices or for wine?

Since Thoreau's time we have heard much of the struggle for existence, and when we see its operation among men and women, are prone to think of it as a natural law which must work out its own end. It is a natural law, doubtless, but not so cruel and degrading as men have made it. It is no law of Nature, but man's inhumanity to man, and unscrupulous self-indulgence, that makes such a pitiful parody of human life. And this not wanton inhumanity, but often mere thoughtlessness, and the stress of needs that are not real needs, but just those useless wants against which Thoreau made it his mission to protest. Could we all live more simply, dispense with some things that Society requires of us, not preach to the poor what we do not practise ourselves, but strive with them after somewhat of Thoreau's spirit, our social problems would not indeed be solved, but they would be simplified.

Thoreau took part in no philanthropic enterprise. He probably felt less pity for the poor than for the rich. He himself was poor, and had found poverty a good thing. "Humility, like darkness, reveals the heavenly lights." But he watched the charitable work of others with interest and discernment, and could sometimes see further than they.

Be sure [he said] that you give the poor the aid they most need—though it be your example which leaves them far behind.

If you give money, spend yourself with it, and do not merely abandon it to them. . . . There are a thousand hacking at the branches of evil to one who is striking at the root, and it may be that he who bestows the largest amount of time and money on the needy is doing the most by his mode of life to produce that misery which he strives in vain to relieve. . . . Some show their kindness to the poor by employing them in their kitchens. Would they not be kinder if they employed themselves there?

If Thoreau took no active part in the great struggle which then absorbed all the noblest of his fellow-countrymen, it was not through apathy or fear. All his sympathy was with the slaves, and he did all he could for the fugitives who came in his way. The news that a runaway slave had been captured and returned to his master by the State of Massachusetts, thrilled him with shame and indignation, and drew from him the public protest for which he spent a night in Concord gaol. When the Abolitionist leader, John Brown, was arrested and condemned for inciting an insurrection of slaves at Harpers Ferry, no argument or entreaty could keep Thoreau silent. When the Abolitionist Committee urged him, for the sake of prudence, to refrain for a while, Thoreau replied: "I did not send to you for advice, but to announce that I am to speak!" And speak he did—an eloquent, impassioned pleading for the prisoner—not, as he said, "for his life, but for his character—his immortal life." It was no fault of Thoreau's, says Stevenson, that he was not martyred: he would have made a noble ending.

As of labour, so of love and friendship, Thoreau speaks from a place apart—as an onlooker who has keenly observed, but never fully experienced, the ruling passions of other men. He never felt the want of Society: Nature gave him that. But he did need Friendship—the sympathy and love of a few kindred souls—and few have ever conceived this rare relation more nobly, or enjoyed it more reverently.

"Between whom there is hearty truth, there is love, and in proportion to our truthfulness and confidence in one another our lives are divine, and answer to our ideal.

"The friend asks no return but that his friend will religiously accept and wear and not disgrace his apotheosis of him. They cherish each other's hopes. They are kind to each other's dreams. . . .

"Beware lest thy Friend learn at last to tolerate one frailty of thine. There are times when we have had enough even of our friends, when we begin inevitably to profane one another, and must withdraw religiously into solitude and silence, the better to prepare ourselves for a loftier intimacy."

Friendship, to Thoreau, is a sacrament; it is at once the motive and reward of noble character, and calls forth and strengthens all that is divine in us.

"For a companion, I require one who will make an equal demand on me with my own genius. . . . I value and trust those who love and praise my aspiration rather than my performance.

I cannot leave my sky
For thy caprice,
True love would soar as high
As heaven is."

We need not point to the flaws in Thoreau's life and teaching: they are evident, and none knew them better than

himself. But, he said, "I wish to make an extreme statement if so I may make an emphatic one": and he did not fear to be extravagant if only he could make men think.

Love had he found in huts where poor men lie;

His daily teachers had been woods and rills;

The silence that is in the starry sky,

The sleep that is among the lonely hills.

And the lessons of truth, and faith, and purity—that he learned from these silent teachers, he tried to utter to his fellow-men. Be natural; be true to your own ideal; cultivate what is best in you, caring not what others think or say, for "Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate." And then to his wealth-loving countrymen, he says:—Be simple: do not spend your whole life in getting luxurious living: give yourself time to think and to see: live deliberately, and know what you live for: do not pamper your body and starve your soul. "Superfluous wealth can buy superfluities only: money is not needed to buy one necessary of the soul."

Thoreau, says Lowell, "took Nature as the mountain-path to an ideal world." We may each have our own way of ascent; but by whatever path they climb, the true and pure in heart will wear winged sandals, and soonest reach those tranquil heights where, with Browning, they will exclaim:—

O world, as God has made it, all is beauty!
And knowing this is love, and love is duty.

K. M. W.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Auld Lang Syne. By F. Max Müller. 10s. 6d. (Longmans.)

Texts Explained. By F. W. Farrar. 6s. (Longmans.)

Rosebud Annual. 4s. (Clarke and Co.)

Sir Walter Scott. By James Hay. 6s. (Clarke and Co.)

Gilian the Dreamer. By Neil Munro. 6s. (Isbister.)

Young Days, Cornhill, Good Words, Sunday Magazine, Contemporary.

THE liberal minister is, or ought to be, an ethical idealist; but an ethical idealist is an insufferable prig till he learns something of the actual working of human nature.—*Samuel M. Crothers.*

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co. Ltd., Homœopathic Chemists, London."

THE GRACE OF GIVING AND RECEIVING.

BY THE REV. HENRY GOW, B.A.

"There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman?"—*John iv. 7-9.*

WE, too, like the woman of Samaria, may feel at first a little surprised by the request. Jesus meets a woman who was a stranger and belonging to a race bitterly hostile to his own, and he begins his acquaintance with her by asking a service. We might have expected that he would begin by trying to do something for her, but instead of that he begins by getting her to do something for him. That is a mark of the instinctive tact of Jesus. It is one of the surest methods of gaining affection. Get your enemy to help you, and he begins to love you in spite of himself. I do not mean that the request of Jesus was part of an elaborate scheme for overcoming the woman's enmity. Such a method would be utterly unworthy of Jesus, and if it were only a clever artificial scheme it would have defeated itself. But I do mean that the loveliness of Jesus, the affection and respect and devotion which he inspired were due quite as much to his dependence upon others, the claims he made on them, the opportunities for helping him that he gave, as upon his own unbounded generosity and his love of helping those who were in need. It sounds paradoxical, but I believe it is profoundly true that one of the greatest services we can do for others is to enable them to help us, to feel and let them feel that they can help us. The continual exhortation to do good to others, to give hoping for nothing again, to be like a pump always pouring out, although it is of the essence of Christianity, is yet in danger of being a little one-sided and wearisome. I do not want to be the pensioner of my friends or my acquaintances. No self-respectful man or woman wants to be entirely dependent upon others. We want, in however humble a way, to feel that they need us, and that we can do some little thing for them. Princely givers who do everything for us are not the men and women who win our deepest love and devotion, and who do us the most good. We like to do something for the great man, if it is only warming his slippers or helping him on with his coat, or running his errands; and we like to do it, not because he graciously permits it, but because we feel he really wants it, because our little services are needed by him, and he is partly dependent upon us. And this which we feel in relation to some man or woman whom we greatly love, is equally true of our own conduct to others. It ought not to be our ideal to do everything for others, to be self-sufficient, independent beings: that was not the wish or aim of Christ's life and should not be the aim of ours. He gave indeed out of the treasures of his love and faith unweariedly: he sacrificed himself for men, sacrificed his ambition, and his rest, and the opportunities for a quiet and pleasant life in order to make men's lives richer, purer, and stronger. But that is not the whole of the story. He made claims on his disciples and his friends, he called for help from them, he showed himself dependent upon them for love and sympathy and

little services in a hundred ways. And this dependence of Jesus upon others endeared him to them, and strengthened and cheered them quite as much as his own power of helping. To feel that we are credited with the possession of some strength, that we are needed, that we are not the mere recipients of a bountiful charity, this calls out our self-respect and brings joy and courage into our lives. To call out this self-respect, this joy and courage, ought to be quite as much our aim in relation to our friends as to lay gifts at their feet and devote ourselves to their service. A friend often helps us more when he asks our help than when he offers his.

Think of the times when we are heavy laden, sorrowful, perplexed, disappointed. My friend comes to me and gives me of his sympathy, shares my sorrow, is perplexed and pained and unhappy because I am all these things. He gives himself to me, speaks out of his faith in God and love for me, words which soothe and strengthen me; he does little services, and is ready if he could find the way to make any sacrifice of time and thought to cheer and comfort me. It is a great service; in all times of grief and trouble such a friend is one to thank God for with all our hearts. The sympathy of those who love us, however powerless it may be, however little it may be able to alter the stern facts of death, or pain, or disappointment is yet one of the greatest blessings of life. But our friends can do more for us than any giving. That friend does most for me in pain and sorrow who not merely gives his sympathy and services, but in some way asks for mine. He who can awaken me to the sense that there are still countless duties calling me, he who appeals to me even in my weakness for some little help that I can give, he who comes asking a cup of cold water from my trembling hands, does more to re-animate my life than any mere giving could accomplish.

Think again of the closest and most common form of human relationship, the relationship of man and woman in marriage. We all know that true marriage means dependence upon one another in a thousand ways. That wife is the happiest whose husband wants her sympathy and advice continually; that husband is happiest whose wife wants his help at every turn. The man who stands alone, self-contained, strong and independent, who never talks about his day's work, treating his wife as outside the serious purpose of his life, does not know what marriage means. He may earn money for his wife, may be kind and considerate and generous, but if he does not ask her help and make many claims upon her sympathy he is treating her as a playmate, not a helpmeet, for him. And it is exactly as true in the case of the wife. That woman who manages her house and her children, who performs her social duties leaving her husband outside them, does not know the true happiness of marriage. She may make home very comfortable, she may be the best of managers and mothers, she may be exemplary in every way, better than the best of housekeepers, but unless she claims her husband's sympathy and help in many ways she fails in the most essential of all her duties.

This claim for sympathy does not consist in what I may call airing our worries to one another at home. Complaints to a hard-worked husband about the servants,

or to a hard-worked wife about the way the world has used us, may be simply idle, irritable talk, not seeking advice or comfort, but only increasing the area of unhappiness; no sign of confidence or love, but only of a careless familiarity. But that a husband should tell his cares and a wife her trouble each to the other, believing in the power of the other to soothe and sympathise, appealing for help and love, and knowing they will find it, that is the attitude which makes the ideal home and brings peace and joy and a sense of security into our lives. It is a great happiness for any man to be able to say, no matter what happens, I shall find someone to help and to soothe me at home: but it is an even greater happiness to be able to say, no matter what happens, however weak and stupid and despised I may be outside, however great a failure, I shall find someone at home who wants me, who believes in me, who needs my comfort, and leans upon my strength.

This fact, which is pre-eminently true in marriage, is true in various forms in all the relations of our life. Many an unkindly prejudice against us can be done away by claiming some little service from the man who feels dislike for us. Human nature is so constituted that we begin to love those whom we have begun to help. An honourable man will often refuse a gift from one whom he dislikes, when he would be quite ready to give something himself of which he feels the other is in need. Indeed, a forgiving nature is shown much more clearly by being willing to receive a benefit from one who has injured us than by being willing to confer one. We can all feel a kind of savage delight in heaping coals of fire upon the head of our enemy: in giving him money or saving him from death, and if he is an honourable man he hates our benefits all the time and suffers exquisite torture from our gifts. But to receive benefits from one who has injured us, to allow him to help us in any way, or more still to appeal to him for some little kindness, and give him the satisfaction of partially redeeming his offence, that, I think, is the mark of the most forgiving, Christ-like spirit. I am not speaking, of course, of mean, greedy, degraded men, who will take anything from anybody, and who would rejoice in gifts from their enemies, and would hate them all the more: and I am not meaning that this action of asking help from those who dislike us ought to be created into a scheme, a clever trick for working upon hostile feelings which are a disadvantage to us. As a scheme, consciously adopted, such a method would hopelessly fail, and deserve to fail. It would be utterly unworthy of any self-respecting man. But I mean where such action, as in the case of the noblest men, is not adopted but comes forth spontaneously from the heart, it is the most effective means of overcoming enmity and the most perfect example of a Christ-like gentleness and love.

If a man whom I have injured or whom I dislike, and who knows it, trusts himself to me, claims my pity or my help, and does me the honour of believing I shall help him if I can, he has effected more towards breaking down my ill-will than he could effect by many gifts. This principle is equally true in Mission or Sunday-school work, and in our dealing with any who are weaker or more ignorant than our-

selves. We do not adequately help even a little child by simply giving him some of our knowledge, and our strength, by defending him from temptation, and standing between him and trouble. It is the greatest compliment we can pay a child, and the greatest inducement for exertion, to make him feel we need him and lean on him for something. This does not mean using anyone as an instrument to save us trouble, selfishly employing our power over others to make them do our work. It means making even the weakest and most ignorant feel that there is something they can do for us, something by which they will earn our gratitude and respect, something for which we rely upon their character and strength. I do not say there is too much doing good, too much conferring of benefits by the rich on the poor, the wise on the foolish, the strong on the weak. But if the rich man goes to the poor simply to give he will gain no affection and do little good. He must go humbly, making the poor man feel that he too can give something in return. The wise man who wants to cram me with his knowledge, the strong man who wants to carry me across every obstacle, becomes intolerable. We ought to claim from others, even the worst, that they should do good: they do not exist simply to have good done to them. We ought to make them feel we expect that they can confer benefits as well as we, to teach the most ignorant that he has some knowledge which we value, and the weak that he has some strength which God needs. This is to sow the seeds of self-respect, to give pleasure and hope in life to those who feel themselves failures, and to call out his best from every child of God. That "give me to drink," addressed by a strong man to a woman, by a Jew to a Samaritan, is a mark of the gentlest and wisest chivalry. She would have taken no cup of cold water at his hands, would have probably rejected it with scorn, but was moved to a friendly feeling and a willingness to ask help, by finding that he was willing and anxious to receive a kindness from her. That principle holds in all the relationships of life, and is potent to break down the prejudices of classes and of nations. To give men the sense that we respect them and need their help and sympathy is the greatest gift we can bestow. This more than any other single quality constituted the attractiveness and power of Jesus Christ.

THE best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue.—*St. Buenaventura.*

HISTORY is something more than a collection of a few spick-and-span facts that fit easily into a theory. It deals with facts as they are, in a state of nature. They are stubborn, unkempt, cross-grained, contradictory, obstreperous. They are a lot of unruly urchins who would like nothing better than to pitch schoolmaster philosophy out of the window; and, what is more, they have done it more than once. The function of history is not to confirm our preconceived philosophical views, but to chasten our philosophy and to rebuke it when it puts on airs of infallibility.—*Samuel M. Crothers.*

A TALK ABOUT TENNYSON.

THREE things strike me in contemplating the Life of Tennyson. First of all: he attended to his own work. He was assiduous in attending to it. He would let nothing draw him aside from it. For a dozen years or more in his early manhood he was, no doubt, uncertain as to what his work in life was; but when once he found it out he gave himself entirely to it, and for fifty to sixty years he devoted all that he was to it. There are many instances in our modern days of men of letters and science, like Carlyle and Emerson and Darwin, giving themselves and their whole lives up with a splendid devotion to their work, come praise, come blame, come pay or come poverty, but I do not know one single modern instance to equal the entireness of attention which Alfred Tennyson, come sneers and criticism or appreciation and success, gave to the work to which undoubtedly he was called. Emerson wrote down in his own diary, when he found himself misunderstood and reproached: "To every reproach I know but one answer—namely, to go again to my own work. 'But you neglect your relations!' 'Yes, too true; then I will work the harder.' 'But you have no genius.' 'Yes, then I will work the harder.' 'But you have no virtues.' 'Yes, then I will work the harder.' 'But you have detached yourself and acquired the aversion of all decent people; you must regain some position and relation.' 'Yes, I will work the harder.'"

So wrote Emerson in his private diary. And such evidently was exactly the spirit of Tennyson in his single, steady, unswerving devotion to his work.

The second thing that strikes me is the toilsome perfecting of his work. Not only was he a worker, he was thorough, always improving; willing to learn from his bitterest critics; amending all real weaknesses which their scrutinising eyes could point out and prove; never in a hurry to give the world his work; anxious more to do good work than to win either praise or gold;—slow, thorough, improving, good, and perfect work—these are characteristic of Tennyson.

It is safe to say that there is not in the English language, or in any language, a body of more perfectly finished work than is contained in the poems of Tennyson, and the hand of the Master which we behold in the works of his prime we also easily discern in the poems of his 'prentice years. But the improvements continually effected were immense. Honest self-criticism and gradual toilsome perfecting were always at work in the man. Moreover, Tennyson had a saving sense of humour, and when a man can occasionally look at himself as his enemies or critics do, and laugh at himself a bit, he is likely to be saved from many of his faults. In the thirties and forties of this century critics and reviewers were wonderfully plain spoken. There is a myth which says the reviewers killed John Keats—that is, caused his death by their ridicule of his poetry. It is true they were savage with Byron. And of Tennyson, one of these reviewers—namely, Christopher North, of the *Blackwood's Magazine*—in a long article, containing a certain amount of appreciation yet referring to one of Tennyson's early poems entitled "The Owl," wrote:—"Alfred himself is the greatest owl; all he wants is to be shot, stuffed, and stuck in

a glass case, to be made immortal in a museum." This was severe; but Alfred profited by it. He took that same book of poems which "Crusty Christopher" thus criticised, and for nine years the world scarcely knew what Tennyson was doing. He made no sign. But during those nine years he so toiled and schooled himself and his talent that when his next book was published containing "Locksley Hall," "Dora," "Morte D'Arthur," "The Gardener's Daughter," "The Talking Oak," "The Two Voices," and "The Vision of Sin," Tennyson was at once acclaimed, in the language of Wordsworth, as decidedly the first of our living poets. Along with the book containing the poems I have just named he republished the book which Christopher North had so mercilessly criticised, but many of the poems in that earliest volume were suppressed for ever, and those which saw the light again were so altered and improved that if I could stay to give you samples of the originals and the perfected, you would see ample proof of the point which we are considering—namely, Tennyson's toilsome, patient effort to turn out perfect work.

But I pass to the third thing which has struck me in contemplating his life. I mean this: the enormous influence that a life of thought may be. Tennyson was not a man of action. He practically took no part in the affairs of our social, political, or national life. He lived a retired life of thought—of intellectual and artistic creation. Comparatively few people ever saw him. In 1880 he refused to be nominated Lord Rector of Glasgow University on the ground that he was unwilling to be "a party candidate for the Conservative Club." When made Lord Tennyson he was bound once at least to attend the Upper House, which he did, and gave the only vote he ever gave in Parliament, which was a vote in favour of the extension of the franchise.

Of course, men of action we must have: organisers, accomplishers of aims and purposes. And men of action we have in England in abundance. England could ill do—could not do—without them. But are we not apt to imagine that these men of action are the everybodies: that men of thought—who live apart—are nobodies—decent, quiet, harmless people, but *dreamers* you know—of no practical use to the world?

Now, is this true? Take Tennyson's life—has he left the world as he found it? He may not have added to the meat, and clothes, and shelter, and outward conveniences of life; but is the life of England—its real life—which consists of its ideas, feelings, ideals and determinations—what it would have been had Tennyson never lived? No, anything but that! I question whether any statesman ever has so altered, enlarged, and enriched our English life as this poet has, who lived apart and took no active share in public affairs. And for this reason: every action is first an idea; all that takes place in the outward world took place first in the inward mind. And it is because of this that these thinkers, these men of mind, these Martinis and Darwins, and Shakespeares and Tennysons—"men of books," if you like—exert such an enormous influence upon the world. In other words: it is ideas and feelings and thoughts and sentiments that sway and shape the world, and these are the men whose ideas feed us, whose

ardour fires us with all that makes us men. Channing wanders in thought on the beach of Rhode Island, or sits in his study putting pen to paper, and thousands of minds are convinced, thousands of hearts are moved, and soon thousands upon thousands of hands and heads are busy to emancipate four and a-half millions of slaves. Darwin for twenty years observes Nature quietly and keenly on his estate in Kent, and scarcely ever leaves home; puts down his ideas in writing and changes the thought of the world. Tennyson abides in beautiful solitude—save for the sweet social life of his family—thinks his thought, writes his word, year after year for a whole full life-time, and see what he did for us. Well might Pestalozzi exclaim: "What a power, what a power is one human life!" J. J. WRIGHT.

SOUTHEND SEASIDE HOME.

THERE was a good attendance of friends of the new Southend Seaside Home last Saturday afternoon, when the formal opening by Lady O'Hagan took place. Among those present were Mr. I. M. Wade, always to the fore in good works connected with Sunday-schools, the Rev. E. J. Harry of Chelmsford, and the officials of the London Sunday-school Society. A good proportion of Southend friends were present besides visitors from London and other parts. After an opening hymn Mr. Frederick W. Lawrence, President, emphasised the importance of such homes as a means of supplying bodily health, and through this contributing to the spiritual well-being of those who were able to avail themselves of them. Mrs. Bayle Bernard then formally presented the documents conveying the gift of the Home to the London Sunday School Society, and Lady O'Hagan gracefully acknowledged the gift, expressing strong sympathy with the objects of the Home, and hoping that the movement might spread, not by the enlarging of that particular Home, but by the establishment of many small Homes in different parts of the country.

Mr. Wade proposed a hearty vote of thanks to Mrs. Bayle Bernard for her generous gift; and this was seconded by Mr. Talbot, of Highgate, who had been the first with his Sunday Class to occupy the Home, and who spoke in warm appreciation of its benefits and influence. Mr. Ion Pritchard, hon. treasurer, made a short financial statement, and said Mrs. Bayle Bernard's thoughtful gift had solved a problem which had frequently confronted the society—namely, the provision of some place of holiday resort for those teachers whose occupations and limited means often prevented their enjoying the rest which others more fortunately placed could secure. Mr. Harold Wade proposed a vote of thanks to Mr. Savage Cooper, who had acted as hon. solicitor in the conveyance of the property, to the Southend friends, to Lady O'Hagan, and to Miss M. Pritchard and the other members of the Holiday Home Committee. Then the meeting, which had been held at the Unitarian Church Hall, adjourned to "Bernard Cottage"—the name of the Home—where Lady O'Hagan performed the ceremony of the formal opening. A social tea followed, arranged by Miss M. Cooper. Particulars as to the Home are advertised in our issue this week.

THE INWARD LIFE.

(From "Psalms of the West.")

WHY do the people go forth to wound, and their armies find cause for bloodshedding? why do they spend their living for death and their substance for destruction?

Wherefore should the children of God seek madness, and hastily rush unbidden into regions unknown?

Are their thoughts for ever at variance? can their wishes never be clear to each other in friendly communing, and must both be defeated by evil?

Is the sword a true judge, and the bullet a worthy tribunal?

Must all the wisdom of man, and the learning of ages and religion and sympathy be less than the argument of beasts?

Shall the love of martyrs not be remembered in the world, or the cruelty of oppressors be forsworn?

Doth not God himself suffer that we may perceive, and endure the agony that we may dwell in loving kindness?

How many have been his warriors who have groaned in torment and buried their mighty hearts in consuming dungeons, that after-generations might be free!

They have left all to serve our peace, to enlighten the dark valley through which they passed.

Yea, many have laid down their lives to save a sick child, and healers of man's trouble have arisen to bless all nations.

The true man is akin to all the righteous, and wisdom is alike in every tongue;

Surely the good desire the good of all, and the patriot seeth hope under every star;

How then can a king hire death for his helper, and build his throne on the woes of the innocent?

Are there no judges in the world whose conscience betrayeth not, whose honour is true as their equity?

Awake, all ye lands, and proclaim your obedience to your faith; make your gospel a power indeed!

Cast away your schemes of attack, and let freedom cause violence to die upon the world.

Turn your hatred against the principalities of evil, and forge your weapons for a war of salvation.

Pour your learning on the homes of the multitude, and defend them from every ill.

Let your battalions be drilled for health, and your arsenal be stores of knowledge;

Let your forts be turned into gardens, let your proud artillery tell forth with mirth the dissolving of armies.

The cannon of nations shall thunder in unison, they shall herald the breaking of the ancient yoke, the rising of a new goodwill.

Let your camping-grounds yield their veterans to the whole earth's service, let your recruits return to their harvests;

Let mankind unite in the strife of ages, and make glorious the earth whereon he dwells.

We know not the fulness of the beauty of harmony; let God govern the world, and the spirit of doubtfulness shall be changed to adoration and praise.

THE CHILDREN'S COLUMN.

Sheep.

You have all, I am sure, seen a flock of sheep being driven, and you know how often one sheep takes fright at something and jumps through a gap or over a wall; and then all the others follow, apparently without any thought except that their companion went. We stand by and look on, and say what silly things they are; but we are wonderfully like them. We think how much wiser we are than they; and so we are or ought to be; but see how if someone wears a particular bonnet or dress, everyone else wears the same—not because it is specially pretty or convenient, but because it is the fashion.

As long as there have been sheep they have always been running after each other; and the writer of the Book of Isaiah saw how very much people did like sheep, for he says, "All we like sheep have gone astray," so that that resemblance is also a very old one. And is it not true? Girls and boys who go to school know very well how there is often one child who "goes astray" and does something wrong, and then many others follow. Many a wrong thing is done without any reason better than that Mary or Jack did it. That is, Mary or Jack jumped the wall where they should not go, and then the "silly sheep" did the same, and followed. That is all very well for sheep, but it is not a worthy reason for a sensible girl or boy. They have sense of their own, and can judge what they should do as well as Mary or Jack. Is it not a disgrace that sensible intelligent men and women and boys and girls should have so little strength of character as not to be able to stand against the stream, and that they should "go astray" simply because others do?

Boys begin to smoke—though they know that their parents would not wish it, and sometimes have forbidden it: they do not do it because they like it, for at first they usually find it horrible, but because other boys do it, and they think it manly, and they might be laughed at if they didn't. But such laughter would do them no harm, and only proves the boys who laugh and tease to be foolish, thoughtless, and unkind. And with regard to manliness, does it never occur to you that it shows much more manliness to refuse to join the other "sheep," and to bear to be laughed at, than to join the multitude and run with the flock?

Often this weak tendency to follow others, like sheep, brings people into terrible trouble. There was a fire in a theatre some years ago, and people began to rush to the door and staircase. On the stairs was a door that opened only upwards, but they were in too great a hurry and panic to see this, and the crowd from above rushed upon the door and jammed it so by their weight that it could not be opened. As more and more people rushed down the staircase, they became crushed and piled up against the shut door, and trampled down by those who came after, who in their turn were unable to help it, being forced onwards by those above them. Thus escape was impossible and numbers were killed.

How often, too, in a shipwreck, a rush is made for the boats—which are often sunk in the scramble and crush. Whenever in an accident or disaster there is a

panic and rush, we may be sure that terrible consequences will follow. The poor sheep when they rush do it from some vague terror or alarm, and follow where they see others go. People, when they rush, have also the terror, but they have also a conscience, and, unlike the sheep, if they yield to the temptation to *save themselves* at all risks, *they are guilty*, because they are selfish. If even one person in such a disaster held back and tried to keep others back, there would be found at least a few to stay with him, and in patience possess their souls in the midst of terror, that they might not increase the danger. In a battle, one brave man may hold a whole multitude in check, though if he turned and fled they might follow; and though they may be killed around him, they fall covered with honour instead of disgrace, and with the name of heroes in place of cravens. If we see a girl or boy who stands firm against temptation, or abuse, or ridicule, who can say "No," and firmly do what he knows to be best; who can face danger and not run away, or who can put another in his place rather than save himself, *that* is the companion to follow.

I wish the crowds were oftener found to run with the brave and good! But we are so weak! All we like sheep have gone astray. Why do so many follow the weak and foolish? Why do girls pinch their waists, when God has made them the proper size? Why do boys smoke, when God has given them pure air which will nourish them instead of stunting them and spoiling their teeth—to say nothing of their manners? Why do we all do a hundred things that are weak and foolish and wrong, when we *might* do all the things that are brave and sensible and right? It is all weakness, children. We say that the sheep are "silly," but they are nothing to compare with us in silliness: for we know better and they do not. "If the light that is in you be darkness, how great is that darkness."

Do you know Miss Edgeworth's story of "Tarleton"? If you do not, try and get it to read. It will show you how one boy who liked to be popular got into trouble by not having courage to say "No," and how he became more and more deeply involved in wickedness amongst his companions, though he was not at all a wicked boy, simply because he was weak; and how a fine strong boy helped him out of it by his example.

Let us not therefore throw stones at the poor sheep and call them silly. "Let him that is without sin among you cast the first stone."

"Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

GERTRUDE MARTINEAU.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following:—Mrs. Kennedy, 5s.; A Friend, £10. She also much regrets mistake in previous acknowledgment,—A. £1 should have been A. £2.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	3
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, SEPTEMBER 30, 1899.

ON TRIAL.

WE believe that good judges of military affairs have warned our statesmen not to under-rate the task involved in such a war as is threatened in South Africa. It is no horde of savages, inadequately armed, that our forces would have to deal with, but a race of peculiar toughness, possessed of modern weapons, and, moreover, certain to fight with desperate courage in order to preserve if possible that freedom to which they passionately cling. In addition to military difficulties, it is certain that in the minds of expert politicians of all shades of party feeling there have arisen grave anxieties as to the legacies which such a war would leave behind it. If anything had been needed to emphasise the political perils of the war contemplated it has been amply supplied in the action of the Orange Free State. It cannot be doubted, even by the most foolhardy of Jingoists, that it is no light sentiment which has prompted the Free State to fling its destinies, if need be, into a struggle that can have but one end. And such sentiments, while they are the most intangible of forces, have a way of persisting with irresistible consequences from century to century. We believe our responsible governors are as a body fully alive to these political difficulties, and that it is largely owing to the vividness with which they perceive them that they have so long continued to negotiate rather than appeal to the sword. Between the ills we have and others that we know not of but all too clearly surmise our rulers have to choose. Not one word would any sensible man say or write that should tend to warp or confuse their

minds in dealing with such a problem. Least of all should there be in their councils any appeal to passion, or prejudice, or party spirit. Let the daylight of reason pour upon the subject. For our part we should not only be satisfied with that: we should feel assured that the policy of this country would not in that case be such as to make Englishmen deeply regret it. The main facts are pretty well in the possession of anyone who has cared to examine the subject. The more they are studied the more difficult it must be to believe really that the future of South Africa would be a more prosperous one if the present difficulties were "settled" by war than if they were solved by reason.

The fact is our boasted civilisation, not to say our religion, is on its trial. We do not deny that the trial is severe; but what is it worth if it cannot stand a test? Last Sunday's scene in Trafalgar-square, and the horrible exultation with which some of our countrymen are bragging that at last we are going to "wipe out Majuba Hill," testify what forces of savage lawlessness and mere brutality are still stored up in our midst. The vicious spite with which those who plead for a peace policy are taunted as being "Boers" and "anti-British," betrays a disposition that is near akin to the wildest "fool-fury of the Seine." Consider also the persistent blindness, which surely cannot but be wilful in many cases, towards any aspect of the contest but that of "British interests," viewed in the narrowest light—a blindness which has strangely affected some good men and left them for the time being ranged with the merely predatory, the unscrupulous and the vengeful. What right have we at this end of the century to talk about liberty and humanity and progress, if we cannot set an example to Europe and the world worthy of our highest traditions? Any Power with guns enough can subdue its adversaries; is that all that England stands for? It is the oldest fashion among the nations to go out and kill people; but it is a barbaric fashion when all is said. There may be, nevertheless—someone will urge—hours when the primitive barbaric way justifies itself to the public conscience. Let it be so; but let those who urge it admit the evils wrought to the slowly developing civilisation of the world every time the appeal to arms is made. And then let them look closely at this case which is before us. If ever there were an odious form in which the invitation could come to a gallant and honourable nation to go and strike a blow for victory surely we see it now. It is not because the foe is a little one. He is large enough to be able to give a good deal of trouble; and even the least foe cannot depend on perpetual immunity despite all provocations. No; nor is it because the foe is peculiarly allied to ourselves, by race and traditions, political, social and religious, alike in Europe and in the

Colonies. There is enough in these things to make us enter on the contest, if it must be, with grief and the utmost reluctance, rather than with the bombastic madness that has been so noisy of late. But the supreme odiousness of the case lies in the fact that to this foe we, as a nation acting through our honoured and trusted statesmen, deliberately pledged our faith that he should be free. Again and again the pledge has been given, and on the occasion of the Raid, the shame of which seems to have been marvellously soon forgotten—unless, indeed, it acts as a secret spring of vindictive feeling against him who suffered the wrong—the very Government which still remains in power showed by word and deed that it adhered to the pledge that had been given. And to-day the despatches of the Government reiterate the assurance that the freedom of the Transvaal Republic is not to be impaired. So decidedly, so solemnly, and so persistently our national faith has been pledged. It was surely the only honourable policy consistent with this pledge that, so far from trying to clutch all that could be squeezed out of the four corners of a legal document, a great and magnanimous people would have abstained from the very appearance of retreating from their word, even by so much as a hair's breadth. Unless we, as a people, feel this to be our duty in this case, what guarantee have we in the court of our own honour that we are a people worthy of self-respect, and not the mean, shuffling, tricky, grasping people that we pass for with some of our neighbours? Again, we say, sentiments, though most intangible, are wonderfully effective for good or ill; and if our nation does a mean thing now, or even colourably seems to do it, the shame that must attach to us even in our own eyes, cannot but impair our moral force and prepare us for a fall indeed. It will be said that the Boers should frankly accept the reiteration that we mean to deal honourably with them. We wish they would. We hope, almost against hope, that they will even yet be able to. And yet, if they do not, who is to blame? Who, if not those who from the hour that the Rand showed gold have been themselves showing a covetous spirit, defiant of all pledges, reckless of all honour? Who, but those who instead of feeling a chivalrous sympathy with men, however uncouth, who if they were called by our name would be extolled as patriotic heroes, have lost no opportunity of pouring contempt upon them? It is against the forces represented by these gamblers with a nation's reputation, and by the irresponsible crowds who think in their poor, ignorant way that, after all, it is slaughter and spoil that do exalt a nation, that the sober mind, and the truly patriotic mind of our people have at the moment to contend.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE TRANSVAAL QUESTION.

SIR,—May I say one word on the letter—a rather amazing one from “an ardent and militant anti-militarist”—of my friend, the Rev. James Hocart, in your last issue?

Mr. Hocart says that Great Britain must be “feared,” because what at present restrains the nations “is simply the fear of one another.” This is neither more nor less than the creed of the savage. What the nations should desire is to be respected, and to deserve respect; and some nation must lead the way in scrupulous fair-dealing, or the creed of the savage will never be outgrown.

DENDY AGATE.

Altrincham, Sept. 25.

SIR,—Mr. Thompson, by this time, probably regrets the sending of his letter to you. Since he wrote, instruction has arrived. The highest legal authorities have given us the benefit of their interpretation of the documents, and they entirely bear me out. But the matter had no need to wait for authorities. The documents speak for themselves; and the responsible statesmen who drew them up, or who have acted upon them, never varied in their exposition of them. Everything shows with overwhelming clearness that the Convention of 1884 was not an amended Convention, but an entirely new one, modelled from first to last on entirely different lines.

By this time the matter is quite well understood, even in Board Schools, and it need not be pursued in THE INQUIRER.

J. PAGE HOPPS.

Croydon, Sept. 25.

SIR,—Having spent some years in South Africa, I take a great interest in the Transvaal question. I cannot look upon it as a mere party political matter, but as a question of international honour and justice.

You advance the only tenable position, that it should be settled “by the use, of weapons of reason.”

It is a question of interpreting one or two Conventions. The mind of your Cardiff correspondent seems much exercised about the relative value of the two documents. It would have been well if he had pointed out which of the thirty-three conditions of the first, or of the twenty conditions of the 1884 Convention, justifies our invasion of the Transvaal and cutting the throats of the old inhabitants, so that new-comers may reign in their stead.

Your Brussels' correspondent would justify such a course, he says, “because the Boers are incapable of properly working the land, and producing its mineral wealth.” He further says that their Government is “covetous,” though he evidently has a lurking idea that the gold is part of the land and belonging to the Republic.

Now, an invasion of the Transvaal would mean practically the annihilation of the

Boers, for they are not mere hired soldiers, and would fight for the independence of their country with the last drop of their blood. When we fought them on previous occasions, as at Natal, they had some open country behind them into which they could “trek;” now they are surrounded on every side.

In the eye of the world, England's character for covetousness would not be excused on the plea that seizing the land and the gold and destroying the inhabitants was a necessity, for “if she were not feared she would be in serious jeopardy.”

Probably the seizure could be effected, for there is not much fear that the Boers would invade England unaided; but, as Mr. Russell writes, it would be a piece of national burglary with wholesale murder.

But the honour of England is bound up in the Conventions, which were intended to secure peace, and the first one asserts that the Boers were to have complete self-government; the second one, though having altered conditions and boundaries, was for the same purpose, on the understanding that the Boers entered into no foreign alliance. England was to use its suzerainty for the protection of their independence.

The people of England should rally to the support of the Prime Minister, and urge him to maintain the honour and dignity of the country, and not allow its power to be abused for cruel and covetous purposes, and curb its diplomatists from inventing excuses for an uncalled-for war.

If the Conventions be once broken by an invasion of the Transvaal, the Boers will be free to call for the intervention of the many eager military Eagles that are eyeing the Golden Carcass, who inspire Mr. Hocart's Gospels, and who are longing for England to blow the war trumpet.

STEPHEN S. TAYLER.

Brixton, Sept. 23.

Now we can understand the “authority” of Jesus. As he called men to purity of heart and rightness of life, to faith in the Fatherhood and love of the Brotherhood, the outward voice awoke the inward voice of reason and conscience. It was the voice of the Universal Soul resounding in the depths of the individual soul. Each man, like the prodigal, “came to himself,”—his real self,—knew his own mind, and felt as never before the greatness of his nature and his need of his duty and his privilege. The man before him was a spiritual looking-glass.—C. G. Ames.

OUR friends the Broad Churchmen like to appeal to what they term “the Christian consciousness”; the trouble with a certain kind of church history is that it deals exclusively with the Christian unconsciousness. One would not imagine that the old body of divinity ever had a soul. But let us take that idea of the Christian consciousness. The history of Christianity becomes the history of the gradual awakening to great spiritual facts, ideals, and duties—and still we are only half awake.—Samuel M. Crothers.

TO CORRESPONDENTS.—Letters, &c., received from the following:—W. S.; T. B.; H. T.; C. A. H.; C. C. C.; B. H.; H. W.; W. E. T. (thanks); J. W.; C. T.; W. H. N.; L. A. E.; R. L.; W. G.; R. D. M.

OBITUARY.

THE LATE MR. BENJAMIN HEAPE, J.P.

WE last week recorded the death of Mr. Benjamin Heape, J.P., at his residence, Northwood, Prestwich, Manchester, on the 16th inst., in his eighty-third year. He was born at Rochdale, and was a younger son of Mr. Benjamin Heape, who, during the first half of the present century, played a conspicuous part in public affairs, and was one of the leading spirits of Unitarianism, in Rochdale. In his early days the subject of our notice taught in the Blackwater-street Sunday-school, and began his business life in a cotton-spinning mill at Vicar's Moss. He left Rochdale sixty years ago, and established himself as a merchant and shipper in Melbourne, Australia. After a successful business career, during which he became a magistrate for the city, as well as for the territory of Victoria, he retired from business, and, returning to England, settled at Prestwich in 1856, where he spent the rest of his life. Mr. Heape was for a time a member of the Prestwich Board of Guardians, and also of the Local Board, and he was a justice of the peace for the county. He was a director and also vice-chairman of the Union Bank of Manchester. Until late years he was a trustee of both the Blackwater-street and Clover-street Unitarian Chapels, of Taylor's Charity (associated with the Blackwater-street Chapel), in Rochdale; also of Heywood Unitarian Chapel, Cross-street Chapel, Manchester, and Stand Chapel, of the Memorial Hall, Manchester, and, until about three years ago, of the Rawdon Fund, Liverpool. It is interesting to recall the fact that he was one of the original members of the old Rochdale Literary and Philosophical Society, which is remembered now chiefly for the prominent part that John Bright took in its proceedings. The society was founded in 1833, and for four years before leaving England Mr. Heape acted as its treasurer. For a number of years he was on the Committee of the Manchester Domestic Mission, and took a keen interest in its work. As recently as May last he celebrated his golden wedding, having, in 1849, married his second cousin, Mary, the daughter of Mr. Joshua Heap, of Liverpool. He is survived by his widow, three sons, and two daughters. At the time of his decease he was a member of Stand Chapel, under the ministry of the Rev. R. T. Herford, B.A.

His mortal remains were deposited in the family vault at Rochdale Cemetery, on Wednesday, Sept. 20, the service being conducted by the Rev. Charles Roper, B.A., of Moss Side, a nephew by marriage. During the course of an address, Mr. Roper made the following personal reference:—

We think of our departed friend to-day, whom we shall no more see in the flesh, but who will nevertheless abide with us as an influence for good in our lives all our days. We thank God that we knew him, and knew something of his integrity, something of the spirituality of his life, and of his deep sense of justice. One does not often meet with a man in his eighty-third year, so receptive of newer truth, so little wrapped round with intellectual prejudices, as the late Mr. Heape was. In quiet talks with him I found that he did not unwisely profess to know the details of the

future life; but that the soul went on living, that it could not be annihilated, he had no shadow of doubt; and it could not be, either here or hereafter, anywhere where God was not; so there was nothing to be seriously troubled about, for it must always be in God's presence and in God's keeping. It was an inspiration to hear him talk about death, and about his own approaching end, with a calm resignation that indicated how he had thought out the problem of life for himself, and how his Christian faith had made his heart brave. When one learns that from his early youth his thoughts turned on religious themes, and that his letters written from abroad when quite a young man, were full of contemplative thought of a spiritual order, one can understand the serenity and trust of his old age, as well as the activity and generosity which always characterised him. One could not help being struck by his keen sense of justice. Everything must give way for that. A fair thing was a jewel; and justice came before generosity. Yet his generosity was a thing which could be relied upon when the cause that appealed to it was a worthy one. Staunch and true in his friendships, his memory will linger for ever in our hearts.

His companions and servants blessed him,
His home was the shelter of happiness,

Peace be upon him.

We saw him giving food to the hungry,
And clothing to the naked.

We saw him give help and succour to the
aged,

And good counsel to the young.

Peace be upon him.

He did not give his alms before men that they might be seen of them. One had only to recount to him some tale of woe, and picture the need of a brother in distress, and he would voluntarily offer some practical help sympathetically and quite unostentatiously. If he never played any prominent part in the arena of politics or of general public questions, it was not because he was lacking in desire to benefit his fellows. One might give a long list of institutions in the work of which he actively and modestly shared; especially in connection with the religious faith he cherished and held most dear. He was a consistent and staunch Unitarian all his life, and when a young man he taught in the Sunday-school connected with Blackwater-street Church, Rochdale; and there is scarcely an organisation connected with Unitarianism which he has not served as a trustee or member of committee, and to the funds of which he has not contributed. But to know him best, in his old age at any rate, was to know him in his home, surrounded by those he loved. Bright, witty, full of sound, wholesome human nature; ready to furnish advice when asked for; seeing through everything and everybody with his flashing, sparkling, penetrating eyes; anxious to make everybody happy; and never so happy himself as when surrounded by happy friends; an affectionate husband, an honourable father and a sympathetic friend, he will be missed indeed. But time is inexorable. He had outlived most of his old friends, and then ripe in wisdom and in years, beloved and honoured by all who knew him, he approached the grave

Like one that wraps the drapery of his
couch
About him, and lies down to pleasant
dreams.

We shall cherish fondly the memory of our beloved friend; and surely, in God's providence, it will sanctify and purify our lives.

PULPIT REFERENCE.

Preaching at the Unitarian Church, Blackwater-street, on Sunday morning, the Rev. Thomas Carter referred to the death of the late Mr. Benjamin Heape, J.P. He said:—

Ere I proceed with my discourse I would recall your attention to the recent bereavement in a family connected with this church, a family we greatly esteem. Mr. Benjamin Heape of Northwood, in a ripe and honoured old age, has recently gone onward to join the Church invisible. During youth and early manhood he was intimately connected with our church, and later in life when he settled at Northwood, was an occasional visitor and worshipper here. Not many months ago he was with us at a special service. He was, I believe, your senior trustee, and he had, in truth, the welfare of our church and schools ever at heart. At all times when necessary he was a most liberal supporter of our cause.

Though not, perhaps, personally known to most of you, yet by those known he was much esteemed for his rare consistency, high integrity and free generosity. It was to him ever a delight to visit his native town, which he and other revered members of the Heape family have helped in the past to build up. We of this church can never forget the kindly, genial influence of his brother, more intimately associated with us, the late Mr. Robert Taylor Heape, and how much we owe to him.

It is no exaggeration to say that had it not been for the past generation of the Heape family, we should not have this beautiful fabric, as it is, to worship in. To their munificence, their influence, their untiring zeal and activity, this church, for the most part stands as a witness and memorial. We would here, friends, pay a silent homage to their memory and goodness. It is a satisfaction and inspiration that we have still worshipping here devoted and generous descendants of those worthy sires—long may the connection be continued. To them as your church committee very thoughtfully have done on your behalf to the nearest relations, we offer our warmest brotherly and sisterly sympathy. And may we, friends, one and all, in our degree, try in the same consistent and disinterested spirit to follow in the revered and honoured footsteps of the worthy departed. To equal them that may not be, to try to do so we may. God grant it and help us!

MRS. MARGARET BARRY, OF FOREST GATE.

WE have to record, with deep regret, the death on September 19, of Mrs. Margaret Barry, of Forest-gate, aged sixty-one years. Up to the time of her marriage she was a member, and taught in the Sunday-school of the Old Unitarian Meeting House, Glenarm. She married Robert Barry, son of Peter Barry, who was High Constable for the county of Down, and noted for his faithful attendance at Killinchy Unitarian Church, having

never missed a Sunday (except when compelled through illness) for over fifty years. When her husband, Robert Barry, came to Belfast to commence business for himself, he joined the Second Congregation, Rosemary-street, and remaining a member until his death, Mrs. Barry continuing her membership which lasted for over thirty years. On her removal to London five years ago she joined Forest-gate, and was a member up to her death.

The funeral was conducted by the Rev. H. W. Perris, who, in his address, said:—

"To-day, we pay the last tribute of love to one who seemed more gifted for a world in which life and light were always uppermost; a child-like and happy spirit, in tune with all things bright and beautiful, easily content with simple duties and pleasures, at home with the young, but also sharing with quick susceptibility the cares and hopes of those to whom life's more strenuous tasks have been allotted. It was her happy fate to give love freely and ungrudgingly through all the years of her active service, and then to receive it as fully and freely again; thus the 'higher blessedness' was distributed, and she was a 'co-worker with God' in the training of hearts and lives for unselfish devotion to ideal aims. This was largely unconscious, no doubt; she did not much concern herself about the speculations and disputes of the Churches, or reach after very definite conceptions of religious truth and life; such natures as hers are a standing puzzle to theologians of every kind, and a manifest rebuke to all who vainly try to build up sects upon doctrinal foundations. She belonged to the countless host of women who toil and suffer in the place appointed for them, giving little heed to the controversies of Christendom, but accepting what has been called 'Mary's Gospel'; the simple faith that Love in heaven must be the sublime echo of love on earth, that God's heart must be tenderer and more grandly pitiful than man's, and that the Supreme Life from which came fatherhood and motherhood may be safely trusted to work out the salvation of its many sons and daughters. And that is the deepest note of religion; little else we can know for certain. The times and the seasons, the details of human progress and final destiny—these things are hidden and not revealed. What we and our children may know, and come to cherish as 'the master-light of all our seeing,' is that life is sacred because it is palpably sacrificial; and that the fine bond which grows up amid our common trials is the gold of our experience sevenfold refined; a reflex of that long-suffering patience which lies behind the veil of Nature, and is the core of the Divine purpose which links together Seen and Unseen, Life and Death, Pain and Joy, Time and Eternity, Earth and Heaven. So believing, how can we sorrow as those that have no hope, when we lay this dust which was the soul's tabernacle reverently aside?"

When what was once characteristic of the church becomes characteristic of the world; when what was once believed to be supernatural is seen to be natural; when what was once sacred becomes a familiar principle in secular life, then we have the triumph of religion. Men of action take up the ideals of men of thought and fulfill them.—*Samuel M. Crothers.*

THE AUSTRALIAN CHURCH.

SINCE my last letter, published in THE INQUIRER of May 6, the three "Australian Churches" of New South Wales have had a very welcome "visitation" from the Rev. Charles Strong, D.D., of the Australian Church in Melbourne. A sad family bereavement hindered Dr. Strong from fulfilling his Sunday engagement in Sydney, but he arrived for a week-night meeting on the Wednesday. At that meeting, attended by over two hundred persons, the Rev. Donald Fraser, M.A., of Newcastle, and the Rev. Matthew Walker, of Lucknow, were also present. Bright and encouraging addresses were delivered, and this first gathering upon one platform of our four ministers was not without its lesson and its promise for the future.

From Sydney Dr. Strong went on to Newcastle and Lucknow, where Sunday services and week-night meetings were held. Some controversy resulted, especially at Lucknow and Orange, where the "orthodox" forces came out strongly with misrepresentation and with ignorant abuse, which, however, did no harm to the Liberal cause.

We are now endeavouring to arrange another visit, in the event of which I shall probably take Dr. Strong's place, for a Sunday or two, in Melbourne. These fraternal gatherings are found to be very useful and very stimulating.

There is the prospect of a new "Australian Church" being established in Brisbane, Queensland; in which case it will be under the charge of an excellent man and a popular preacher who has just resigned his position as a Congregationalist minister. There is also some (as yet but vague) idea of having a minister-at-large, who would relieve the present occupants of pulpits occasionally, and at other times break new ground and perhaps establish new churches. The present outlook is full of promise. Dr. Strong has large congregations in Melbourne, and is doing about as much work, in various ways, as might engage the ordinary working time of three men. In Lucknow, despite some trouble at the mines, the Rev. Matthew Walker is more than holding his own. In Newcastle, the Rev. Donald Fraser, M.A., is doing good work and gathering large congregations on Sunday nights.

In Sydney, of which I naturally know most, we are making steady progress. At the recent quarterly meeting it was reported that the membership roll had increased from 107 to 120. Our morning congregations are improving, and in the evening we generally have about three hundred persons present. Last Sunday we had between four and five hundred. A Young People's Guild has been formed, and is steadily increasing its numbers. A Literary Society provides weekly meetings of a more advanced character, and monthly social evenings bring the members and friends together for conversation, games, &c.

We have been trying the experiment of arranging Saturday night lectures in the School of Arts Hall, and so far have had eight such meetings. Among the lecturers who have responded were Colonel G. W. Bell, the United States Consul, the Rev. Rabbi Landau of the Synagogue, Mr. Joseph Finney, B.A., Mr. Percival R. Waddy, LL.B., and others; while among those who have

occasionally presided have been Mr. Justice Cohen, Mr. B. R. Wise, M.L.A., and Sir Joseph Abbott, the Speaker of the Legislative Assembly. All the meetings have been well attended, and sometimes the Hall was crowded.

Our Sunday services are now held in the Oddfellows' Temple, a large and cheerful building, which easily accommodates five hundred persons, and, on emergency, can be seated for about a thousand.

I am very pleased to have good news from my friends of the new Unitarian Church in Auckland, New Zealand. They are hoping soon to have an energetic young minister out from England. Such a man ought to succeed, and if he follows the best traditions of English and American Unitarianism he will succeed.

In the same issue of THE INQUIRER as that in which my last letter appeared, there was a report, by the Rev. R. H. Lambley, of his tour through Hobart, Auckland, and Sydney. In that report he says:—"The condition of our churches out here is not satisfactory." In a more recent issue (June 10) he writes:—"Within these last few weeks Australia has gained distinction by the creation of another sect. 'The Australian Churches,' four in number, have issued a 'basis of union.' The basis is broad and fairly tolerant." Such remarks are decidedly misleading to the friends of the Liberal faith in England, and to stigmatise as "another sect" a movement which is as far as possible unsectarian and progressive is somewhat more than merely ungenerous. That is precisely the spirit that has worked so much mischief to the cause of Unitarianism in the Australian Colonies, and so long as such an attitude is maintained "the condition of our Churches out here" will continue to be "not satisfactory."

So far as Dr. Strong and myself are concerned, I am free to say that we have desired to maintain most cordial relationships with the Rev. R. H. Lambley, and if this cannot be, it is certainly not our fault. Personally, I feel regret at my present severance from the Unitarian cause in Australia; but the "Australian Church" has raised an unsectarian banner, and has inaugurated a genuinely progressive movement, and I am glad to know that the cause is advancing.

During the last eleven months we in Sydney have maintained unbroken harmony; we have secured a membership that is still on the increase; we have done good work for freedom of thought; and, so far as I am concerned, I am proudly conscious of the thought that our work has been ethically and spiritually harmonious with the work being done by the Unitarian brethren in Great Britain and in America.

GEORGE WALTERS.

Sydney, N.S.W., July 31.

LONGING is God's heavenward will

With our poor earthward striving;

We quench it that we may be still

Content with merely living;

But would we learn that hearts' full scope

Which we are hourly wronging,

Our hearts must climb from hope to hope,

And realise our longing.

—J. R. Lowell.

FROM THE LAND OF THE WATTLE.

THE reports of the doings of our several churches and societies in England become ancient history before they reach us here, and any comment one might wish to make on some of the interesting points raised might seem to the readers of THE INQUIRER, in Europe, to have proceeded from pre-historic time. I will, therefore, only express the pleasure it is to us out here to read of your doings at home, and the splendid prospects of the London Bazaar makes us sigh in vain as yet for a like outburst of zeal.

One piece of news from "home" has a special interest and importance for us—namely, that the B. and F.U.A. has made a generous offer to the church at Auckland, which has been warmly and unanimously accepted. We are now waiting to learn who is to be the first minister of this promising "cause." Whoever he be, some warm welcomes await him in Australia, and our friends in New Zealand are preparing a "right royal welcome." They are doing more than that—arranging for him to begin his work under the most favourable conditions, in one of the best halls of the city, and in the most suitable neighbourhood. I have great expectations of Auckland.

Out here we are very dependent on good weather. We get so much sunshine that the temporary absence of it has quite a depressing effect. Sydney has had some bad weather and it has affected the Church there somewhat, but accounts are now again much more cheerful. The mention of Sydney reminds me that in THE INQUIRER of May 6 Mr. Walters gave one side of the unfortunate division and trouble in that Church. I have not said anything about this discussion, hitherto, and do so now with reluctance and only to correct, as far as may be, the misleading impression left by Mr. Walter's remarks. And first it is suggested, not explicitly stated, that the cause of his withdrawal from the Sydney Unitarian Church was a coming round to the opinion of Dr. Martineau, that the name "Unitarian" is not desirable as the badge of any society of "Liberal Christians." Mr. Walters may have "come round" to that opinion now, but there is no evidence to show that it was one of the motives of his action at the time; I believe in the first instance it was not even suggested. In the July number of the *Liberal Faith*, which he then edited, this passage occurred:—"I have more than once had to resist an effort to take the Sunday services out of my hands, and there is no earthly use in shirking the point that I would never consent to remain minister in any church where the conduct of the services was a divided function. No man with any self-respect would be minister of any church under such conditions. Perhaps there will be no special call upon the loyalty of my friends, but they may as well know that there are difficulties to be faced, and there is truth in the old saying, 'Forewarned is forearmed.'"

These words do not indicate that the resignation was due to any objection to the Unitarian name, nor any desire for a wider and freer field, but they do imply uneasy relations with all save some of his people. The "divided function" was, I am told, as to who should or should

not sing the "sacred" solo at the evening service. I need say no more on that point. But Mr. Walters' fine distinction between "the Unitarian movement in Great Britain and in America," towards which his feelings remain "precisely as they were," and the same movement in Australia, towards which they have confessedly changed, strikes us here as an excess of refinement. We always thought we were one in aim, spirit, and ideal with the Unitarian and Free Churches the world over, but Mr. Walters would have the Unitarians of England believe otherwise. The insinuation is as false as it is ungenerous.

In Melbourne we have been giving ourselves up to decorating the interior of the church, which was very badly needed, as it has never been done since the present church was built, some thirteen years ago, and the result is very pleasing. We have also started a series of week-evening lectures in Prahran, a large residential suburb. One course has been given with satisfactory results, and a second begins next Monday night. These lectures ought to be a permanent feature of our work here, as a sure means of extending its usefulness and power.

As regards public questions, we are in for a big controversy as to the advisability or otherwise of introducing the Bible into the State schools. The motion has been before the Local Parliament, and for a time practically shelved by a motion which calls together the "heads" of the several denominations to draw up a series of Bible lessons that will be agreeable to *all*. Conceivably this might be done, if moderate counsels prevailed, but these are not likely to prevail in such an assembly, and the matter is regarded as hopeless. The Catholics are opposed to it. But the dissatisfaction with the present purely secular system is considerable, and the agitation will certainly be continued until matters are changed.

The question that has absorbed all others during these last few weeks is that of Federation. The vote has now been taken in four out of the six colonies, and carried in each of them. The majorities are, roughly: New South Wales, 24,000; South Australia, 47,000; Victoria, 143,000; and Tasmania, 12,000. The minority in New South Wales is large, upwards of 81,000, and may possibly cause some trouble yet, as further opposition is anticipated in the Upper House of that colony, but it is hoped some amicable way out of the difficulty will be found. This large minority is not as a whole opposed to Federation, but only to this particular Bill which has been submitted to the people. Some think the movement is premature and that the colonies are not prepared for it; and, perhaps, the fact that New South Wales loses, by Federation the advantage derived from free trade has swelled the adverse vote. In the other colonies the adverse vote is very small. These four colonies will constitute Federal Australia. Queensland and Western Australia may come in, but there is some doubt on the point which cannot be removed till the referendum has been taken. If Queensland stands out, it will not, as was once thought, entirely obviate the difficulty in the way of her coming in—namely, the "colour line," which means the employment of "coloured" labour in the tropical parts of the continent, more particularly in the sugar plantations of Queensland. It seems an imaginary line

will have to be drawn, and south of that line blacks will not be allowed. The whole question is beset with great difficulties. These tropical regions can hardly be developed by "white" labour, yet the "whites" have strong opinions on the limitations that are to be imposed, partly on account of the wage question, and partly on account of their own supremacy in the continent. The point is accentuated just now by a rumour that a wealthy syndicate is prepared to take up large tracts in the north of South Australia, and work them with coloured labour. In any case this "colour line" is a rock ahead of Federation, but one may reasonably hope that it will be safely avoided and the whole continent become one commonwealth, than which nothing is more to be desired.

I fear I have glided into politics, but in no party sense. I thought these facts might have some little interest for some readers of *THE INQUIRER*; their importance for the religious as well as the material development of the lands cannot well be over-estimated.

R. H. LAMBLEY.

Melbourne, Aug. 2.

GENERAL BAPTIST ASSEMBLY.

THE 246th annual assembly of General Baptist Churches was held at St. Thomas's-street Chapel, Portsmouth, on Monday and Tuesday, Sept. 18 and 19. The attendance at the public services was very satisfactory, and the gathering evidently excited some interest in the town. Among those present at some part of the proceedings were the Revs. W. Birks, T. Bond, J. A. Brinkworth, S. Burrows, W. C. Daland, D.D., C. A. Hoddinott, A. J. Marchant, W. J. Pond, G. Cosens Prior, W. Harvey Smith, E. Turland, J. Wain, J. Watmough, Messrs. H. Blessley, J. Keates, J. C. Pain, Mrs. Rogers, and Mrs. Timmins.

The Monday evening gathering commenced with an address of welcome by the retiring President (Mr. T. Bond), who concluded his remarks by introducing the new President, the Rev. S. Burrows, of Dover, who received a very warm reception. Having responded in felicitous terms to the welcome he had received, Mr. Burrows then gave his presidential address, in the course of which he dwelt on the free and open position of the churches connected with the Assembly. Belonging to such a group of churches, he sought to briefly set forth some of the characteristics required in the "Faith for To-day."

To discover these, said Mr. Burrows, we need to glance at the religious outlook at the close of the nineteenth century. It reveals a more complex condition in the religious world than perhaps has been present before in its history. What strikes us most forcibly is the prevalent religious indifference—too indifferent to either deny or affirm, content to "care for none of these things." Yet side by side with this is an energetic Neo-Catholic revival. The High Church school of thought is learned, devotional and doctrinal. Yet it is reviving old superstitions and curtailing individual liberty. In the Church of England the Evangelical school is but feeble to what it was twenty or thirty years ago. The Broad Church has dissolved into eminent individualities.

The Evangelical Dissenters may be roughly divided into Reactionaries, Moderates and Progressives. The Reactionaries seek to return to the theology of the Puritans; the Moderates desire to stay just where they are; and the Progressives are seeking to reconcile the fundamental doctrines of their position with the discoveries of science and the results of modern biblical criticism.

There are several signs that a change is going on. The interest in works on the Bible from the standpoint of the New Theology; the stir caused by the Ritschlian theology, which seeks to build up a scientific theology on the lines laid down by the mind of Christ and the Christian consciousness of the Church, all show that the thought of the Christian Church is undergoing a transformation. The Free Churches, unbound by any doctrinal trusts, are seeking a more spiritual and not less free interpretation of religion. Outside the Churches, Mr. Burrows glanced at the Secularists, and the Ethical Culturists, both of which he believed were clearing the ground for a higher religion.

The selfish pleasure-seeker also represented a large section of the population in our towns and cities. The question naturally arises, what faith have we, as a group of churches, to offer to the special needs, wants, and weaknesses of to-day? Attempting only to answer this from his own standpoint, it seemed to him that a new idea of the Bible was dawning on the Churches, and thoughtful men were perceiving that its literary criticism must be perfectly free, and spiritual things must be spiritually discerned. The rapid growth of the High Church school showed the need for more attention to be paid to devotion and doctrine. We must not be afraid of definite teaching if we are to win the indifferent. Mere sentimentalism will not win Secularists or Ethical Culturists to accept religion, they must have reason given them for belief. The great literatures of the devotional and speculative thought can help us, until we are able to fill the conclusions of reason and conscience with deep feeling and impassioned love. If in our own work some inquiring mind is helped, some tired and tried are soothed, some heart made happier, it will not be in vain. So trusting in God, seeking to follow Christ and help our fellow-men, let us strive to proclaim a faith that will meet the claims of heart and head, and practical daily life.

A Communion Service followed, presided over by the Rev. W. C. Daland, D.D., assisted by the Revs. J. Watmough, J. Wain, and E. Turland.

Tuesday morning was devoted to the business of the Assembly. The letters from the churches were read, and reports of the Committee and Messengers were presented, received and adopted. The Rev. W. C. Daland, D.D., was elected Vice-President for the year. The Treasurer and Secretary to the Assembly, also the Treasurer, Secretary, and Librarian to the Education Fund were re-elected, and the Committee was appointed. A resolution of indignation at the recent trial in France, expressing sympathy with the victim, his wife, and legal advisers was unanimously adopted. Fraternal greetings were forwarded by telegraph to Mr. G. Withall and the Rev. H. Solly, both of whom were prevented by age and infirmity from being present.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Divine Service was held on Tuesday evening, the devotional part being conducted by the Rev. A. J. Marchant, of Deptford, and the sermon delivered by the Rev. W. HARVEY SMITH, of Bethnal Green-road. The preacher based his remarks on Psalm 90, v. 16: "Let thy work appear unto thy servants and thy glory unto their children." In the course of his sermon he remarked that the glory of God was manifested in the perfecting of man, and this desirable condition could only be attained by man as the result of a sincere devotion to the higher life. The possession of "Life Eternal" was the great requirement, and was not so much a question of duration as of the growth and development of all that is high, noble and good, and a strong resistance to all that is degrading—or as it may be termed, "the survival of the fittest." Without the divine life immortality would be undesirable, for no one could desire the endless existence of much that characterised human life—its passion, avarice, lust, and false ambition. "And this is Life Eternal that they might know Thee, the only true God and Jesus Christ, whom Thou hast sent"—knowledge which can never be attained by abandonment to ease and luxury, but by a noble aspiration after all that is God-like and emulation of Jesus in a life of service and self-denial. What, asked the preacher, are the signs of the progress of Christianity in the life of to-day? Some there are who look upon the late Peace Conference as an entire failure, but to him it was a hopeful sign that it should be held at all, that men of influence, gathered from various nations, should take counsel with the object of minimizing if not of entirely abandoning the evils of our present system of dealing with international difficulties.

The cautious consideration given to the Transvaal question, marks a decided advance on former times when wars were rashly and hurriedly undertaken, and is an indication of the restraining influence of a powerful and improved public opinion. Many of us, said the preacher, have felt indignant at the result of the recent trial in France, but when did an act of injustice and cruelty evoke from thousands and tens of thousands so spontaneous an outburst of sympathy and so strong a protest against corruption—an evidence that a growing love of justice possesses the minds of the people. In conclusion, the preacher expressed the hope that though the churches of the Assembly were few and their following not large, they may seek to build up their people in the knowledge of the Life Eternal, and thus promote the welfare of man and the glory of God.

Cordial acknowledgments were made to the Portsmouth friends for their excellent reception and the admirable arrangements made for the comfort of the delegates.

WHEN we struggle for a larger liberty for the soul, we are members of a mighty host. We are comrades of Parker and Channing, of Milton, of Luther, of Paul, of the apostles and of the prophets. History is written and read because men of this type have lived. Who would read the monotonous annals of a dull and cowardly conformity? History follows the line of progress.—*Samuel M. Crothers,*

Ainsworth.—The harvest festival and choir sermons were preached on Sunday, Sept. 24, by the Rev. Matthew Robert Scott, resident minister. Although it was a very wet day, the congregations were very large, and the collections on behalf of the choir amounted to £11 0s. 7d.

Belfast Domestic Mission.—Harvest thanksgiving services were held on Sunday, the 24th inst. The Rev. G. J. Slipper, pastor loci, officiated morning and evening. In the afternoon a special service was held, at which the pastor gave an address to the young people.

Belfast: Mountpottinger.—Harvest services were held last Sunday, large congregations being present. Availing himself of a curious outburst of ignorant prejudice against Unitarians, the minister, the Rev. W. J. Davies, has given special discourses in defence of Unitarianism.

Billingshurst.—The anniversary was celebrated last Monday, the preacher being the Rev. E. M. Daplyn. At the brief meeting which followed addresses were given by the Revs. S. Burrows, E. L. Buckland, E. Turland, and J. J. Marten. The Rev. S. Pendred, Congregationalist minister at Billingshurst, was also present. Mr. Daplyn's sermon was an inspiring utterance, dealing with the development of moral ideas and the progress of humanity during the ages. Spite of the spirit of medievalism, which would hark back to the ages of darkness, and the spirit of despondency, which would at times paralyse the strongest will—aye, even despite the travesty of justice we had just witnessed in France, and the gold greed that might hurry England into an unjust war, we might still have faith in the future of our race.

Birmingham: Old Meeting.—Large congregations attended the harvest festival last Sunday. In the evening selections were given from Mendelssohn's "St. Paul," the congregation joining in the chorales. The music was admirably rendered by an augmented choir. The Rev. Joseph Wood preached.

Birmingham: Small Heath.—Harvest thanksgiving services were held on Sunday last, Sept. 24. The "Seed Sower" has been localised by this church.

Bolton: Bank street.—For some considerable time past this congregation, at the suggestion of the senior minister, the Rev. C. J. Street, has had in contemplation the establishment of a mission station in one of the populous outskirts of the town. A committee was appointed and authorised by resolution of the congregation to endeavour to secure suitable premises in the vicinity of Halliwell-road. At last, after many difficulties, this has been found possible, and three cottages fronting on to the main road and one at the rear have been secured. The three cottages are to be transformed into a school-room, which will provide comfortable accommodation for over 150, and the other cottage will be used for class-rooms. An afternoon school and an evening service will be established to begin with, under the guidance of the Bank-street ministers, of whom the Rev. N. Auderton especially will give a good deal of his time and attention to this work. From the number of workers who have volunteered their services and of parents who have promised to send their children, as well as from the suitable nature of the locality, it is anticipated that before long a flourishing mission station will be established. The necessary alterations will be commenced in a short time, and the premises will probably be ready for occupation before the end of November. The cost of purchase and alterations is estimated at about £600, and the committee have resolved to appeal to the congregation to raise the whole amount before the end of the year.

Braiford.—On Sunday, harvest festival services were held in connection with Chapel-lane Chapel, and there were very large congregations. The preacher for the day was the Rev. E. Ceredig Jones M.A. An augmented choir gave excellent music.

Cairncastle.—A fine new Mason and Hamlin American organ was formally opened by a special service on Sunday afternoon, Sept. 17. There was a large congregation representative of all Protestant denominations in the district, and including many friends from Larne and elsewhere. The choir was augmented from the choir of the Old Presbyterian Church, Larne, the organist of which, Mr. Ernest Haywood, officiated on the occasion. The preacher was the Rev. Thomas Dunkerley, B.A., of Comber, who founded his address on the text "Praise him with stringed instruments and

organs." He pointed out that as harmony comes from diversity, so the different sects of the Christian religion attuned to the common chord of glory to God, and the good of His creature, should produce a grander and nobler effect than if this diversity did not exist.

Capelybryn.—The annual harvest thanksgiving services were held on Wednesday evening, Sept. 20, when a sermon was delivered by the Rev. W. James, B.A., J.P., Llandyssul. The chapel was crowded by an interested and attentive congregation, and the collections, which were for the B. and F.U.A., were above the average.

Gillau Aeron and Rhydygwin.—Harvest services were held in these churches on Friday, Sept. 22, when the Rev. T. A. Thomas, Llandyssul, gave an appropriate discourse. The services were well attended, especially in the former place, where a collection was made for the funds of the British and Foreign Unitarian Association.

Gloucester.—On 17th inst. the harvest thanksgiving services were held. Miss Julia Austin presided at the organ, and there was hearty congregational singing of suitable hymns. On Sunday, the 24th, special sermons were preached on behalf of the Cottage Hospital, with collections.

Cullompton.—On Wednesday, 20th, a marriage was solemnised in our chapel between Mr. John Palk and Miss Minna Naomi Salway, late scholar in the Sunday-school, and both regular worshippers in our services. The Rev. F. Heming Vaughan, B.A., officiated in the presence of many interested spectators. This is the first marriage since 1876, and, in consequence, much interest was excited by the event. Formerly, the Unitarian chapel was the only dissenting place in Cullompton with a marriage licence, and marriages were of frequent occurrence. On Sunday, 24th, our Sunday-school anniversary was celebrated, Mr. F. H. Vaughan again officiating. In the morning and afternoon he spoke to the children, and in the evening to a crowded congregation preached on "The Duty and Responsibility of Parents."

Deal.—The congregation here presented their minister, the Rev. T. Shakspeare, with a pedestal lamp and book-rest on the occasion of his marriage, while Mrs. Shakspeare received a travelling clock from friends connected with her former places of worship, High-street, Portsmouth. In each case a letter expressive of good wishes accompanied the present.

Dewsbury: Resignation.—At a congregational meeting, held Sept. 24, the Rev. J. Boughey's resignation as pastor of Unity Church was accepted, the resignation to take effect Dec. 31, 1899.

Elland.—Harvest thanksgivings were celebrated here last Sunday week, the Rev. J. Boughey officiating. On the Tuesday evening, Professor Arden, an Armenian refugee, gave a thrilling lecture on his experiences.

Gateshead.—Harvest festival services were conducted on Sunday last by Mr. Thomas Paxton. There were good congregations at each service. On Monday a "social" and fruit banquet was held. Mr. H. Sutcliffe occupied the chair.

Guildford.—On Sunday last at the Ward-street Free Church, after a devotional service conducted by the minister, Mr. E. S. Lang Buckland, a lecture was delivered upon "Buddhism" by Mr. Alfred J. Robertson, an earnest exponent and a competent authority. The lecture, which was of a profoundly religious character, was listened to throughout with the gravest attention and the warmest appreciation. Mr. Robertson has lived in India, in China, in Egypt, and in Japan, and was therefore able to speak upon the subject with experience and actual personal observation as the basis of his reflections.

Hollywood, near Birmingham.—The harvest thanksgiving services were held on Sunday last, when special sermons were preached by the minister and appropriate music was given by the choir. The harvest gifts were afterwards distributed to those in need of help and the old and sick. The collections, amounting to over £4, were in aid of the benevolent fund.

London: Lewisham.—Thanksgiving services were held here last Sunday with large congregations. The Rev. W. Chynoweth Pope preached both morning and evening, and also addressed the children at the morning service. On Monday evening, Sept. 25, the Literary and Scientific Society entered upon its third year. Work has been outlined for six months with weekly meetings. This society commenced with forty members; last year there were fifty-five, and this year there will probably be a hundred.

Manchester: Bradford.—On Sunday, Sept. 17, the harvest festival services were held in the Public Hall. In the morning an address was given by the Rev. W. H. Burgess, of Accrington, on "Harvest Customs." At the evening service, the cantata, "Under the Palms," was well rendered by the choir,

augmented. The new church is now in process of building, and it is hoped that before long it will be ready for occupation, as the work is sadly cramped for want of suitable and more commodious premises.

Manchester: Longsight.—Successful harvest services were held here on Sunday last. A musical service in the afternoon was very successful, a number of suitable anthems and choruses being rendered by the choir, under the direction of Mr. O. H. Heys, organist and choirmaster. The sermons were preached by the Rev. Wilfrid Harris, M.A., our minister, who also delivered an address in the afternoon. The church will be closed for beautifying for the next few weeks, during which time service will be held in the Gaskell Hall. There are also to be considerable alterations to the organ, the bazar held in March this year provides us with a sum to meet a considerable portion of the cost entailed. It may interest our friends to know that the whole of the outside of our church and school buildings have been painted, and the Gaskell Hall and class-rooms of the Sunday school redecorated. The reopening service in the church will take place on Tuesday, Oct. 31, when Dr. L. de Beaumont Klein will preach.

Nantwich.—The Rev. J. Morley Mills, preaching on Sunday evening on the Dreyfus case asked, did it not point out to them some of the evils that came of giving a military party unlimited power? Such a party could be actuated by no other policy than that of war. We had a military party in this country which had vast influence, at times almost overwhelming. Such a time was the present when our relations with the Transvaal Government were strained. On a matter upon which we should scarcely fight a general election this military party was leading us on to the very verge of war, which if it took place might possibly bring upon this country even more dishonour, loss and contempt than the "Affaire Dreyfus" had brought upon France. It was an instance of how the spirit of revenge when it took possession of a nation would so warp its judgment, prejudice its mind, and de-throne its conscience that it would stoop to take part in the meanest and most unprincipled actions, which were it free from that spirit of revenge it would scorn to entertain.

Plymouth.—Harvest thanksgiving services were held on Sunday, Sept. 24. A children's service was held in the afternoon. An address was given by Mr. Kelland. Collections were taken in aid of the Sunday-school, amounting to about £3.

Poole.—The harvest thanksgiving services were held on Sunday, Sept. 17. The Rev. Stalworthy (Congregational minister, late of Poole) preached two excellent sermons. Good congregations attended morning and evening. Collections were taken in aid of the Church Fund.

Pudsey.—Harvest thanksgiving services were held here on Sunday last, Sept. 24. The minister, Rev. John G. Slater, preached morning and evening, and in the afternoon a service of song was given. On Monday evening a fruit party and social meeting was held.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

MARRIAGES.

HARDING—ECKERSLEY.—On the 28th Sept., at Chowlett Chapel, by the Rev. E. P. Barrow, M.A., of Cross-street, Manchester, assisted by the Rev. J. J. Wright, of Atherton, John Seymour, elder son of E. C. Harding, of Fallowfield, Manchester, to Edith, elder daughter of the late Peter Eckersley, of Higher Broughton, and of Mrs. Eckersley, The Meanleys, Tyldesley. At home, Mayfield Grove, Cheadle Hulme, Oct. 25th and 26th and Nov. 1st and 2nd.

PALK—SALWAY.—On the 20th inst., at Cullompton, by the Rev. F. H. Vaughan, B.A., John Palk to Minna N. Salway, both of Cullompton.

DEATHS.

BARRY.—On the 19th Sept., at the residence of her son, 87, Hampton-road, Forest Gate, London, Margaret, relict of the late Robert Barry, Belfast, aged 61 years.

OUR CALENDAR.

SUNDAY, October 1.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. (Communion Service) and 7 P.M., Rev. F. H. JONES B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Alliance Hall, Albury-street, 6.30 P.M., Rev. A. J. MARCHANT. No Morning Service.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D., and Rev. EDGAR DAFLYN. Communion after Morning Service.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. EDWARD SHARP.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAVES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Reaping Time." Evening, "Seeking Fruit."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Morning, "Some Helps and Hindrances to Progress."
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER. Harvest Services.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. W. LEE.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Mr. HERBERT RIX, M.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. FRANCIS WOOD.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church Worthing-road, 11 A.M. and 6.30 P.M.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. JOSEPH WOOD.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. COBDEN SMITH, and 6.30 P.M., Rev. R. A. ARMSTRONG.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. (Communion), Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. J. CROWTHER HIRST.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. EDWARD C. SAPHIN.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. EDWARD C. SAPHIN.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M.

CAPETOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQUARE, S.W.—Oct. 1st, at 11.15, Dr. WASHINGTON SULLIVAN, "The Three Stages of Western Religion: 1. The Catholic."

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTERNOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. "The Life of Jesus as interpreted by Dr. Freeman Clarke. Opened by Miss FLORENCE HILL. Tea at Six o'clock. All welcome.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

PULPIT SUPPLY.—The Rev. D. DAVIS, Fairfield High School, Liverpool.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.
F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
Miss ORME, 118, Upper Tulse-hill, S.W.
STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made, Monthly repayment, including principal, premium, and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

WANTED, re-engagement as LADY-COMPANION, many years' experience, and excellent references.—J., INQUIRER Office.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

Schools, etc.

UNITARIAN HOME MISSIONARY COLLEGE.

OPENING OF THE SESSION 1899-1900.

The OPENING ADDRESS will be delivered by the Rev. J. E. MANNING, M.A., at the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, October 4th, 1899, at Five o'clock.

The subject of the Address will be "Jerome and the Vulgate."

The attendance of all friends of the Institution is invited.

DENDY AGATE, } Hon. Secs.
EDWARD TALBOT, }

BEDFORD COLLEGE, LONDON
(FOR WOMEN),
YORK-PLACE, BAKER-STREET W.

PRINCIPAL.—MISS ETHEL HURLBATT.

The SESSION 1899-1900 will begin on THURSDAY, October 5th.

Students are expected to enter their names between 2 and 4 o'clock on Wednesday, October 4th.

The College prepares for the University of London Examinations in Arts and Science. Students may also enter for College Courses, the Training Department Hygiene Department, and the Art School.

The INAUGURAL ADDRESS will be given on TUESDAY, October 10th, at 4.30 P.M., by A. W. WARD, Litt.D. Subject, "Some Suggestions of the Renaissance."

Further information on application to the Principal.

EDGBASTON HIGH SCHOOL FOR GIRLS (LIMITED), BIRMINGHAM.

ESTABLISHED 1876.

HEAD MISTRESS:—MISS G. TARLETON YOUNG (Girton College, Cambridge; Mediæval and Modern Languages Tripos. For three years Student of Languages and Continental Methods of Teaching in Germany and France).

BOARDING HOUSE:

THORNE HILL, AUGUSTUS ROAD,
EDGBASTON.

Pleasant Situation; Electric Light, Large Garden. Sanitary arrangements certified by J. E. Wilcox, Esq., A.M.I.C.E.

House Mistress—Miss WELLS.

President—Miss S. E. WELLS, B.A.

Assistant House Mistress—Miss K. CHAMBERS, M.A.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWTH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly well-built modern house, with southern aspect. Great attention is paid to healthful conditions of life. References allowed to parents of present and past pupils.

Terms for Board and Education on application to the Principals.

Schools, etc.

THE WARREN, KNUTSFORD.

PRINCIPAL:

Mrs. W. CARRINGTON WHITELEGGE.

Excellent individual TUITION and Home Care for the daughters of cultivated parents who would appreciate unusual advantages for Music and Languages.

NEXT TERM begins September 26th.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MISS MARSDEN would receive two or three BOARDERS for winter months. Warm bracing climate.—St. Pair, Manche.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 6d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

PROVINCIAL ASSEMBLY

OF

Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties.

The ELEVENTH ANNUAL MEETING will be held at the UNITARIAN CHRISTIAN CHURCH WANDSWORTH (corner of Elmsleigh-road, East-hill), on TUESDAY, October 10th. Religious Service 11.30 A.M. Preacher, the Rev. SILAS FARRINGTON, of Richmond. The Introductory Service will be conducted by the Rev. FRANK K. FREESTON, of Essex Church.

COLLECTION in aid of the funds of the Assembly. Luncheon at Wandsworth Town Hall at 1 o'clock. Business meeting at 3 P.M., GEORGE W. CHITTY, Esq., President, in the chair. Tea 5.30.

PUBLIC MEETING at 7, J. F. SCHWANN, Esq., J.P., presiding.

Speakers:—Rev. Brooke Herford, D.D., C. W. Jones, Esq., F. Lawson Dodd, Esq., L.R.C.P., Revs. R. H. U. Bloor, B.A., W. Copeland Bowie, M.L.S.B., L. Jenkins Jones, W. G. Tarrant, B.A., and others.

Note.—The Church is 10 minutes' walk from Clapham Junction, and trams pass the Church every few minutes.

Luncheon tickets (2s. 6d.) and tea tickets (1s.) to be obtained of Mr. Philip Green, Essex Hall, Essex-street, W.C., or the Hon. Secretary,

Rev. FREDERIC ALLEN,
5, Holland-grove, S.W.

BARTON-STREET CHAPEL,
GLOUCESTER.

BICENTENARY FUND.

A BAZAAR will be held on NOVEMBER 22nd and 23rd to provide a Fund for the extinction of the debt. The debt was incurred in 1893 by the Renovation of the Chapel, a new Heating Apparatus, Gas Fittings, &c., the cost being £760. The congregation, with the assistance of friends, raised £380, leaving a balance of £380, upon which interest amounting to nearly £100 has since been paid by the congregation. It is earnestly desired that the debt may be extinguished before the close of the year. The interest shown in the Bicentenary Commemoration in April last encourages the congregation to appeal to their friends for help.

Contributions of Money and Goods will be thankfully received by

Mrs. C. W. WASHBOURNE, Annandale, Weston-road;

Mrs. WALTER LLOYD, The Hollies, Brook-st.; Mr. JAMES WAREING, 138, Westgate street;

ALEX. DUNN, St. Michael's-square.

Rev. WALTER LLOYD, Minister.

Contributions already promised:—

	£	s.	d.
Members of the Congregation ...	110	0	0

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

WANTED, a young lady as NURSERY GOVERNESS for three boys, aged 6, 4½, and 2 years. Kindergarten training preferred.—Mrs. GREENSLADE, The Larches, Westbury-on-Trym, Bristol.

ZEBRA
GRATE POLISH.

LONDON SUNDAY SCHOOL SOCIETY.

SOUTHEND SEASIDE HOME.

The Hon Treasurer desires to acknowledge receipt of the following subscriptions—promised or paid—towards the general expenses of carrying on the Southend Seaside Home, kindly presented to the London Sunday School Society by Mrs. Bayle Bernard.

	£	s.	d.
Lady O'Hagan ... (for 3 years)	20	0	0
Mr. F. Nettlefield ditto	10	0	0
Mr. Courtney Kenny (£30 paid) ditto	10	0	0
Mrs. Alfred Lawrence ditto	3	3	0
Miss E. M. Lawrence ditto	3	3	0
Miss Preston ditto	3	3	0
Mr. S. W. Preston ditto	3	3	0
Miss Marian Pritchard ditto	5	0	0
Miss Emma Pritchard ditto	2	2	0
Mr. Ion Pritchard ditto	3	3	0
Miss Swanwick ditto	5	0	0
Rev. F. K. Freeston ditto	1	1	0
Mr. H. Wade ditto	1	1	0
Mr. H. W. Hill ditto	1	1	0
Mr. F. Lawrence ditto	2	2	0
Miss Emily Sharpe ditto	2	2	0
Dr. Blake Odgers ditto	2	2	0
Miss Tagart (donation) ditto	5	0	0
Miss Bernard ditto	5	0	0
Miss Gould ditto	5	0	0
Mrs. Carson ditto	1	0	0
Mrs. Cooke ditto	1	1	0
Mrs. F. Jolly ditto	1	0	0
Miss G. M. Boys ditto	0	5	0
A Friend at Aberdovey ditto	1	0	0

The annual cost of carrying on the Seaside Home, including housekeeper's wages, coals, gas, taxes, repairs, cleaning, &c., will, it is estimated, amount to about £100. Friends willing to help to meet this expenditure are invited to send their subscriptions to the Hon. Treasurer, Mr. ION PRITCHARD, 11, Highbury Crescent, London, N.

Bernard Cottage, 15, Hillcrest-road, Southend, is a small seven-roomed house, well placed on high ground, within ten minutes' walk of the sea. It will accommodate six guests, or even seven, if absolutely necessary; and Mrs. Gilbert, who has had experience in the mothering of some of the Country Holiday children for the last three years, is acting as housekeeper. It is intended that the "Home" shall be open all the year round.

PERSONS ELIGIBLE.

- Elder scholars above 13, accompanied, if possible, by a teacher.
- Sunday-school teachers, women connected with our Sunday-schools, mothers' meetings, &c.
- Friends connected with members of our congregations, and others approved by the officers appointed by the London Sunday School Society's Committee.

PAYMENT.

For classes *a* and *b*, 7s. weekly. For class *c*, 10s. to 15s., according to circumstances.
Fees to be paid in advance.

MODE OF ADMISSION.

Application to be made through the Sunday school delegate. The age and sex of applicants, the time when the visit is desired to be made, and the length of stay required, should be stated.

Local Hon. Secretary, R. EWART CRANE, Westmount Lodge, Heygate-avenue, Southend-on-Sea.

Superintendents and teachers are earnestly invited to make the existence and purpose of the Seaside Home known to their various schools and to the institutions connected therewith, bearing in mind the fact that the truest way of thanking Mrs. Bayle Bernard for her generous gift will be to make the best possible use of it.

HOME FOR HEALTH CULTURE, THE FIRS, BRONYARD, HEREFORDSHIRE.

This Home provides a course of Systematic Daily Exercise, combined with regular outdoor life and occupation, for Ladies and Children who are not in normal health. The exercises are given in a Gymnasium fitted with Swedish apparatus, and consist of Ling's Swedish Movements. Special treatment is given for Spinal Curvature, Anæmia, Hysteria, Indigestion, Neuralgia, &c.

For further particulars, apply to The Principal, Miss JESSIE BAKER (trained by Mme. Bergmon, Österberg).

Part II. Now Ready.

THE BIBLE FOR HOME READING.

Edited with Comments and Reflections for the use of Jewish Parents and Children. By C. G. MONTEFIORE. Second Part. Containing Selections from the Wisdom Literature, the Prophets, and the Psalter, together with Extracts from the Apocrypha.

Crown 8vo, 5s. 6d. net.

British Weekly.—"Although primarily intended for the use of Jewish homes, Mr. Montefiore's edition of the Bible cannot fail to find its way into the hands of Christian parents. These will find in it much to instruct and much to edify. . . . If in some respects readers are likely to differ from his judgments, they will certainly recognise that this is a felicitous and instructive method of dealing with the Bible."

(ALREADY PUBLISHED).

Part I. To the Second Visit of Nehemiah to Jerusalem.

Second Edition. Crown 8vo, 4s. 6d. net.

MACMILLAN & CO., Ltd., LONDON.

SALE UNITARIAN CHAPEL.

RE-BUILDING FUND.

The Committee of the Sale Unitarian Chapel desire to thank most heartily the many friends who have helped them to complete the Restoration of their Place of Worship by contributing to the above Fund. They regret, however, that they require to ask further help. The cost of re-building has considerably exceeded the original estimates, the amount spent being £2,924 10s. 7d. Towards that sum £2,665 8s. 1d. have been received, including £1,750 from the Insurance Company. Thus £915 have been subscribed by the congregation and friends. But £260 are still required, and the committee venture to make a final appeal to Unitarian friends to assist them to clear off the adverse balance. An *interim* balance sheet has been prepared, and copies will be sent to all subscribers. The long delay in its preparation has been caused through difficulties with the contractors, and this indeed has regrettably hindered the progress of the Fund. The Committee trust, however, that this unavoidable delay will not affect the response which they hope will be made to their appeal for final help.

Subscriptions will be gratefully received and acknowledged by—

ALEX. LAWSON, J.P., Chairman,
The Grange, Ashton-on-Mersey;
JOHN SHAW, J.P., Hon. Secretary,
Fern Lea, Ashton-on-Mersey;
JOHN BARNES, Hon. Treasurer,
Sylvan House, Sale; or,
Rev. JAMES FORREST, M.A.,
Rockfield-avenue, Sale.

CHAPEL LANE CHAPEL, BRADFORD.

A GRAND BAZAAR will be held in the CHANNING HALL, adjoining the Chapel, on OCTOBER 19th, 20th, and 21st, 1899, to raise £500 for the clearing off of the Debt on the New Schools, the purchase of a new Heating Apparatus, the Renovation of the Chapel, and other purposes.

The total cost of the scheme will be at least £2,000, towards which nearly £1,500 has already been raised.

The Bazaar will be opened on the three days respectively by Mr. CHARLES W. JONES, J.P., President of the British and Foreign Unitarian Association; the Right Hon. Lady O'HAGAN, and Sir JAMES KITSON, Bart., M.P.

Donations of Goods and Money will be gratefully received and acknowledged by the—

Rev. E. CEREDIG JONES, 18, Blenheim-road, Bradford (Minister);
Mr. BYRON BOOTHROYD, 37, Mannville-terrace, Bradford (Treasurer);
Miss HUDSON, 7, Blenheim-road, Bradford, and Mr. GATHORNE HARGREAVES, 24, Spring Cliffe, Bradford (Secretaries).

The following contributions have been received:

	£	s.	d.
Already acknowledged	64	9	6
Mr. G. Webster, J.P.	1	1	0
Anonymous	0	2	6
Mr. Evan Hughes	0	5	0
Mr. R. T. Maxwell	0	10	6
T. Q. R.	1	0	0

ITALIAN LAKES, ITALY.—Three more Members required to complete Select Party leaving London on October 19th.—Mme. ALBITES, 76, Beauford-road, Birmingham.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for OCTOBER:

Honesty and Truthfulness in Public Men; or, are Public Men in high places bound to be untrue to what they know to be the best and wisest? Unity and Variety in Religion. The new "Joshua." The Conspiracy against the Transvaal. Licensed Buccaneering. What Gladstone said. What London is like. Notes by the Way, &c.

London, Edinburgh, and Oxford: WILLIAMS and NORRIS, and all Booksellers.

SPECIAL OFFER.

Universalism the Hope of the Gospel.

Copies of the recent Seventh Edition, Unabridged (paper covers), are offered post free at 1s.

"By all odds the ablest Universalist book of English authorship."—*Christian Leader*, Boston, U.S.A.

"A noble book. . . . The very best compendium of the glorious truth of modern times."—*Canon Wilberforce*.

From Rev. T. ALLIN, Donnington Rectory, Ledbury.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint. Children's Page.

TWO PENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

ESTABLISHED 1851.

BIRKBECK BANK

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit, and allows Interest Monthly on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY, HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, September 30, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2989.
NEW SERIES, No. 93.]

LONDON, SATURDAY, OCTOBER 7, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	633
CORRESPONDENCE :—	
The Impending Sin and Shame	637
Manchester Domestic Mission	637
The Suffering God	638
Women's Armenian Relief Fund	638
The Brahmo Somaj	638
An Indian Appeal	639
OBITUARY :—	
The late Rev. Eli Fay, D.D.	639
William Maxwell Holmes	640
Colonel Trimble	640
THE CHILDREN'S COLUMN	641
LEADERS :—	
The Disgrace of War	642
Willaston School	642
POETRY :—	
Autumn	634
The Blind Spinner	643
Sonnet	639
MEETINGS :—	
Willaston School, Cheshire	635
Opening of the Liscard Memorial Church	643
Northumberland and Durham Unitarian Christian Association	645
Unitarian Home Missionary College	646
ARTICLES :—	
The Inward Life	640
A Word in Season	646
PROVINCIAL LETTER :—	
London	647
NEWS FROM THE CHURCHES	648
ADVERTISEMENTS	649

NOTES OF THE WEEK.

WE had hoped at the beginning of the present month to be free from the most pressing burden of anxiety in regard to the relations of this country with the Transvaal, and at the beginning of the season of the full winter's work to be able to turn undivided attention to the special interests of our churches. But national righteousness is the intimate concern of us all, and even now hope and despair seem to be evenly balanced, and we may have to bear the sorrow and dismay, which such a war, as seems to be impending, must bring. We are thankful to know that in our churches this anxiety is deeply felt. We are all alike burdened, though with differences of judgment as to the incidence of blame should the efforts for a peaceful solution of the difficulties ultimately fail. There is, we are convinced, among our people one common prayer for peace.

M. HOCART, of Brussels, writes in reply to Mr. Agate's note on his previous letter on the Transvaal Question, that he has been misunderstood. "What did I really say?" he asks. "That my ideal, therefore my creed, is the ideal of the Peace Society; but that I could not close my eyes to the patent fact that all European nations are distinctly militarist, armed to the teeth, and only restrained from war by the fear of one another. Is this a fact or not? I firmly believe it is. Therefore, the 'creed of the savage' is not my creed, but the

creed of the European nations, and that is why I am an ardent anti-militarist. But if I am living among savages restrained only by fear, it is an imperative necessity for me to make myself feared, unless I wish to be killed, baked, and eaten, which I do not, not being a disciple of the doctrine of non-resistance. And it is for reasons of the same sort, *i.e.*, for her self-preservation, that I think that England must make herself feared under present circumstances. Mr. Agate says: 'Respected, not feared.' I say: 'Respected and feared.'"

M. HOCART also sends us the text of a resolution which he submitted on Thursday week to a meeting gathered at the People's House, in Brussels, to protest against Great Britain's policy: "Considering that the appeal to brutal force is contrary to the principles of our modern civilisation, and that war is always disastrous to both of the belligerent parties, this meeting expresses the hope that the conflict between the British and the Transvaal Governments will end peacefully by the adoption of measures of conciliation safeguarding the undoubted rights of the Uitlanders, the independence of the Transvaal Republic, and the hegemony of Great Britain in South Africa." The meeting, however, which was very large, would only accept the first part of the resolution, down to "measures of conciliation," and replaced the rest by an expression of sympathy for the Boers and a denunciation of the crime Great Britain was preparing to commit. M. Hocart's attitude on this question has brought upon him a good deal of severe criticism, the leading Catholic paper in Brussels, *le Patriote*, for instance, calling him an enemy of the Boers, and adding: "Mr. Hocart has written a book to defend the Jews, but he is indifferent to the liberty of the Boers." He has been warned by trusted friends that he will alienate many Belgian and Dutch sympathisers with his work; but he is determined to hold upon his course, as advocate of justice to all parties.

MEMBERS and friends of the Provincial Assembly of London and the South Eastern Counties will find in our London Letter this week some particulars as to the annual meeting of that Assembly, to be held at Wandsworth on Tuesday. At the service in the East-hill Chapel at 11.30, the Rev. Silas Farrington is to preach, and the subsequent meetings will be held in the Wandsworth Town Hall. Clapham Junction is the station for friends to arrive at from a distance. If they find it hideous they will all the more appreciate the cordial greetings and the stimulus and good fellowship of the Assembly.

There is a serious duty as well as pleasure to be considered in securing overflowing meetings on such an annual occasion.

On the eve of the meeting of the Church Congress in London the Christian Conference is holding a series of meetings on Monday in St. Martin's Town Hall, Charing Cross. In the morning there is to be a discussion on a paper by Professor Sabatier, of Paris, on "The Necessary Renewal of Ancient Dogmatic Formulas." In the afternoon there will be a conference on Temperance, opened by Mr. Rowntree, and in the evening a public meeting, at which the Bishop of Hereford will preside, on "The Divisions of English Christianity." Among the speakers announced are Dr. Brooke Herford, Dr. Horton; and Mr. Percy Bunting.

It will be remembered that at the beginning of the present year Mr. Stopford Brooke delivered a course of evening lectures at University College on the poetry of Robert Browning. The great success of those lectures has led to a movement to establish a permanent lectureship of Literature or Poetry at University College, to be called by Mr. Brooke's name, and to be held by him so long as he is willing, and afterwards by men who will carry on similar work. The authorities of University College have consented to administer the fund to be raised for this purpose, and to further the project to the best of their ability. It is hoped by the committee in charge of the movement to raise a sum of at least £10,000, so that the lectureship may be permanently endowed, and a cordial response to their appeal, hitherto made privately, has already been received. Dr. Blake Odgers is chairman of the executive committee, and the hon. secretaries are Mr. C. Herbert Smith, 2, Garden-court, Temple, and Miss Kate M. Warren, 45, Clarendon-road, W. The movement has the cordial support of Mr. W. P. Ker, Professor of English Literature in University College, Mr. James Bryce, Miss Anna Swanwick, Mrs. Arthur Sidgwick, Dr. Furnivall, Mr. Edmund Gosse, Mr. William Clarke and many others.

A REMARKABLE letter, which has been addressed by Professor Max Müller to Mr. Mozoomdar, of the Brahmo Somaj, in Calcutta, has attracted, naturally, a good deal of attention. How it strikes another member of the Brahmo Somaj will be seen from the letter which we publish to-day from Mr. Bipin Chandra Pal, who has been studying at Manchester College, Oxford, and is already known to a large number of our friends. Dr. Max Müller's letter appeared in the *Statesman*, and is printed in full in the *Indian Messenger* of

Sept. 10. Therein he professes himself a devoted member of the English Church, and urges Mr. Mozoomdar and his fellow-believers to see whether they cannot become lay members of that Church, but warns him against the priests, since lay members of the Church are perfectly free. The Professor's theology certainly is not shackled by any consideration for the creeds of the Church of his choice. But if the English Church does not attract Mr. Mozoomdar he is urged to form his own Christian Church and openly to profess his discipleship to Christ. Mr. Mozoomdar's reply we have not yet seen. Mr. Pal's is worthy of serious consideration.

WE have received from Mr. F. A. Edwards, treasurer of the Essex Hall Temperance Association, an interesting report of the recent autumnal Conference of the United Kingdom Band of Hope Union, which he attended at Cardiff. There were from 400 to 500 delegates present, and the meetings were successful and stimulating in a high degree. They extended over a whole week, and there was also held a demonstration and procession of 20,000 Band of Hope children in Cathays Park. The movement represented in the Conference is said to comprise 28,000 Bands of Hope and other juvenile Temperance organisations. The subjects discussed at the Conference meetings were practical and important. Mr. Chandos Wilson, in discussing "Our Senior Members and Evening Continuation Schools," showed how the public funds administered by the Education Department may now be made available to carry on Temperance teaching. Mr. A. Jolliffe explained "how industrial exhibitions may be made to assist Band of Hope work." Miss Salmon told us "how to reach the children of the upper and middle classes," and referred to the successful work of the Saturday afternoon Band of Hope carried on by Mr. Rowland Hill at Bedford. The paper of Mr. C. Wakely (sec. U.K.B.H.U.), on "The Sale of Drink to Children," was, however, the most pregnant in its immediate results, a resolution being adopted calling upon the Committee of the Union to formulate and bring before Parliament a Bill to prohibit the sale of intoxicating liquors to children under sixteen, as recommended in both reports of the Royal Commission. All these and other papers will appear in the *Band of Hope Chronicle*, which is edited by Mr. Rowland Hill, and they will be worthy of study by Temperance workers.

At the recent meetings of the British Association at Dover, Dr. Horace T. Brown, President of the Chemical Section, spoke highly of Dr. Priestley's scientific work. He said:—"There is no chapter in the history of scientific discovery of greater abiding interest than that which was opened by Priestley in 1771, when he commenced his work on the influence of plants on the composition of the air around them. It has often been assumed that these experiments of Priestley's, which were unquestionably the starting-point for all succeeding workers, were the result of some haphazard method of working, and one of those happy chances to which he is in the habit of attributing some of his most important discoveries." But this was not so; Priestley does himself injustice. "Of all his contemporaries

belonging to the old school of chemistry he had the clearest conception of the processes of animal respiration and of their identity with the process of combustion. . . . We have it on Priestley's own authority that it was these studies which produced in his mind a conviction that there must be some provision in Nature for dephlogisticating the air which was constantly being vitiated by the processes of respiration, combustion, and putrefaction, and for rendering it once more fit for maintaining animal life." He searched for this compensating influence, and he found it.

THE Mathematical and Physical Section of the British Association was presided over by Professor J. H. Poynting, D.Sc., F.R.S., of Mason College, Birmingham, a supporter of the Church of the Messiah, which is Dr. Priestley's *New Meeting* with a changed name. Dr. Poynting's Presidential Address deals very ably with some of the problems of physics: our conception of physical law, and our conception of physical explanation. The garment of Nature, he said, seems to be woven of separate threads: we recognise some eight or nine different forms of energy, but they may not be really distinct and separate. We stand in front of Nature's loom as we watch the weaving of the garment; but while we follow a particular thread in the pattern it suddenly disappears, and a thread of another colour takes its place. Is this a new thread, or is it merely the old thread turned round and presenting a new face to us? Further on in his address Professor Poynting showed that the physical method, with its descriptive laws and explanations, is limited in its range: it does not enable us to understand and predict voluntary motion in living beings. We can give a fairly good account of the motion of a steamer, describing how the energy stored in the coal passes out through the boiler into the machinery, and how it is ultimately absorbed by the sea. But when a passenger steps aboard, to cross the Channel to his friends, we make no attempt to give a complete physical account of his purpose and action.

THE current number of the *Leeds Mill Hill Chapel Record* contains the following interesting note concerning a "Helpers' Union":—

"In response to an invitation addressed from the pulpit, between fifty and sixty of our young people, with a few of the elders, met at the Priestley Hall, on Tuesday evening, Sept. 26, to consider the suggestion made in the last number of the *Record* for the formation of some society which should unite all who are engaged in the work of the chapel in a common fellowship, for mutual encouragement and support. The following proposals, made by Mr. Hargrove, were adopted by general agreement of those present, as a basis of union, subject to alteration as experience or reflection may suggest:—

NAME.—That the Society be called "The Mill Hill Helpers' Union."

CONDITION OF MEMBERSHIP.—That each member shall, in addition to the ordinary duties of his or her position, undertake to do some work for the service of others, more particularly of those connected with our Church.

COUNSELS.—To read daily the Scripture and Prayer to be provided for the use of the

members, or such other as may seem to a member more suitable for his own use. To attend the Communion Service, at least once a year, on the Thursday evening before Easter Day, in sign of our goodwill towards our brethren and our loyalty to the Common Master of us all. To attend regularly at one Sunday service at the Chapel, morning or evening.

ADMISSION.—Everyone above the age of sixteen shall be eligible for membership, and shall become a member on signing his name to some such declaration as the following:—"I desire to be considered a member of the congregation, meeting for the worship of God at Mill Hill Chapel, and I undertake to do what I can to assist in the work carried on by that congregation for the good of its own members and for our fellow-citizens of Leeds."

THE Essex Church *Calendar* for October, with which the *Seed Sower* is incorporated, contains the first of what promise to be very interesting chapters in the history of the church. This first chapter tells of the early life of Theophilus Lindsey, founder of the old chapel of which Essex Church is the successor. On another page of the *Calendar*, the Rev. F. K. Freeston writes in the "Minister's Letter":—"At the beginning of another October I ask your earnest support for our worship and our work during the coming winter. The summer slackness must now be cast off and the holiday rest furnish us with fresh strength for God's service. How much needs to be done in London, only the Londoner really knows, and because there is so much, he sometimes despairs. But how much may be done by a little more devotion, a little more system, a little more idealism in the spirit of our doing! And if we realise afresh, as we must, with each year's encroaching claims, the necessity of consecrating and concentrating our energies upon only the highest ends, then we shall fix upon the Church, surely, as having first claim upon our enthusiasm: not, forsooth, for the Church's glorying, but for the coming of the kingdom, and the brotherhood of men. It is within the power of almost all our members, by a more constant attendance at service, both to receive more help from the Church and its ministrations, and to give more help to its religious life and work."

THE quotation from a sermon on Lord Halifax's manifesto to the English Church Union, which we gave among our Notes of last week, was not, as stated, by the Rev. C. J. Street, but by the Rev. George Street, of Buxton.

AUTUMN.

Who comes adown this grove of shaking pines,

Bare-footed, ragged as the falling year;
What maid is this, who in her wild hair
twines

The barren leaf, wet with the woodland's tear?

She wanders on; she passes in the gloom.

"Who art thou? Say!" a mocking laugh doth ring.

Within her eyes I read relentless doom—

But, lo! her hands are full of seeds of Spring!

E. TESCHEMACHER.

TAKE the pattern of your life from God: and then go about your work and be yourself.—*Phillips Brooks.*

WILLASTON SCHOOL, CHESHIRE

STONE-LAYING.

THE foundation-stone of Willaston School, Nantwich, Cheshire, was laid on Thursday, September 28, by Sir John T. Brunner, Bart., M.P. Among those who were also present at the ceremony and at the subsequent luncheon were Sir E. Durning Lawrence, Bart., M.P., the Revs. H. E. Dowson, J. E. Odgers, C. H. Wellbeloved, P. M. Higginson, Dendy Agate, H. Gow, W. H. Drummond, R. T. Herford, T. Lloyd Jones, G. Evans, J. M. Mills, H. D. Roberts, W. C. Hall, and V. D. Davis, Messrs. Guy Lewis (headmaster of the school), R. D. Darbishire, W. Colfox, Russell Scott, J. H. Brooks, S. B. Worthington, J. H. Nicholson, Robert D. Holt, Richard A. Holt, Charles W. Jones, C. S. Jones, Albert Nicholson, F. Nicholson, Frederick Jevons, G. H. Leigh, John Dendy, J. Coventry, I. C. Thompson, T. H. Gordon, F. Cook, J. W. Beaumont (architect), R. W. Neill (contractor), A. H. Worthington (secretary), and E. W. Marshall (clerk).

The school, as we have already stated, is being built on the Grove estate, formerly the residence of the late Philip Barker, the founder, and the old house is retained as part of the buildings, for the use of the Headmaster. We publish, as a supplement in our present issue, the architect's drawing of the school. On the right the Headmaster's house is seen; adjoining is the large dining-hall, with the chief dormitory above; and at the corner the reading-room, with another dormitory above. The aspect of this range of buildings is almost due south. The entrance to the school, at which the foundation-stone was laid, is seen in the middle of the buildings looking west; class-rooms are on either side, and studies on the first floor. A further range of buildings to the north complete the quadrangle, with an open court-yard in the midst. The school stands in extensive grounds, with a fine old garden and pleasant fields, and is approached by a shaded drive from the London road. The sunny day on Thursday week, and the pleasant gathering of loyal friends of unsectarian education, were a happy augury for the future prosperity of the school.

The ceremony of the stone-laying took place at one o'clock, under the presidency of the Rev. H. E. Dowson, in the unavoidable absence of the Rev. S. A. Steinthal, chairman of the Board of Governors.

The Rev. W. H. DRUMMOND having offered prayer, the CHAIRMAN said they were met on soil sacred in their hearts to the memory of a good and faithful Christian man, and at his behest, to ask Sir John Brunner to lay the foundation-stone of a new school established for the instruction of youth, and with a special view to that instruction in the spirit of broad and liberal religion. They would have at luncheon an opportunity to say what they had to say, and he would simply ask Sir John Brunner to lay the stone.

Mr. J. W. BEAUMONT, the architect, then presented to Sir John a silver trowel, and Mr. NEILL, the contractor, presented a mallet.

Sir John BRUNNER said that he had been very much gratified by the invitation to take the part allotted to him in that ceremony. He had known their lost

friend, Mr. Philip Barker, for many years, and had often been his guest, and could give him the character which was the highest as coming from a guest: he was a man with whom one felt immediately at home. It was therefore a pleasure to be there, in a way, at his behest, to make a beginning with a piece of work which was so near to his heart. Having acknowledged the gift of the trowel and mallet, Sir John performed the ceremony, and declared the stone to be "well and truly laid."

A vote of thanks to Sir John Brunner, moved by Mr. R. D. DARBISHIRE, seconded by Mr. G. H. LEIGH, and cordially acknowledged, brought the proceedings to a close, and the company adjourned to the Nantwich Brine Baths Hotel for luncheon.

THE LUNCHEON.

At luncheon the Rev. H. E. Dowson again presided, and in felicitous terms proposed the toast of "The Queen," concluding with the prayer that a reign so long and full of blessing might not end in war.

Mr. A. H. WORTHINGTON, secretary of the school, said that letters of regret for inability to be present had been received from Dr. Martineau, Dr. Drummond, Professor Max Müller, Rev. J. E. Carpenter, Rev. S. A. Steinthal, Mr. J. Allanson Picton, Sir James Kitson, Dr. Brooke Herford, Revs. C. Hargrove, Joseph Wood, and A. Gordon, Dr. Blake Odgers, Messrs. D. Martineau, J. S. Ainsworth, W. Kenrick, Walter Holland, C. G. Beale, E. Clephan, W. Long, J. R. Beard, F. Nettlefold, P. H. Holt, H. P. Cobb, H. W. Gair, H. P. Greg, Alfred Holt, J. F. Schwann, Grosvenor Talbot, J. E. Taylor, and many others.

The Rev. S. A. Steinthal, chairman of the Board of Governors, wrote:—

The great principles on which the school is to be established, the need of a religious education as the foundation of a useful life, and its being possible to give that foundation without sectarian restrictions, is to my mind so precious that I regret I shall not be able to be with those who will be permitted to assert its binding obligation on their consciences and their intention to support its manifestation.

Mr. J. Allanson Picton, expressing his regret, wrote:—

I am the more sorry because I sympathise very strongly with the purpose of the school as described in the programme. It represents an important effort to meet a crying need of the times, that of moral and religious culture without superstition or intolerance.

The Rev. J. EDWIN ODGERS then proposed the toast of the day, "The Memory of our Founder." Mr. Barker, he said, as a Nonconformist gentleman of the old school, had a deep and truly religious interest in the traditions which he inherited. It was very hard for another generation that entered in and enjoyed the fruits of all the travail of their fathers to understand with what toil and what travail that inheritance of civil and religious liberty had been won. He could imagine that must be the reason why the one thing absolutely settled, the one thing which was to be definite and final concerning the character of that school, was that it was tied up to the principle of nonsubscription in matters of religion. He could imagine that that appeared to Mr. Barker as truly the one important thing which the

line of Nonconformity to which he was attached had run on, of the essence of its life, the kernel of that testimony which it had contributed to the religious and intellectual life of our time. What did that mean? It did not mean that the founders of their old chapels or schools came out at a certain period on the principle of non-subscription absolutely. At the Revolution the men who were the leaders of their line of Nonconformity, like Baxter, Bates, and Howe, believed in the National Church, and considered themselves members of that Church, excluded by vindictive legislation from performing the sacred obligations which they had assumed—believing, however, that the State had a right to make its terms with the Church, and only complaining that the State had heightened those terms and had exacerbated them with those conditions with the express purpose of keeping a great number of conscientious men out of the Church of their birth and inheritance. That was why there was no objection to the terms of the Toleration Act, which required that a dissenting minister should sign the doctrinal articles of the Church of England; but there was the greatest objection when any body of men, whether presbytery or congregation, endeavoured to add terms of union, admission or fellowship; and there was the great difference between their Nonconformity and that of their brethren of the Congregational line. There was no such thing as a church covenant, and there was open communion. Time went on, and the battle of nonsubscription had still to be fought, when in 1771 and 1772 dissenting ministers and schoolmasters tried to get Parliament to rescind those portions of the Toleration Act which made subscription to the doctrinal articles of the Church of England compulsory. And it was remarkable that there came in another dividing line in their Nonconformity. A number of Nonconformists then took upon themselves to say that they were perfectly contented with subscription; they were orthodox dissenters quite prepared to abide by the doctrinal articles of the Church of England, and they branded those who wanted release as heterodox dissenters, wanting release because they had altered their views during the past hundred years; and it was perfectly true that they had. That marked for the next hundred years the division between those who preferred to call themselves orthodox dissenters and those of their more liberal line. The desire to cast in his lot with that broadening tradition of the old liberal Nonconformity was taken by Mr. Barker to be the espousing of that principle of nonsubscription, connected with which certain privileges of his foundation were allowed to the sons of members of congregations in England "statedly assembling for the public worship of God, and imposing no obligation upon any member thereof (whether minister, member, or otherwise) to subscribe or assent to any articles or article of religious belief or to submit to any test of religious doctrine." That was what Mr. Barker meant by nonsubscription. Several of them had felt some little difficulty about even that limitation, lest they should seem to be creating nonsubscription into a new-fashioned form of test. But it must be observed that it was only an inquiry as to a matter of fact, not of opinion, that they had the right to carry out; and because purses had bottoms

there must be a limit to the extent to which pecuniary advantage could be offered, especially when the desire was to benefit those who usually found themselves outside the range of particular benefactions, founder's funds and endowments.

Nonsubscription was what they historically stood for; but that did not mean merely the liberty of negation. That was not Mr. Barker's intention. There was in the tradition which he inherited, not only an ardent desire for civil and religious liberty, but a consistent and unostentatious piety which any man from outside who came to them for liberty merely, almost uniformly failed to grasp and failed to understand. The cultivation of personal religion was to be a striking feature in the life and character nurtured in that school. The head or one of the chief assistant masters was to be appointed with especial care to his qualifications for guiding the religious life of the school, "in sobriety, intelligence, earnestness and piety." And, furthermore, there was to be religious education of a scope practically unprecedented in a school. It was intended that the study of religious history and life, of religious impulses in the character and history of peoples, should be a matter to which the young mind should have its attention specially turned; and sympathetic interest in the history and literature of religion was a thing which, as Mr. Barker believed, was best attained and best fostered in connection with absolute religious liberty. Heart and mind must be free to follow the guiding of natural attractions and natural affinities in things of the spirit. "Thus far shalt thou sympathise, thus far shalt thou be interested, and no further," was an absolute outrage to the soul learning to walk in the spiritual steps of great and holy men. It was, he believed, with the appreciation that it was possible to make not only the old biblical histories and the New Testament story of the life of Christ, but the story of the development of Christian doctrine, the stories of Christian heroism and sainthood live again and guard the springs of young life, to help them to live with a new sanctity, to stir the young heart to a high chivalry—it was in that sense that Mr. Barker entrusted to them to carry out that very remarkable and solemn declaration.

Mr. Odgers then referred to the benefit numbers of Unitarian families had derived from Channing House, as an exemplification of the sphere in which they hoped that school would move. The subject was one on which he felt very strongly. He asked them in silence to drink to the memory of their founder and benefactor, considering how best they might give to his solemn intentions and to his prayers, that fulfilment which he would desire.

The toast was drunk in silence.

Sir JOHN BRUNNER then proposed the toast of "The School." That occasion, he said, would have momentous consequences, because of the duties laid upon those who had taken part in the ceremonies of the day. For they all, and not merely the trustees, were taking upon themselves duties towards the school. The school was to be on what were called "public school" lines, but it would differ from every other public school in that it was not to be associated with a Church, or with the teaching of any distinct body of

doctrine now associated with a Church. He had been told that they were decidedly out of fashion, that now the fashion was towards greater uniformity and severity in the teaching and enforcement of doctrine, and that they must look forward to failure. It was perfectly true that the mind of their country appeared to have been for a great many years past tending towards mediaevalism; they might almost say they had been striking an Anglo-Saxon attitude in religion. But others, and he confessed to be one of them, had come to the conclusion that the tide had turned. Men's eyes had been opened by recent controversies in the Church of England; by a very remarkable movement in Austria, where the mass of the people had come to the conclusion that the priests were anti-national; by the controversy over the teaching of the priest, Hecker, in the United States, and by what had been passing before their eyes of late in France. These things in the mind of intelligent men and women made inevitably in their direction. And the action of the great Churches in England on the subject of national education forced them to consider the influence of that severity in the inculcation of doctrine upon their national life. The Churches were adverse to their spending money upon schools, and were anxious that they should save their money at the expense of their children for the benefit of what they called religion. But he wanted to spend more money upon the children. He wanted to spend more thought, more love, more care upon them; the last thing in which he would save his pocket would be on his children. And he was sure that the number of fathers who thought with him was growing year by year, and before that school was many years old the number would be very much larger. That school would meet a very clear and definite want in the country. He was of opinion that there would be plenty of fathers—men of courage, men of earnestness and men of piety—who would desire to send their children to that school. In that hope, in that faith, he had laid the stone that day, and he offered to the trustees hearty good wishes for their prosperity.

The CHAIRMAN, in responding, expressed the earnest wish that their honoured friend, Mr. Steinthal, chairman of their Board, could have been present, for no one was in more profound sympathy with that project than he. Having paid a warm tribute to Sir John Brunner as their leader in the cause of liberal education, and to the influence of his father's school in Liverpool, in the training of fine, broad-spirited religious men, of whom the late Mr. Thomas Ashton had been one, he said that the school they were about to establish would meet a great necessity. He recalled the influence of the old private schools, such as Mr. Malleon's, at Brighton, in which boys, mainly from their own broad nonsubscribing churches, met together and education was conducted with a religious atmosphere around it, and it was instinct with the spirit of their fathers. Those schools brought together boys who, in after life, very often met and associated in many causes of civil and religious liberty, and that companionship in early years was a vital influence throughout their lives. What had been done with such great power and influence by those old private schools, they hoped to do again in that school whose foundation-stone they had now laid. They had

noticed with very great regret the leakage of those to whom they looked to be leaders in their religious causes and their churches. He had nothing whatever to say against the great public schools of the country. They had had no alternative. His own sons had passed through Rugby School. There was a manly spirit in this school and a great and good influence was exerted. But the boys were mainly under Church of England influences, and their sons were out of touch with their own influences during the period of their School life. Without any attack whatever upon a fine public school like Rugby, he said one result of the attendance of their sons at those schools was the loss of that close association with their deep broad religious life. That he deeply regretted, and, further, he regretted that their most cultured families were drafting fewer and fewer of their sons into the ministry. In that direction they must look if their ministry was to have the old power it had in bygone days; and with that view he had very great hopes that the school they were establishing would have the very best influence upon the future of religious life in their midst. They might hope that many young men, trained in the religious atmosphere which Mr. Barker desired should pervade the school, would go on to Oxford and Manchester College, or to the Home Missionary College, and enter the ministry. At Manchester College they had a magnificent staff of teachers; what they chiefly wanted was the best sort of pupils. So he regarded that movement as touching them very closely indeed. They were exceedingly happy in the gentleman who had accepted the post of headmaster of the school. Mr. Guy Lewis had been at University College School, where he imbibed the broad spirit of that institution, and at King Edward's School, Birmingham, before he went to Oxford, where he took a distinguished place. He had entered with high courage and enthusiastic hope into their purposes in that school, and had shown great powers of initiative and organisation, which augured well for the future. They offered to him on his first public appearance among them a very hearty welcome. With regard to the special clause which was the *raison d'être* of the school they hoped to associate with Mr. Lewis a teacher who would be specially qualified to give the religious instruction referred to in the foundation. It would be their aim to make the very best appointment possible. With a man like Mr. Lewis, of strong character, and of noble moral and religious spirit at the head, and that second man whom they hoped to secure to conduct the religious instruction, they hoped to inspire more and more with the principles they held dear the boys to be trained within those walls.

They had at present appealed only privately for help, and the appeal had been most generously met. Sir John Brunner, with his warm heart and open hand, gave them £3,000, Sir Edwin Durning Lawrence and Miss J. Durning Smith £1,000, an old friend of Mr. Barker's £1,000, Mr. William Colfox, £500, "Anonymous" per Rev. H. E. Dowson £250, Miss Valentine £250, Mr. W. Long £250, Mr. J. Harwood £250, "A Friend" £100, Mr. W. Haslam £100, Mr. J. P. Thomasson £100. They had, therefore, nearly £7,000 towards about

£15,000 needed to complete the buildings and lay out the grounds. They had an endowment from Mr. Barker of £23,000, but that and more than that was wanted to meet the expenditure in the future. Of other requirements not yet secured, which would be a great gain to the school, he mentioned a school chapel, and a swimming bath. And then the most important thing was to have the boys. They had high ambitions for the school and believed that it would deserve the confidence of their parents throughout the land. It would not be the fault of the governors if it did not do so, nor of Mr. Lewis and his associates. If they looked at the list of governors they would not doubt that they were the very men to inspire the principles they desired the school to impart, and to carry out the work with enthusiasm, ability, and zeal.

Mr. GUY LEWIS, in acknowledging the hearty welcome accorded to him and the honour conferred upon him by his appointment as headmaster of Willaston School, said that among schools, old and new, Willaston would be in a unique position. In the nature of its foundation and the aims it would have principally in view, it would be something apart. His chief source of satisfaction was that he was allowed to participate in the work of a school the nature of the foundation of which so fully commended itself to him, as an object which he had thoroughly at heart. He thought the school would meet with early and continued success, and would start with manifest advantages. The original endowment, the site, a piece of ground genuinely English, the buildings admirably adapted to their purpose, and with great ingenuity adapted by the architect for successive steps in the extension of the school, embracing the most recent ideas as to light, ventilation, furniture and hygiene—these were advantages they were using to the full. A board of governors absolutely unanimous as to the essential requirements of the school was also a great pledge of security for the future, and he looked forward with hopeful confidence to many occasions in the future, when they would be gathered together to receive from year to year the report of what had been accomplished in the realisation of that great design. As to the curriculum, he hoped that they would avoid pedantry on the one hand and an excessive technical system on the other; one was the characteristic vice of the older system, the other the prominent danger of the new. With regard to their special objects, the first of primary importance would be to create a healthy moral tone. To that end they would work, with the cumulative influence of lesson hours, school games, and other times of recreation. They wanted as the dominant tradition and characteristic of the school an honest, rational, conscious, moral sense, which when boys had left school would be *robur et aes triplex* with them in the struggle of life. They started with a full sense of responsibility, in a spirit of earnest, sober, and hopeful zeal. They intended to strain every power they had to its uttermost, to deserve the general sympathy and practical support of which such a meeting as that was the token.

Mr. A. H. WORTHINGTON proposed the toast of "The Guests," and took the opportunity of emphasising the need for such a school, which many in connection

with their Free Churches must have long felt. He appealed to their guests, and to those who they wished had been their guests, but for various reasons had been unable to be present, to realise that the future of the school depended not merely upon the headmaster or the governors, but on them; for it was they who must in the first instance provide the money required in addition to Mr. Barker's endowment, and it was they who must send their sons and persuade their friends to send their sons to the school.

Sir E. DURNING LAWRENCE, Bart., M.P., responded, and expressed his great pleasure and satisfaction at being able to be present. He felt with Sir John Brunner that it was a critical time—a time especially suitable for the erection of such a school. The time was coming, and in his opinion had come, when the Church must conform her teaching to the knowledge of her sons. It was a right and fitting time that they should meet around that board, on the occasion of the foundation of a special school, that should be free from any test that might hamper the real truth from reaching the minds of their children. He felt it a great privilege to be present.

Mr. W. COLFOX also responded. He had felt from the first when he heard of that foundation that, if established, the school would be of very great interest and importance to their Free Churches, and he was very glad to be present and to see what had been done. As regards equipment, he felt that it would be of very great importance to have a school chapel, in which the morning prayers and Sunday services could be held, and he was glad to have learnt from the architect that there would be no difficulty in adding such a chapel to the buildings. Having once more emphasised the need that pupils should be provided, he concluded by moving a vote of thanks to the Chairman for presiding.

This vote having been cordially passed and acknowledged, the proceedings terminated.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

A Day in My Clerical Life. By the Rev. R. E. Veagh. 3s. 6d. (Fisher Unwin.)

Back to Jesus. By R. A. Armstrong, B.A. 1s. (Philip Green.)

The Spirit and the Incarnation. By the Rev. W. L. Walker. 9s. (T. and T. Clark.)

The Great Law: A Study of Religious Origins. By W. Williamson. 14s. (Longmans.)

The Supreme Argument for Christianity. By W. Garrett Horder. 1s. 6d. (Clarke and Co.)

The Evolution of Man. By W. W. Hardwicke, M.D. 5s. (Watts and Co.)

Jacob at Bethel. By A. Smythe Palmer, D.D. 2s. 6d. (David Nutt.)

Scribner's, Expositor, Bookman, Nineteenth Century, Monist, Sunday Chimes.

TO CORRESPONDENTS.—Letters, &c., received from the following:—L. G. A.; A. L. B.; J. B. (thanks); L. B.; C. M. C.; C. A. F. (thanks); E. F.; J. F.; H. P. H.; J. H.; W. H.; H. H. J.; A. A. L.; W. L.; C. R.; L. E. R.; C. S.; G. St. C.; W. S. S.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE IMPENDING SIN AND SHAME.

SIR,—I cannot withhold some brief expression of my lively and intense sympathy with your sustained and deeply grounded opposition to the execrable war with which we are threatened. A conflict more needless, more wanton, more basely born, more variously and abidingly harmful cannot be conceived. History teems with wicked wars, but never will its blood-stained pages be more darkly defiled than by the war which seems about to break out. Nothing that the Boers have left undone is of such moment, nothing that they have done is of such flagrancy, as to warrant the invasion of their country, or to excuse the horrors of war.

I look upon the grievances of the Uitlanders as mere pretences. The conflict will be the offspring of sordid speculation eager to get hold of the gold mines, and of shameless imperialism eager to appropriate South Africa.

A heedful and earnest witness of the great events of the last seventy years, I have been variously wrought upon thereby, have been greatly gladdened and deeply saddened. I rejoiced at the battle of Navarino in 1827, at the French revolutions of 1830 and 1848, at the triumph of Reform in 1832, at the abolition of slavery in 1834, at the victory of Free Trade in 1846, at the uprising of the nations in 1848, at the destruction of American slavery in 1865, at the fall of the French Empire and the papal principedom, at the new birth of Italy in 1871, and the restoration of Hungary in 1867. I mourned over the hapless uprising of Poland in 1831, over the triumph of the despots, the fall of Hungary and Italy in 1849, over Louis Bonaparte's crime in 1851, over the shattering of the Liberal party in 1886, over the Armenian massacre in 1896—the supreme atrocity and horror of this century. Next to that colossal wickedness and woe nothing has so awakened in me sorrow and abhorrence as the prospect of a war so needless, wanton, and wicked, of the sin and the shame which Englishmen appear determined to bring upon England. With thanks for your earnest deprecation of that sin and shame I rest,

THOMAS H. GILL.

Grove Park, Lee.

MANCHESTER DOMESTIC MISSION.

SIR,—The work which this Mission is doing is one of which any religious body may be proud. It has planted its buildings amongst the poorest of the population, and by means of innumerable agencies it is exerting an uplifting and restraining influence upon a vast number of people, especially upon the young. Notwithstanding the great value of this institution, it is passing through serious financial difficulties, and unless its funds are materially augmented by donations and subscriptions, its power for good must inevitably be crippled. We are doing what we can to re-awaken enthusiasm in its behalf, and in order to raise funds for

immediate use Mr. C. Rawdon Briggs has kindly undertaken to organise a concert in the Memorial Hall, Manchester, for Wednesday evening, Oct. 11, when it is to be hoped that friends in the district will come to the support of the Mission, and by purchasing tickets help to strengthen its slender resources. Details as to time of concert, price of tickets, &c., are to be found in the advertising columns.

CHARLES ROPER,

A Member of the Mission Committee.

THE SUFFERING GOD.

SIR,—In a recent number of *THE INQUIRER*, the doctrine of "A Suffering God" was pronounced untenable. I confess that I am one of those who cannot conceive of God as having no sympathy with human suffering. And as all true sympathy with suffering involves a certain pang of pain, I venture to attribute that also to the one God who is, therefore, in my conception, not A Suffering God, but The Suffering God. Moreover, it does not seem to me at all necessary that God should become incarnate in order to feel this sympathy. But my object in writing is not to air my own sentiments, still less to enter into controversy. As the article to which I refer quoted "Abbé Gratray—a Roman Catholic writer," and the "Protestant Vinet," I thought it might be of interest to some of your readers to recall the opinion on this subject of the Unitarian—William Henry Channing. Writing to me under date, June 25, 1879, he says:—

... But your note interested me, in a still higher degree, because incidentally you answered the very question latent in my mind, in regard to Evil. And it has rejoiced me, beyond my hasty words to tell, that you, too, have in your hand the one and only Guiding Clue through Life's Mysteries. Yes! it is a sublimely pathetic, humbling, elevating, ennobling, sanctifying Truth. "The All Good is the Co-Sufferer, at once by Sympathy and by Syn-ergy, with all His creatures, His Children." This even is the key to the Gate-Way of the Prayer Road of the Cross—the Central Word of the Christian religion.

It is thirty-five years now since this Glory of God in Divine Disinterestedness first broke on my astonished vision like a New Sun of The Eternal Day. And in "The Present," of which I was then editor, in an article on "Heaven on Earth," it was affirmed, "One such fable as 'Prometheus' proves how divine is love in the human soul. If there were no other God, man, out of love, would become a God. How much more, then, does it prove that the Divine is Love. And so comes to the human mind not the hope merely, but the certain assurance that Evil is relative not absolute; transient, not everlasting; accidental, not essential; always a means, and never an end. And with this assurance opens the glorious prospect of a growing Good casting off Evil, as the opening bud shakes off its husk. Growth, that is the great reconciling thought. If evil can be overcome little by little, then shall it utterly disappear. And though it be a riddle, yet it is only a mask, behind which smiles a countenance of unutterable loveliness. . . .

Does not everyone in just the measure of his love pledge himself heart and hand to the Great Fraternity of Lovers the world round to be faithful unto death, in seeking and saving the lost? Let us follow that thought to the end. If in the degree of goodness is sympathy and longing to redeem, who is the Grand Sufferer? With deepest reverence let us rather feel than think, and rather think than say. The Divine Love,

must make His own all the accumulated woes and struggles of all His creatures. Would he inflict on a helpless Being who never had choice whether to exist or not what He who made it would not bear? Would a man of common manliness do so? The Trinitarian, who is bowed down with overwhelming gratitude, that the Infinite Majesty of Heaven and Earth should condescend to endure his griefs does not surpass, but falls illimitably short of the Real Truth, if he conceives that only once in the ages upon Calvary—on this small earth, the Being of beings suffered—He feels each pang, he shares each sorrow. The martyrdom of all Heroes is His. The great conquest of Love over Evil is His ever-influent Energy throughout the Universe—through the Eternities. By the fact of the creation the All-Good has sworn by Himself that all shall be good.

Sept. 27.

CHARLES C. COE.

WOMEN'S ARMENIAN RELIEF FUND.

SIR,—Many weeks have elapsed since we appealed in your columns for assistance for our Armenian pensioners in Van—mostly widows, who are able to earn in summer a bare subsistence from the Industrial Bureau for themselves and their children—but the time has now come when it is necessary to approach those, who are able, and have proved themselves willing, to help us, and to ask them to replenish our almost exhausted exchequer, and give us the means of feeding and caring for those who try so hard to help themselves.

The fall of rain in the summer was not sufficient to ensure a good harvest, so that many fields hardly paid for harvesting, and others would not yield a full supply. Prices accordingly did not fall and much apprehension prevailed, and as Dr. Reynolds pathetically wrote, "We look to the future with heavy hearts, and it does seem as if we could not bear another year of scarcity." The good, devoted doctor and his wife are exhausted with perpetual hard work and anxiety, and write that they are hardly able to endure the continued strain.

Dr. Waldemar Belck—the German scientist who was robbed and left for dead by the Kurds near Van a year ago, and who has lived for many months at Van Mission—writes to us to testify to "the faithfulness, economy and great care with which the relief work has been carried on, and also as to the beneficent work the Orphanage is accomplishing for the rising generation of the Vilayet.

Dr. Lepsius, of Berlin, who has also this summer visited the Mission, was much interested and greatly pleased with all he saw, and hopes to assist in establishing a carpet industry in the town, which may be made to yield a good return, and afford employment to many women and girls. For this new departure it would be necessary to raise and invest about £2,000.

Our Committee is co operating with that of the "Friends of Armenia" to send two ladies and a gentleman to Van to assist Dr. Reynolds in his many arduous duties, as without such assistance he and Mrs. Reynolds cannot any longer maintain their responsibilities. Many sympathisers, who thoroughly understand the present situation, consider this just now to be the best way of using some of the money placed at our disposal.

The winter is just commencing in Van; the cold will soon be intense there

for many months to come, and hunger and want will be rife amongst the widows and poor little children, so many hundreds of whom are of necessity excluded from the benefits of the Orphanage. These the Missionaries feed as far as possible, but how far must depend upon the generosity of the outside public, upon whom also they depend for clothes to cover their poor shivering little bodies.

We earnestly commend their cause to the friends who have so generously supported us in the past, and but for whom our Society must long ago have ceased to exist. These helpless people belong to all humanity, and in the name of humanity we ask for aid to succour them.

Subscriptions will be most thankfully received by the honorary treasurer of the Society, Mrs. Madeleine Cole, "Danehurst," Upper Richmond-road, Putney, S.W.; or may be sent to our Banker, Francis Buxton, Esq., Messrs. Prescott, Dimsdale and Co., 50, Cornhill, E.C.

MARY HICKSON (MRS.), Hon. Sec.
Oct. 2.

THE BRAHMO SOMAJ.

SIR,—Within a few hours of my arrival in London, just a year ago, I was asked by the Rev. Dr. Brooke Herford to which section of the Brahmo Somaj I belonged. I replied, "My instructions are, as long as I am in England, I should belong only to the Brahmo Somaj, and not to any particular section of it." So far, I have faithfully carried out these instructions, as the many Unitarian congregations to whom I had the privilege to preach, and the many leading Unitarians whom I had the honour of meeting in private, will testify. In the interest of truth, and for the good name of the cause of the Brahmo Somaj, I feel constrained to go for once beyond my instructions, in speaking a few words upon a curious letter just published, both in England and India, from the Right Honourable Professor Max Müller to the Rev. Pratap Chandra Mozoomdar; from which it might appear that the Brahmo Somaj is a Christian movement in fact, and waits eagerly to be one in name.

I am not as yet fully acquainted with the genesis of this letter. I have seen only Professor Max Müller's letter. I do not know if it is in reply to anything that Mr. Mozoomdar may have written to him. But this I know, that since some years past a decidedly Christian tendency has been manifested by Mr. Mozoomdar. In his annual sermon in January, 1897, Mr. Mozoomdar preached for "a personal and private relation with Christ." Similar utterances of his this year also appeared in public print, and called forth a vigorous protest and disclaimer from the *Indian Messenger*, the organ of the Sadhatana Brahmo Somaj. In a foot-note attached to Professor Max Müller's letter, Mr. Mozoomdar says that the *Brahmo Somaj of India or Church of the New Dispensation will always remain a Theistic Church, though its spirit and its religion will be the spirit and religion of Jesus Christ.* This may or may not be true, but the remark, my Unitarian friends will kindly note, refers only to the Brahmo Somaj of India (not in India), which is only a congregation in Calcutta having a few friendly congregations in the country districts, but which does in no way represent the Brahmo Somaj as a whole; which no more regards its spirit and religion to

be those of Christ, than of Gautama, the Buddha, or of Mahomet, or of Confucius, or of any other great and godly prophet. Indeed, that which differentiates the Brahmo Somaj from the conservative Unitarian body, is its acceptance, as teachers, of all prophets and saints, and as valuable records of spiritual experience, all scriptures, without giving any absolute preference to any prophet or scripture over the others. This is its universal aspect. But it has always had, and will always have, side by side with this universal aspect a reasonable national aspect also; and in this aspect, by training and tradition, it has almost always been, and now is, and will ever remain an Indian—a Hindu Church. It will always be open to outside influence. What the higher religion of the Hindus lacked it will gladly in the future, as it has in the past, seek to assimilate from other systems, but the growth of the Brahmo Somaj, to be real and organic, must always be, as it really has always been, an expansion, a development of Hindu ideals and Hindu life, on its own national lines. The same is true also of that larger and liberal Unitarianism upon which really depends the future of your own movement. It too, like the Brahmo Somaj, has a universal, and a national aspect. In the former aspect Unitarianism is Brahmoism, and Brahmoism is Unitarianism; in the latter aspect you are rightly and rationally Christians, and we are, and shall always remain, rightly and rationally Hindus. As your Christianity, however, does not include the errors and superstitions of Christendom, so our Hinduism also does not involve the errors and superstitions of popular Hinduism. This has always been, is really now, and will always be the position of the Brahmo Somaj, whatever Mr. Mozoomdar or his few friends might say or do. I have neither time, nor, I am afraid, can you allow me the space, for a detailed examination of Professor Max Müller's curious letter, which, however, I may possibly try to examine some other time.

BIPIN CHANDRA PAL.

AN INDIAN APPEAL.

SIR,—The earnest interest which the readers of *THE INQUIRER* take in the work and progress of the Brahmo Somaj has encouraged me to ask you to find space for this appeal in your paper. The vast field of work which lies before the Brahmo Somaj in India, the small number of workers, and the difficulties and privations of their situation are not altogether unknown to friends in England. Seven years ago an organisation called the Brahmo Workers Shelter was formed, under the superintendence of Pundit Sevanath Sastri, M.A., to help the spread of Brahmoism in different parts of India. This little institution has ever since gone on increasing its scope and usefulness, and it has sent out missionary workers as far as Beluchistan. At present there are about twenty active workers, some of whom are distinguished graduates of the Calcutta University. Besides sending out itinerant missionaries, it has now established a branch at Bankipore (Patna), the principal town in Behar, a province in which Brahmoism has made little progress. The Bankipore branch is working very enthusiastically; it has succeeded in organising a congregation for weekly

divine service; it has established a high English school, where at present more than a hundred boys are receiving education. There is a boarding-house in connection with the school, and both the institutions have been named after Raja Ram Mohun Roy, the founder of the Brahmo Somaj. Besides these, the workers are conducting a Sunday-school, an Evening School for the working classes, a Temperance Association, and many useful agencies. But the financial difficulties of the institution have been, all along very great; all the workers are poor men, and as the Brahmo Somaj could not make any regular substantial grant, the workers have been obliged to labour for their own subsistence, and also for the expenses of the mission. Just at present the institution is hard pressed for want of funds, and as I feel that my temporary absence, owing to my acceptance of the Scholarship at Manchester College, Oxford, has added to the embarrassments of the work, I am particularly anxious to obtain financial help, and enlist the sympathy of friends in England. The Rev. James Harwood, Mr. Ion Pritchard, and Dr. Drummond know about this appeal, and they have allowed me to mention their names in connection with it, as they are in warm sympathy with the work. Any contribution forwarded to me at Essex Hall, or at Manchester College, will be gratefully received and acknowledged in *THE INQUIRER* and the *Indian Messenger*. I shall be pleased to forward the money to the Superintendent of the Brahmo Workers Shelter at Bankipore.

HEM CHANDRA SARKAR.

Manchester College, Oxford.

SONNET.

WE say the world is but a world of woes
And life the river in a vale of tears.
Could we but know the happiness that flows
In the full horn of the advancing years;
That ev'ry moment on its airy wings
Laden and heavy with their nectar flies;
That ev'ry footfall in creation flings
Around the melody of melodies;
That joys are scatter'd from the abundant skies

Like rain and sunshine, for the joy of all,
And need but to be gathered as we go—
How might our souls in ecstasy arise,
Seize on the riches that about them fall,
And bring Thy Paradise, O God! below.

ALBERT J. MOTT.

"PRESBYTERIANS, Independents, all, have here in the army the same spirit of faith and prayer, the same presence and answer. They agree here, have no names of difference; pity is it should be otherwise anywhere. For, brethren, in things of the mind we look for no compulsion but that of light and reason."—*Cromwell*.

EPPS'S	C	COCOA.	The most nutritious.
EPPS'S	C	COCOA.	Grateful and comforting.
EPPS'S	C	COCOA.	For breakfast and supper.
EPPS'S	C	COCOA.	With natural flavour only.
EPPS'S	C	COCOA.	From the finest brands.

OBITUARY.

THE LATE REV. ELI FAY, D.D.

OUR friend "S. F." has already given the readers of *THE INQUIRER* some account of the ministry and character of the late Dr. Fay, but having met with a much more detailed notice in the *Pacific Unitarian* for September, and believing that a good many friends, in the Midlands especially, would be as interested as myself in the story as there given, I venture to offer another summary of the facts.

Eli Fay, who died at Pasadena, Aug. 10, was born in Madison County, New York, November, 1823. He was third in a family of thirteen children, and being in humble circumstances, he, at the age of eleven, found a place as useful boy in the home of an old doctor in the same district, his pay being "board and clothes." Happily, he received better wages. The doctor and his cultured daughter undertook the education of the lad, and after mastering the elements of school learning in their home, he was sent to an Academy, then considered the best in the section. He thus obtained an education far superior to any that might have seemed likely to fall to his lot.

The family being Methodist and hospitable towards the circuit ministers and others, Eli Fay naturally met with every inducement to join the body. It was soon decided that he should be a Methodist minister, and his first possession was a fine colt which should serve him on his circuit rides by and by. Of course he tended the colt ardently, but alas! the animal one day kicked him, destroying the sight of his right eye. He was then in his thirteenth year. Two years after he received a worse shock of quite another kind. Hearing an elder confidently maintain at dinner that no unbaptised child could escape the wrath of God, the youth asked indignantly if his little sister would be damned if she should die that night. On receiving an affirmative reply, young Eli cried: "I want nothing to do with such a God or such a religion," and left the table. A year's further study amid the resources of the physician's copious library only served to confirm his revolt against orthodoxy. He sorrowfully gave up the idea of the ministry and went back to his father's farm. But when he was seventeen, a travelling missionary of the "Christian" denomination happened to hold a service in the school-house hard by, where he was now teaching. He thus discovered with surprise and joy that many good and thoughtful people held the very opinions which had been denounced in his case as bad and heretical. The missionary quickly observed his emotion, and pressed him to speak his mind at a service some miles away. Very reluctantly consenting, he soon became an active preacher in the school-houses of the district. At the age of twenty-two he was regularly ordained, and took charge of a prosperous church at Honeyeye Falls, New York. Mr. Fay speedily made his mark. He took a keen interest in education, and when his denomination proposed to build a non-Sectarian College at Yellow Springs, Ohio, he became secretary to the Board of Trustees. A close friendship with Horace Mann strengthened his liberal principles, and fortified him in a struggle which too soon ensued between the advanced and the conservative wings of the denomination. The contest brought severe anxieties; it

"killed Mr. Mann, and it nearly killed Mr. Fay." He left Yellow Springs and took charge of the Christian Church in the neighbourhood of Dr. Bellows' Church at New York. "Ever a fighter," Mr. Fay now commenced a series of articles in the *Christian Intelligencer*, the denominational organ, urging the "Christians" to avow themselves Unitarians, since, as he maintained, they really were such. After much controversy, Mr. Fay ultimately left the denomination and became minister of the Unitarian Church at Leominster, Mass., and in that State he ministered at various churches for about twenty years. He was always a strenuous worker, and twice broke down, and had to travel for his health's sake; but it was to restore his wife's strength that he came to England and settled for seven years in Sheffield.

It was in this period, about twenty-one years ago, that I first met Mr. Fay and for some time, until his return to America, I enjoyed a close, and to me, memorable friendship with him. There were many in Sheffield, and doubtless are to-day, to whom he stood in quite a peculiar position, not only as a strong preacher, but as an inspiring man. Vigour of thought, quick sympathy, indomitable energy of which it was difficult not to partake when in his company, such were the points of character and personality that most seized my mind and remains in my memory. Kindest and tenderest adviser and friend in the hour of trouble, he had a fine scorn for all that was unmanly, slothful, and "pottering." To talk with him for half-an-hour was to a young man (I cannot speak for others) an exhilaration as healthful as enjoyable.

Everyone knows that Mr. Fay invested prudently—there is quite a eulogy of his business methods in the journal that is before me; and most of us know that great schemes filled his mind with respect to the spending of his fortune. Of these things I know nothing specially worth mention. The story of his ministerial work may be rapidly completed. On leaving England, early in the eighties, he settled at Los Angeles, and built a church there, and in 1891 retired from the settled ministry. But his restless energy still impelled him hither and thither, preaching and speaking, and forced article after article from his pen. His eighth decade was one of labour but not of sorrow, despite infirmities. Two years ago he said: "My every day is an Easter Day; I live with the thought, and am continually and inexpressibly inspired by it, that the true soul is continually emerging from the grave—from the grave of inferior purposes, hopes, aspirations, and realisations, into a larger, richer, grander life." One who knew him in his last days, the Rev. W. M. Jones, who pronounced his funeral address, says: "There was no age or decrepitude in his thought nor in his spirit. . . . Wonderful, wonderful, and wonderfully delightful it has been to every one of us that has known him, to have the impression of old age which the sight of whitened hair and tottering limbs occasioned, give way before that deeper consciousness of the spirit that in him we touched one younger in spirit than ourselves—younger than most men are; young and broad in thought; young and quick to find the goodness and the beauty and the joy of life; young in his glad enthusiasm of living; young in all the blessed welcome he gave to those truths

that commended themselves to his reason and to his heart; and young in his enthusiasm to go out into the broader fields of thought and pluck ever more of the new harvests."

He had many spiritual children, some going before him to rest; others still are here to thank God for him.

W. G. TARRANT.

COLONEL TRIMBLE.

ALTHOUGH it is nearly twenty-five years since Colonel Trimble left England for New Zealand, and a new generation has sprung up to whom he was unknown, so many remain who remember him with respect and admiration that we cannot record his death, on Sept. 5, at Taranaki, New Zealand, without adding a few memorial words.

Settling in Liverpool early in the fifties, on becoming a member of the Hope-street Church his strong personality soon made itself felt. An earnest worker in the Sunday-school, one of the originators of a useful and free-spirited Mutual Improvement Society, a manager of the British School supported by the church, in these and other ways he exercised a commanding influence. He had the courage of his convictions, and spoke out freely but modestly when he deemed the occasion demanded plain speech.

Beyond his religious associations he was well and widely known for his public spirit and high character. He took a deep interest in politics, being a sound and logical Liberal; espousing the cause of the North in the American civil war, and working earnestly to relieve those whom that war threw destitute on the world. He took an active part in the Volunteer movement as private, as captain, and as colonel, giving time, labour, and means to the cause year after year.

After his removal to Taranaki, New Zealand, he maintained his interest in liberal religion, and endeavoured in many ways to spread its influence. In politics he soon became well known, and was for some years a member of the New Zealand Parliament.

At the age of seventy-five he has passed into the higher life, leaving behind him a noble record, and influences which will never cease to work for the righteousness he so revered.

WILLIAM MAXWELL HOLMES.

YET another of the few remaining links connecting Park-street Church, Hull, with the old Bowlalley-lane Chapel, has passed to the Great Beyond, in the person of Mr. W. M. Holmes—for thirty-three years the faithful and indefatigable secretary of the congregation, thirteen years the Secretary of the Chamberlain Trust, and office bearer in most of the various activities centreing round the church.

Of modest and retiring disposition, yet kindly and affectionate withal, and ever responsive to the call of duty, he won and held the confidence and affection of the entire congregation and the esteem of a large number of business men in the city, who knew him as the head of the firm of T. W. Flint and Co., and who recognised his sterling worth and integrity.

He "crossed the Bar" to rejoin her he loved so well on Sept. 13, and all that was mortal of him was laid by her side on Sept. 16 in the general cemetery. The Funeral Service was conducted by the Rev. E. W. Lummis, M.A. T. H.

THE INWARD LIFE.

From the "Imitation of Christ."

IF we esteem our progress in religion to consist only in these outward observances, our devotion will quickly come to an end. But let us lay the axe to the root, that being cleansed from passions we may find a mind that makes peace. If every year we would root out one vice, we should soon become perfect men. But as it is, on the contrary we often see that we were better and purer at the beginning of our conversion than after many years of profession. Our fervour and progress should grow daily; but now it is accounted a great matter, if a man can retain a part of his first zeal. If we would force ourselves a little at the beginning, then should we be able to perform all things afterwards with ease and delight. It is a hard matter to break off habits, but it is harder to go against our own will. But if thou canst not overcome little and easy things, when wilt thou overcome harder things? Resist thy inclination in the beginning, and unlearn evil custom, lest perhaps by little and little it draw thee into greater difficulty.

O if thou didst but mark how much peace unto thyself and joy unto others thou shouldst procure by demeaning thyself well, I suppose thou wouldst be more careful of thy spiritual progress.

Many seek to shun temptations, and fall more grievously unto them. By flight alone we cannot overcome, but by patience and true humility we become stronger than all our enemies. He that only avoideth them outwardly and doth not pluck up the root shall profit little. Yea, temptations will the sooner return unto him, and he shall feel himself in worse case. By little and little, and by patience with long suffering through God's help thou shalt better overcome, than by hardness and thine own pertinacity. Often take counsel in temptation, and deal not roughly with him that is tempted, but give him comfort, as thou wouldst wish to be done to thyself.

The beginning of all evil temptations is inconstancy of mind and small confidence in God; for as a ship without a rudder is tossed to and fro by the waves, so the man who is slack and quits his purpose is many ways tempted.

Fire tries iron, and temptation a just man. We often know not what we can do, but temptation shows us what we are. Yet we must be watchful, especially in the beginning of temptation, for the enemy is then more easily beaten, if he be not suffered to enter the door of the mind, but be met on the threshold at his first knock. Wherefore one said: Withstand beginnings, a remedy comes too late. For first there comes to the mind a bare thought, then a strong imagination, afterwards delight and an evil motion and consent. And so by little and little our wicked enemy gets wholly in, because he is not resisted in the beginning. And the longer a man is too sluggish to resist, the weaker does he become in himself, and the enemy stronger against him.

We ought not to despair when we are tempted, but the more fervently to beseech God, that He will vouchsafe to help us in all tribulations, who, surely, according to the words of Paul, will make with the temptation a way of escape, that we may

be able to bear it. Let us therefore humble our souls under the hand of God in every temptation and tribulation, for the humble in spirit He will save and exalt.

THE CHILDREN'S COLUMN.

At the end of your "holiday time at the Lakes," your friend and guide supplied you with two poems, which he said "perhaps some of you will like to learn by heart." I wonder whether you did so; and whether you often learn poetry by heart? I am sorry to say that most of the children whom I know hardly ever learn by heart. I hope that they are exceptions, and that most of you do. If you do not, then I hope you will begin at once before you are a day older. If you do not, you will some-day be very sorry, though I daresay you do not believe that now; for children never do believe these sort of things that older people tell them. But it is only because they do not yet *know them for themselves*, and so the warnings slip from them, like water from a duck's back.

My children say "we have no time." And that is partly true; that is, they are very busy, and learning by heart is not given them as one of their many lessons. But I think it will be all the nicer for that, if you do it for yourselves, and from the love of it which I am sure will grow if you begin.

The reason that it is so important to begin at once is that you *can* learn when you are young, and you will not forget what you learn then—at least not entirely, and could easily learn it again; whereas if you wait till you "have time," you will find that you cannot learn, or that you forget it all again directly. And that is the sad state of many of your elders now. But there is one comfort even for them; for what they learnt when young they do not forget, and it comes back as a perpetual pleasure.

When we were children we used each to learn a hymn or poem, or part of one, every Sunday; and when we had learnt it we wrote it out from memory in a copy-book. We were very proud of the collection which we made in this way, and most anxious to keep our books neat, and well written. We usually chose what hymns we liked to learn; but, if we could not choose, mother chose for us. Just now and then we were lazy; and one little girl chose a hymn because it was only two verses, and then declared that it was her favourite hymn. Perhaps it was, just then, because it was short. But we loved our hymns; and when we sang hymns at chapel or at home, we were very happy when one came which we could sing without the book. When we had "no time" (for we too were very busy people) we, some of us, laid the book open on the dressing-table while we did our hair, and learnt a verse or two then—and not only on Sundays. That, of course, was the girls, as the boys' hair wanted little "doing": but somehow they learnt hymns and poetry too. A verse at a time soon comes to a long piece—and how that verse will sing on in your mind till it melts away into sleep!

And when you are ill, and can't well read, and want something to do, how the poetry comes back to you like a companion, and gives you joy and occupation! And how a hymn or poem not fully understood at the time it was learnt rushes

back with all its meaning when something calls it to mind. Once in Algiers I remember crossing a wide plain, early one morning, and seeing it all covered with beautiful large cistus flowers—pink ones and white ones, gazing at the sun. I thought that when I came back I would gather a handful to take home; but when we returned there was not one. The verse came to my mind—

Like flowery fields the nations stand,
Pleased with the morning light:
The flowers, beneath the mower's hand,
Lie withering ere 'tis night.

Only this time the hot sun was the "mower."

And who that has learnt it once ever fails in spring to remember "When spring unlocks the flowers"? Or on a beautiful evening, when the birds cross the glowing sky, to think of

Whither, 'midst falling dew,
While glow the heavens with the last
steps of day,
Far, through their rosy depths, dost thou
pursue
Thy solitary way?"

Or when he meets a flock of sheep with their shepherd to think of "The Lord my Shepherd is," or "As his flock the Shepherd leads?" The world of hymns is full of pictures, and these pictures are full of deeper meanings which grow dearer and dearer as we grow older.

I could fill far more space than I can take in telling you of the hymns which grew wonderfully dear, even though we loved them from the first. And it is the same with other poetry. We used to learn poems of Wordsworth's, Mrs. Howitt's, Mrs. Hemans's, Southey's, Milton's, and many others besides. There was "Peter Bell" and his donkey who, "on the pivot of his skull, turned round his long left ear": that is a long poem, but we learnt it all. There was the "Idiot Boy," who was sent out on the pony to fetch the doctor. There was Lucy Grey; the "Blind Highland Boy," who sailed off in a large shell; there was "Alice Fell," with her torn cloak; and many another. There was a book called "Birds and Flowers," in our day, by Mrs. Howitt, and another called Howitt's Hymns; in these were "The Poor Man's Garden," Marion's "Pilgrimage," the "Boy of the Southern Isle," and a great many more. All these we learnt, and learnt to love. Often we used to repeat them together, taking a verse each, and in long poems this was very interesting. Then there was the "Burial of Sir John Moore"—"Not a drum was heard, nor a funeral note"; and what a picture it gave of a soldier's funeral, and how it came back to me when I was at Corunna and saw his burial-place!

When we were quite little we learnt little poems and "nursery rhymes"; and even these one remembers when one is quite "big," and they are still a pleasure. And when a brother was ill, when quite an elderly man, we were talking about some of these old verses. How he laughed when I repeated some to him, which even he half remembered; one about the little girl who climbed a gate and fell off, and the moral—

But little girls should never climb,
And Sophy won't another time.

And when I told him how we had not approved of that, and had altered it to—

But little girls should always climb,
And Sophy will another time,

he laughed still more; and then he asked for one about "Charles," and I repeated:

As Charles his sisters sat between
An apple-pie was brought:
Slily to take a piece unseen
The little fellow thought.
A piece from off Sophia's plate
Into his mouth he flung!
But ah! repentance came too late—
He burnt his little tongue.

I read, a short time ago, in the *Times*, an account of a polar exploring expedition under Mr. Wellman; and he reports that when they had got as far as they could during their first season they established themselves to wait through the long polar winter, and sent on a part of their company with stores of food and various things that they would want to make a "depôt," ready for their journey northwards in the spring. Someone was wanted to take care of this hut and its contents, and to stay there all the winter, till joined by their companions. Two Norwegians volunteered to stop, named Bentzen and Björvig. On Oct. 22, just as the Arctic night was closing in, the rest of the party said good-bye to the two men, and returned to "headquarters," leaving them in the utter solitude in their hut. In the middle of the next February, the party started again for the hut, wondering how their comrades had fared. Mr. Wellman met Björvig outside the hut, and as he shook hands with him Björvig said, "Poor Bentzen is dead," and there were tears in his eyes as he said it. He had been taken ill in December, and carefully nursed by his comrade and friend; and they had talked about the possibility of one or other of them dying, and they made a promise to each other that if this should happen the body of the dead comrade should be kept in the hut till help came, instead of trying to bury it in the rocks, where bears and foxes might get at it.

"Of course you have buried Bentzen?" Mr. Wellman said. "No," he replied, "he lies in there," pointing to the hut. "I kept my promise." "There, in one end of the gloomy little hut, side by side, lay two sleeping-bags. In one were the remains of Bentzen, carefully covered, and in the other Björvig passed his lonely life. He had had no books, no companions but dogs, and little to do; and how do you suppose this sailor managed to keep up his spirits? By reciting aloud, over and over again, the writings of Ibsen and other Norwegian poets, whose works he knew by rote. Next day we gathered stones and built a tomb, in which our dead comrade was carefully buried, a few fitting words being spoken as we all stood round. On that day we had 70 degrees of cold."

Can you not imagine what a relief in that awful loneliness and silence the Norwegian sailor would find in the sound even of his own voice, and in the poems which he knew by heart, and which came back to him when he had no books? None of you may ever be in such outer darkness and solitude as in those polar winters and snows and ice; but there are many solitudes in life for us all, and nothing can better nerve us to bear them than minds stored with beautiful thoughts given us by others, and memories ringing with poetry and music which rhyme themselves and beat time in our heads from our youth up, and make us still feel at one with a great and beautiful world of men and things even in old age.

GERTRUDE MARTINEAU.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	4	0 0
HALF-PAGE ...	...	2	10 0
PER COLUMN ...	...	1	10 0
INCH IN COLUMN ...	...	0	3 8
BACK PAGE ...	...	5	0 0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, OCTOBER 7, 1899.

THE DISGRACE OF WAR.

As we write these lines the dogs of war are raising their detestable cry, and it is reported that an invasion of British territory by the Boers has begun. But even though the correspondent of a prominent paper "has the honour" of being first to publish the news, we are fain to believe it false, and still to hope that moderating counsels will prevail and save this country from a humiliation which in our view will be unparalleled in recent history.

Before these words are printed it will probably be known whether all hope of an honourable solution of our difficulties with the Transvaal Government must be abandoned. But even though conflicts on the frontier should have taken place, it ought to be possible for a strong Government, perfectly sincere in its desire for peace, still to hold in check the forces of destruction and to insist that the voice of reason shall be heard. Only a big bully is obliged to fight to prove his courage; and we have a higher conception of the honour of this country, and of the flag that flies for liberty, than to suppose that for such a reason the British Empire must at once crush the little Republic, which its diplomacy would seem to have driven to desperation.

It is acknowledged on all hands that such a war as is threatened can have only one end, and that there is no reason, unless it be overbearing and vindictive temper, or some unscrupulous and baser motives, for forcing on a conflict. We have been repeatedly grateful for the stand which the *Manchester Guardian* has taken in this matter, and have followed with growing confidence

its judgment on the right and wrong of our dealings in South Africa. Nothing that has been published, so far as we have seen, to make clear the course taken by our Government, can take the sting out of the following judgment, which concluded the *Guardian's* leading article on Thursday:—

It is not the negotiations upon the franchise, but the way in which those negotiations were conducted—introduced as they were with a flourish of trumpets and accompanied at each step with deeper menaces and increasing preparations for war—it is this unheard-of method of conducting preliminary negotiations which has done the mischief. We hope and trust that there is no truth in the suggestion that the Boers will make the presence of troops on the frontier a *casus belli*. But should war break out in this lamentable manner before negotiations have come to an end, the responsibility will rest with those who began a course of very delicate negotiations to the sound of the war drum.

Why is it that the Transvaal, and the chivalrous Orange Free State, with whom we have no quarrel, are now prepared to face the resistless forces of the Empire, if not that they have lost confidence in the sincerity of our professed determination to respect their liberty of self-government? The Transvaal Government has been ready to enter upon the path of reform, and has taken steps in that direction; but if confidence has now been lost it will not be restored at the point of the bayonet or by the more deadly persuasion of artillery. Great Britain, as it seems to us, is pledged in honour to a peaceful solution of the present crisis. It would be a miserable failure of our capacity for government and a wise use of the great forces of the Empire if there should be any other issue; and we shall continue to hope to the uttermost that the friends of conciliation and equal justice, in this country and in South Africa, may yet prevail, and find the means to spare us the dire calamity and the disgrace of war.

WILLASTON SCHOOL.

THE laying of the foundation-stone of Willaston School by Sir JOHN BRUNNER on Thursday week marked an important step of progress in the fulfilment of the Trust established by the late PHILIP BARKER of Nantwich. In our present issue will be found a full report of the ceremony of the stone-laying and of the speeches at the luncheon which followed; the prospectus of the school, which is to be opened in September, 1900, is advertised on another page, and we also give as a supplement the architect's drawing of the school buildings in course of erection.

We are glad of the opportunity thus to call the attention of our readers to the school, for it marks a new departure, which may be fraught with consequences of the utmost moment to our religious community, and it is

essential to the success of the undertaking that the interest of those who have the welfare of our Free Churches at heart should be at once enlisted on its behalf, that they may realise how much depends on their loyal support and in what ways practical assistance is required from them. We ask for a careful reading of the speeches, especially of the Revs. J. EDWIN ODGERS and H. ENFIELD DOWSON, two of the Governors of the school, and of Mr. GUY LEWIS, the Head Master. From these, and from the speeches of Sir JOHN BRUNNER and others, together with the prospectus, will be gathered the special nature of the Barker Trust, the high ideal set before the school and the earnest enthusiasm and capacity of the highest order, which are being devoted to the work.

Changed conditions of education in this country have practically made an end of the old private schools, such as those referred to by Mr. ODGERS and Mr. DOWSON, schools in which many of the man were trained, who now hold the places of highest honour and beneficent influence in our religious community and in many spheres of social and public usefulness. Those private schools worthily maintained the tradition of liberal religion inherited by our Free Churches; the boys grew up in close touch with the vigorous thought, the love of truth, the earnest piety, the ardent public spirit which has been the strength of our Nonconformity; and with the loss of that special influence there has been felt to be something lacking, which it is now hoped that Willaston School may do no little to supply. A warm tribute was paid at the inaugural meeting to the great English public schools, as producing in their boys a high sense of honour, and manly independence of character, making of them gentlemen in the best sense of the term; yet those schools, with all their breadth of sympathy, are mainly under Church of England influences, and when our boys go there, though they may not be converted to the doctrines of the Church, they yet receive a bias towards conformity, and are cut off during the years when deep impressions are made and character is being formed, from the vital influences which we hold to be essential to the nurture of the best spirit of our religious life. Willaston is founded as a public school in which the ruling influence shall be not that of the Church of England, but of Nonconformity of the broad spiritual type, according to the tradition inherited by those churches which hold to the principle of Non-subscription, "free from the obligations of prescribed creeds and tests of religious belief." We earnestly commend to the attention of our readers what Mr. ODGERS said as to the meaning of that tradition, as implying not merely liberty of thought, but genuine piety and freedom of spiritual life.

What Manchester College does for

students of theology and for the training of ministers, that, it is hoped, Willaston may do for the training of boys and the nurture of their religious life. The ideal and the fundamental principle is the same. There will be those who prophesy failure, who will say that the ideal is too vague, that only dogmatism makes its way in the world. Willaston will stand for character and for religion nurtured in the air of freedom. The response already made to the appeal of the Governors shows that there are many of our people still true to the old ideal, and impressed with the need for such a school. As its aims become more widely known we are confident that many others will be found to rally to its support. The work of preparation and equipment is now being vigorously carried out. What the financial requirements are will be seen from our report; but even more essential to a prosperous future is the loyal support of those who can send their boys, who even at some sacrifice will think it worth while to be true to the principles of the school, and will thus ensure from the first a happy issue to the faith and the devoted zeal of those who are engaged in the work.

THE BLIND SPINNER.

LIKE a blind spinner in the sun,
I tread my days;
I know that all the threads will run
Appointed ways;
I know each day will bring its task,
And, being blind, no more I ask.
I do not know the use or name
Of that I spin;
I only know that someone came
And laid within
My hand the thread, and said: "Since
you
Are blind, but one thing you can do."
Sometimes the threads so thick and fast
And tangled fly,
I know wild storms are sweeping past,
And fear that I
Shall fall; yet dare not try to find
A safer place, since I am blind.
I know not why, but I am sure
That, tint and place
In some great fabric to endure—
Past time and space—
My threads will have; so from the first,
Though blind, I never felt accurst.
I think, perhaps, this trust has sprung
From one short word
Said over me when I was young—
So young, I heard
It, knowing not that God's name signed
My brow, and sealed me His, though
blind.
But whether this be seal or sign,
Within, without,
It matters not! The bond divine
I never doubt.
I know He set me here, and still,
And glad, and blind, I wait His will;
But listen, listen, day by day
To hear their tread,
Who hear the finished web away
And cut the thread,
And bring God's message in the sun,
"Thou poor blind spinner, work is
done!" HELEN HUNT JACKSON.

OPENING OF THE LISCARD MEMORIAL CHURCH.

ON Saturday, Sept. 30, the third anniversary of the death of Mr. William Elam, the new church in Manor-road, which has been built and given to the Liscard congregation by Mrs. Elam, in memory of her husband, was opened. The church is built on the freehold site previously acquired by the congregation, and replaces the little iron church bought from the Wesleyans in October, 1892. The new buildings, of which Messrs. Ware and Rathbone are the architects, consist of a church and schoolroom or lecture hall, side by side, with vestry, library, &c., at the back, an ample vestibule leading into the church, and a small upper room in an octagonal tower, which stands out between the two gables of the main buildings. The entrances, under the tower and at the other end of the vestibule, are approached by steps, over which rounded arches, supported by solid stone pillars, with capitals handsomely carved, seems to be a reminiscence of the Doges' Palace at Venice. The general style of the architecture is domestic, in red brick, with stone facings and solid stone mullions to the series of large square windows. The red-tiled roofs add to the friendly and substantial appearance of the whole.

The interior of the church, which at present has sitting accommodation for a little over 200 worshippers, but on Saturday evening found room for at least 300, is decorated in a style new, so far as we are aware, to this country. The impression is of extreme simplicity, except at the east (south) end, where the communion table stands against the wall panelled in dark oak, and surmounted by further panels of Della Robbia ware, set in oak, executed by Mr. Harold Rathbone. On these decorative panels are represented, in symbolic figures, Righteousness, Mercy, and Humility, with the scroll beneath, "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God." Above the main panels there is a further symbolic representation of the Spirit brooding over creation. The communion table itself, the pulpit, and the ends of four choir benches facing the congregation have also been decorated in a striking manner. On the dark oak Mr. Bernard Sleight, of the Bromsgrove Guild of Arts and Crafts, has painted symbolic figures, a beautiful frieze round the communion table representing at either end Faith and Love, and in the centre Jesus, holding in his hands the bread and the communion cup, while on his right is a figure of the Sower, scattering seeds of Truth, and on the other side the Good Shepherd. On the three panels of the pulpit are represented symbolic figures of intellectual truth, moral goodness, and spiritual beauty. The oak lectern is decorated with clustering palm leaves in beaten copper, and bears the inscription: "The letter killeth, but the spirit giveth life." The pulpit stands on one side of the central arch, and the organ is to be placed on the other side, in the inner space reserved for it. On either side of the communion table doors, which form part of the decorative paneling, lead to the vestry and library. The cost of such a gift is not really of public concern, but for the sake of other

church builders we may say that it has been £5,200 in all.

Before the opening service on Saturday evening, a short meeting was held in the lecture-hall, which was crowded to the doors. The chair was taken by Mr. J. BIRKETT, chairman of the congregation, Mrs. Elam being on his right hand, and supported by the Revs. R. A. Armstrong, Dr. Klein, E. P. Barrow, Joseph Wood, W. Eaton Thomas, of the Seacombe Congregational Church, J. M. Lloyd Thomas, minister of the church, W. J. Jupp, H. W. Hawkes, W. H. Drummond, J. Crossley, T. Lloyd Jones, P. Prime, J. Anderson, and V. D. Davis; Messrs. Charles W. Jones, Richard Robinson (treasurer of the L.D.M.A.), B. P. Burroughs (secretary of the L.D.M.A.), J. E. Rudkin (treasurer of the church), H. P. Houghton (secretary of the church), and many others.

The CHAIRMAN, in opening the proceedings, offered a cordial welcome to the friends who had come to rejoice with them on that occasion, both those who belonged to their own immediate fellowship, and members of other churches in the district. He expressed the deep indebtedness and heartfelt gratitude of the congregation to Mrs. Elam for the gift they were about to receive in that beautiful church, which she was dedicating to the glory of God and to the memory of her late husband. He further announced that Mrs. Elam's generosity towards them was not limited by that gift, but that she had also given that evening the sum of £1,000, to be held in trust for the support of the ministry of the church.

The Rev. V. D. DAVIS said that 'it had been his happiness to be closely associated from the first with the movement, which was crowned that evening by the generous gift they were receiving, and which had so bright an outlook into the future. The gift was given in all simplicity, from a heart filled with earnest religious feeling and grateful memories. It was a worthy memorial of a good man. He could so well imagine how Mr. Elam would rejoice with them that evening, and with all his modesty, yet be glad that he was so affectionately remembered. They must receive that gift not only with gratitude, but as a sacred trust, to be used in the same spirit in which it was given. He expressed the great regret they all must feel that Mr. Gwyther, the minister of the Liscard Congregational Church, was prevented by a family bereavement from being present, and from taking part, as he had intended, in their service. He was one of Mr. Elam's oldest friends, and it would have been their happiness to welcome him. But they were glad to be able to welcome Mr. Eaton Thomas, minister of the Seacombe Congregational Church, who had most kindly consented to take Mr. Gwyther's place. He concluded with the expression of an earnest prayer that they might be worthy of the great opportunity offered to that congregation, and use it to the glory of God, following in the steps of a good man.

The Rev. R. A. ARMSTRONG expressed his profound interest in the event of that night. Looking back to the beginning of the Liscard movement, they felt that its growth had been not only steady but rapid, and that it had attained proportions they had little anticipated. It was not only rapid, but sound and wholesome, no mushroom growth but a sterling development of religious life, with rich promise for the

future. In that church the great problem was set to be solved, how to combine absolute religious freedom with perfect devotion to the truth as each man might conceive it. It was a problem not easy to solve, but one to which congregation and minister would devote themselves with faith, hope, and zeal. When they were burning with some great truth it was hard to be broad and liberal in sympathies to those to whom their truth seemed pernicious error. When they were burning with the love of freedom it was not always easy to be perfectly loyal to truth. It was a problem worthy of their most earnest efforts, to be wholly loyal to the particular aspect of divine truth which was life and light to them, and absolutely broad and liberal in their welcome to others to whom truth presented itself in other aspects. Then there was another combination, which that church would set itself to effect in a particular and individual way. It was said by philosophers that there were three supremegoods—truth, righteousness, and beauty. In history they saw how combinations of men and churches had laid emphasis on one or other of the three. Men and communities had been devoted to the search for the eternal truth at whatever cost; and they of Puritan ancestry could never forget the men with burning desire to see the righteousness of the Lord realised in His world. There was a church, not very closely akin to them, in which the commanding motive had been the love of beauty as distinguished from theological truth or righteousness for righteousness' sake. As the love of beauty, the love of musical and devotional æstheticism had grown in a church, usually the fire of devotion to truth or righteousness had in a certain degree paled and died down. They in their beautiful church would strive to twist that three-fold cord and realise a life in which truth, righteousness, and beauty should none of them be defrauded of their own. In that great experiment, endeavour, and aspiration he wished them God-speed, that generations yet unborn might rejoice in the work they had done.

The Rev. PRIESTLEY PRIME recalled his year of ministry with them, and added his congratulations. He bore testimony to Mr. Elam's earnest Christian work, and expressed a hope that the church would interpret its freedom, not only as intellectual, but in the widest spiritual sense. The world needed their work, it needed every effort of every earnest man and woman. They would stand for spiritual life, for worship, for love that regenerates. They needed the spirit of Christ in their midst in Liverpool and Manchester, to go to the heart of the problems of the world, which were not solved yet. They must do their work in the spirit of prayer, for in no other way would they have the true strength.

The Rev. J. M. LLOYD THOMAS having expressed on Mrs. Elam's behalf her gratitude to all the friends who in various ways had helped in the carrying out of her generous purpose, the Chairman led Mrs. Elam to the door of the church, which she then formally opened, and the whole company entered to take part in the service of dedication.

THE FIRST SERVICE.

The service, which was conducted by the Rev. V. D. DAVIS, opened with the singing of a Sanctus and sentences of

Scripture, followed by the hymn "O Thou to whom, in ancient time." The first lesson was read by the Rev. J. M. Lloyd Thomas, the second by the Rev. W. Eaton Thomas, of the Seacombe Congregational Church. The choir was strengthened by members of the choir of the Liscard Congregational Church, and, in the course of the service, the anthem (by Sir John Goss), "O give thanks unto the Lord," was rendered.

The address was given by the Rev. E. P. BARROW, of Cross-street Chapel, Manchester, from the text "None of us liveth to himself" (Romans xiv. 7), and dealt with the subject of personal liberty and congregational unity. That day, he said, they felt their congregational life as never before. They stood forth for the first time in the sight of all, with full equipment and provision for the life and worship of a Christian church. Well might they pause for a moment and think kindly and gratefully of him whose life was no small part of their encouragement in the past, of her whose affection had made that church the best of all memorials, the best of all encouragements for the time to come. But they met that evening for more than kind and grateful remembrance and it was his duty and privilege to offer something more than friendly congratulation. "Except the Lord build the house, their labour is but lost that build it"; except there be spiritual life within, the most beautiful fabric is but an empty shell. He then dealt with the problem of how to combine personal freedom with congregational discipline. No better advice than the Apostle's could be given. On questions of fundamental principle there must be no compromise, but in matters of practice, of secondary importance, diversities were no bar to unity, so long as they rested on conviction, and were honest, though various, interpretations of the mind of Christ, and were accompanied by consciousness of responsibility and consideration of their effect. In church life personal conviction must not be unduly pressed; it must be referred to that leading mind which it was the object of a Christian Church to realise; it must be adjusted to those opposed convictions, as honest and loyal as their own. To be opinionated was to be isolated. Personal liberty must stop short of independence, and constantly remind itself, now of the ties of Christian discipleship, now of the claims of Christian fellowship. He further urged the importance of maintaining such appointed forms of service as Baptism and the Lord's Supper, which should not be regarded as matters purely personal to self, but as of social value, witnessing to a corporate life. They might claim their Christian liberty in regard to these matters, but it must be from clear conviction, consistently with what they believed to be the spirit of Christ, as in the sight of God, as under account to man. Infant baptism might be jealously retained as a visible token of that which is the central truth of Christ's religion, sonship to God; the fitting memorial of the act of him who said, "Suffer the little children to come unto me"; a public act bound up with the order and discipline of a public body and rightly claiming its place in public worship. Similarly the service of the Lord's Supper might come to be thought of, historically, as a memorial use unbroken through

more than eighteen centuries, a loving act of remembrance of him who asked so to be remembered, and socially, as a token and pledge of spiritual affection, a symbol of the spiritual life by which they were made members of a spiritual body. In accepting that church with its ample provision they accepted, not only a precious gift, but also a solemn responsibility. They must cherish and maintain those means and aids to higher life. They must be true to themselves, but faithful also to that ideal which was larger than self. And the address concluded:—Be consistent and yet loyal, conscientious and yet liberal; be patient, be tolerant; reduce difficulties, do not make them; minimise differences, harmonise them, do anything but embitter them; then the strong sympathies of to-day will remain, and, whatever outward change these walls may witness, you will preserve an inner unity of spirit, and an unbroken bond of peace."

THE SUNDAY SERVICES.

On Sunday the services were conducted by the Rev. J. M. LLOYD THOMAS, the lessons being read by the Rev. V. D. DAVIS, and the sermons preached by the Rev. JOSEPH WOOD, who also offered a prayer of dedication at the morning service. In the morning the communion service was also held. The services were all according to an order specially prepared and printed for the occasion.

At the morning service Mr. Wood's sermon was from the words "A glorious church" (Ephesians v. 27). Whatever consecration, he said, the building received was from the character, aims, and ideals of the living souls to whom it gave shelter. The true church was a spiritual building, a living community. It had a basis as broad as humanity, founded deep in human nature's need of fellowship. So long as men cared for the great deep things of God and righteousness, love and conscience and human welfare, so long would they organise for their promotion and form themselves into churches. Taking Matthew Arnold's definition, "A church is a society for the promotion of goodness," Mr. Wood showed how profound and comprehensive was the truth of those words. The church was a society, a living body, an organism; not a mere audience or concourse of human atoms, but a society bound together, animated by a common life. And it had one great purpose—to build on earth the new City of God. Spiritual life was no individual matter, but a movement of souls, of lives in companionship. It needed the co-operation of many bound together in one body. In religion the first thing was goodness, the second thing was goodness, the third thing was goodness. It must work by the cultivation of reverence, admiration, and love. It gave the first place to worship. Reverence was essential to the highest character. The heart's best reverence was not for power, beauty or wisdom, but for goodness. The church promoted goodness by fostering, enriching, and enlarging the sympathies. It stood for humanity. The church with the great mission of which he spoke consisted of the great body of men and women who loved, trusted, revered, and prayed. They must not speak of a church as the minister's. The people who worshipped there were the church; the responsibility of making that a glorious church rested

with them. They must dedicate the church by their faith and hope and love.

In the evening Mr. Wood took for his texts, "All souls are mine" (Ezekiel xviii. 4) and "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these" (Jeremiah vii. 4). Having pointed out the irony of these latter words, he contrasted the material and the spiritual ideas of religion, and said that there was really only one temple in the universe—the heart of the humble and contrite. From the thought of God as dwelling in the human soul had grown the ideal of a redeemed humanity as a temple of which individual lives were the living stones. Every soul had its place in that building. Not one could be lost, since all belonged to God. Both in origin and destiny, all souls were His. Thus the care for souls was the great end of the church. Even beyond the investigation of truth and the vindication of it was the need to move men to goodness, to translate the truth they knew into life and character. Thus they might share the joy of work with God, until all humanity should win the crown of saintliness and all men should feel goodness to be triumphant.

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSO- CIATION.

ANNUAL MEETINGS.

ON Sunday, October 1, the annual sermons of the Association were preached by the Rev. W. G. TARRANT, B.A., of Wandsworth, in the Church of the Divine Unity, Newcastle-on-Tyne. The titles of Mr. Tarrant's discourses were "The Great Thoughts of the Nineteenth Century," and "A Healthful Religion." Good congregations were present despite the inclement state of the weather. Collections were taken on behalf of the funds of the Association.

The annual business meeting was held in the church on the Monday afternoon following. Representatives were present from Stockton, Middlesbrough, South Shields, Carlisle, Darlington, Choppington, Byker, Gateshead, Sunderland, and Newcastle-on-Tyne. There were also present the Revs. W. G. Tarrant, James C. Street, W. H. Lambelle, H. Bodell Smith, C. Travers, and Arthur Harvie; Mr. J. G. Stirling, Mr. A. G. Peaston, and Mr. Bipin Chandra Pal. The chair was occupied by the President, Mr. R. AFFLECK, J.P. The proceedings were opened with the singing of a hymn, after which Mr. Fred C. Slater, secretary, read the annual report of the Committee, and the financial statement was presented by the Treasurer, Mr. John Pattinson, J.P., both of which were adopted on the motion of the President, seconded by Mr. JOHN TWEEDY, J.P., who very generously undertook to pay the debit balance of £10 12s. 10d. due to the Treasurer.

The officers and committee for the ensuing year were then elected.

On the motion of the President a vote of condolence was passed with the family of the late Mrs. Colfox, of Rax, Bridport, who for many years acted as secretary of the local Postal Mission.

The routine business having been concluded a discussion took place as to the best means of carrying on the work of the Association. Considerable emphasis

was laid upon the need of continuing the work at Gateshead.

The annual tea took place in the school-rooms, followed by a public meeting held in the church in the evening, presided over by the Rev. FRANK WALTERS, who was supported by the Rev. W. G. Tarrant, the Rev. James C. Street, Mr. Bipin Chandra Pal, Mr. John Pattinson, the Revs. W. H. Lambelle, C. Travers, Arthur Harvie, H. Bodell Smith, and Mr. Fred C. Slater, secretary.

Mr. WALTERS, in his opening remarks, spoke of his pleasure at seeing such a large number of friends present. Their presence undoubtedly implied their interest in the great work they were endeavouring to carry on. He welcomed the return of their old colleague, Mr. James Street. He was sorry that ill-health was the primary cause of Mr. Street's presence amongst them. He had never considered Newcastle held the proud position of a health sanatorium until these frequent visits of Mr. Street. Apparently there was something invigorating and revivifying in its air, as Mr. Street always came North to recuperate. It was not only the physical environment of the North that had this effect, but the inspiring effect of meeting and coming in contact with the great number of friends here. Speaking of the work of their Association, he hoped it would be a work of continued progress.

The Rev. JAMES C. STREET then moved that the best thanks of the meeting be given to the Rev. W. G. Tarrant for his services in connection with the annual meetings, and that a hearty welcome be accorded to Mr. Bipin Chandra Pal, of the Brahma Somaj. In doing so, Mr. Street said he felt some difficulty in discovering why he had been asked to move the resolution. They must have seen he was present, and knowing his interest in their work had given him that opportunity of saying a few words to them. If any man in this country had the interest of this splendid work at heart, it was himself. Reasons of old associations, of good comradeship, reasons of love all made it a distinct pleasure to meet with so many friends. He always knew Mr. Walters was poetical, and this he (Mr. Walters) had demonstrated when he mentioned his appreciation of the sermon of Mr. Tarrant, which he had never heard. Personally, he could venture to criticise the sermon, seeing that he had had the privilege of hearing it. Mr. Tarrant knew how to preach, knew how to put himself into sympathy with his audience, and he had listened to him yesterday, with the greatest possible pleasure and profit. It was quickening, helpful, and inspiring, and would leave an impression which would not soon be forgotten. To their friend from the Far East (Mr. Bipin Chandra Pal) they would extend their heartiest welcome. They had heard of the noble work he had accomplished for the truth: he had been in the forefront and had taken his place in the ranks of the pioneers of humanity. Unitarianism had large and universal sympathies: as the Church of God it was as wide and all-embracing as humanity. He expressed sympathy with the Rev. A. Harvie, who had been indisposed for some time, and was with difficulty able to be with them that night. Mr. Harvie, he said, was bound to leave his mark—he would be faithful to truth, and conscience, in all that he undertook.

Mr. JOHN PATTINSON, J.P., seconded the resolution in a brief speech.

The Rev. W. G. TARRANT, in responding, expressed his pleasure at the kind words which had been spoken in reference to himself, and said he was much gratified to find such good work being done in the district, and hoped it would be continued with the same enthusiasm and success.

Mr. BIPIN CHANDRA PAL, who received a very hearty welcome, in responding to his part of the resolution, said that he could not take it in any way as a personal compliment to himself, but he accepted it as a sincere token of the sympathy of the meeting for the Brahma Somaj, that wider Church of the Divine Unity to which Mr. Street had made such eloquent reference. He claimed for Raja Ram Mohun Roy, the founder of the Brahma Somaj, an honoured place among the fathers of the Unitarian Church, his three appeals to the Christian public having to a large extent forestalled both the method and the conclusions of the higher criticism. In the Church of the Divine Unity which he established in Calcutta he invited Christians and Hindus and Mahomedans, all who, despite minor differences, believed in the Unity of God, to join in worshipping Him in truth and in spirit, in a common temple, and from a common platform, leaving aside, for the time at least, their racial and sectarian peculiarities. The Brahma Somaj honoured all prophets, and accepted, not as infallible revelations but as inspired teachings, the truths in every Scripture. Referring next to the problems of religion of our own times, especially in England and the West, he claimed that the experiences of India would be of immense help to their solution. A great renaissance was needed in our age, and in this renaissance the higher thoughts and the deeper spiritual experiences of India were destined to play as important a part as Greek philosophy played in the old renaissance. And it was the legitimate function of the Unitarian body, freed as they were from the limitations of the other Christian Churches, to lead this renaissance. With considerable passion he exclaimed, why should it be left to Professor Max Müller and others to do that which was the rightful work of the Unitarians to do, and urged upon the ministers present to take to the study of Sanscrit literature and Indian philosophy. They would find in this higher solutions of the problems of Trinity and Incarnation, and would be able at once to rationalise Christian theology, liberalise Christian thought, and deepen Christian life by the help of Oriental experiences.

The Rev. ARTHUR HARVIE next gave a brief summary of the work of the Association during the past year, laying considerable stress upon the hopeful outlook at Choppington, Byker, and Gateshead, and insisting upon the duty of the Association continuing the good work either through him, for he liked the work himself, or, if they should think it fitter, by other persons worthier than himself, but never to slacken their efforts on behalf of the sacred cause.

The Rev. H. BODELL SMITH also addressed the meeting, after which a vote of thanks to the Rev. Frank Walters having been proposed by Mr. TARRANT, and carried by acclamation, the meeting closed with a hymn and benediction.

UNITARIAN HOME MISSIONARY COLLEGE.

THE present session of the College was formally opened on Wednesday evening, Oct. 4, by the delivery of a lecture on "Jerome and the Vulgate," by the Rev. J. E. Manning, M.A., in the Memorial Hall, Manchester. Lieut.-Colonel Jesse Pilcher presided over the meeting, which was well attended. The lecturer first sketched the life and work of Jerome, and then critically reviewed his *magnum opus*—namely, the translation of the Old Testament from Hebrew into Latin, known as the Vulgate. Mr. Manning said that among the books which had influenced the world the Vulgate stands pre-eminent; it was in the thirteenth century that it began to be called by that name. It is to-day the one authentic edition of the Bible for Roman Catholics. It had great weight with Luther whose translation of the Apocrypha is directly from it. Wiclif's Bible was a direct translation of the Vulgate. Words like Salvation, Propitiation, Redemption and Grace came from the Vulgate, so also Communion and Sacred. Jerome translated the Bible for the Western Church; did much to spread monasticism in Europe, and was one of the few men of his time who studied Hebrew for the sake of obtaining a first-hand knowledge of the Bible. His life was much influenced by a dream he had at Antioch in 374, in which Christ appeared to him and rebuked him for not being Christian.

Then he went into the desert, spending some time in copying books, making baskets, and learning Hebrew. In 379 he became a Presbyter at Antioch; thence he went to Constantinople, and thence to Rome. In 383 he was at the latter place requested to revise the Psalter and the New Testament, and then the idea of a new translation came into his mind. Driven away from Rome, he set out for Palestine and settled at Bethlehem, where a monastery and three convents were built and supported by Paula, one of his followers. He worked upon his translation amidst troubles in the monastery, controversies, sickness, and inroads by the Huns; but he finished it in 404. It is by no means wanting in critical insight. He was the man above all others best fitted for the work. He spared no pains. Yet he lacked much knowledge in his day for critical translation, and was not always correct in points of grammar and construction. Still his work is a marvellous production for his age. In his journeyings about Palestine he made everything subserve his great effort. His letters, too, are an epitome of his time; the spirit of the age is in them. They are the transcript of a great life. He gave his opponents nicknames. He was keenly alive and knew much of men. Unfortunately, he could not endure rivals, and made enemies in everything he undertook; yet he was unselfish. His influence over women was remarkable; and he induced some of the noblest ladies in Rome to renounce their luxurious living and tend upon the poor and needy. His influence in his own day was enormous. He was forty-five when he started in earnest to study Hebrew; one of his teachers came to him by night for fear of the Jews. The whole translation took about fourteen years. He himself admitted it had mistakes; but its value is

very great. It remained for eight centuries the bulwark of Western Christianity. However, it was at first received with stormy opposition; and he was charged with laying violent hands on the Word of God. The lecturer also showed how marginal notes and glosses crept in and were incorporated in new editions, until it became necessary to carefully revise the text. In 1598 the last official edition was published, and that is the standard in the Roman Catholic Church to-day. It was an able and instructive lecture, and was listened to with marked attention by those present.

After the Chairman had expressed the thanks of the audience, and the Principal, Rev. A. Gordon, had announced the work of the coming session, the meeting ended.

A WORD IN SEASON.

PREACHING at Ipswich on the first Sunday in September, after the summer holiday, the Rev. W. Jellie appealed to his congregation on the subject of "Our Work." Entering upon a statement of the object they had in view, he spoke as follows:—

I have thought that the best word I could say on this occasion would be a statement of the thing we have to do here. Every church ought to mean something; and our success will depend, in great measure, on the clearness with which we see our aim and object. We are here to do something—we shall not be very likely to do it, unless we know what it is. We may, perhaps, hit something by shooting at random, but we can safely say that it will not be worth picking up.

Let us, then, ask of ourselves the question which the unbelieving Jews asked of Jesus—"What doest thou for a sign? What workest thou?" If we could only get that answered clearly, and the answer published abroad, we should stand a much better chance of building up a powerful and numerous church.

But that is the very question which meets us at the outset. Are we working merely for numbers, to fill the empty pews? Surely not; although it is much pleasanter to worship in a full house, and more gratifying to feel oneself backed by a crowd. We have surely a deeper aim than that. We should be pleased to have the numbers, as a sign of the acceptableness of our work, but the work is something other than the mere gathering of numbers.

It cannot be better stated than in the old-fashioned terms of "preaching the Gospel" and "saving souls." We are here—those who join this church band themselves together—in order that we, I say *we*, may "preach the Gospel" and "save souls."

People will have religion, in some form or other—it is an essential factor in human life—and if you do not give them a rational religion, they will accept an irrational form of it, rather than go without. Our work is to give the world a rational religion, a rational form of worship, in which all the elements which form man's nature shall be so blended that they may love God, not merely with the feeling of sight or smell or hearing, not merely with the reason, but with the heart and soul and mind and strength.

It is our work to hold out to the world a scheme of salvation that shall not clash with the facts and discoveries which

modern research is bringing to light year by year. So that religion and science shall be felt to be one—two sides of the same thing—the knowledge of God. And a part of the salvation we offer is just an escape from that soul-destroying state of mind into which educated and intelligent men and women fall when they keep their best reading for home and their religion for the church, when their reading and their worship are not of a piece, but so antagonistic that the mind has to be divided into two compartments, one for each, with a locked door between.

It is our work to hold out to the world a scheme of salvation that shall not clash with the finer feelings of humanity which have been developed of late. When people speak of the justice of God in one breath, and in the next of the propitiatory sacrifice, or atonement of Christ, it simply revolts us. We have to preach that God is at least as just as man is; and if the doctrine of the atonement has to go in face of that—why, let it go. When people speak of the love of God in one breath, and in the next of deciding beforehand that some shall be saved and some not, or of making certain ceremonies like baptism a *sine quâ non* of salvation, it revolts us. We have to preach that God's love is at least as pure and true and tender as man's love. And if the doctrines of hell, or of the sacraments, or of election have to go—why, let them go, and an eternal farewell to them.

It is an important part of our work to save men and women and children from the fears—the unnecessary fears—that are born of orthodox teaching. I do not know how it affects you to hear of children lying awake at night in terror of an imaginary burning pit, to which they are doomed for, perhaps, some trifling fault they committed during the day. I do not know how it affects you to hear of mothers being told deliberately that their helpless and innocent babe is now tossing in the sea of fire and torment, because, by some accident, or, perhaps, the obstinacy of the father, it died without the rites of baptism. These things, which are of constant occurrence, and which arise with logical necessity from the old doctrines, make my blood boil. I do not know how it affects you to hear of conscientious thinkers, whose only guiding star is the Truth, told that to doubt is the worst of sins; but to me, to create such a fear of thinking for one's self is one of the greatest crimes against humanity.

Yes, our work is still to save the souls of men, to save them from this degrading, miserable fear, by telling them, that in the sight of God, to doubt is as holy as to believe; that no such place as an eternal hell of torment exists; that if it did, God would not send a child there for some omission of a priest or a parent; that His rewards and punishments are in proportion to the merit or the offence; and that, caring most as He does for character, His punishments are meant to restore to life and health and happiness, and not to doom, to death.

It is our work to spread knowledge, to save men and women from ignorance. You and I know that most of the evils, which used to be put down to the fall of man, are due solely to ignorance, and that we are to be saved from them by a knowledge of the laws of God, and a wise observance thereof, not by any biblical or sacramental scheme of salvation.

There are other things also that we

should work to save men's souls from. We want to be saved from the wild, unbridled passions that hurry men and women into quarrels and hatreds and feuds, and that hurry nations into acts of intolerable injustice and cruel wars. We want to be trained into habits of temperance, sobriety, and patience, and this, as a church, is also part of our work.

We need to be trained into right methods of living and acting together, socially, peacefully, in helpful relations one with another, knowing how to sink differences for the good of all, knowing how to repress our own particular desires and fads and tempers, so as to bring out the greatest good from the greatest number. This also, as a church, is part of our work. Not, remember, as something incidental to the labour of saving souls, not as a secondary thing done by the way, while our eye is on something else, but as part of the grand work. This itself is saving souls. For with us character is salvation. The man who is in right relations with his fellow-men and with his conscience is saved—now—is right for this world and right for the next.

The explaining and the acting of this work is, I contend, a real preaching of the Gospel. It is the gospel of the love of God, and of the right and true way of life, so that here and now we may begin to make a heaven.

Our work is to preach this gospel. Mine is to expound it and voice it to the best of my ability. Yours is to spread it abroad, to organise a Church that shall stand for it, and practise it, and to be here Sunday after Sunday to see that it is preached.

But our work is not only to *preach* the gospel of the love of God; it is also to create by our daily actions, by our individual and social efforts, by our weekly times of worship, an atmosphere of the love of God; so that by our kindly deeds, our acts of forgiveness and long-suffering, our habits of brotherly service, those who come into contact with us shall feel the love of God. And this creation of an atmosphere of love, which all who join us shall breathe and disseminate, is of even more importance than the preaching of it.

This, then, is our work. And all our worship, our preaching and teaching, our classes and societies, have this end in view.

Is it not a great work? Is it not a work worth doing? Is it not the work which the world wants to be done? And is it not impossible for one man to it?

To what extent are you willing to co-operate? Remember how the members of other Churches toil and sacrifice in order to do their work. Why should a blanket of indifference fall upon us and smother us? Remember the old story in the Book of Nehemiah, how the Jews, returning from Babylon, desired to fortify their city with a wall. But they were feeble, and their enemies mocked them and despised them. Yet they succeeded in building it; and why? Because, says the chronicler, "the people had a mind to work."

It is not the work we do, it is not the environment in which we are placed which makes for character, nor is it what others do for us. It is the way we take our circumstances. And "no change of circumstances can repair a defect of character."—*Horatio Dresser*.

PROVINCIAL LETTER.

LONDON.

THE usual work of our congregations and societies has been in most cases resumed after a long summer interval. This year's remarkably fine and warm season lasted so persistently that it almost seemed that a condition of things more appropriate to hard work would never come; but it has come. The holiday-makers, with very few exceptions, are back in their places; the morning congregations are full, or filling up again; and the tide of unattached visitors is more and more finding its way to evening worship. In many of our churches courses of special sermons or lectures have been announced chiefly with a view to meeting the needs of those inquiring their way towards our Zion; though, as far as I have been able to learn, the directly controversial aspect of our work—an aspect by no means to be neglected—is everywhere being subordinated to that of providing, if it be possible, religious nurture and Christian fellowship for the great unchurched.

Among the few important events which have occurred since my last letter, is one which distinctly tends to increase the anxieties of all who have care for our general work in this district. After a trying time of ill-health, extending over many months, the Rev. J. Harwood has resigned his charge at Brixton, and thus our most important congregation on the south side is left without a minister at a time when we can least spare any of our forces. Not only so; Mr. Harwood has, during his ministry in London, brought so much sound wisdom and practical experience to bear on many branches of our associated work that the loss, if he leaves London as well as Brixton, will be keenly felt. It would be impossible to express in brief what all our busy workers feel, and what the busiest of us is best able to judge, as to his high worth as a wise counsellor and loyal comrade; I can but say we shall miss him sorely, and we wish him speedy restoration to full health and vigour. The church at Brixton has many advantages, with some disadvantages. Situated in the midst of a large residential population and easily accessible to families in some of our best southern suburbs, its importance can hardly be over-rated. It would be a strengthening to all our work, not only on the south side but throughout London, if a successor to Mr. Harwood could be soon secured to take up the work he has so ably carried on during the seven years of his ministry at Effra-road.

I am not yet able to chronicle a ministerial settlement at Highgate, much as I should like to do so. Circumstances of peculiar difficulty have prolonged the interregnum, but it is to be hoped that the problem will soon be solved, and that the right man will be found to enter into the rich harvest here while the season is at its ripest. Nothing but encouraging news comes from Hackney friends with respect to their hopes under the leadership of the Rev. R. H. U. Bloor, their new minister; and at Forest Gate, where the Rev. H. W. Parris has just completed his first year of arduous work, the tokens of energetic enterprise and co-operation between minister and people are manifold and gratifying. I wish I could reach through

this column some of the many earnest-minded people to whom it would be a real stimulus and benefit if they could be induced to attend and share the ministrations of such thoughtful and cultivated teachers. From time to time the precise whereabouts of our places of worship in these districts and throughout London have been advertised in various ways, with a view to meeting the eye of a stranger. The results are difficult to trace, of course; but occasionally one does hear people who gratefully acknowledge their debt for being led in this way to hear veritable words of life and to find a spiritual home. The policy of advertisement would be properly eschewed if it were self-advertisement, but being used as a means, and apparently the only means of reaching a large number of people and inviting them to share great and priceless blessings, it is not only justifiable—it is a duty.

I may here pass without inappropriateness to the mention of two forthcoming events, each of which may do something and is certainly devised to do something in the way of making our beliefs and principles more widely known. Next Tuesday the eleventh annual meeting of our South-Eastern Provincial Assembly is to be held, the rendezvous being Wandsworth. It is distinctly among the aims of these annual gatherings to arouse public interest in the places respectively visited; and it is hoped that this may be a result of the Wandsworth meeting. A population yearly growing denser surrounds our church at East Hill, and although efforts have not been spared in making the church known there remains a great deal of gross ignorance about our principles—if not of our existence. Probably a good many of the delegates will be visiting Wandsworth for the first time, so it may be serviceable to say that the best station for most travellers to arrive at is Clapham Junction. Thence the trams run westward to the door of the church; the Town Hall, High-street, where all the proceedings subsequent to the service are to take place, is about five minutes' walk from the tram terminus, continuing in the same direction. It would be out of place to anticipate here the reports which will be presented. As far as one can see, there are no "burning questions" likely to rise this year, but there is a good prospect of a useful, strengthening, and inspiring meeting. Some of our friends in London, surrounded by brethren in the faith, only imperfectly understand the value of these annual gatherings. It is, no doubt, the representatives of the scattered and often struggling churches that chiefly enjoy a reunion of the kind. But there is also a sense of responsibility which needs to be quickened; and if anyone thinks the Provincial Assembly does not at present attempt anything of great importance, let him before all things put his own shoulder to the wheel.

The other forthcoming event referred to above is the autumnal conference at Essex Hall of the London District Unitarian Society. This is fixed for Tuesday, Oct. 24, the evening of the day on which the B. and F.U.A. Council meets. The new President, Sir John Brunner, will take the chair, and as there is to be a paper read by one of our wisest councillors, and a few chosen speakers are to deal with the subject—which, I hear, is distinctly of a practical character—the meeting ought to

prove one worth holding. Would that all meetings were!

With these two gatherings over, the season of fruitful work will be fully upon us. As to work of some kind, we are all either in it, or going to be in it, in earnest; for the date of that Bazaar—May 1, 1900—is drawing rapidly near, and a vast amount has to be done before then. The subscription list remains wide open, if anyone is unable to "work his passage," and needs must send cash as a deputy. I cannot think all this effort in our churches will be in vain. The money will be raised; a pardonable pride will not suffer London to fail where Manchester showed so excellent an example. But there are higher fruits to be produced, fruits without which the treasurer's cheques are "nothing but leaves." We are trying, I would humbly and sincerely hope, to bring forth those fruits.

W. G. TARRANT.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdare: Highland-plaza.—Harvest services were held here on Sunday and Monday last. The Rev. D. J. Williams, of Merthyr, and the Rev. E. Robinson Hughes, minister-elect, preached on Sunday; while the Rev. W. Tudor Jones, Swansea, preached to a large congregation on Monday night. The weather was extremely wet on Sunday. The meetings, however, were fairly attended, and the collection satisfactory. The church had been beautifully decorated by the ladies of the congregation, and evoked general encomiums. The meetings altogether were very encouraging.

Bath.—On Sunday last harvest services were conducted in Trim-street Chapel by the minister, the Rev. F. W. Stanley. The chapel was beautifully decorated by ladies connected with the congregation, and was greatly admired. The day unfortunately proved very wet, but, notwithstanding, in the evening a good congregation assembled. The gifts were distributed at the conclusion of the service among some of the older members.

Birmingham: Hurst-street Mission.—The Sunday-school anniversary service was held on Sunday last at the Town Hall, the free use of which had been kindly granted by the Lord Mayor (Alderman Beale) for the occasion. Although the weather was most unfavourable, the attendance was a very large one, the great hall being nearly filled. The address, which was delivered by the Rev. L. P. Jacks, M.A., was a most appropriate and deeply impressive one. The special music, under the direction of the organist, Mr. R. A. Clarke, was given by the mission choir, the Sunday-school scholars, and Mr. Westwood's orchestral band. The service was conducted by the missionary, Mr. W. J. Clarke.

Blackpool.—The Rev. H. Bodell Smith, who recently entered upon ministerial duty at Darlington, but had not removed his home and family thither, has been induced to remain in Blackpool to become minister at the South Shore Unitarian Church. This new departure by the South Shore Unitarians has been aided in a gratifying manner by a number of well-known Blackpool residents, who are not Unitarians but whose appreciation of Mr. Smith's public work in Blackpool has led them to co-operate in any steps to secure his continuance amongst them, guaranteeing financial support towards that end. Mr. Smith enters upon his duties at South Shore at the commencement of the new year.

Bradford.—Last Sunday afternoon the Right Hon. Earl of Carlisle addressed a meeting of young people connected with the Chapel-lane Chapel, in the Channing Hall, and in spite of the downpour of rain there was a large audience. In the course of an impressive address, his lordship urged the supreme importance of bringing up the young in the right principles of life, among which he laid special emphasis on sobriety and self-respect. The chair was occupied by the minister, the Rev. E. Ceredig Jones, M.A., who spoke of the excellent work which was being done by the Young People's Guild connected with the chapel and school. On the motion of Miss Collins, seconded by Mr. E. W.

Silson, a hearty vote of thanks was accorded to Lord Carlisle, who, in responding, expressed the pleasure it had given him to show his sympathy with the work that was being done at Chapel-lane. Mr. W. Nuttall, Mr. Byron Boothroyd, and Mr. J. G. Slater also briefly addressed the meeting. At the evening service in the chapel Mr. Bipin Chandra Pal, of Manchester College, Oxford, gave an eloquent discourse on "India's Message to England."

Bristol: Lewin's Mead Domestic Mission.—The Rev. J. Wain's resignation of the duties of missionary minister was formally tendered to the committee of the institution on the 28th ult. His resignation was most regretfully accepted by the members present, who joined in expressing their warm wishes for Mr. Wain's happiness at Trowbridge, where he hopes to commence his ministry on the first Sunday in the New Year.

Chelmsford.—On Sunday, harvest festival services were held in connection with Legz-street Chapel, the preacher being the Rev. E. John Harry. Gifts of fruits and flowers were tastefully arranged by several ladies of the congregation. The attendances were more numerous than usual. The "harvest festival service" was used, both morning and evening.

Chester.—The harvest services were held last Sunday in the lecture room of Matthew Henry's Chapel, the chapel itself not being yet reopened after restoration. Flowers and fruit and creeper made the room bright. The collections for the Infirmary and Chapel expenses were higher than in any recent year, as were the Sunday-school collections in July. We hope to be in the chapel again on 22nd inst. The coving of the ceiling meets with unqualified praise. The determination to put the gallery in repair and thus make the whole chapel sound together, with the compulsory dismantling of the vestry, owing to the discovery of dry rot, will compel us to raise £250 more than the £600 already received. Particulars will shortly be given in the advertisement columns.

Choppington.—The reopening services in connection with this church were held on Sunday last, when the Rev. Frank Walters preached to a crowded congregation. The building has been tastefully renovated internally, and it is hoped to complete the thorough repair of the place in the early spring if sufficient funds are forthcoming.

Chorley (Appointment).—The Rev. Andrew Doel has been appointed minister of Park-street Chapel, in succession to the late Rev. G. Ride.

Guildford.—On Sunday last thanksgiving services were held and the harvest festival was celebrated at the church in Ward-street, when, in spite of weather which was almost prohibitive with its pouring rain, good congregations assembled. Offerings of flowers and corn and fruit and foliage adorned the church, which never looked prettier than on this day devoted to the thankful and abiding joyousness of life.

King's Lynn.—Harvest services were held in the Free Christian Church on Sunday last, the Rev. G. Lansdown being the preacher. The church was very tastefully decorated. On Monday evening a social gathering was held in the schoolroom. The room was well filled, and an excellent programme of vocal and instrumental music was much enjoyed. Light refreshments were provided by the ladies during the evening, and the fruit and vegetables were sold.

Knutsford.—The Sunday-school anniversary and harvest thanksgiving services were held in Brook-street Chapel on Sunday last, morning and afternoon, the Rev. B. C. Constable, of Stockport, being the preacher. Special music was rendered by an augmented choir. The chapel was beautifully decorated. The services were continued on the Tuesday evening, when the Rev. G. A. Payne was the preacher. The collections, with donations, amounted to £18 17s. 5½d. The harvest festival at Allostock Chapel, near Knutsford, took place last Sunday afternoon, Oct. 1. Unfortunately, the weather was very wet and stormy, and the chapel was not crowded as is usually the case. The chapel was beautifully and artistically decorated, and special hymns and an anthem were sung. The preacher was the Rev. G. A. Payne, of Knutsford, and the collection amounted to £1 12s. 6d.

Leeds: Resignation and Appointment.—The Rev. J. McDowell has resigned the pastorate of the Holbeck congregation, Leeds, the resignation to take effect at the end of the year. Mr. McDowell has been called by unanimous vote of the executive of the Benevolent Fraternity of Churches in the city of Boston, U.S.A., to take charge of the work at Parker Memorial. He will enter on his duties on the first Sunday of the new year.

Leigh, Lancs.—The second anniversary services of the Leigh Unitarian Church and school were held on Sunday last, when the Rev. C. J. Street,

M.A., LL.B., of Bank-street Chapel, Bolton, preached both afternoon and evening. Notwithstanding the very wet weather, there was a large congregation in the evening, and Mr. Street's sermons were much appreciated. The collections for the day amounted to £7 2s. 4d. Anthems were sung by the choir. Mr. Dolphiu will commence a series of doctrinal lectures on Sunday evening next.

London: Deptford.—The *Illustrated London News* of Sept. 30 and *Lloyd's Weekly Newspaper* of Oct. 1 contain illustrations of the Deptford Chapel, the latter of which also gives a sketch of "Disraeli's pew." In a brief note, the *Illustrated London News* observed that "the restoration of the Unitarian Baptist Chapel in Church street, Deptford, recalls, curiously enough, the association of Lord Beaconsfield with that place of worship. When young Benjamin Disraeli was at school at Blackheath he attended the chapel, and there—who knows?—laid the foundations of that broad creed which he was afterwards to describe as the "religion of all sensible men." The chapel, which was built about 1600, has other interesting associations. There Oliver Cromwell's private secretary is buried. Funds are still needed to complete the restoration.

London: Forest-gate.—Last Sunday being the eleventh anniversary of the church, and the first of the present ministry, special sermons were preached by the Rev. H. W. Perris. In spite of unfavourable weather there were excellent congregations. On Saturday week the children of the Sunday-school were taken for their annual excursion to the Zoological Gardens.

London: Lewisham.—What was probably the first marriage in a Unitarian church in this neighbourhood, was celebrated on Tuesday morning, Oct. 3, between Mr. Leon Ellis and Miss Kathleen Rowland. The Rev. W. Cynweth Pope officiated. At the weekly meeting of the Literary and Scientific Society, Mr. P. W. Ames, F.S.A., one of the vice-presidents, gave a most interesting lecture on "The Mechanism of Thought and Memory," to an audience of about 110.

London: Peckham.—The harvest celebrations, though held under adverse circumstances as to weather, has passed off successfully. The Avondale-road Church building was tastefully decorated with the ample offerings of its members, the contributions towards the funds were liberal, and the congregations were good considering the weather. The celebrations included sacred solos and Garrett's Harvest Cantata on Friday, and special musical services in church and school on Sunday. An address was given on each occasion by the Rev. G. Carter. A congregational social meeting was held on Tuesday evening to inaugurate the re-opening of affiliated societies, whose meetings have been pending during the summer months.

London: Stepney Green.—Special services were held on Sunday, Oct. 1, at College Chapel. Everybody was pleased to welcome the return of Miss Florence Hill, after her long absence through illness. A very good gathering received her at the Postal Mission Conference in the afternoon. The discussion was opened by a review of Dr. James Freeman Clarke's "Life and Times of Jesus," which M^{rs} Hill read. It was followed by an interesting series of short speeches. The evening service was conducted by the minister, Mr. Tavenor. His sermon was suggested by the story of Norwich Octagon Chapel, and contained an appeal for the more careful study of our ancient places of worship, so that, like the Hebrews of old, we could tell their stories of heroism and sacrifice to "the generation following." The congregation was the largest seen in the chapel for years, except on the occasion of the service which the Rev. Alexander Gordon conducted in memory of Mr. Spears. Two solos were beautifully rendered by Mr. Edwin Webster (pupil of Mr. Santley), "The City of Rest," and "Thou'rt passing hence."

London: The Welsh Movement.—The Welsh services were resumed at Essex Hall last Sunday evening. There was a fair congregation, considering the unfavourable weather, and that the majority have to come from long distances. The leader of the movement officiated, the subject of his discourse being "Trust in the Living God—a Chapter from Channing," the text being Psalm lvi. 3. At the close of the service Messrs. Tom Evans and Dan Jones gave a lively account of their recent visit to the Principality, when they went round nearly all the churches of Cardiganshire in order to elicit their sympathy with the work of the London Welsh Movement in connection with the forthcoming bazaar. They seem to have done well, as the two last numbers of *Yr Ymofynydd* amply testify, the first list of subscribers—published in that magazine for October—amounting to over £5. The Welsh Bazaar Committee have appointed Mr. D. Martin Jones, New

Court, as general secretary for the Cardiganshire churches, the Rev. J. Hailren Davies, Cefncoed, Merthyr, acting in a similar capacity for the churches in Glamorgan. To further facilitate the work, the following places have appointed their own local secretaries:—Brondeifi, Mrs. Dr. Evans, Taliesin House, Llanbedr; Caeronen, Miss Davies, Wern Cottage, Cellan; Graig, Llandysul, Miss Davies, Alma House; Bwlchfadfa, Mr. T. G. Thomas, Lower Factory, Talgareg; Llwynrhydown, Mr. J. Jones, Rhydownen Mills. It is hoped that other Welsh churches will follow their good example.

Newark-on-Trent.—Last Sunday, harvest services were held in the Free Christian Church, the preacher being the Rev. E. R. Hodges. A solo and anthems were sung, and the church was decorated with cereals, evergreens, &c. Collections were made on behalf of the church funds.

Nottage.—The annual thanksgiving service for the safe ingathering of the harvest was held in the old chapel on Thursday evening, Sept. 28. The Rev. W. J. Phillips conducted the devotional part of the service, and also delivered a short address in English, whilst the Rev. D. Evans, Wick, and the Rev. D. A. Evans, Newton, delivered striking addresses in Welsh. An appropriate selection of hymns was sung by a choir augmented by several friends from the English and Welsh Congregational churches in the neighbourhood. There was a large congregation, and the service was thoroughly enjoyed.

Oxford: Church of the Divine Love.—The harvest festival services took place on Sunday, Oct. 1. Plentiful gifts of flowers and fruit were tastefully arranged in the church, a special feature of the decorations being a transparent chancel screen of tinted virginian creeper. There was a specially large congregation in the evening.

Pantdefaid and Graig, Llandysul.—A most successful series of harvest thanksgiving services were held on Sunday week and the following Monday and Tuesday evenings, both chapels being very tastefully decorated. Mr. E. Gwilym Evans, B.A., of Manchester College, Oxford, delivered able discourses, and the minister, the Rev. T. Arthur Thomas, also officiated, in the unavoidable absence of the Rev. Lewis Williams, Rhydygwin. It was computed that from 300 to 350 persons were present at each of the services. On Tuesday afternoon the Pantdefaid Sunday-school held its annual social gathering. After tea in the Unitarian Hall, to which some 200 scholars and friends sat down, prizes were distributed by the Rev. Thomas Thomas, J.P., and immediately preceding the evening service Mrs. Thomas, of Green Park, presented the successful candidates at the recent Sunday-school examination with certificates and prizes.

Rochdale.—On Sunday the autumn festival services were held, the preacher in the morning and afternoon being the Rev. George Evans, M.A., of Gorton, and in the evening, the pastor, Rev. T. P. Spedding, who has just returned from a visit to Canada and the United States. The services were successful, and the proceeds, including the Monday evening social, amounted to £228. A new heating apparatus is being placed in the church.

Sheffield: Upperthorpe.—In spite of somewhat unpropitious weather we had large congregations at our harvest festival held on Sept. 24, the Rev. John Ellis being the preacher. The chapel was beautifully decorated with grain, flowers, fruits, and vegetables. The anthems, "Ye shall dwell in the land" (Stainer), and "I will give thanks" (Barby), were rendered. The fruits and vegetables were distributed among the sick and poor of the neighbourhood the following evening.

Stockport.—Last Sunday evening the Rev. B. C. Constable preached a clear and forcible sermon on the "Transvaal Crisis," which was fully reported in the local *Chronicle* next day. The question, he said, could not be confined to party politics, but touched the moral and religious character of the nation; and he protested strongly against a resort to the barbarity of war to settle the questions in dispute.

Tylorstown, Rhondda Valley.—For some time, services have been held fortnightly at this place on Sunday afternoons. Last Sunday a little more prominence was given to the movement, and two sermons were delivered in the afternoon, and one in the evening. The Rev. T. J. Jenkins, of Gellionen, preached in Welsh, on "Salvation," and on "The Incarnation," and the Rev. Dr. Griffiths on "Christian Discipleship." The services were advertised by posters, and there was an attendance at each service of about fifty-five.

Walthamstow.—Harvest thanksgiving services were held here on Sunday last. In the morning the service was conducted by Mr. Pratt, a Wesleyan who preached a stirring sermon full of practical religion. The children's service in the afternoon was also conducted by Mr. Pratt. In the evening

Mr. Ginever conducted the service. Many willing hands had been busy during the week, decorating the church, and the result was very pleasing. Among the decorations was a large loaf weighing 24 lbs.; this and the fruit and other things were given to a few sick and needy persons. At the evening service the anthems "Ye shall dwell," and "O Lord how manifold," and the 72nd Psalm were rendered. Notwithstanding the inclement weather, there were good congregations at the services, especially in the evening, when the building was quite full. A good deal of home visiting has been done lately by our Sunday-school teachers. Several of the parents of scholars were present at the evening service.

"SIR," wrote Cromwell once to the commanding officer who had put under arrest a Lieutenant-Colonel who was accused of being an Anabaptist, "the State, in choosing men to serve it, takes no notice of their opinions; if they be willing faithfully to serve it—that satisfies. I advise you to bear with men of different mind from yourself. Take heed of being sharp, or too easily sharpened by others, against those to whom you can object little but that they square not with you in every opinion concerning matters of religion."

ALL sweet and reasonable persons shame or win us to be like them,—as if God were touching and beckoning us. All un-beautiful lives become warnings. Living in a human world, we are really immersed in a spiritual atmosphere. The stimulus and opportunity to practise justice, kindness, and helpful service is the beginning of heaven. Does not a child best find its own faculties and forces in the companionship of other children? So do we grown-ups find in living worthily together our life-long divine education.—C. G. Ames.

NEWBURY PRESBYTERIAN CHAPEL RENOVATION FUND.

The Committee urgently appeal for further subscriptions towards the above fund, and thankfully acknowledge the following:—

	£	s.	d.
Amount already advertised	78	18	7
Mr. J. F. Schwann	3	3	0
Mr. Geoffrey New	1	1	0
Mr. Jos. T. Preston	1	1	0
Miss M. C. Martineau	2	2	0
Rev. E. S. Anthony, M.A.	0	10	0

Subscriptions should be sent to Mr. T. H. STILLMAN, 133, Bartholomew-street, Newbury.

HOME FOR HEALTH CULTURE, THE FIRS, BROMYARD, HEREFORDSHIRE.

This Home provides a course of Systematic Daily Exercise, combined with regular outdoor life and occupation, for Ladies and Children who are not in normal health. The exercises are given in a Gymnasium fitted with Swedish apparatus, and consist of Ling's Swedish Movements. Special treatment is given for Spinal Curvature, Anæmia, Hysteria, Indigestion, Neuralgia, &c.

For further particulars, apply to The Principal, Miss JESSIE BAKER (trained by Mme. Bergmon, Österberg).

MARRIAGES.

HARRIS—REED.—On the 30th Aug., at Whatcom, British Columbia, Thomas Harris, of Abbotsford, B.C., to Minnie, daughter of the Rev. F. T. Reed, of Moretonhampstead, Devonshire.

DEATHS.

HERFORD.—On the 5th Oct., at Withington, Manchester, after a very short illness, Philip Arnold, third son of the late Charles J. Herford, of Manchester.

HOLMES.—On the 13th Sept., at 318, Beverley-road, Hull, William Maxwell Holmes, aged 64.

OUR CALENDAR.

SUNDAY, October 8.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Mr. HERBERT RIX.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Alliance Hall, Albury-street, 6.30 P.M., Rev. A. J. MARCHANT. No Morning Service.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON. Harvest Thanksgiving. 3.15 P.M., Children's Service.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D., and the Rev. E. DARLYN.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. FELIX TAYLOR.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D. Harvest Festival.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "The Real Hero." Evening, "Right Uses of the Bible."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11 A.M., Rev. STOFFORD A. BROOKE, M.A., LL.D., and 7 P.M., Rev. F. H. JONES.
Mansford-street Church and Mission, Bethnal Green, Harvest Thanksgiving, 3.15 P.M., Mr. ION PRITCHARD, and 7 P.M., Rev. V. D. DAVIS, B.A.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. LUCK ING TAVENER, "Jonathan: Love and Sacrifice," and 7 P.M., Mr. T. ELLIOT, "Panting for God."
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. T. ELLIOT, and 6.30 P.M., Mr. L. TAVENER. Harvest Festival.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. J. J. WRIGHT.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BOXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and **WALMER** Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. FRANCIS WOOD.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church Worthing-road, 11 A.M. and 6.30 P.M.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, and 6.30 P.M., Rev. A. COBDEN SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP. Harvest Services.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Search after Knowledge by Poor Men."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M. MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. EDWARD C. SAPHIN.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. EDWARD C. SAPHIN.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, of London.

CAPE TOWN, Free Protestant Unitarian Church Hout-street, 6.30 P.M., Rev. R. BALMFORTH

MANSFORD-STREET CHURCH and MISSION, BETHNAL GREEN.

HARVEST THANKSGIVING, Oct. 8.

8.15 P.M., Mr. ION PRITCHARD.
7 P.M., Rev. V. D. DAVIS, B.A.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, S.W.—Oct. 8th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Three Stages of Western Religion: 2. The Protestant."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

PULPIT SUPPLY.—The Rev. D. DAVIS, Fairfield High School, Liverpool.

NEWBURY PRESBYTERIAN CHAPEL.—PULPIT VACANT.—Letters of application, address T. SCOTT, Lonsdale, Newbury.

BARTON-STREET CHAPEL, GLOUCESTER.

BICENTENARY FUND.

A BAZAAR will be held on NOVEMBER 22nd and 23rd to provide a Fund for the extinction of the debt. The debt was incurred in 1893 by the Renovation of the Chapel, a new Heating Apparatus, Gas Fittings, &c., the cost being £760. The congregation, with the assistance of friends, raised £380, leaving a balance of £380, upon which interest amounting to nearly £100 has since been paid by the congregation. It is earnestly desired that the debt may be extinguished before the close of the year. The interest shown in the Bicentenary Commemoration in April last encourages the congregation to appeal to their friends for help.

Contributions of Money and Goods will be thankfully received by

Mrs. C. W. WASHBOURNE, Annandale, Weston-road;

Mrs. WALTER LLOYD, The Hollies, Brook st.;

Mr. JAMES WAREING, 138, Westgate street;

ALEX. DUNN, St. Michael's-square.

Rev. WALTER LLOYD, Minister.

Contributions already received or promised:—

	£	s.	d.
Members of the Congregation ...	110	0	0
Frederick Nettlefold, Esq. ...	10	0	0

WANTED, re-engagement as LADY-COMPANION, many years' experience, and excellent references.—J., INQUIRER Office.

Schools, etc.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWITH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

MISS LOUISA DREWRY'S LECTURES, Readings and Lessons in English Language and Literature, and Kindred Subjects, will BEGIN again, at her own house and elsewhere, early in October.

Miss DREWRY conducts a Home Students' Literary Reading Society, 143, King Henry's-road, London, N.W.

SCHOOL FOR GIRLS AND LITTLE BOYS.—CONAMUR, SANDGATE, KENT.

PRINCIPALS:—Miss JARVIS and Miss CLARA BERRY.

Good House, close to the sea; south aspect.

Reference kindly permitted to T. GROSVENOR LEE, Esq., Clent, near Stourbridge; JOHN HRYWOOD, Esq., The Pike, Bolton, &c.

THE WARREN, KNUTSFORD.

PRINCIPAL:

Mrs. W. CARRINGTON WHITELEGGE.

Excellent individual TUITION and Home Care for the daughters of cultivated parents who would appreciate unusual advantages for Music and Languages.

NEXT TERM begins September 26th.

Essex Hall Year Book for 1900.

It is urgently requested that the forms for information for the above which have been sent out may be returned not later than OCTOBER 13th, 1899, to the Editor of the "Essex Hall Year Book," Essex-street, Strand, London, W.C.

ESTABLISHED 1851.

BIRKBECK BANK

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit, and allows Interest Monthly on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

ITALIAN LAKES, ITALY.—Three more Members required to complete Select Party leaving London on October 19th.—Mme. ALBITES, 76, Beauford-road, Birmingham.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MISS MARSDEN would receive two or three BOARDERS for winter months. Warm bracing climate.—St. Pair, Manche.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium, and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

The Willaston School, Cheshire

(BARKER FOUNDATION),

TO BE OPENED SEPTEMBER, 1900.

GOVERNORS.

REV. R. A. ARMSTRONG, B.A.

R. D. DARBISHIRE.

REV. H. E. DOWSON, B.A.

REV. W. H. DRUMMOND, B.A.

REV. HENRY GOW, B.A.

H. P. GREG, M.A.

REV. P. M. HIGGINSON, M.A.

RICHARD D. HOLT.

C. S. JONES, M.A.

G. H. LEIGH.

REV. J. E. ODGERS, M.A.

HARRY RAWSON, J.P.

RUSSELL SCOTT.

REV. S. A. STEINTHAL.

A. H. WORTHINGTON, B.A.

Head Master—GUY LEWIS, M.A., late Scholar of Pembroke College, Oxford.

Clerk—EDWIN W. MARSHALL, 38, Barton Arcade, Manchester.

WILLASTON SCHOOL is now in course of erection. It is situated on the Grove Estate, formerly the property of the late Philip Barker, Esquire, Founder of the School, consisting of 21 acres of park-like land, about one mile from Nantwich Station. It is quite in the country, while its nearness to Crewe Station (3½ miles) renders it readily accessible from every part of England.

The situation is healthy, with a good water supply.

The drainage is being most carefully attended to under the direction of a qualified Sanitary Engineer and the North Eastern Sanitary Association.

The sub-soil upon which the School stands is gravel and sand.

THE BUILDINGS will be quadrangular, enclosing a Court, and will comprise:—

I.—THE SCHOOL-HOUSE, including the Head Master's house, four class rooms, a dining hall, three dormitories (for twenty, ten, and ten boys respectively), a library and reading room, and studies for the senior boys.

II.—Covered playground, workshop, gymnasium, and cycle house.

III.—A Sanatorium for infectious cases detached from the buildings, and on the opposite side of the road. The sick room in the School will be clear away from the dormitories, and adjoin the head master's house.

Dormitory accommodation will be provided, in the first instance, for 40 boys. In other respects the buildings will be sufficient for 60 or more, and by utilising additional dormitory space, which at first will not be called into requisition, ample room can be provided for the larger number. For increase beyond the number of 60 a second house will be built in a separate portion of the grounds. The dormitories are without cubicles.

The School is planned on the system of residence in separate houses, and will not, therefore, be in any sense a hostel.

There will be good cricket and football fields, and five courts.

Willaston School will provide a sound liberal education on public school lines. Provision will be made for teaching:—

Religious Knowledge.
Classics.
Modern Languages.
History and Geography.
English Language and Literature.
Mathematics.
Natural Science.

To the treatment of the first-named subject great importance will be assigned. The boys will be instructed in the history of the growth of religious and rational theological thought and opinion in England, and generally in religious subjects, and will be encouraged in sobriety, intelligence, earnestness, and piety, and in modes and by teachers free from the obligations of prescribed creeds or tests of religious belief.

Careful and individual attention will be given to the physical training and development of the boys.

The School will be divided into:—

I.—A CLASSICAL SIDE.—The subjects will be Religious Knowledge, English Language and Literature, History, Geography, Latin, Greek, French, German, and Mathematics. Boys will be prepared for the Universities and a Professional career.

II.—A MODERN SIDE.—The subjects will be Religious Knowledge, English Language and Literature, History, Geography, Latin, German, French, Mathematics, Physical Science. Boys will be prepared for Professional or Commercial life.

IN THE LOWER FORMS the course of instruction will be the same for all, and in these Elementary Science will be taught chiefly by object and diagram lessons, dealing with chemistry, physics, and natural history, and illustrated in daily life by familiar objects. Boys who at an early age show under this training a taste for observation and experiment may, with advantage, pursue scientific study on the modern side.

Special attention will be attached to the teaching of History, and of Geography, Physical, Political, and Commercial.

In the English Literature Classes the principles of literary criticism will be kept before the boys. The books in the School Library will be selected with the utmost care, due consideration being given to literary worth. The pupils will be carefully advised and helped in their reading, and an honest and systematic effort will be made to cultivate an appreciation of what is good, and a sound literary judgment.

There will be daily Morning Prayer, and a Religious Service in the School on Sunday. Special attention will be paid to the Religious and Moral education of the boys.

If any parent or guardian should, in writing, request the Head Master that his or her son or ward might be exempted from attending prayers or religious services or worship, or lessons on religious history or on any other religious subject, such son or ward (if not on the foundation) shall be exempted accordingly, without being deprived of any other advantage of the School.

FEES.

For Boarders -	£100 per annum (inclusive)
	or £33 6s. 8d. a term (inclusive)
For Day Boys -	£12 12s. per term.

FOUNDATIONERS.

In accordance with the wishes of the Founder, provision will be made for a certain number of boys as FOUNDATIONERS, for whom the fees will only be ONE-HALF THE FULL FEES. These Founder's Exhibitions are available in the case of a boy whose parent or guardian was at the time of the boy's admission to the School, a minister or a member of some congregation in England stately assembling for the public worship of God, and imposing no obligation upon any member thereof (whether minister, member, or otherwise) to subscribe or assent to any articles or article of religious belief or to submit to any test of religious doctrine. But the Governing Body in all cases to have power to decide, in their absolute and uncontrollable discretion, whether any parent or guardian was or was not a member of any such congregation as aforesaid; with power also to admit the sons or wards of persons who might be personally in full sympathy with, although they respectively might not actually be members for the time being of any such congregation as aforesaid.

Further particulars may be obtained from:—

GUY LEWIS (Head Master), New College, Eastbourne.

A. H. WORTHINGTON (Secretary), 1, St. James' Square, Manchester.

E. W. MARSHALL (Clerk), 38, Barton Arcade, Manchester.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

The FIRST MEETING of the COUNCIL for 1899-1900 will be held at ESSEX HALL, ESSEX STREET, STRAND, LONDON, on TUESDAY, October 24th, 1899. The Chair will be taken by the President, CHARLES W. JONES, Esq., J.P., of Liverpool, at Four o'clock.

Any NOTICES of MOTION by Members should reach the Office on or before Saturday, October 14. W. COPELAND BOWIE, Secretary.

PROVINCIAL ASSEMBLY

OF

Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties.

The ELEVENTH ANNUAL MEETING will be held at the UNITARIAN CHRISTIAN CHURCH WANDSWORTH (corner of Elmsleigh-road, East-hill), on TUESDAY, October 10th. Religious Service 11.30 A.M. Preacher, the Rev. SILAS FARRINGTON, of Richmond. The Introductory Service will be conducted by the Rev. FRANK K. FREESTON, of Essex Church.

COLLECTION in aid of the funds of the Assembly. Luncheon at Wandsworth Town Hall at 1 o'clock. Business meeting at 3 P.M., GEORGE W. CHITTY, Esq., President, in the chair. Tea 5.30.

PUBLIC MEETING at 7, J. F. SCHWANN, Esq., J.P., presiding.

Speakers:—Rev. Brooke Herford, D.D., C. W. Jones, Esq., F. Lawson Dodd, Esq., L.R.C.P., Revs. R. H. U. Bloor, B.A., W. Copeland Bowie, M.L.S.B., L. Jenkins Jones, W. G. Tarrant, B.A., and others.

Note.—The Church is 10 minutes' walk from Clapham Junction, and tramcars from Westminster and the Borough pass the door every few minutes.

Luncheon tickets (2s. 6d.) and tea tickets (1s.) to be obtained of Mr. Philip Green, Essex Hall, Essex-street, W.C., or the Hon. Secretary,

Rev. FREDERIC ALLEN,

5, Holland-grove, S.W.

SALE UNITARIAN CHAPEL.

RE-BUILDING FUND.

The Committee of the Sale Unitarian Chapel desire to thank most heartily the many friends who have helped them to complete the Restoration of their Place of Worship by contributing to the above Fund. They regret, however, that they require to ask further help. The cost of re-building has considerably exceeded the original estimates, the amount spent being £2,924 10s. 7d. Towards that sum £2,665 8s. 1d. have been received, including £1,750 from the Insurance Company. Thus £915 have been subscribed by the congregation and friends. But £260 are still required, and the committee venture to make a final appeal to Unitarian friends to assist them to clear off the adverse balance. An *interim* balance sheet has been prepared, and copies will be sent to all subscribers. The long delay in its preparation has been caused through difficulties with the contractors, and this indeed has regrettably hindered the progress of the Fund. The Committee trust, however, that this unavoidable delay will not affect the response which they hope will be made to their appeal for final help.

Subscriptions will be gratefully received and acknowledged by—

ALEX. LAWSON, J.P., Chairman,
The Grange, Ashton-on-Mersey;
JOHN SHAW, J.P., Hon. Secretary,
Fern Lea, Ashton-on-Mersey;
JOHN BARNES, Hon. Treasurer,
Sylvan House, Sale; or,
Rev. JAMES FORREST, M.A.,
Rookfield-avenue, Sale.

A GRAND CONCERT

on behalf of the Funds of the

MANCHESTER DOMESTIC MISSION

will be held in the

MEMORIAL HALL, MANCHESTER,

WEDNESDAY, Oct. 11th, 1899.

Artists:—Miss JULIET LIEBERT, Soprano; Mr. FOWLER BURTON, Baritone; Mr. WILLIAM H. DAYAS, piano; Mr. C. RAWDON BRIGGS, Violin.

To commence at 7.30. Tickets, 5s., 2s. 6d., and 1s. each.

BIBLE READINGS WITH MY CHILDREN.

By Mrs. PHILIP COHEN.

In two parts. Price 2s. each, or 2s. 3d. Post Free.

"Written in a style highly attractive to children."—The Very Rev. the CHIEF RABBI.

"Continues to be regarded in our private families as a most welcome friend."—Rev. G. EMANUEL, B.A.

"The charm of style is so attractive in its simplicity; will ensure a large and affectionate circle of readers."—The late Rev. A. L. GREEN.

Published by WERTHEIMER, LEA, and Co., Circus-place, London Wall, E.C.

THE SUNDAY SCHOOL ASSOCIATION.

New Book by Rev. W. G. TARRANT, B.A.

OUR FAITH:

The Temples and Churches of many Lands—Our Church—The World's Greatest Teachers—Jesus of Nazareth—The World's Sacred Books—Our Aims and Hopes.

"This little book is meant for young people and others who have had hitherto no time or opportunity for a careful study, as distinct from the practice, of religion. It seeks to present OUR FAITH in its clearest and most definite form; and, at the same time, to indicate its relation to the general religious life of mankind. It is not, however, wholly or even chiefly concerned with matters of history, still less with dogmatic theology. The writer has tried to lead the mind to earnest self-examination and original thought, and with this view has ventured here and there to use words of direct appeal to the reader; but this is not done in any magisterial spirit, for both writer and reader are scholars in the great School of Life, where he is the happiest who helps another most."—Preface.

Cloth, 1s. net. Postage, 2d.

London: SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex St., Strand, W.C.

Manchester: H. Rawson & Co., 16, New Brown Street.

Liverpool: The Booksellers' Co., 70, Lord Street.

CHAPEL LANE CHAPEL, BRADFORD.

A GRAND BAZAAR will be held in the CHANNING HALL, adjoining the Chapel, on OCTOBER 19th, 20th, and 21st, 1899, to raise £500 for the clearing off of the Debt on the New Schools, the purchase of a new Heating Apparatus, the Renovation of the Chapel, and other purposes. The total cost of the scheme will be at least £2,000, towards which nearly £1,500 has already been raised.

The Bazaar will be opened on the three days respectively by Mr. CHARLES W. JONES, J.P., President of the British and Foreign Unitarian Association; the Right Hon. Lady O'HAGAN, and Sir JAMES KITSON, Bart., M.P.

Donations of Goods and Money will be gratefully received and acknowledged by the—

Rev. E. CREDIG JONES, 18, Blenheim-road,

Bradford (Minister);

Mr. BYRON BOOTHROYD, 37, Mannville-terrace,

Bradford (Treasurer);

Miss HUDSON, 7, Blenheim-road, Bradford, and

Mr. GATHORNE HARGREAVES, 24, Spring

Cliffe, Bradford (Secretaries).

The following contributions have been received:

	£	s.	d.
Already acknowledged	67 8 6
Mrs. Mielziner	2 2 0
Mrs. Mullineaux	0 10 0
Mr. C. H. Simonds	0 10 0
Mr. E. Weeks	0 10 0
A Yorkshire Friend	0 10 0

DRAWING, Painting, Design, Perspective, Geometry, &c. Schools and private houses. Lady. Certificated. Art Master (Kensington).—Apply, A. E. R., Mr. E. D. Davies, 50, High-street, Sydenham.

NEW PUBLICATIONS.

Fcap. 8vo, 108 pp., cloth, 1s. net.

THE RELIGION OF TIME and the RELIGION OF ETERNITY. A Study of Certain Relations between Mediæval and Modern Thought. By PHILIP H. WICKSTEED, M.A.

SUMMARY OF CONTENTS:—Multifold signs of renewed interest in the later Middle Ages. We are awakening from the misconceptions inherited from the polemics of the Renaissance and the Reformation, realising that the breach between mediæval and modern times was not so absolute as we supposed, and recognising in the weakness of the Middle Ages dangers not yet vanquished, in their strength sources of life not yet exhausted, and in both an unsuspected kinship with the forces that move our own lives. Hence the interest and the importance of a sympathetic study of the Middle Ages. The group of religious ideas selected for study gathers round the conceptions of Eternity, Fruition, the vision of God.

Fcap. 8vo, 100 pp., cloth, 1s. net.

BACK TO JESUS. An Appeal to Evangelical Christians. By RICHARD A. ARMSTRONG, B.A., Author of "God and the Soul," "Faith and Doubt in the Century's Poets," &c.

CONTENTS:—1. The Movement "Back to Jesus." 2. To what Jesus? 3. It must be the Jesus before the Gospels. 4. This was a Highly Spiritual Jesus. 5. The Fatherhood and the Brotherhood were his Cardinal Teachings. 6. We must then Survey those Texts which Teach the Fatherhood. 7. What Jesus Meant by the Fatherhood. 8. Why the Fourth Gospel is Omitted from our Analysis. 9. The Fatherhood in Matthew. 10. Prominence of the Fatherhood in Mark. 11. The Fatherhood in Luke. 12. The Fatherhood in John. 13. The Fatherhood in the Three Gospels. 14. Predominance of the Fatherhood. 15. What are the Conditions of Acceptance with the Father. 16. Full Meaning of the Fatherhood. 17. The Persuasiveness of Jesus. 18. What then is our Position? 19. Do we Want more than the Fatherhood? 20. Results of Failure to Grasp the Fatherhood. 21. Absence of Certain Doctrines from the Teaching of Jesus. 22. What has Given these Doctrines their Hold? 23. Are these Doctrines Essential? 24. The Religion of the Fatherhood is Essential Christianity. 25. Those who Hold it should not be Spiritually Divided. 26. This is True Loyalty to Jesus. 27. And so we Rest in the Ultimate Christianity.

273 pp., 8vo, cloth, 6s. net.

THE GREAT AFFIRMATIONS OF RELIGION.

An Introduction to Real Religion, not for Beginners, but for Beginners Again. By THOMAS R. SLICER.

CONTENTS:—1. The Nature and Uses of Religion. 2. The Natural Uses of Religion. 3. The Affirmation of God.—I. 4. The Affirmation of God.—II. 5. The Affirmation Concerning Man. 6. The Affirmation of the Dignity of Human Nature. 7. The Affirmation of God and Man: Personal Religion. 8. The Affirmation Concerning Prayer. 9. The Affirmation Concerning Jesus Christ.—I. 10. The Affirmation Concerning Jesus Christ.—II. 11. The Affirmation Concerning the Church. 12. The True Imitation of Christ. 13. The Perpetual Incarnation. 14. The Growth of a Soul. 15. Grace and Truth. 16. The Eternal Life.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

THE MILL HILL PULPIT.

A Monthly Sermon by the Rev. CHARLES HARGROVE, M.A., Leeds.

Price 1d., post free 1½d. Annual Subscription, 1 copy, 1s. 6d. post free; 2 copies, 2s. 6d. do.

Vol. 8, No. 1. October:—"God's Way of Salvation—through Christ" (a Sermon on the Marked Testament).

Apply, Essex Hall; or Mr. CHAS. STAINER, 82, Ravenswood-terrace, Leeds.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietor by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HAYWOOD, 29 and 80, Shoe-lane, E.C. Manchester (Wholesale), JOHN HAYWOOD, Deansgate.—Saturday, October 7, 1899.

The Inquirer.



ESTABLISHED IN 1842.]

A Journal of Liberal Religious Thought and Life.

[REGISTERED AS A NEWSPAPER]

No. 2990.
NEW SERIES, No. 94.]

LONDON, SATURDAY, OCTOBER 14, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	653
MEETINGS:—	
Provincial Assembly of London and South-Eastern Counties	655
OBITUARY:—	
John Lang, Bridgeton, Glasgow	658
Mr. J. E. Hicks	658
THE CHILDREN'S COLUMN	659
LEADER:—	
The Jubilee of a Free Church	660
POETRY:—	
Our Chapel	660
ARTICLES:—	
Is Life Sad and Eternity Awful?	659
Tennyson's "Palace of Art"	661
Greenacre Once More... ..	662
The Rev. Stopford A. Brooke at Little Portland-street	663
PROVINCIAL LETTER:—	
Manchester District	663
CORRESPONDENCE:—	
A Larger Hymn Book	664
Summer Excursions Central Postal Mission.	664
NEWS FROM THE CHURCHES	664
ADVERTISEMENTS	665

NOTES OF THE WEEK.

WITH bitter humiliation we record the fact, now undeniable, that war has begun, and must be carried through to its inevitable end. The immediate aggressors are the Boers, whether driven to such a course by despair or obstinate blindness; but that does not settle the question of the right and wrong of this whole lamentable business, and when Lord Rosebery appeals to the people of this country to close up their ranks in face of such an attack upon the Empire, we confess that the words sound to us as hollow mockery. Our deepest sympathy is now with our brethren in South Africa, both Dutch and British, who are directly involved in the tragedy of this conflict—needless, as it has appeared to us, and therefore iniquitous.

WE are requested to ask any of our readers who happen to possess cards for reserved seats at Little Portland-street Chapel, and who no longer require them, to return the cards to Mr. Bowie at Essex Hall. There is a large demand for cards from people in different parts of London who desire to hear Mr. Stopford Brooke, and it is impossible to provide accommodation for them unless some of the cards at present issued are returned.

THE forthcoming autumnal meeting of the London District Unitarian Society on Tuesday, the 24th inst., to which allusion was made in last week's "Provincial Letter," promises to be of special interest. Sir John Brunner will preside, and Mr. Charles W. Jones, President of the British and Foreign Unitarian Association, will deliver an address on "The Position and Prospects of Unitarianism at the

Close of the Century." Dr. Brooke Herford is to open the discussion. The meeting is fixed for the evening following the Council, so that a number of country friends are expected as well as Londoners.

At a meeting of the Christian Conference held on Monday in St. Martin's Town Hall, Charing Cross, the translation of a paper by Professor A. Sabatier on the "Necessary Renewal of Ancient Dogmatic Formulas" was read. The Professor was present, and subsequently himself addressed the meeting in French. The tenor of his paper may be gathered from the following significant paragraphs of a printed synopsis which was distributed at the meeting:—

It is not possible that a policy of ecclesiastical re-action and disciplinary repression should restore to the Christian conscience its internal unity, nor, consequently, its security and its joy. The evil is of an intellectual nature; the intellectual cause which produces it alone can heal it.

The historical method is the reigning force in our day in all the sciences, and also in theology. The critical history of the Bible, the historical method of interpretation, and the history of dogma have taken an extraordinary impulse, and have exerted a decisive action upon the traditional theology.

So far as regards holy Scripture, the transformation of the ancient opinions on inspiration and on the canon has had a happy effect on the Christian life by delivering it from the intolerable yoke of literalism, and by disposing the soul to be more attentive, and attach itself more closely, to the spirit. Instead of being a code or a manual of supernatural doctrines, the Bible becomes a collection of books which have life and individuality, of irrefragable historical documents concerning the work of redemption and education which God is carrying on in the world by His Spirit.* The Bible is no longer the actual revelation of God, but it remains as a collection of the most precious records of that revelation.

In this school of critical and practical theology, piety necessarily gains in spirituality and in morality, since it is obliged to renounce all identification of Christianity with any of the expressions which men have given it, that is, to renounce all idolatry. It is thrown back on its true principle, which is the personal experience of the truth, the actual and inward witness of the Holy Spirit, which is for the Christian the source of all certainty and of all peace.

Christians of different denominations, when they have come to realise that the value of dogmatic forms is relative, not essential, will find the barriers which separated them lowered. They will not condemn their brothers in the name of an ecclesiastical formula. Fraternal intercourse will be easier; there will be more feeling of solidarity. The universal family of the Father will be nearer to its realisation.

At the conclusion of Professor Sabatier's paper, Mrs. Humphry Ward read a paper

on "Faith and Opinion," which we had hoped to publish in full this week. We regret to be obliged to hold it over until next week, when we shall also add some further notes on what was a deeply interesting conference.

WE are glad to be able to announce that a minister has been appointed to take charge of the new Unitarian movement at Auckland, New Zealand. The Rev. William Jellie, B.A., at present minister at Ipswich, and formerly minister at Stamford-street, London, has accepted the invitation of the Committee of the British and Foreign Unitarian Association to go out to Auckland. Mr. Jellie is one of our earnest and able young ministers, and we wish him all possible success in his pioneer work in the great colony of New Zealand. Mr. Jellie will leave England at the end of this year, or early in January, 1900. He will carry with him the good wishes of his many friends in London, Ipswich, and elsewhere.

THE Rev. Edward Sharp, whose appointment as minister at Devonport is announced in our "News from the Churches," was educated at the London College of Divinity. He was curate at St. Mark's, Plumstead, and afterwards at St. Mary's, Whitechapel. He resigned a few months ago, owing to his having become a Unitarian. He enters the Unitarian ministry with high testimonials as to his character and ability from clergymen and others with whom he lived and worked while in the Church of England.

REFERRING to Professor Max Müller's recent letter to Mr. Mozoomdar, *The World and the New Dispensation*, of Sept. 17, writes:—"The best minds amongst us ought to take up the discussion of this subject with earnestness and sympathy. The wide impression which the Professor's long letter has caused among all communities ought to awaken our thoughts and sense of duty on the important matter which he so ably sets forth. The Theistic Church of India is not likely to change its name and fundamental principles of love to God and to man. But that church believes and will always believe that its principles and the principles of spiritual religion as laid down by Jesus Christ himself are one and the same." In the same number we are glad to see a reprint of our recent article, "Beside Still Waters."

IN opening the Church Congress on Tuesday, the Bishop of London delivered an impressive address, in which he set forth a high ideal of the Church of England. It was a Church, he said, rooted in the minds and hearts of the English people.

From that home it can go forth courageously and face the world as it is, believing that God's revelation of Himself, once made in the person of Christ Jesus, is being continually explained to man by that progressive revelation of God's purpose which is continually being made by the Divine government of the world. Steadfast in its hold on the faith and on the sacraments by its unbroken link with the past, it exists for the maintenance of God's truth and its application to the needs of man—not for the purpose of upholding its own power. A Church fitted for free men, training them in knowledge and in reverence alike; disentangling the spirit from the form, because of its close contact with sons who love their mother and frankly speak out their minds; not wandering among formulæ, however beautiful, which have lost their meaning; finding room increasingly for every form of devotional life, but training its graces into close connection with men's endeavours and aspirations; having no objects of its own which it cannot explain and make manifest as being for the highest good of all; afraid of nothing, receptive of new impulses; quick, watchful, alert; proving all things, and ever ready to give a reason for its principles and for their application; exhorting, persuading, convincing; so rooted in the past that it is strong in the present, and evermore hopeful of the future. For the great work of the Church of Christ is to mould the future, and so hasten the coming of the kingdom. Its eyes are turned to the past for instruction and warning, not for imitation. Steadfast in the faith, built up on the foundation which its Master laid, it can speak the truth in love, using such words and methods as men can best understand; so penetrated by the importance of its message that it can speak it in manifold ways, to men of varying tempers and knowledge and feelings, but striving to speak it in such a way that the method of its teaching ever elevates and invigorates the taught.

DR. FAIRBAIRN, in the address which he delivered at the opening of the John Ryland's Library at Manchester on Friday week, concluded with the following eloquent sentences:—

"This library may be described as a personal library, while the other great libraries of Europe may be termed impersonal. Of these the most ancient is the Vatican. No man made it. It is the creation of time, place, opportunities, all in their degree unrivalled. The wonder is, not that it is so great, but rather that it is not infinitely greater. The Roman Empire, as well as the Roman Church, is here. The ancient and the modern world are joined by the mediæval schoolmen, the scribe and scholar of the Renaissance. We feel, then, this library enters into the life of the community, and is intended to accomplish for the life of that community, a new and a noble and a permanent thing. It seeks to benefit the sons of toil, for it ever has been the case that the men who have seen visions and dreamed dreams have not been the men of leisure, the moneyed, the retired, the class who could, as it were, command all time as their own; the men who have dreamed great things have been men like the herdsman of Tekoa, who lead the great army of literary prophets or that tent-maker who leads the great army of literary Apostles. They have been more like Socrates, the sculptor; Epictetus, the slave; Augustine the teacher of rhetoric. They have been men like Piers the Ploughman, whose vision almost inaugurated the reign and the course of English literature. They have been men like Shakespeare,

the English yeoman; John Milton, the son of a London scrivener; or Robert Burns, the northern farmer; or Walter Scott, a lawyer's son; or John Keats, an apothecary. Here, amid toil, great ideas may be born. Idealism is the heritage of those who labour, it is the heritage that redeems them from that which seems to soil and begrime. Wealth is great when the men that make it are animated by a great purpose, inspired by holy and consuming passions. Fear not to cultivate in your midst a large and generous idealism. Your factories and your exchange will keep you practical enough. Then your city will stand proudly alongside the great merchant cities of the world. She will bear a name which will make her as honoured in letters, in art, in achievements we call culture and refinement, as in those that adorn the secular life. And when one asks 'Whence came this home?' let the answer go back 'It was made by a son of Manchester, a merchant who loved her, who loved letters, who loved, above all, religion, and who had no greater heritage to leave, out of the wealth he had amassed, than to create this centre of light and home for learning.'

MESSRS. CASSELL AND CO. have issued the first number of a new illustrated penny magazine for Sunday reading, with the title *Sunday Chimes*. It seems to be filled with pleasant, wholesome reading, and starts with admirable resolutions to give its readers a good time, but never to be goody-goody. Practical Christianity, practical godness, is its motto. After a brief introduction, the first article is on "Hymn Writing and Hymn Writers," giving a short account, with portraits and facsimiles of writing, of the Rev. S. Baring-Gould, author of "Onward, Christian Soldiers," and Mr. Thomas Hornblower Gill. Of Mr. Gill the writer says: "The fine Puritan spirit of the man is in itself an inspiration. He tells, for instance, how one Sunday in 1868 he came to write his grandest hymn, 'We come unto our fathers' God.'" One of Mr. Gill's most precious heirlooms is a staff bearing the date 1692, which belonged to a Puritan ancestor. It was while handling this staff that he became filled with the thought which forthwith took shape in the hymn—with a lively sense of fellowship with his fathers in their inspirations and endeavours, their sorrows, and their joys.

"Their joy unto their Lord we bring,
Their song to us descendeth;
The Spirit who in them did sing
To us His music lendeth."

In an article on "Philanthropy in Birmingham," in this month's *Temple Magazine*, the following reference to the Hurst-street Domestic Mission in Birmingham occurs:—

A movement which is meeting with great success is that conducted by the Court and Alley Open Air Concert Association. This movement originated in Liverpool; here its popularity is already immense. There is an average attendance of 4,000 people at those festivals in slumland, and well-known musicians willingly lend their aid. Curiously enough, the denizens of the courts are sincerely appreciative, although the comic element is not introduced. The Lady Mayoress has encouraged this splendid work by attending one of the concerts. Located in the People's Hall, Hurst-street, which is the home of the Concerts Association, there are also the

Crippled Children's Union, the Military Veterans' Movement, the Police-Aided Association for Clothing Destitute Children, to say nothing of the important Domestic Mission itself. The leading spirit of all these is Mr. W. J. Clarke, who probably knows as much of Darkest Birmingham as any man in the town.

THE October number of the *Mill Hill Pulpit* begins a new volume, the eighth, of the monthly issue of sermons by the Rev. Charles Hargrove. The sermons are issued at a 1d., or 1½d. by post, and may be had from Mr. Charles Stainer, 82, Ravenswood-terrace, Hyde-park, Leeds. The new number contains a sermon on "God's Way of Salvation through Christ," suggested by the recently published "Marked Testament," in which passages usually regarded as the stronghold of evangelical doctrine are marked, but not those great words of Jesus which point to the true meaning of salvation in a faithful life.

THE Preacher's Plan for the current quarter of the Northumberland and Durham Unitarian Christian Association gives the following answer to the question, "Why go to Church?"

The object of all church-going is the same—the deepening of the religious life. Thanksgiving, aspiration, meditation, exhortation, prayer, have this as their ultimate aim—alone or in company with others the soul will be strengthened by their means; but public worship is especially valuable, because, in addition to the enthusiasm which the presence of numbers whose hearts are in unison imparts, there is the balancing and sobering effect of contact with varied religious experiences and the inspiration which flows from the presence of those whose spiritual life is deeper than our own. The instinct which bids us draw together in all affairs of our social life, does not mislead when we come to deal with the life of the soul. Most of us are but spiritual weaklings, and; if we are wise we shall gladly welcome every aid which will help develop our powers.

The holiest of men have found common worship almost a necessity, and have always welcomed its recurrence as a special means of grace. Jesus, who could spend nights of silent communion with God on the hill-top, did not disdain or neglect the service of the synagogue. When our strength is greater than his it will be time enough to consider whether or not we can dispense with the ministrations of the churches; when we have become spiritual giants we shall be in a position to discuss whether we can afford to miss a religious service.

THE habit of viewing things cheerfully, and of thinking about life hopefully, may be made to grow up in us like any other habit.—*S. Smiles*.

THOSE who are loyal to the ideal of a free religion have behind them a glorious tradition. It has been handed down unbroken through ages of heroic struggle. Keats tells us how Chapman opened to him the brave world of Homeric poetry. "Never did I breathe its pure serene, Till I heard Chapman speak out loud and bold."

So one does not know the historic significance of Independency and the splendid strength that may be in religious freedom till he hears Milton "speak out loud and bold." There is power in a great voice speaking out of the past which does not come from a contemporary.—*Samuel M. Crothers*.

PROVINCIAL ASSEMBLY OF LONDON AND SOUTH EASTERN COUNTIES.

THE eleventh annual meeting of the Assembly was held at Wandsworth on Tuesday. Service was held in the Unitarian Christian Church, East Hill, at half-past eleven, conducted by the Rev. F. K. Freeston, and the church was well filled.

The preacher was the Rev. Silas Farrington, who took for his subject "The Functions of the Church," and for text: "That he might present himself a glorious church, not having spot, or wrinkle, or any such thing" (Ephes. v. 27).

As a body of Christians, he said, they were inclined to put the functions of the Church a little in the background, to leave them indistinct, possibly to think them superfluous or superseded. They inclined to emphasise their individualism, and then to pass straight to humanity, and the world at large, and to omit a middle term, which to many seemed an occasion of discord and error. The majestic conception of an organised body, holding in its hands the essentials of Christian truth, providing a common ritual for worship and a common discipline for life, had grown dim to them, and many, discouraged by the immense chasm between the ideal Church and the real, had come to look upon it as an illusion or a pretence.

Yet no Church could prosper which had not a clear and adequate notion of what it stood for, what needs it proposed to supply, and also a clear and adequate notion of the means to be employed to that end. No one could read the New Testament without seeing how large a place the idea of a Church filled in it—the idea of a society, taking in all the faithful, living by a law of its own, developing to meet the wants of men, reaching out always towards the world and trying to gather it in; a continuous society, a universal society, taking in all classes and races, having for its special functions the moral and spiritual training of men. It was the body, the *embodiment* of Christ, the organism through which his influence and thought were transmitted, and continued to act. In spite of all later distortions and unfaithfulness to that ideal, they must not abandon it, but aim to realise it afresh. All great work was done through organised societies, and so must it be with their religious work.

He then proceeded to speak of three necessary functions of the Church, which must never be neglected or overlooked. The first function was that of teacher. Its office was to maintain, and affirm, and impart continually the great essentials of moral and religious truth. Doctrine was essential to the Church. They must be faithful to present truth, yet always with charity towards those who differed from them. They must be clear what were the essential, central truths of religion, and teach them to their children and to all who would hear; but their teaching must not be by compulsion; they must simply declare the truth, and leave it to manifest itself to every man's conscience.

The second function was to make adequate provision for common worship. There must be ritual, however simple, some form of service, both to express and to awaken devotion. Many of them were very dependent on such helps to devotion. They were spoken of as "mere forms," yet much of their religious education and

religious sentiment grew out of such forms. Tender and hallowed associations gathered about them, and they shaped ideas and habits. Such means and methods of devotion every Church should endeavour to supply, such an atmosphere it should strive to create. Its worship and teaching should harmonise and should strengthen one another. Every worshipper in true sincerity must bring his own aspiration and devotion, but there was need also of the vehicle, to give them expression in common worship. There was need of that noble and well-chosen form, of which they did not grow weary, which grew fuller and clearer as time went on, which created the sense of a religious home wherever it was found. To every Church which developed such a form, it became a natural language, a unifying force. Like one's native language, it brought the sense of fellowship, and any Church that was to act powerfully and permanently on the affections and sensibilities of men must find such a form for itself.

The third function was to offer a rule of life, a discipline. "What must I do to be saved?" was a very old question, but a very real one; and it was for the Church to give guidance in that matter also. The end and aim of the Church was to uplift human life, to help men towards goodness, towards holiness, and this it did as an associate, a corporate life.

There was need of common statements of what they held as fundamental religious truth, common forms of devotion, and common methods of religious training. The three implements for Church work were Belief, Ritual, and Discipline. Protest and freedom were not at the moment the cohesive, kindling watchwords they once were. Not because they were less valuable, but because they were so abundant, everyone had as much freedom as he would take. What they still wanted was a united witness to the essential truths of religion, a known and noble language for common devotion, and plain directions in the regulation of habit and life. Such was the business of the Church. In bearing such witness, her eyes would grow clearer to discern more and more of the eternally unfolding truth, her own devotion would grow deeper and stronger, her own life would be purified of old evils, and conformed to its divine pattern, she would become that glorious Church—not having spot or wrinkle or any such thing.

The collection in aid of the funds of the Assembly amounted to £17 2s. 8d.

After the service members and friends to the number of about 130 sat down to lunch in the Wandsworth Town Hall, where the business meeting and public meeting were subsequently held.

THE BUSINESS MEETING.

The business meeting was held in the afternoon, the President, Mr. G. W. CHITTY, in the chair. There were also present Mr. Walter Baily (treasurer), the Revs. Frederic Allen (secretary), T. E. M. Edwards (minister-at-large), S. Farrington, F. K. Freeston, W. Copeland Bowie, A. J. Marchant, H. W. Perris, R. H. U. Bloor, G. D. Hicks, A. Farquharson, J. E. Stronge, W. C. Pope, H. Rawlings, G. Carter, W. Wooding, W. G. Tarrant, J. S. Mummery, L. Jenkins Jones, J. S. Toye, W. G. Cadman, B. Kirkman Gray, F. Summers, J. Pollard, E. A. Voysey, J. A.

Brinkworth, R. C. Dendy, S. Burrows, Felix Taylor, Hubert Clarke, E. L. Buckland, G. St. Clair, S. G. Preston, J. J. Marten, T. A. Gorton, and V. D. Davis; Messrs. David Martineau, Charles W. Jones, Edwin Ellis, J. Ellis Mace, A. Madocks, C. W. Mellor, L. Tavener, A. J. Clarke, Hahnemann Epps, A. Bakewell, A. G. Stoessiger, Howard Young, W. S. Tayler, T. H. Stillman; Lady Wilson, Mrs. Suffield, Mrs. H. Rutt, Miss Tagart, Miss H. Busk, Miss Florence Hill, Miss Burkitt, and many others.

Apologies for non-attendance had been received from Miss Preston, the Revs. Dr. Brooke Herford, T. W. Freckleton, and E. M. Daplyn, Mr. F. W. Ruck, and Dr. Blake Odgers.

The roll having been called, the Revs. R. H. U. Bloor, E. M. Daplyn, G. S. Hitchcock, and G. St. Clair were admitted as members of the Assembly.

On the motion of the PRESIDENT, seconded by the Rev. H. RAWLINGS, the Rev. W. G. Tarrant was elected President for the ensuing year.

The other officers were re-elected, and the Committee appointed.

The Rev. W. G. CADMAN, in moving the appointment of the representatives of the South-Eastern Sunday School Union, pointed out with regret the falling-off of numbers, both of scholars and teachers, in the schools of the province, and strongly urged the need for more strenuous Sunday-school work. That part of their work ought to be put to the front, for the building up of their churches. It was patient work that was wanted, and in years to come it was sure to tell.

An invitation from the Horsham Congregation to the Assembly to meet there next year was cordially accepted.

The report of the Advisory Committee was read, and the Committee was re-appointed, the only change being in the President, who is a member *ex officio*.

On the motion of the PRESIDENT, seconded by the Rev. W. C. BOWIE, the Rev. F. K. Freeston was invited to be the preacher for next year, and the Rev. E. M. Daplyn was elected supporter.

The PRESIDENT then delivered his address, taking, as he said, for text, "*Noblesse oblige*." He spoke first of the comfort he had derived in the thought of those words at a time when doubts and difficulties had troubled as they troubled many of the younger members of their creedless Church. When the question was put, "What do you believe?" they might answer, "*Noblesse oblige*. There is that within us, the divine Spirit, ever impelling onward and upward." Doing their best, need they take anxious thought of an unknown and unknowable future? Their members were but few; their churches should be sufficiently broad to embrace the most conservative, the most progressive, united in one common aim, one high ideal, the social and spiritual uplifting of humanity.

Public worship had not yet ceased to have its influence on everyday life. The meeting together of old and young, rich and poor, tended to strengthen the feeling of a common humanity, and to kindle the desire for the moral and material advancement of mankind. They must cast aside selfish ease and in the spirit of *noblesse oblige*, by their presence and sympathy seek to stimulate and encourage those, their ministers, whose life's

mission it was to strengthen in their flocks the spirit of true religion, the sense of individual responsibility, in that onward and upward march, the aspiration of every true-hearted man and woman. Many who were intellectually with them, yet from social considerations held aloof, were found in other places of worship. They made excuse that the Church of to-day was no longer the Church of the past, that the minds of the preachers were broader than their creeds, that the ritual was an aid to devotion, and by their presence they assisted the leavening process. But beneath it all, he feared, was the spirit of selfishness, as the ruling motive, quite antagonistic to the words *noblesse oblige*. The thought of individual duty and responsibility should compel. Then an era of prosperity would quickly come upon them, the depression created by empty pews and an empty exchequer, and all that now retarded their progress, would be quickly removed and their churches become what they should be, centres of active and intelligent usefulness.

He then referred to what must be uppermost in the minds of all—their dispute with the Dutch inhabitants of the Transvaal and the Orange Free State. He had no wish to express a pronounced opinion on the righteousness or unrighteousness of their case or the action of their Government. But he would be wanting in duty to himself and to his theme were he not to emphasise his conviction of individual responsibility in the formation of national opinion. They were too apt to think “I am but one.” They should endeavour to drop the *but*. He trusted, and he knew they would be all with him, that even at the eleventh hour wise counsels might prevail, passions be calmed, and the dread horrors of war be averted.

As Unitarians they were proud, and justly proud of the part their ancestors had played in the social, and political advancement of the country. They must follow in their steps, seeking to live up to their high standard, *Noblesse oblige*, and so carry forward the work, devoted to the service of God, which was the service of humanity.

The Rev. F. K. FREESTON moved the following resolution:—

That the ministers and delegates of the Provincial Assembly of London and South-Eastern Counties in annual meeting assembled, while determined to use all pacific means to secure equal rights and full justice for our fellow-countrymen in the Transvaal, are of opinion that the difference now remaining between what our Government has demanded and what the Boers have conceded are not sufficient to justify our plunging South Africa into war.

We enter our solemn protest against any appeal to the sword to settle our differences with the Transvaal until after the principle of arbitration affirmed by the Conference at The Hague has been tried and found wanting.

He felt strongly, he said, that the primary concern of that Assembly was the life of their churches; but he also felt that they would not think much of their Christianity unless they were willing at times, and especially at critical times, to apply it to social and national questions. Those familiar with the proceedings of the Provincial Assembly of Lancashire and Cheshire would know that the most interesting item in the agenda was the report of the special committee on public

questions, and he thought it would be a right and proper thing for that Assembly to have a committee of inquiry into great social, educational, and national questions, which concerned them all, to report to the annual meeting. In regard to the question of the Transvaal, some might say it was too late, or that their knowledge was inadequate; and yet they must all wish to clear their conscience and utter a protest against unnecessary resort to war.

The Rev. G. DAWES HICKS seconded the motion, and expressed his satisfaction that in taking part for the first time in the public proceedings of the Assembly, it should be in connection with such a question as that. The form of the resolution, which was that of the national memorial, had been drawn up, as he understood, by no less a person than the present Master of Balliol, and his name, with many other members of his College, had been appended to it. In passing that resolution, they might be in the unpopular minority, but that was what their churches were accustomed to in religious and other questions. They must make an emphatic protest against the popular cry for war.

The previous question was moved by Mr. A. Bakewell, seconded by Mr. A. G. Stoessiger, supported by the Rev. G. St. Clair and Mr. H. G. Chancellor, but opposed by the Rev. B. Kirkman Gray and Miss Florence Hill.

Mr. EDWIN ELLIS said that if the question was simply of peace, there could be no difference of opinion. He had belonged for years to the Arbitration Society. But he should be obliged to vote for the previous question. If they could by any resolution stop a terrible war, he for one would most ardently desire it; but he believed they could now do no good, it was too late. And he agreed that they had a Government who had tried and were trying all they could for peace. It was not a question of party politics, and he would not utter one word which would make it more difficult for the Government in their very arduous task. They should have every confidence in those at the helm, and especially in their noble Queen, whose whole influence, as they all knew, made for peace.

The Rev. W. WOODING urged that the principle of arbitration as enunciated at The Hague was not applicable to the Transvaal dispute. War he abhorred, yet he felt that they would be helping not their own statesmen but Mr. Kruger to stand against reasonable demands.

The previous question, being put to the vote, was lost by a large majority.

The Rev. B. KIRKMAN GRAY, speaking on the original resolution, said that it erred, if anything, in being not strong enough. It had been said that the working-men shouted for war; but he mixed constantly with the working-classes, and after being at the wretched Trafalgar-square meeting, where it was chiefly well-dressed people who were the turbulent element, he had been thankful to find that among all sorts of the people there was strong opposition to such a war, which they felt (as he did) would be “to carry out by murder the policy of grab.”

The resolution, being put to the meeting, was carried by a large majority.

The PRESIDENT, having welcomed the representatives of kindred societies, Mr.

CHARLES W. JONES, as President of the B. and F.U.A., Mr. T. BOND, representing the General Baptist Assembly, and Mr. DAVID MARTINEAU, representing the London District Unitarian Society, responded.

The annual reports and the treasurer's statement were taken as read, and were understood without resolution to be accepted by the meeting. The year began with a balance of £39 16s. 11d. in hand, which had been increased to £66 5s. 4d. Annual subscriptions amounted to £128 5s. 6d., collections and donations to £149 9s. 2d. Grants to nine of the affiliated churches amounted to £131 5s. 0d., of which £61 5s. 0d. was received from the B. and F.U.A.

The report, looking back over the ten years since the formation of the Assembly in October, 1889, expressed the conviction that work of considerable value had been done. The sense of union had been strengthened, and the isolation of the smaller congregations in the country lessened. The visits of the minister at large were warmly appreciated. Lectures had been given at Ilford, and by the Rev. S. G. Preston in a suburb of Hastings. Sunday evening services at Ealing and Walham Green had also been held, grants had been made for repair of the chapels at Stratford and Deptford, and to the building fund at Richmond, where the church was now free from debt. The needs of the old chapel at Newbury were mentioned (but a member of the congregation explained that it was £250 that was needed for necessary repairs, not £150 as stated in the report). Ten pounds had been granted for Postal Mission work. During the year the Revs. J. Harwood, A. Hood, H. Rylett, H. Rawlings, J. B. Barnhill, and M. Godfrey had resigned, and the Revs. R. H. U. Bloor, E. L. Buckland, G. S. Hitchcock, G. St. Clair, and E. Daplyn had accepted pulpits in the province. Members of the Assembly were working heartily for the London Bazaar, and the Rev. T. E. M. Edwards had been appointed organising secretary. The report recorded with sorrow the death of the Rev. Robert Spears, “a man conspicuous for his zeal, energy and untiring labours in the cause of religion, the friend and brother of all, and never weary in well-doing”; also of the Revs. J. T. Whitehead and J. W. Lake, Mr. Edward Cobb of Lewes, and Mrs. Mace of Tenterden.

The President having called special attention to the needs of Deptford and Newbury, the meeting adjourned for tea.

THE PUBLIC MEETING.

In the evening a very successful public meeting was held, under the presidency of Mr. J. F. SCHWANN, Chairman of the Wandsworth congregation.

The CHAIRMAN, after an opening hymn, referred to the object of that Assembly, to encourage a feeling of sympathy between the larger and smaller congregations in the district. Wandsworth as one of the younger churches, but one that had made substantial progress, was anxious to share in that work, and he offered on behalf of the congregation a very hearty welcome to the members of the Assembly.

The Rev. L. JENKINS JONES then gave an address on “Our Message to the Masses”—their message as Unitarians to the people at large. If there had been failure in their appeal to working-men, it had not been due to their message, but to their method; for their message was as vigorous, broad and healthy as that of any denomination which had consecrated itself to the realisation of the hopes, yearnings, and aspirations of

working-men. If they were going to do any great good they must, as Sir William Harcourt had said in another connection, ally themselves with the aspirations of the people. If they were not in touch with the feelings and sympathies of the people, they might write *Ichabod* on their denomination. It was not enough that their churches should have ancient glory, to have, e.g., a chapel in which Matthew Henry had preached, or to say that the venerable Dr. Martineau had preached in a certain pulpit, or that a chapel was identified with Benjamin Disraeli. That would not vitalise a church or make it successful in modern times; they must throw themselves into sympathy with the present needs and yearnings of the people. Christianity itself as a religious movement had arisen from the people, for the people. The founder of Christianity himself was a working-man, and they must go back to the people and preach to them even as Jesus of Nazareth did. Their message to the masses was the revealing of the majesty and sacredness of life, the simplicity and reasonableness of their position, and the democratic freedom of their organisation. The majesty and sacredness of human life in itself, in the present, apart from all thought of what might be beyond, was what they had to declare to the people—that life was worth living for its own sake; that every man had his own place, and even the humblest could be a saint no less than the great apostles; that the workman was as essential to civilisation as the millionaire. Then as to the simplicity and reasonableness of their position, he had no sympathy with those who said a man must be very intellectual to be a Unitarian. If they took their message in its simplicity to the people it could not fail to be understood. They put conduct before belief, and to-day before to-morrow, as Jesus had preached the present Kingdom of God. They declared the reign of God on earth where men toiled for each other, and consecrated their best powers to the life which now is, leaving the rest to Him who is supreme over all. Their democratic organisation was also best for the masses of the people, and if they did not gain the masses it was because of something lacking in themselves. The world was open to Unitarians, who would love God and man, and their position demanded of them that they should energise themselves to gain the men and women who were the flowers of the heart of God.

Mr. CHARLES W. JONES, President of the B. and F.U.A., having congratulated the Assembly on the work going on in that part of the country, spoke of the work in other parts, and particularly described three events in his own district—the opening of the Liscard Memorial Church, the stone-laying of Willaston School, and the opening of the Ullet-road Church in Liverpool. He wished that more of their people would follow the example of Mrs. Elam, who had built the Liscard Church herself, at a cost of £5,000, in memory of her husband. As to the Willaston School, the late Mr. Barker had left not only his house and grounds but £23,000 as endowment for the school. That the governors wished to keep intact for the benefit of scholars, and they asked for £15,000 for the building and outfit of the school, £9,000 of which had been already promised. Special attention was to be given to the religious training of the boys. There was no body in which such training was more

needed and more neglected than among Unitarians. Their boys were not found in the Sunday-schools, and when they were sent to the great public schools and the Universities they generally came back caring very little for Unitarians and Unitarian work. Willaston would be a fine, healthy, manly school, and they had secured a splendid headmaster. Boys of their Unitarian families would be able as foundationers to obtain special advantages from the school, being admitted for half fees. On their new church in Liverpool a great deal of money had been spent. It cost £25,000 altogether, and two of their members were spending another £10,000 on a congregational hall and cloisters, while one was spending £3,000 in putting frescoes on the library ceiling. He mentioned that, not as boasting of the amount, but to express his conviction that nothing they could spend was too much, in making their churches really beautiful. They rightly gave of their best for such a cause.

The Rev. W. COPELAND BOWIE spoke on "Our Attitude towards Religious Education." It was a matter of supreme importance to them and to the whole community. He paid a high tribute to the unstinted devotion of many of the High Church clergy in their work among the poor, and yet priestcraft was the enemy of progress and liberty in religious thought and life. When they saw these clergy trying to stifle freedom, to educate the children not to love simply truth and goodness, but to love the Church and obey the priest, they felt it was a danger to their kind and to the future of religion. It was, therefore, an urgent call of duty to more liberal religious thinkers to do all in their power to present to the young sounder thoughts about God, the world, human life, and duty. He wished their parents and young people would give a little of their spare time to the careful study of deep religious questions, and school themselves in the best thought and literature of their own community. Many of their people did not know what there was in their literature, and especially what beautiful and helpful books of devotion. In a period of ecclesiastical turmoil he urged that they should lead their young people to the quieter, deeper, more permanent things of religion, which would survive when all the controversies of the day had passed away. He had no fear in regard to their work and their movement. He was not troubled as to what the future might call itself, whether by the Unitarian name or some other; but they must do the work that lay to their hand, and spread the truth in a clear straightforward way, that people could understand. Unitarianism had never yet pretended that it was going to shut the door on any higher truth. They kept an open door. But they were not going to talk for ever about the open door, but to go on and do their work and spread the truth, and then the blessing of God would go with them.

The Rev. R. H. U. BLOOR spoke of the freedom of their church life, and emphasised the inestimable value of freedom as insuring spontaneity, the essential thing in character. Even the thief who stole their property would not do so much harm in any community as the man who attempted to steal their freedom.

The Rev. T. E. M. EDWARDS also emphasised the need of religious education

and of greater devotion to the work of their churches.

Dr. BROOKE HERFORD, who was to have been present, sent the following letter, which was read by the Rev. W. G. Tarrant:—

DR. HERFORD'S LETTER.

Dear Friends of the London and District Provincial Assembly,—

I was asked to speak to you on the relations of Unitarianism with the Liberal Orthodox, here and in America. Well, you know that here it is rather timid and grudging. The Liberal Orthodox are afraid of having much to do with us. But I will not say much about that. I would like to speak, rather, of how it is in America. For in nothing is American religious life more instructive than in this—in showing how there may be sects, how Christianity has to group itself into different forms, and yet these may exist, and yet at the same time there be very little bitterness and a great deal of fellowship and co-operation.

Of course there, as here, the separation between our Unitarian churches and the others is wider and more marked than the divisions among those others, but—this is what specially struck me—that separation between Unitarianism and the rest is nothing like as marked and rigid as here, and yet the Unitarianism there is much more open, avowed, and outspoken. I think partly all this arises from the absence of any dominant or established sect—the churches are all on the same wholesome footing—free groupings of the religious life. Every church stands for what it is worth; every clergyman, of whatever body, for what he is. If the local militia want a chaplain, it will be the manliest clergyman of the place who will be chosen—quite as likely the Unitarian as any one else. If the public cemetery or a free library is to be dedicated, it will be the minister most respected as an earnest helpful worker who will be asked to offer the prayer. To a Unitarian, accustomed to our English isolation, so far as religion is concerned, there is something very helpful and stimulating in all that. Of course, as I have said, he is more separate than the others, but it is a separation that is certainly being ignored or bridged. Let me give you a few illustrations of this greater unity that have come under my own notice. I remember how astonished I was to find at Nahant, one of the oldest of the great summer resorts of Boston, a beautiful little Union church, which for sixty years has been supported jointly mainly by Episcopalians and Unitarians, with a few Congregationalists as well. There, all through the summer, they have the best ministers they can get of different bodies—five or six of ours, a few leading Independents, Baptists, or Presbyterians, and five or six Episcopalians—and, among them, a bishop or two. The regular Anglican bishops here would not do that! Indeed, a few years ago one of them from Canada, going to spend his summer there, was shocked at such a state of things, and got another room and started a separate service, with a few of his more rigid sort. But the Boston Episcopalians would not go to it; resented his narrowness, and in a few weeks his separate church collapsed. And what struck me almost more was to find that the hymn-book in use there is that published by our own A.U.A. I once

asked the warden—who practically runs the whole thing, and who is a good Episcopalian—how he came to choose that book. “Well,” he said, “I looked over quite a number of hymn-books, and that seemed to me the best, and to have almost all our best hymns in it, and so I got it.”

Or, take the arrangements for the religious life at Harvard University, with its 3,000 students. There is a corps of six “preachers to the University” appointed, of whom, at present, two are Unitarian, two Episcopalian, a Congregationalist, and a Presbyterian. They take the College morning prayers, which always include a two or three-minute address, and the Sunday services in the College chapel, and in the sixteen or eighteen years since this Union plan was adopted there has never been a note of friction, but the kindest and most cordial co-operation. And in the Harvard Divinity School, which occupies exactly the same position of “a Free School of Theology,” as our Manchester College, some of the professors are members of Orthodox churches, and so are nearly half of the students.

Or, take the services which I had on Friday evenings in my own church. I invited my nearest Episcopalian, Congregationalist, and Baptist neighbours, and a Universalist, each to take a service, and none of them made the slightest demur; and my Congregationalist neighbour asked me to give up the closing service on Good Friday evening, in order that I might take part in a great Union service in his church, in which most of the same men took part, with Phillips Brooks, afterwards made Bishop of Massachusetts, in addition. And that same Good Friday evening there were almost similar Union services, in which our minister took part, in two of the largest Episcopal churches in New York.

I might multiply such illustrations indefinitely, but I want to show you the other half of the lesson that they taught me. For, how comes this fuller interchange and fellowship? Because these men who thus unite with us are Unitarians? Not at all. They are not, and will stoutly tell you so. Because, then, the Unitarians keep their own distinctive name and faith in the background? Not at all. It is the very opposite. As I have already said, Unitarianism is far more avowed and outspoken there than here. There is not less freedom—there is not less of openness for the gradual changes that time may bring in the future as it has brought them in the past. The old first church of Boston, Unitarian to-day by virtue of the breadth of the original covenant under which it was gathered in 1630, and the second church, whose ministers range all the way from Cotton Mather and the old Calvinists to Ralph Waldo Emerson—these and all our churches guard that broad openness as their most precious birthright, but they take the ground that the value of that openness is to enable them distinctly to avow their Unitarian position to-day, just as it enabled their great-grandfathers to be Calvinists, and will enable their children’s children to be whatever in the next century they deem the truest! So they frankly take the Unitarian name, not cutting it into the stonework which is for the centuries, but never having the smallest hesitation about adopting it in their announcements for to-day. They

call their local conferences Unitarian, and their national conference “Unitarian,” only mostly leaving the door for wider fellowship open by adding Unitarian—“and other Christian churches.” And so in a score of ways they stand squarely out as Unitarians. Now, mark you, I don’t join—I never have joined—with those who would impute our English hesitation in using the Unitarian name to any cowardice. It is not so. We have had no braver men than those who have most used their influence against its use. It has arisen from a fear lest they might lessen the freedom of the future; from a dread of recognising mere sectarian distinctions more than could be helped; from a wish to plant themselves before the world upon that which is common to all Churches, rather than upon that which is special to ourselves. But, all the same, I have always felt it to be a mistake, and I never was so sure of it as through the experience of those eighteen years in America. The fact is—and the more practical directness of the American mind has been quick to see it—if we hold a form of Christianity sufficiently distinct to oblige us to worship alone, it is best to let the world around us know what it is we hold, and why we hold it, and where those who want to know about it may find it. That is not merely justice to ourselves, but justice to our truth, and we want to do it in the openest and most straightforward way. That is just what our American churches have done, from Channing’s time downwards, and the consequence is that their position before the world is every way clearer and better understood; they are not more avoided and isolated than here, but far less so; they are not more shut out from the fellowship of the other denominations, but, the very opposite, are achieving year by year more of that wider fellowship for which we all long. I would like our work in England to be done as freely and broadly—and yet with that same clear letting-the-world-know how far our freedom has brought us, and what we are standing for!

The Rev. W. G. TARRANT, having read Dr. Herford’s letter, spoke further of their relations to other Free Churches, and gave some interesting particulars as to friendly relations he held towards other ministers in Wandsworth, while yet the anomaly remained of a Free Church council, which excluded the freest of the free. He spoke also of the old historical associations of Wandsworth, the presbytery founded there as early as 1572, and the Huguenots and Walloons who had settled there.

A vote of thanks to the Chairman, moved by Mr. FENTON, seconded by Mr. CHITTY, brought the meeting to a close, Mr. CHITTY also adding a word of thanks on behalf of the visitors to the Wandsworth friends for the admirable arrangements for the meeting.

Mr. Tarrant pronounced the Benediction.

It is very seldom that you have the opportunity of saving the life of a fellow-creature; but every day you may make some little contribution to the happiness of those with whom you live, either by a kind look or an encouraging smile.—*Furness.*

OBITUARY.

JOHN LANG, GLASGOW.

THERE has passed away during the past week one who will be missed in the Unitarian life and work of Glasgow and the west of Scotland. John Lang of Bridgeton, Glasgow, was favourably and affectionately known to all the Unitarian ministers who have been in Glasgow since the year 1848. He joined the Glasgow Unitarian Church there, which met in the premises now occupied by the Glasgow *Daily and Weekly Mail* in Renfield-street. The congregation is now known as the St. Vincent-street Christian Unitarian Church and during Mr. Lang’s time it had for ministers, the Revs. G. Harris, H. W. Crosskey, J. P. Hopps, Frank Walters, and A. Lazenby.

Besides being a member of St. Vincent-street Church, all through these years, a living and helpful member be it noted, Mr. Lang has from the first been one of the principal members of St. Mungo-street congregation. His sympathy and purse could always be depended on for the advancement of religious free thought. He was keen in observation and kind in action; everybody loved the openness and generosity of the real man he always unfolded.

He was conscious to the last, and counselled his children in the way they should go. He told them he did not know whence he came, and he did not know whither he was going. The hand that guided him in the past would guide in the future, and he was confident all was provided for. He had walked humbly before God, he had acted justly, he had loved mercy, and what more could God require of him. In politics he was an advanced Radical up to the time of Gladstone’s Home Rule Bill. Since then he has been prominent on Liberal Unionist platforms. He was on the committee that welcomed Ernest Jones to Glasgow, and he liberally subscribed to the Chartist cause. The passing away of John Lang will be felt as a severe loss to Unitarians in Glasgow and the philanthropic workers in the west of Scotland. Through him the love making for righteousness in the universe accomplished much. He is now dead and gone, but the life he lived is reproducing itself in the life of others and convincing us that nothing which is good ever dies.

G. McL.

MR. J. E. HICKS

THE Portland-street Church at Southport has just sustained a great loss in the death of Mr. J. E. Hicks, secretary of the congregation and superintendent of the Sunday-school.

Of a singularly modest and retiring disposition, and a convert from Congregationalism a few years ago, Mr. Hicks was little known in the denomination at large, but here in Southport he was known and appreciated as a stalwart pillar of the Church, to be relied upon in every emergency.

For the last dozen years he has been a power for good amongst us. His influence in the Sunday-school has been remarkable. Rarely has any teacher or superintendent drawn to himself the affection and confidence of the whole school as Mr. Hicks has done, and they mourn for him as for a dear friend taken. After a com-

paratively short illness, he passed away from us on Monday last, 9th inst., leaving a widow to mourn his loss, and a son now entering upon his last year at Manchester College, with every prospect of a successful career in our ministry.

IS LIFE SAD AND ETERNITY AWFUL?

FROM a leaflet headed "Meeting Places in our Father's Church," we are glad to take the following copy of a helpful letter:—

"To one who wrote that 'Life here is a sad thing' and 'We are so helpless and weak, in the awful face of Eternity,' this was said in reply:

'I think we ought not to feel satisfied to say that "Life here is a sad thing." It sometimes is, and it is to some. But Life, in the main, is a great moving river of buoyant happiness: and much of the seeming misery is mainly "seeming": and I who say that know well what real misery is, after living over 60 years.

'Nor is the face of Eternity "awful." It is The Father's face: and, though that face were shrouded in blackest night, it would still be The Father's face. Everything is His; and "Death," as we call it, is one of His angels, and is as natural as Life. Nay, but it is Life—intenser Life.

'Besides, even as regards this life, if there had been no sorrow, no struggle, no death, we should have had no play of hope and fear, no longing and intensity and loving, no poetry of pathos, no Bible, no Shakespeare, no Emerson, no great Art, no deep Music—nothing but the insipidity of a slush of thin enjoyment—and there would have been as little education as bliss in that.

'This is a world of soul-growth; and the soul can grow only by experience. But there could be no experiences if there were no opposites—no light and shade, no joy and sorrow, no victory and defeat, no happy memories and no remorse. We are at school, but the school is not at rest. It moves on with us, and we shall never leave it.

'Your letter itself shows that your great sorrow is already great education. You see errors, neglects, withholdings; you see that this and that might have been different and better; you are now strongly discriminating; you are coming to the knowledge of good and evil. The process is painful, but is it not perfectly plain that the process is worth the pain, and that the result in yourself will far outweigh the price you pay?

'It is in this way that the human race has been thus far created, and it is in this way that it will go on being created—that, just as it has emerged from the brute condition by experience of struggle and victory, joy and sorrow, remorse and longing, so, by these experiences it will go on from the human to the angelic and the divine. There is no other way; but it is worth it.'

CARMARTHEN COLLEGE.—The entrance examination, which was conducted in the last week of September by Dr. Daniel Rees, of Cardigan, has resulted in the admission of thirteen new students, five of whom are understood to be connected with the Baptists and eight with the Independents. The session opened on Wednesday, Oct. 4.

THE CHILDREN'S COLUMN.

I READ an American story the other day about a runaway engine. I don't know whether engines ever do runaway in England.

Try to picture to yourself a lonely little station in the woods. There was no village or other houses near. The nearest station was fifteen miles away. The single line seemed to lose itself, whether you looked up or down, between the countless pine trunks on both sides, and the branches met high above it. There were only four trains a day, and very few passengers. You can think it was rather dull for the young fellow who was station master, and signal man and telegraph clerk all in one. He was standing on the platform one day, thinking to himself, when he heard the familiar click of his telegraphic machine. He knew that meant a message from the next station. This was the message that came to him: "Runaway engine on line. Turn the switch for No. 40 to go on the siding." No. 40 was the next train, due in a few minutes, from the other direction. He turned the switch, and then he tried to think what he could do to stop the engine.

Now while he is thinking, let us think about this runaway engine too.

You can see what a dangerous thing a runaway engine must be. It comes thundering, rushing along the line, faster and faster, with no one to guide or check it, a blind terrible force, dashing on till it meets, perhaps, a train, or, perhaps, some obstacle that throws it off the line. It is bound to do a frightful harm either to itself or to something else if it is not caught. What makes a runaway engine so dangerous?

An engine is not a bad thing in itself, is it? No, it is one of the most wonderful, and useful, and even majestic creations of human ingenuity and skill. I never see one of those splendid engines that draw an express train without admiring it, without feeling a kind of awe of it. It is so strong and so serviceable. It does exactly what it is bid. Yes, the engine is wonderful, is admirable, *when it is under control*—so long as there is reason and intelligence to guide and govern it.

The runaway engine was dangerous because it was not under control. It had started off blindly without any intelligence to direct it, and all it could do was to dash on faster and faster, till its force was spent. It was a danger to itself and to everything that came in its way. All its tremendous power was hurrying it on to some catastrophe. Instead of being a helpful power it had turned into a destructive power, just for want of control, of direction.

After all I am not sure but that there are runaway engines in England as well as in America. Did you ever see anyone very angry? Did you ever get very angry yourself? so angry you didn't know what you were doing? so angry that while it lasted, you couldn't listen to any reason, or any explanation? so angry that you could strike anyone who interfered, even your best friend?

I have heard of a father, who, in a passion, struck his little son such a blow that the boy became an idiot! I sometimes read in the paper of a man, in a fit of anger, killing his wife!

The anger goes down after a while just as the steam in the boiler of the engine after a time is spent. Good sense, reason, kind thought come back—the driver gets on the engine again. The man thinks—how could I have done such a brutal, such a frightful thing? The boy smiles again. He knows he was silly. He can't think why he was in such a rage. Happily he hasn't done any great harm to anyone. But you see what a runaway engine Temper may be. While the fit lasts, self-control is gone, reason is gone; the man and those around are at the mercy of this blind force of passion.

Sometimes a whole nation gets possessed by one of these fits of passion. Its suspicion, its jealousy, its pride, its self-will, its resentment are blown upon till by-and-by the flame catches. The steam rushes into the pipes. All its machinery is started on the line of war. The mass of the people don't know what it is about, or they have a wrong notion of what it is about. But they get just as excited, just as hot, just as eager. If nations could only keep their good sense, if they could only see truly the real causes of the quarrel, if intelligence had its hand on the great machine—yes, if only one of them were reasonable—I think there would be very little war. War comes when nations get into a rage, when they lose self-control. Then a nation becomes dangerous. It is a runaway engine.

Very likely you are wishing to know the end of the story we began with. Did the man stop the engine? Well, this is the end of the story. As he thought, in a kind of despair, what can I do, what can I alone do to stop this engine? he saw some coils of rope lying on the platform. In an instant it flashed into his mind—could I fasten this across the line and stop the engine? If there were only time! He worked like three men. He fastened the rope from one great pine trunk to another, across the line. He did it again and again, while the roar of the coming engine began to sound though the woods, till the engine itself was upon him. Would his rope barriers hold? The great engine broke through the first, the second, the third. Then its force seemed to slacken. The next rope strained before it broke, and before the last was reached, the man had climbed on the cab, his hand was on the lever that controlled it.

Now I don't know enough about engines to know if this is a true story. But this I do know that every little barrier in the way of these other runaway engines counts for something in checking them. Only keep on trying. Put one good thought after another, one good habit after another across the line. Don't be discouraged in trying to hold them in, even if you don't succeed the first time. Let us never be tired of trying to control ourselves, and so helping others to self-control.

He that ruleth his own spirit is greater than he that taketh a city. C. A. F.

EPSS'S COCOA.	The most nutritious.
EPSS'S COCOA.	Grateful and comforting.
EPSS'S COCOA.	For breakfast and supper.
EPSS'S COCOA.	With natural flavour only.
EPSS'S COCOA.	From the finest brands.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, OCTOBER 14, 1899.

THE JUBILEE OF A FREE CHURCH.

ON Wednesday next the Jubilee of Hope-street Church is to be celebrated in Liverpool. Fifty years is no very long period in the life of a church, and the history of the congregation goes much further back, so that before many years are past it will celebrate its bicentenary. But Hope-street Church must always hold a special place in the affections and veneration of our people, because the first ministry by which for nine years it was consecrated was that of JAMES MARTINEAU.

The recent opening of the new Ullet-road Church called to mind the early history of Nonconformity in Liverpool, with its first home in the Ancient Chapel of Toxteth, and the congregations subsequently formed in the town itself. It was in 1707 that a second town congregation was formed akin to that of the Ancient Chapel in the Park, and Castle Hey, which towards the close of the seventeenth century began the succession now so worthily maintained in Ullet-road. The second town congregation met first in a chapel in Key-street, under the ministry of CHRISTOPHER BASSNETT. In 1791, when JOHN YATES was minister, they moved into Paradise-street Chapel. Mr. YATES is to be remembered with honour as one of the first ministers of religion in Liverpool boldly to speak out against the iniquity of the slave trade. It was as assistant to his successor, the Rev. JOHN GRUNDY, that JAMES MARTINEAU first came as a young man to Liverpool in 1832, so that he had already completed a ministry of sixteen years in Paradise-street Chapel, when the congregation removed into the new Hope-street Church.

The foundation-stone was laid on

May 9, 1848, and on that occasion Mr. MARTINEAU delivered an eloquent address. Having spoken of the troubled times in which they were testifying to their faith in the permanent things of the religious life by the building of that home of piety, and having glanced at the similarly revolutionary days in which their old chapel had been built, which was to have been opened by Dr. PRIESTLEY, had not the violence of the Birmingham mob intervened, he proceeded to enunciate the principles of the religious life in which they were united, and in the following words declared the fundamental principle of a Free Church, which from that day to this he has so consistently and ardently maintained:—

We dedicate our church to no creed. . . . Not—let me be understood—that we are, individually, without definite belief; or collectively, without a belief strongly marked by common characteristics. We do not pretend to be mere *seekers*, with a system awaiting us in the future. We are not drawn together by the sympathies of a universal unsettledness, and the resolve to discuss an infinite series of open questions. No, we raise here, not a school, but a church; not a hall of debate, but a shrine of God; and shall collect, not a parliament of critics, but a brotherhood of worshippers. For this end there must be a faith in each not wandering very far from the faith of all. Only where there is essentially one heart and mind can the many find themselves represented by the breathings of a single spirit. We do not look, therefore, for the presence of various creeds *together*; we simply offer no hindrance to their appearing *successively*. And as we possess, not our own acquisitions only, but a heritage from predecessors; as we build, not for ourselves alone, but for our descendants; as our society runs through generations, constant, indeed, in their religion, but variable (may I say *progressive*?) in their theology, we presume not to impress our own peculiarities on this church. We own the partnership of other ages in the baptism and character of this place, and will not forfeit our affinity with the ancient and the unborn to gratify the egotism of a sect. Let it not be said that we want a refuge for vagueness of conviction, an excuse for cowardice of profession. We *know* what we believe; we *love* what we believe; we plainly *tell* what we believe. I am a Unitarian; you, who will meet here from week to week are doubtless Unitarian too; but the society of worshippers, of which we are only the *living* members, and the church erected here, of which we shall be but *transient* tenants, these are *not* to be defined as Unitarian. To stamp them with such doctrinal name, would be to perform an act of posthumous expulsion against many noble dead whom it is an honour to revere; and perhaps to provoke against ourselves, from a future age, the retribution of a like excommunication. . . . Why may not our churches rise, not in blind expectation of perpetuity for the present types and classifications of theology, but in pure faith that God and the human soul will ever seek each other; and that, so long as Heavenly Mercy shall stoop, and earthly aspiration rise, a court of audience for trust and prayer cannot be obsolete?

On Oct. 18, 1849, the new church was opened, and on the following Sunday morning Mr. MARTINEAU preached that sermon on "The Watch-night Lamps," which with other special sermons belonging to that time will be found in the collected edition of his essays and addresses. That church, he said, was dedicated to Endeavour, Humiliation and Trust, to Service and Communion; at the close he drew a striking picture of the conflicting tendencies of the day, represented by the Oxford Movement on the one side, and the Positivist on the other, and he concluded in these words:—

Who shall abide in peace the crash and conflict of this war? He only, I believe, whose allegiance is neither to the antiquated Past, nor to the speculative Future; but to the imperishable, the ever-present soul of man as it is; who keeps close, amid every change, to the reality of human nature which changes not; and who, following chiefly the revelations of the Divine Will to the open and conscious mind, and reading scripture, history and life, by their interpreting light, feels the serenity and rests on the stability of God.

Dr. MARTINEAU's ministry in Liverpool was concluded in 1857, and if any ask what he had been preaching there the answer will be found in his "Endeavours after the Christian Life," and his "Hours of Thought on Sacred Things."

On the roll of ministers of Hope-street Church who succeeded him are found the names of WILLIAM HENRY CHANNING, CHARLES WICKSTEED and ALEXANDER GORDON, EDMUND MARTIN GELDART, CHARLES JOHN PERRY and RICHARD ACLAND ARMSTRONG. It is matter for sincerest congratulation that with renewed health Mr. ARMSTRONG will celebrate with the congregation he has served for fifteen years the jubilee of their church. No one has more worthily maintained the high tradition of Dr. MARTINEAU's religious teaching, or with more whole-hearted loyalty has held to the great principle of Freedom to which Hope-street Church is dedicated.

OUR CHAPEL.

BY THE LATE ROBERT LEIGHTON.

Not in all England's temple-built domain
Can I behold such beauty as I may
Within the blue-ceil'd, marble-pillar'd faue
That draws my Sabbath day.

I almost get all that my soul can need
Of worship, merely there to sit and look;
For Beauty is my idol, half my creed—
God's universal book.

So, in its beauty has our chapel grown
From Thee, O God! a very poem in-
spired;
And, drinking in its every line and tone,
My heart is never tired.

Up in the azure heaven of its roof
I lose my thoughts, as in God's outer
skies;
The checker'd panes shed down the golden
woof,
Like beams from angel-eyes.

The sun throws in the window's pictured scenes,
And Jesus moves in light from seat to seat;
The Marys come, and Christ's own Galileans
Pass by with silent feet.

But when the organ stirs the enraptured air,
And touches chords our wisdom may not reach,
Ah, then we have the sermon and the pray'r,
Though none were there to preach!

I love our Chapel for its beauty's sake,
And for a promise on its altar laid—
A promise that I did not need to make,
And have not wish'd unmade.

I love it for that mighty soul who shone—
And shines—the brightest of our gospel's lamps;
And that great heart who pass'd from us half known,
To watch the embattled camps.

I love it for the coming hope, though dim.
The old renown still hangs about these walls;
And, 'tis my faith, whoever comes, on him
Elijah's mantle falls.

TENNYSON'S "PALACE OF ART."

THE purpose of this poem is to show that none of us can live *to* or *for* ourself alone and be happy.

This may seem a very ordinary idea, one that we are well acquainted with. It would appear to be the old, old fact that selfishness is a failure either as a policy or a principle. But there are various forms of selfishness; there is a nineteenth-century form of selfishness so refined, intellectual, artistic and even moral, that we are neither disgusted nor shocked by it, and hence do not realise its danger. When we speak of selfishness we are accustomed to think of greed, or close-fistedness, or bodily indulgence, or caring only for number one. But suppose a person so well off in a worldly sense as to have no further need to crave for the material things over which folks get selfish; suppose such a person so cultured and refined as to have absolutely not a care upon his mind concerning material wants, which are all luxuriously attended to; suppose such a person thus so situated as to have mind and soul, time and wish perfectly free for intellectual and moral, artistic and spiritual pursuits—is it sure to be *unselfish*? Is it impossible for it to be selfish? Nay, it may, it often does, fall into and develop the most fearful form of selfishness—a selfishness which merits and receives the most awful form of punishment.

In a sense this phase of selfishness may be called *modern* because it was never so widely possible as now. It requires wealth and culture to start with. These are the necessary conditions of its existence. Then it becomes so sensitive that it cannot mix with the common people. Its taste is so refined that hardly anybody is fit for it.

Are there not such people in England? Tennyson found such. More or less all educated people stand in danger of becoming such. To a certain extent we are each liable to fall into the danger when we look upon all the world, except our own

little one, as a poor affair, and the common people as a bad lot; and so wrap ourselves round in the lofty pride of isolation. But, given wealth and culture, with no faith in ordinary human nature and no faith in the growing good of the world; wealth and culture which, therefore, withdraws itself within its own artistic self-satisfactions, and you get the finished type of modern or nineteenth-century selfishness.

Now Tennyson, in "The Palace of Art," gives a picture of such a soul, of the fine enjoyments it provided for itself, and of the inevitable consequences.

Perhaps he calls the poem "The Palace of Art" because it is to art—to all things as art—that this kind of soul usually devotes itself. It does not care for things for the *Good* that is in them, only for the *Beauty*. Knowledge it loves, but not as knowledge, and certainly not for the *good* that knowledge can do. No; Beauty, artistic Beauty, is its object of devotion; Science and Religion, Knowledge and Experience, only in so far as they can add exquisiteness to Art, and the æsthetic enjoyment of it.

"Very well," says Tennyson, "you shall have a veritable 'Palace of Art,' and let us see what the result is."

And so, in this wonderful poem of seventy-five verses, the poet describes the Palace which he built for his soul, the marvellous grandeur of it without, the enchanting beauty of it within, the exquisite life of pure isolated enjoyment in it for full three years, and then the punishment which seems to turn the Palace into a Tomb, and makes the hitherto self-satisfied soul to howl—

I am on fire within.

There comes no murmur of reply.

What is it that will take away my sin,

And save me lest I die?

For a full description of the Palace, and the soul's life within it, you need to read the poem itself; and its beauty and power alone are a rare treat. But as we are interested in the poem chiefly for the *good* that is in it I shall limit the telling of its story almost to that point.

I built my soul a lordly pleasure house,

Wherein at ease for aye to dwell,

I said: "O Soul, make merry and carouse,
Dear Soul, for all is well."

To which my soul made answer readily:

"Trust me, in bliss I shall abide

In this great mansion, that is built for me,
So royal-rich and wide."

Thus the poem opens. Then there is given a wonderful word-picture of the Palace. Alone, high up "far from the madding crowd," the Palace stands; and there the "soul" will "live alone unto herself."

Surrounding the Palace are four glorious courts with green lawns and dragon fountains. Beyond these stretch mighty woods.

Running round the Palace roofs is a gilded gallery, golden railed, like a fringe of fire. From this gallery the dweller in the Palace could behold in all directions the loveliness and beauty of country, mountain, shore, and sea.

But nothing *human* met the gaze. *That*, to this Soul, was the chief satisfaction. It wanted to see nothing of the people, except at a very great distance when they looked like "darkening droves of swine" on yonder far-off plain. "There," says this Soul, "let them stay; in their 'filthy

sloughs,' let them 'roll a prurient skin; and graze and wallow, breed and sleep. But I—let me have my exquisite enjoyment to myself!'"

And so we turn into the Palace. We pace the "long-sounding corridors," enter the "great rooms," and here on the walls, hung with arras curiously wrought in perfect colours, are every image of Nature and human nature that you could imagine. "One showed an iron coast and angry waves." "And one a full-fed river winding slow by herds along an endless plain." "And one, the reapers at their sultry toil. In front they bound their sheaves." Here was another in

Green and blue,

Showing a gaudy summer morn,
Where with puffed cheek the belted hunter blew

His wreathed horn.

And one, an English home—gray twilight poured

On dewy pastures, dewy trees,
Softer than sleep,—all things in order stood,
A haunt of ancient Peace.

These were some of the decorations of the rooms. Then the floors of the rooms were "all mosaic, choicely planned." All stories of human life were figured beneath your feet. For example:—

The people here, a beast of burden slow,
Toiled onward, pricked with goads and stings.

And you could walk over them!

But there was one room in the Palace most glorious of all. Here in this room it was that the Soul had set up her throne. In the towers above, the great bells swung, moved of themselves, with silver sound. Around this royal dais were hung "choice paintings of wise men."

For there was Milton like a seraph strong,
Beside him Shakespeare bland and mild;
And there the world-worn Dante grasped

his song,

And somewhat grimly smiled.

Then in the Oriels or Eastern Windows behind her throne

Thro' the topmost coloured flame

Two god-like faces gazed below;

Plato the wise, and large-browed Verulam,
The first of those who know."

This was "The Palace of Art." Here dwelt the artistic soul in isolation of delight. Nothing to hamper her; nothing to jar:

Singing and murmuring in her feastful mirth,
Joying to feel herself alive,
Lord over Nature, Lord of the visible earth,
Lord of the senses five.

Communing with herself:

All these are mine,

And let the world have peace or wars,
'Tis one to me!

Yea, and when the bells of silver chimed she took her throne self-satisfied, sat and sang, discussed the moral instinct, intellectual affairs—ay, felt sure of her own immortality.

And so she thrived and prospered: so three years

She prospered; on the fourth she fell,
Like Herod when the shout was in his ears,

Struck thro' with pangs of hell.

What was it? What had happened? A great doubt seized her. God plagued her with despair. Confusion came upon her mind. Where'er she looked a hand seemed to write, "Thou art weighed in the balances and found wanting."

She tried to throw it off—this fear. She tried to laugh it away, to think it away, to will it away. "What! is not this my palace of strength," she said, "my spacious mansion built for me?" But no; the despair remained; "deep dread and loathing of her solitude fell on her."

How strange the Palace looked! There, in "dark corners, stood uncertain shapes." Here were "white phantasms weeping tears of blood." Yonder were "hollow shades enclosing hearts of flame," and

There against
The wall stood corpses,
Three months old at noon.

Thus did this self-centred soul suffer an agony that bordered on insanity. Her pride of isolation had brought her the punishment of desolation.

And death and life she hated equally,
And nothing saw, for her despair,
But dreadful time, dreadful eternity,
No comfort anywhere.

She felt herself

Shut up as in a crumbling tomb, girt round
With blackness as a solid wall,
Far-off she seemed to hear the dull sound
Of human footsteps fall.

She howled aloud:

I am on fire within.
There comes no murmur of reply.
What is it that will take away my sin,
And save me lest I die?

The sin? What was the sin? Note this: "It was not that she loved beauty and music and fragrance." There is no sin in that. But it was because "in her love for these things she lost her moral sense, denied her human duties, and scorned, instead of pitying and helping her brother men who lived on the plain below. This is the sin of selfish pride, the sin which drives out the Christ because he eats with publicans and sinners, the unpardonable sin which makes its own hell. And it is just this sin, the poet declares, which transforms the Palace of Art into a prison of despair."

And what remedy? Well, it is a very simple and very homely one. It only takes one verse to tell it. The remedy is to get into human relationship with others; to go down and live with and for others in natural, sympathetic, everyday helpfulness. That is the remedy: Be human to become divine. Be helpful to become holy. Only he "that shuts love out," says the poet, "in turn shall be shut out from love, and on her threshold lie howling in outer darkness."

So when four years were wholly finished,

She threw her royal robes away.
"Make me a cottage in the vale," she said,
"Where I may mourn and pray."

So she began to be kind. She mingled helpfully and happily with those whom she had stood away from in contempt and scorn.

And did she thus forsake Art and Knowledge, leave Culture, or lose Refinement? Ah no! Not one whit. But, she added to them pity, sympathy, and love; blending the Beauty that can be enjoyed with the Good that can be done.

And so the last verse is very striking. It clearly indicates that it is not art that is at fault, but heart. Let that be right—let it beat for others and with others—and then even "The Palace of Art" may be a heavenly-happy place. Hence she significantly says on leaving it:

Yet, pull not down my palace towers, that
are
So lightly, beautifully built:
Perchance I may return with others there
When I have purged my guilt.
J. J. WRIGHT.

GREENACRE ONCE MORE.

Providence, Sept. 21, 1899.

SIR,—Some twenty years ago, in a letter to THE INQUIRER, I used the words

"There's a divinity that shapes our ends
rough,

Hew them how we will;"

and on receipt of the paper, I had occasion to remind your proof-reader that it was not William Shakespeare, but your nineteenth-century correspondent, whose letter he had to print; for he had transferred the word rough from the end of the first line, where I had placed it, to the beginning of the second, thus giving an entirely different meaning to my words. And so I find that by substituting an M for an N in my letter printed in THE INQUIRER of Sept. 2, credit has been given to Dr. James for the works of Dr. Janes. We have a Professor James at Cambridge, Mass., who is well known in Great Britain by his Gifford lectures at Edinburgh University; but Dr. Lewis G. Janes, whom I mentioned as the director of the Monsalvat School of Comparative Religion, is a different, and in some respects a unique personage. A Master of Arts of Brown University, Providence, R.I., he has been president of the Brooklyn Ethical Association, instructor in History, lecturer on Sociology and Civics, a productive writer in our magazines on social, historical, ethical and religious topics; and this spring, when Colonel Higginson retired from the presidency of the Free Religious Association, Dr. Janes was unanimously appointed to occupy the vacant post, so worthily occupied before him by Octavius B. Frothingham, Felix Adler, William J. Potter, and Colonel Higginson. It is well that your readers should be accurately informed about him, as they are likely to hear much about him in future.

The Sunday's experience described in THE INQUIRER of Sept. 2 was so interesting to me, that I returned to Greenacre as soon as possible, and was fortunately able to spend a whole fortnight among the tent-dwellers on the banks of the Piscataqua River (please put the accent on the *cat*), enjoying the quiet of the pleasant country life, and the intellectual treat provided by Dr. Janes and by Miss Farmer in the Greenacre Lectureships.

It was on Friday, Aug. 18, that, coming from the North, I reached Greenacre for the second time. Wandering after supper through the tented field, I came unexpectedly upon a scene that might have served a painter as a model for some picture representing the shores of the Lake of Galilee. Although the sun was already hidden behind the purple hills of New Hampshire, its many-hued rays were still thrown back by the clouds upon the mirror-like surface of the Piscataqua, broadened by the rising tide till it seemed almost like a lake. Reclining on the ground between the tents and the river was a crowd, mostly of women, listening to a statuesque man, clothed in Syrian robes, who was chanting in musical tones, now a few Arabic verses, and then what seemed to be their English equivalent in

poetic phrase. What he said I do not remember, for my thoughts involuntarily wandered to Eastern scenes of which I had read long ago in the books of Harriet Martineau, of Lamartine, or of Renan; and there came into my mind those words of Matthew Arnold in his poem on Senancour's Obermann:—

While we believed, on earth he went,
And open stood his grave,
Men called from chamber, church, and
tent;
And Christ was by to save.
Now he is dead! Far hence he lies
In the lorn Syrian town;
And on his grave with shining eyes
The Syrian stars look down.

But soon the melodious voice ceased, and I was called from my reverie by the unmistakably American tones of a lady, who invited me to approach the group and be introduced to the orator. I found in him a tradesman of Providence, Mr. Shehadi Abd Allah Shehadi, one of those Syrians who, driven from their native land by that Turkish Friend of Beaconsfield and Salisbury, have brought a large contribution of Asiatic blood to our many-languaged Republic, and, lecturing here with great ability on the social and religious customs of the Syrians and Bedouin Arabs, earns his daily bread by trading in Damascus wares.

He was not the only Asiatic that I was to meet here. The new facilities of travel through Californian and British Columbian ports to the Western shores of the Pacific Ocean have brought to our Eastern cities not only the Chinaman and the Japanese, but also many representatives of those older faiths, which, born in Hindustan, contributed some light from Asia to the Gospel of our Western world. Some of these men come here to correct what they believe to be the errors of Western scholars regarding them. Others find here ready sympathy for their complaints about British rule in India, and carry back to India the hopes which this sympathy has excited. Others like Mozoomdar, at the Parliament of Religions in Chicago, serve as reconcilers and interpreters between the almost antagonistic modes of thought and life in the West and the East, and of these some specimens were present at Greenacre. I have already mentioned Mr. Pandianof, Madras. He is a member of an old Zemindar family, and his Greenacre lectures on "India, Past and Present," "The Disabilities and Wrongs of the Oppressed Classes," "The Women of India," and "The Social, Religious, and Economic Condition of the People of India," have fully justified the commendations which he brought here from eminent European scholars.

The Swâmi Abhedânanda, a Sannyâsin monk, of the same brotherhood as the Swamis Vivekânanda and Saradânanda, has been lecturing for some time in New York, Washington, and Cambridge, on the Vedanta Philosophy; while a singularly able man, Mr. Virchand R. Gandhi, B.A., M.R.A.S., a member of the Indian National Congress, and secretary of the Society for Female Education in India, who first visited the Chicago Parliament of Religions as representative of the Jains, gave us five lectures on the "Religion and Philosophy of his People." The Rabbi Joseph Silbermann, colleague of the well-known Rabbi Gottheil, once of Manchester, England, at the Temple Emanu-El, New

York, gave us three lectures on the "History of Ethics and Theology of the Talmud." To me the most interesting lectures of all the course were those of a talented and eloquent young German, Emanuel Schmidt, Professor of Semitic languages at Cornell University, on "Job, the Philosopher as Poet"; "Ecclesiastes, the Philosopher as Critic"; "Philo, the Philosopher as Allegorist"; and "John, the Philosopher as Mystic." Charles Malloy completed the cyclis of Oriental study by giving us four lectures on "Emerson's Relations to the Bhagavad Gita."

But now—to quote Matthew Arnold again—

Unduped of fancy, henceforth man
Must labour: must resign
His all-too human creeds, and scan
Simply the way divine.

And after all these Oriental studies, Dr. Lewis brought us to the practical religion of our Western world in four lectures on "Social Science and Applied Religion."

That is all that the Monsalvat School offered at Greenacre, and it was enough to reward the visitor; but alongside of it were the special Greenacre lectures, organised by Miss Sarah J. Farmer, maintained for a great part at her expense, and extending over eight weeks, which I must describe in another letter.

JOHN FRETWELL.

THE REV. STOPFORD A. BROOKE AT LITTLE PORTLAND STREET.

It is not often, especially in London, that any difficulty is experienced in finding seats for those who desire to attend one of our chapels, and it is a testimony to the hold which Mr. Stopford Brooke has on the Metropolis that applications for upwards of 550 reserved seats were received beforehand for the six Sundays on which he is to preach. At the first service on Oct. 8, every available seat was occupied before the service began. We were glad to observe that though a few well-known Unitarians were present, the vast majority were not of the class who usually frequent our metropolitan churches. The order of service was a shortened form of the one formerly used at Bedford Chapel, and a selection of hymns for special services was printed for use during the six Sundays. The sermon, which lasted about forty minutes, and was listened to with devout attention and interest by the crowded congregation, is summarised in Monday's *Daily News* as follows:—

Mr. Brooke took his text from the 107th Psalm and the 23rd and few following verses, from "They that go down to the sea in ships" . . . to the words "He bringeth them to the haven where they would be." Many years ago, he said, he had preached from this text, and he had forgotten the sermon except the way in which he had introduced it. He spoke of his early life by the sea. The text was an epitome of a sailor's life, and it became in a young idea a picture of human life. Of late it had been recalled to his mind. He had been among Cornish fishermen, and had stayed by the sea in Ireland. He had seen the ocean in absolute peace, and had heard it roar in storm, and when he thought of preaching in London this text had come to his mind. But why not take a topic of the day, some would ask?

The war in the Church; the question of Education; the growth of Nonconformist unity—though by their noble sternness, the Nonconformists excluded Unitarians; or the subject of peace or war in the Transvaal? Have you not, he said, enough of these during the week? Cannot you give one hour to the deep things of God? All the tempestuous questions in which you are so desperately concerned are of little moment compared with the education of the soul of man into fitness for, and union with, the peace of God. How many things he had seen and laboured through in his life which had been thought of the greatest moment, and now where were they? Many had been settled in a way none had foreseen. But this other thing of God's movement of the human soul and the response to the call of the Master who brought them to the haven at last—this was of supreme importance, and lived a million years. It would be with them when they passed from the vain fret of this life to the peace beyond. How like the text was to human life! He had seen men and women almost wrecked, and some had sunk. There were times when most of them had stood aghast at the long misery of man. There were days when faith could not see the stars. It was an awful thing to see the evil of the world and behold no good beyond. But it was well for men and women to have known the tempest; well even for those who had gone into the depths. Do not, he cried, allow your life to be withered; do not become morose by any trouble whatsoever. Determine to let the storm rage as it may, but sail your ship with courage and hope. God is with you. You shall yet see the shining haven and the peace that is born of love. Gain the courage the root of which is faith in goodness; the hope which sees the bright morning beyond the stormy night, and the victory over evil with faith in God. If we have not gained this position we ought—I say we ought—to have gained it. But numbers of folk are weak and fearful, and, perhaps, terribly passionate. They cannot at first stand the storm. Help them. When we feel the love of man we can begin to feel the love of God. First the natural, then the spiritual. There was one absolute necessity for man. It was that he be at absolute unity with his Father. If a man set himself against that law he must suffer. Suffering brought men to understand that law, and then suffering helped them to help others. But then there were those who sank! If there was no life beyond the grave, what was the use of their coming into the world? But there was the life beyond, when He would bring them into union with Himself. To see something of these works of God in human life, in the life of nations, and of the race, was indeed the greatest vision man could have. You might be angry with God in the storm, but by-and-by you may find peace in Him, and realise that He is a Father who loves mankind. Then at evening time there shall be light; peace in the decay of the body, peace in the expansion of the spirit, peace as we look at the shore beyond.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

WHEN honour is conferred upon any of our Church members we all rejoice, and feel that it somehow redounds to the honour of the Church. It is natural enough for us to feel proud when some public distinction is bestowed upon one who is associated with us in religious worship and work. I have, therefore, much pleasure in referring to the fact that our esteemed friend, Mr. Harry Rawson, has recently been invited to accept the office of Lord Mayor of Manchester. No one was surprised to hear of this, for there is no more active or more honoured member of the City Council. It is marvellous to us all how Mr. Rawson gets through so much trying public work in addition to the demands made upon him by his business; he does not slacken with increase of years, and, indeed, his withdrawal from the municipal and public honorary offices which he holds in so distinguished a manner, would be an irreparable loss. We all much regret that from private reasons he was unable to accept the honour that was offered him; for he would have filled the highest official position in this city with distinction, and we should have felt that we were in a sense sharing the honour. Mr. Rawson, however, thinks that all good work carries with it its own reward; and he is content to give of his best for the public weal unostentatiously, and without special acknowledgment.

This is not the only recognition of worth bestowed upon a member of our own religious faith in this district. The Freedom of the City was conferred, Oct. 6, on Mr. R. D. Darbishire, who bears an honoured name in our midst. What Mr. Darbishire has done for our churches and colleges can never be measured up. He has been the trusted adviser of nearly all the churches in this district in turn. His legal knowledge and clear insight have always been at the disposal of any of our trustees or committees who were in difficulties and who wanted guidance. For many years, too, he was the leading spirit of our Domestic Mission, and to whatever he allied himself he was a generous and whole-hearted supporter. The late Sir Joseph Whitworth appointed him a co-trustee along with the late Lady Whitworth and Chancellor Christie, to administer for charitable purposes a very large estate. In fact, Mr. Darbishire himself told us the other day that as much as £1,250,000 had passed through their hands during the last ten years, and that they were personally responsible for the allocation of £960,000 of that sum. We Manchester people have good reason for knowing how wise has been their administration, and how conscientiously they have spent every penny of it; and although public honours are poor payment, we have shown our appreciation by conferring upon both the surviving trustees the Freedom of the City. The city honours itself by prompt recognition of this sort.

Friday, Oct. 6, was a red-letter day with us. The Freedom of the City was conferred upon a third person—namely, Mrs. Rylands, the widow of the late John Rylands, who also left an enormous fortune at his decease. Mrs. Rylands has sought to perpetuate the memory of her

husband, and at the same time to confer an immeasurable benefit upon this city by erecting what is said to be one of the "most distinguished and the most perfect architectural achievements of this century." It is called "The John Rylands Library," and it has been handed over to the city in trust, replete with the finest private collection of books in the world. It includes the renowned Althorpe Library, and, in addition, many thousands of books got together for the purpose by Mrs. Rylands herself. Particularly rich is it in biblical and theological literature. This was formally opened and dedicated the same day, Friday; the inaugural address being delivered by Dr. Fairbairn. It was a magnificent address, worthy of such an occasion.

Ere this letter is printed a concert will have been held in the Memorial Hall, for the benefit of the funds of the Domestic Mission. It has been kindly offered, gratuitously, by Mr. C. Rawdon Briggs and friends, and it is to be hoped that the proceeds will materially help up the income of the Society for the present year. There seem to be periods in the lives of most philanthropic institutions when their finances are at a low ebb, and the treasurers wonder whether really prosperous times will ever come again. The Manchester Domestic Mission is just now passing through such a period, and yet if all the members of our district churches knew as well as the Committee what splendid and much-needed work is being done, they would surely be proud of contributing to its maintenance. It requires additional annual subscriptions up to about £100 before all anxiety, to its future will vanish. It is undoubtedly a piece of practical Christian work which can legitimately demand the support, not only of men and women living in Manchester and its immediate suburbs, but also of those who live further away in country villas and who make their money in Manchester. An anonymous friend has generously promised a donation of £200 at the end of the year for the purpose of clearing off accumulated deficits, on condition that the income for the current year covers the expenditure. Friends of the institution will surely not allow this opportunity to slip, for it will be encouraging work to extend the subscription list when it is known that the additional income will not be swallowed up by an old deficit.

The Unitarian Home Missionary College has commenced its winter session with fourteen students, of whom ten are taking lectures at Owens College, and the remaining four are taking a theological course at the Memorial Hall. The Rev. J. E. Manning's opening address on "Jerome and the Vulgate" was able and interesting, and the attendance was fairly good. The character of the College is maintained, and its students have been successful in passing the examinations in connection with the London and Victoria Universities.

The church buildings, both at Urmston and Bradford, are nearing completion, though a long delay has occurred at the former place owing to the plasterers' strike and the usual difficulty in obtaining terracotta dressings, &c. However, it will not be very long now before the Urmston church is formally opened, and then it will be possible to accomplish the work which we believe is waiting to be done

there. Mr. Davison is temporarily in charge, looking after the visiting and the Sunday-school, and, although he has not been there more than a month or two, his influence is having a most beneficial effect. Heaton Moor has launched its building scheme at last. It has commended itself in general principle to the governing body of the Association. It is not over-ambitious, but is a design which provides the possibility of future extension. A plot of ground is decided upon, and negotiations for its purchase are proceeding. *Aprpos* of building, it may interest your readers in other parts of the country to compare notes. At my own church at Moss-side we raised a building fund of £6,000 in three months (including £1,000 from one member), and thought we could at once commence operations. This was at the beginning of the year, and we have not turned the sod yet. We aimed at getting a church for £4,000, excluding organ (the ground is already ours), and we instructed our architect accordingly; but when the builders' tenders were opened, the lowest was £6,250, and we were informed that the difference was mainly due to the increased prices in materials and wages. Of course, we had to put on our considering caps and discover a way of reducing the cost without seriously affecting the character and capacity of the building. These preliminaries are not even yet completed; but we hope to be in a position to commence operations in another week or two.

CHARLES ROPER.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

A LARGER HYMN-BOOK.

SIR,—Permit me to suggest that an enlarged "Essex Hall Hymn-book" would be a good thing with which to begin the new century. There are scores of beautiful and original hymns quite suited to our worship, and they certainly ought to be in our collection—e.g., "Our Father! while our hearts unlearn," &c. (O. W. Holmes), "Give to the winds thy fears," "The King of Love my Shepherd is," "Now with Creation's morning song," &c. not to mention many by Dr. M. J. Savage, and other Americans in our household of faith.

I may add that I have collected a goodly number of these poetic aids to devotion. If the above idea could be realised, such an enlarged edition might then come into more general use in our churches.

E. RATTENBURY HODGES.

Newark-on-Trent, Oct. 7.

SUMMER EXCURSIONS, CENTRAL POSTAL MISSION.

SIR,—May I through your columns inform your readers it is proposed to hold a Soirée at Essex Hall, Essex-street, Strand, on Friday evening, Nov. 3, to bring together again all those who had such a happy meeting at Grindelwald and all who have joined previous "Pink parties."

Mr. Shrubsole will kindly give a selection of the best photographs taken in

Switzerland, in lantern slides, with some account of the scenery and the doings of the parties. Full particulars will be announced by advertisement in THE INQUIRER.

Perhaps I may be allowed here to say that I regret I cannot answer individually the number of kind and appreciative letters I have received from the Grindelwald excursionists, but I am rejoiced to learn that they have returned to their homes in improved health and spirits, that such happy friendships have been formed, and that such pleasant memories will abide to cheer the coming winter.

M. LUCY TAGART.

President of the Central Postal Mission.
Oct. 11.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Ainsworth.—The members of the reading circle in connection with the Unitarian Sunday-school gave a party and dance on Saturday last, which was well-attended, and a very pleasant evening spent. During the evening Mr. James Mason gave a recitation.

Ballyhemlin.—At the harvest thanksgiving service held last Sunday afternoon, the church was crowded with a congregation representing every denomination of the district, including Roman Catholics. The Rev. R. Maxwell King, of Newtownards, presided at the organ, supported by a large choir, and the service was rendered in a very harmonious and pleasing manner. The Rev. Charles Thrift preached on "The Necessity for Labour." A tasteful arrangement of flowers, fruit and corn, symbolising the autumn season, suggested very beautifully the bountiful gifts of God.

Belfast: York-street.—The third annual harvest thanksgiving services were held on Sunday, Oct. 8, when large assemblies of members and friends were present. The interior of the church presented even a more attractive appearance than that of preceding years. The services were conducted respectively by the Revs. Alex. Ashworth, minister of the church, Douglas Walsley, B.A., and Dr. S. H. Mellone, and were warmly appreciated. The music was greatly strengthened at the afternoon service by the kind help of the choir and organist of the First Church.

Bradford.—The Chapel-lane Bazaar, to be opened by Mr. Charles W. Jones, J.P., President of the B. and F.U.A., on Thursday afternoon, aims at raising over £500, in liquidation of the debt on the new school, the renovation of the chapel and other objects.

Clifton.—The Rev. James Black, M.A., of London, was the preacher on Oct. 1, when harvest services were held, the church being very tastefully decorated for the occasion. On Oct. 5 the Literary and Social Union opened its session with a successful and well-attended "at home" at the Whatley Hall. A Junior Working Party has been formed by Mrs. Warchauer, a sale of work is in contemplation, and the services will shortly be brightened by the introduction of the Berwick Hymnal (edited by the Rev. Charles Hargrove, M.A.).

Devonport.—The Rev. Edward Sharp, until recently a curate in the Church of England, has accepted an invitation to the Christ Church pulpit. On Sunday, Oct. 8, the harvest festival services took place, and were conducted morning and evening by Mr. Sharp. The church was beautifully decorated, and special anthems were sung. The evening congregation numbered nearly 300.

Glasgow: South St. Mungo-street.—The annual harvest thanksgiving services were held last Sunday, conducted by the Rev. E. T. Russell. Special music was rendered by an augmented choir. The fruit and flowers were distributed on Tuesday to the members of the Young People's Guild. The Literary Society opened for the new session on Thursday week, with a social meeting. Mr. W. G. McLeod presided over a large gathering, and an interesting programme of music and readings was rendered. Among the lecturers announced for the session are the Revs. J. Bell, of Whitehead Congregational Church, Dr. Hunter, of Trinity Church, and J. M. Connell, of All Souls' Church.

Horsham.—Harvest thanksgiving services were held in the Free Christian Church last Sunday, the

Rev. J. J. Marten being the preacher. The collections were for the Sunday-school. After each service the national memorial on the subject of the Transvaal was extensively signed. In connection with the Museum Society a very pleasant evening was spent on the following Thursday, when a conversation was held in the schoolroom. Refreshments were provided by ladies interested in the institution, and at intervals practical demonstrations of photography, wood engraving, the wonders of insect life, microscopic and other matters of interest, were in the hands of adepts, whose explanations were listened to with much interest.

London: Forest Gate.—On Thursday, Oct. 5, in connection with the eleventh anniversary of the church, and the first anniversary of the Rev. H. Woods Perris, a tea and public meeting were held, Mr. A. Tifford being in the chair. Letters of regret for non-attendance were read from Dr. Blake Odgers, the Revs. W. C. Bowie and W. G. Tarrant, and Messrs. S. S. Tayler and David Martineau. The secretary, Mr. Bull, gave a short account of the work of the church, and stated that there had been an increase both in attendance and in membership, with a decidedly hopeful outlook. Encouraging addresses were given by the Rev. T. E. M. Edwards and Mr. H. Epps, and the congratulations of the church members and congregation were expressed in a felicitous address by Mr. Jose, who was followed by Mr. Thomson. Mr. Perris, having expressed his acknowledgment, proceeded to sketch in outline the work he intended to undertake in the coming months. After the usual votes of thanks, the meeting closed with a short prayer by Mr. Perris.

London: Stratford.—Harvest thanksgiving services were held here on Sunday last, conducted in the morning and afternoon by Mr. T. Elliot, and in the evening by Mr. L. Tavener. The church was tastefully decorated, and the congregations were good, especially in the evening, when there were 100 present. Special hymns were sung, the music to one being arranged by the organist, Mr. W. J. Noel, and an anthem was well rendered by the choir.

Longton.—Harvest services were held here last Sunday, when the Rev. W. F. Turland preached to good congregations. The chapel, under the guidance of Miss Farmer, was beautifully decorated. On Monday a social tea and meeting were held, when earnest, hopeful addresses were given by the Revs. J. Howard, W. Turland, Mr. Hawley, and others. The outlook for the future is good.

Manchester: Upper Brook street.—Harvest festival services were held last Sunday week. Mr. John Trevor preached in the morning and the Rev. J. C. Odgers in the evening. It is interesting to notice that on the previous Sunday our minister, the Rev. Charles Peach, preached one of the harvest sermons by invitation at an orthodox Congregational chapel—namely, the Octagon Chapel, Stockport-road. Last Sunday a party of thirty "fisher wives and girls" from Newhaven attended at the morning service. They had been taking part in the Lifeboat procession on the previous day. They were the guests of our churchwarden, Mr. W. B. Pritchard, J.P., and as they announced themselves as "Free Kirk" he brought them with him to his own place of worship—the Free Church. On Monday evening next we resume our popular lectures, when the season will be opened by Mr. W. H. Shrubsole, who will lecture on "America's Wonderland: the Great Yellowstone Park."

Nantwich.—Successful harvest thanksgiving services were held last Sunday, the preacher being the Rev. J. Morley Mills, minister of the chapel. The collections were in aid of the trust fund. On the previous Sunday evening Mr. Mills had preached on the Transvaal crisis, and had uttered a strong protest against the resort to war.

Newcastle-on-Tyne.—On Monday, Oct. 9, 1899, at a well-attended meeting of the Ladies' Sewing Society, of the Church of the Divine Unity, a presentation was made to Mr. and Mrs. Edward H. Coysh, in recognition of Mr. Coysh's untiring services as assistant-secretary. Mr. Robert Affleck, J.P., presided, and the presentation was gracefully made by Mrs. John Tweedy. The testimonial took the form of a bookcase, and a silver tea service for Mrs. Coysh, and had been subscribed for by members of the congregation. Among those who were present was the Rev. James C. Street, a former minister of the church.

South Shields.—Harvest thanksgiving services were held here on Sunday last, the church being tastefully decorated for the occasion. Large congregations attended both the morning and evening services, and the excellent discourses of our old friend the Rev. W. H. Lambelle, of Middlesborough, were much appreciated. On Monday evening a very successful fruit banquet and musical evening took place in the schoolroom.

South Wales Unitarian Society.—The

autumnal quarterly meetings of the above Society were held at Cribin on Wednesday and Thursday, Oct. 4 and 5, under very favourable circumstances. The service on Wednesday evening was commenced by the Rev. T. J. Jenkins, Gellionen, and two able and powerful sermons were delivered by the Revs. T. A. Thomas, Llandyssul, and E. G. Evans, of Manchester College, Oxford. On Thursday morning at 9, the business meeting of the Association was held, but no very important business was transacted. At 10, the first service of the day began. The Rev. W. James, B.A., J.P., Llandyssul, who was to have preached the Association sermon, was prevented by illness from attending, and so his place was taken by the Rev. R. J. Jones, M.A., Aberdare. The other sermon of the morning was preached by the Rev. Jeekyn Thomas, Pendleton, who was gladly welcomed, as this was his first appearance among us since his removal to Manchester. The preachers of the afternoon were the Revs. T. J. Jenkins, Gellionen, and J. H. Davies, Cefncoed, who gave us two of the best sermons of the series, one theoretical and the other practical. At the evening service at six, the Rev. R. C. Jones, Lampeter, introduced, the two discourses being delivered by the Revs. J. E. Jenkins, Dowlais, and John Davies, Altyplaca. These were a very fitting conclusion to a long and very successful series of meetings, which, let us hope, will do much to quicken spiritual and moral life in the district. The chapel was crowded throughout by an earnest and attentive audience, and the collections were good.

Stockport.—The annual school sermons were preached on Sunday, Oct. 8, morning and evening, by the Rev. H. S. Tayler, M.A., of Dukinfield. There was a large attendance at the evening service. The claims of the Sunday-school were forcibly urged upon the attention of the congregation, the preacher contending that teachers have not always accorded to them the kind sympathy which congregations ought to give. Though we still have to look for workers chiefly from men and women of the humblest walks of life, we, nevertheless, secure a degree of simple-minded earnestness which the pulpit itself can rarely exceed. The work of the Sunday-school still remains to be carried on, and we are bound to bring our best gifts to the cradle of the race.—On Thursday week, Mr. John Harwood, of Manchester, delivered, in the Sunday-school, his interesting lecture, entitled, "The Art of Public Recitation: A Leaf from my own Experience." The Mayor of Stockport presided. Mr. Harwood described how he became a public reciter. He gave some hints on the selection of pieces and their arrangement, described the mode of study and rehearsals, the peculiar qualifications necessary, two of which were a nervous temperament and sympathy even to "softness," and after dwelling upon the advantages of instruction and the suitability of rooms, pointed out the peculiarities and humours of different audiences. In the second part of his programme, the lecturer gave a recital of five pieces of a humorous and pathetic success, which were rendered with much description. Mr. Harwood's lecture may be commended to other churches. Votes of thanks closed the proceedings. There was a large audience, the proceeds (about £10) being in aid of the School Auxiliary Fund.

Sunderland.—On Wednesday evening, Oct. 4, a successful conversation was held in the Bridge-street Chapel, Mr. J. G. Stirling in the chair. The musical portion of the programme, which was much enjoyed, was under the superintendence of Mr. R. L. Smith, late of Liverpool, the newly-appointed choir-master. The proceeds went towards forming a choir fund.

BIRTHS.

RYMER.—At 150, Coningham-road, London, W., on Saturday, the 10th Oct., the wife of Harold R. Rymer, of a son (Francis Holmes Rymer).

MARRIAGES.

ELLIS.—**ROWLAND.**—On the 3rd Oct., at Lewisham, by the Rev. Chynoweth Pope, Leon Ellis, of Guernsey, youngest son of the late Cyrus Ellis, of Hambledon, to Kathleen, youngest daughter of the late Robert Rowland, of Horsham.

DEATHS.

HICKS.—On the 9th Oct., at 2, Acre Grove, Southport, Joseph E. Hicks, in his 58th year.
LANG.—At 162, London-road, Bridgeton, Glasgow, on the 6th Oct., aged 75 years, John Lang, Sen. Friends please accept this the only intimation.
WHITEMAN.—On the 9th Oct., at 3, Sybil-road, Liverpool, Francis William, infant son of the Rev. J. Morgan Whiteman. Cremated at Anfield, Oct. 11th.

OUR CALENDAR.

SUNDAY, October 15.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M. Chapel Anniversary and Carter-lane Old Scholars' Services. Solo, in the evening, "Angels ever bright and fair" (Theodora), Miss Clara Brooker.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Alliance Hall, Albury-street, 6.30 P.M., Rev. A. J. MARCHANT. No Morning Service.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D. Collections for the Blackfriars Mission.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. EDWARD SHARP.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town Free Christian Church, Clarence-road, 11 A.M., Rev. A. FARQUHARSON, "The Worship of God," and 7 P.M., Rev. Dr. MUMMEY, "A Certainty in Religion."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11 A.M., Rev. STOPFORD A. BROOKE, M.A., LL.D., and 7 P.M., Rev. H. RAWLINGS, M.A.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Omond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. S. FIELD.
Wanlsowth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M., Rev. Dr. MUMMEY, and 7 P.M., Rev. A. FARQUHARSON.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. F. H. JONES, B.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. COBDEN SMITH, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Search after Knowledge by the Weak and Infirm."

MANCHESTER, Sale 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.

MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. EDWARD C. SAPHIN.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. EDWARD C. SAPHIN.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—Oct. 15th, at 11.15, Dr. WASHINGTON
SULLIVAN, "The Three Stages of Western
Religion: 3. The Ethical, the Universal Religion of
the Future."

PULPIT SUPPLY.—The Rev. W.
STODDART, B.A., is at LIBERTY to take
occasional Sunday duty.—30, West Bank, Stamford-
hill, London, N.

PULPIT SUPPLY.—The Rev. D.
DAVIS, Fairfield High School, Liverpool.

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.
Interest on Loans reduced to Four-and-a-half
per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21,
Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.,
7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.,
and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per
cent. DEPOSITS received at 3, 3½, and 4 per cent.,
withdrawable at short notice.

LIBERAL ADVANCES promptly made,
Monthly repayment, including principal, premium,
and interest for each £100 advanced—21 years,
13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.;
10 years, £1 1s. 8d. Survey Fee to £500, half-a-
guinea.

Special facilities given to persons desiring to pur-
chase houses for their own occupation. Prospectus
free.

FREDERICK LONG, Manager.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge
of 10s. per year, prepaid, a space of two lines being
given to each announcement; extra lines are
charged 4d. each. Orders can be sent for a portion
of the year, not less than thirteen weeks, at the
same rate. Calendar Notices not prepaid £1 the
year. Single Announcements 6d. per line. All
information as to the change of preachers should
reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

Schools, etc.

MANCHESTER COLLEGE, OXFORD.

*The College adheres to its original principle of
freely imparting Theological knowledge without
insisting on the adoption of particular Theological
doctrines.*

SESSION 1899-1900.

The Rev. W. E. ADDIS, M.A., will deliver the
OPENING ADDRESS on MONDAY, October 16,
at 5 P.M.

H. ENFIELD DOWSON, } Secs.
A. H. WORTHINGTON, }

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWTH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public
Examinations. Scholarships have been obtained
at the University Colleges. Special attention paid
to the physical side of education. Gymnasium.
Swedish drill.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student
of Girton College), Moorcroft, Hindhead,
Surrey.

Miss MACRAE MOIR (Cambridge Higher
Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the ad-
vantages of a good Boarding School with a thorough
Education and healthy outdoor life. Girls may be
prepared for College-entrance and other examina-
tions.

The district of Hindhead is one of the healthiest
parts of England, and much recommended by
doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly
well-built modern house, with southern aspect.
Great attention is paid to healthful conditions of
life. References allowed to parents of present and
past pupils.

Terms for Board and Education on application
to the Principals.

THE WARREN, KNUITSFORD.

PRINCIPAL:

MRS. W. CARRINGTON WHITELEGGE.

Excellent individual TUITION and Home Care
for the daughters of cultivated parents who would
appreciate unusual advantages for Music and
Languages.

NEXT TERM begins September 26th.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS 4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of
Property in any part of London or Suburbs under-
taken. Valuations for Probate, &c.

ITALIAN LAKES, ITALY.—Three
more Members required to complete Select
Party leaving London on October 19th.—Mme.
ALBITES, 76, Beauford-road, Birmingham.

Board and Residence.

A FEW young people received in
PLEASANT HOME near Victoria. Terms
moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-
road, S.W.

BOARD and RESIDENCE, South of
England. Healthy neighbourhood. Home
comforts. Seven miles from Brighton, near South
Downs. Station Hassocks (on main line L.B.S.C.).—
Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the High-
cliffe Hotel. 50 rooms. Full-sized billiard table.
Lovely grounds, with access to Cliff Promenade.
Due south. Near Unitarian Church.—Mr. and
Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable
private BOARDING-HOUSE; close to sea;
sheltered among the Pines; south aspect. Billiard-
room (full-sized table). Terms moderate.—Address,
Miss CHALDECOTT, Stirling House, Manor-road.

ST. LEONARDS.—"Crantock," 59,
Warrior-square. First-class BOARD and
RESIDENCE, newly furnished and redecorated.
Sea View, excellent cuisine, billiard room, sanitary
certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temper-
ance principles, is commended by the Rev. C. Aked,
Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance
Smith, D.D., Bowden, Cheshire; Rev. J. C. Street,
Birmingham; Rev. Charles A. Berry, D.D., Wolver-
hampton; Rev. Charles Garrett, Liverpool; Rev. Canon
Howell, Wrexham; Rev. A. B. Grosart, LL.D., Black-
burn; Dr. Norman Kerr, London, &c. Central, Quiet,
Exceptionally Clean, Moderate in Charges. Spacious
Coffee Rooms, Visitors' Drawing Rooms, Baths, &c.
Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d.
Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

ESTABLISHED 1851.

BIRKBECK BANK

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST
allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS
of minimum monthly balance, when not drawn
below £100.

STOCKS, SHARES, and ANNUITIES pur-
chased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank re-
ceives small sums on deposit, and allows Interest
Monthly on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR
TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY
HOW TO PURCHASE A PLOT OF LAND
FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on
application.

FRANCIS RAVENSCROFT, Manager.

IT IS NOT

Reckitt's

PARIS Blue

UNLESS RECKITT'S NAME IS ON THE WRAPPER.

LONDON DISTRICT UNITARIAN SOCIETY.

The Annual Autumn Meeting and Soiree

will be held at

ESSEX HALL,

On TUESDAY, 24th OCTOBER, 1899.

The President, Sir JOHN T. BRUNNER, Bart., M.P.,
in the Chair.

An Address will be given on "The Position and Prospects of Unitarianism at the close of the Century," by C. W. JONES, Esq., President of the British and Foreign Unitarian Association. The Rev. Brooke Herford, D.D., H. Epps, Esq., Rev. W. G. Tarrant, B.A., David Martineau, and other well-known ministers and laymen have promised to be present.

Tea and reception at 7. Chair will be taken at 8.

Tickets may be had at Essex Hall, or on application to the Hon. Secretaries, Mr. G. HAROLD CLENNELL, 87, Downs-road, Clapton, or the Rev. J. E. STRONGE, 13, Ulysses-road, Kilburn.

HOPE-STREET CHURCH,
LIVERPOOL.

OPENED 18TH OCTOBER, 1849.

The NEW CHURCH HALL, the JUBILEE GIFT
of W. B. BOWRING, Esq., J.P.,
will be opened on
WEDNESDAY, 18TH OCTOBER, at 4.30 P.M.

A Service in celebration of the 50th Anniversary of the Opening of the Church will be held on Wednesday, 18th October, at 8 P.M.

The Devotional Part will be conducted by the Rev. R. A. ARMSTRONG, B.A., and the Sermon preached by the Rev. CHARLES HARGROVE, M.A., of Leeds.

A Collection will be taken for the Jubilee Fund.

On Thursday, 19th October, a Soirée will be held in St. George's Hall, at 7.30 P.M.

Admission by invitation card only, to be obtained from Mr. A. COOPER, 11, Gambier-terrace, Liverpool.

SALE UNITARIAN CHAPEL.

RE-BUILDING FUND.

The Committee of the Sale Unitarian Chapel desire to thank most heartily the many friends who have helped them to complete the Restoration of their Place of Worship by contributing to the above Fund. They regret, however, that they require to ask further help. The cost of re-building has considerably exceeded the original estimates, the amount spent being £2,924 10s. 7d. Towards that sum £2,665 8s. 1d. have been received, including £1,750 from the Insurance Company. Thus £915 have been subscribed by the congregation and friends. But £260 are still required, and the committee venture to make a final appeal to Unitarian friends to assist them to clear off the adverse balance. An *interim* balance sheet has been prepared, and copies will be sent to all subscribers. The long delay in its preparation has been caused through difficulties with the contractors, and this indeed has regrettably hindered the progress of the Fund. The Committee trust, however, that this unavoidable delay will not affect the response which they hope will be made to their appeal for final help.

Subscriptions will be gratefully received and acknowledged by—

ALEX. LAWSON, J.P., Chairman,
The Grange, Ashton-on-Mersey;
JOHN SHAW, J.P., Hon. Secretary,
Fern Lea, Ashton-on-Mersey;
JOHN BARNES, Hon. Treasurer,
Sylvan House, Sale; or,
Rev. JAMES FORREST, M.A.,
Rookfield-avenue, Sale.

LADY would be glad of a post as
HOUSEKEEPER, or the care of an Invalid;
very domesticated, and a good needlewoman.—
W., 63, Belsize-road, N.W., London. No agents.

AN experienced GOVERNESS desires
re-engagement (daily) after Christmas.
Neighbourhood of Edgbaston preferred.—Address,
A. B., INQUIRER Office.

THE SUNDAY SCHOOL ASSOCIATION.

New Book by Rev. W. G. TARRANT, B.A.

OUR FAITH:

The Temples and Churches of many Lands—Our
Church—The World's Greatest Teachers—
Jesus of Nazareth—The World's Sacred
Books—Our Aims and Hopes.

"This little book is meant for young people and others who have had hitherto no time or opportunity for a careful study, as distinct from the practice, of religion. It seeks to present OUR FAITH in its clearest and most definite form; and at the same time, to indicate its relation to the general religious life of mankind. It is not, however, wholly or even chiefly concerned with matters of history, still less with dogmatic theology. The writer has tried to lead the mind to earnest self-examination and original thought, and with this view has ventured here and there to use words of direct appeal to the reader; but this is not done in any magisterial spirit, for both writer and reader are scholars in the great School of Life, where he is the happiest who helps another most."—Preface.

Cloth, 1s. net. Postage, 2d.

London: SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex St., Strand, W.C.

Manchester: H. Rawson & Co., 16, New
Brown Street.

Liverpool: The Booksellers' Co., 70, Lord
Street.

CHAPEL LANE CHAPEL,
BRADFORD.

A GRAND BAZAAR will be held in the CHANNING HALL, adjoining the Chapel, on OCTOBER 19th, 20th, and 21st, 1899, to raise £500 for the clearing off of the Debt on the New Schools, the purchase of a new Heating Apparatus, the Renovation of the Chapel, and other purposes.

The total cost of the scheme will be at least £2,000, towards which nearly £1,500 has already been raised.

The Bazaar will be opened on the three days respectively by Mr. CHARLES W. JONES, J.P., President of the British and Foreign Unitarian Association; the Right Hon. Lady O'HAGAN, and Sir JAMES KITSON, Bart., M.P.

Donations of Goods and Money will be gratefully received and acknowledged by the—

Rev. E. CEREDIG JONES, 18, Blenheim-road,
Bradford (Minister);
Mr. BYRON BOOTHROYD, 37, Mannville-terrace,
Bradford (Treasurer);
Miss HUDSON, 7, Blenheim-road, Bradford, and
Mr. GATHORNE HARGREAVES, 24, Spring
Cliffe, Bradford (Secretaries).

The following contributions have been received:

	£	s.	d.
Already acknowledged	71	10	6
Mrs. Rainbach	1	0	0
Mrs. Bradshaw	0	10	0
Mr. H. Dyson	0	5	0
Miss Davies	0	5	0
Mr. Evans	0	2	6
Rev. S. Jenkinson	0	5	0
Rev. L. Williams	0	10	0
Mrs. Eadon	5	0	0

FRAMLINGHAM AND BEDFIELD.

ANNIVERSARY SERVICES and MEETINGS,
Sunday, Oct. 29th; Monday, Oct. 30th, and Tues-
day, Oct. 31st.

WANTED, English GOVERNESS for
two girls, aged seven and half and six.
Thorough English French (conversational), music.
Salary, £40 to £45.—Write, full particulars, to
Mrs LEON, Hillsdon, Sidmouth, Devon.

NEW PUBLICATIONS.

Fcap. 8vo, 108 pp., cloth, 1s. net.

THE RELIGION OF TIME and the RELIGION
OF ETERNITY. A Study of Certain Relations
between Mediæval and Modern Thought. By
PHILIP H. WICKSTEED, M.A.

SUMMARY OF CONTENTS:—Manifold signs of renewed interest in the later Middle Ages. We are awakening from the misconceptions inherited from the polemics of the Renaissance and the Reformation, realising that the breach between mediæval and modern times was not so absolute as we supposed, and recognising in the weakness of the Middle Ages dangers not yet vanquished, in their strength sources of life not yet exhausted, and in both an unsuspected kinship with the forces that move our own lives. Hence the interest and the importance of a sympathetic study of the Middle Ages. The group of religious ideas selected for study gathers round the conceptions of Eternity, Fruition, the vision of God.

Fcap. 8vo, 100 pp., cloth, 1s. net.

BACK TO JESUS. An Appeal to Evangelical
Christians. By RICHARD A. ARMSTRONG, B.A.,
Author of "God and the Soul," "Faith and
Doubt in the Century's Poets," &c.

CONTENTS:—1. The Movement "Back to Jesus." 2. To what Jesus? 3. It must be the Jesus before the Gospels. 4. This was a Highly Spiritual Jesus. 5. The Fatherhood and the Brotherhood were his Cardinal Teachings. 6. We must then Survey those Texts which Teach the Fatherhood. 7. What Jesus Meant by the Fatherhood. 8. Why the Fourth Gospel is Omitted from our Analysis. 9. The Fatherhood in Matthew. 10. Prominence of the Fatherhood in Luke. 11. The Fatherhood in Mark. 12. The Fatherhood in John. 13. The Fatherhood in the Three Gospels. 14. Predominance of the Fatherhood. 15. What are the Conditions of Acceptance with the Father. 16. Full Meaning of the Fatherhood. 17. The Personality of Jesus. 18. What then is our Position? 19. Do we Want more than the Fatherhood? 20. Results of Failure to Grasp the Fatherhood. 21. Absence of Certain Doctrines from the Teaching of Jesus. 22. What has Given these Doctrines their Hold? 23. Are these Doctrines Essential? 24. The Religion of the Fatherhood is Essential Christianity. 25. Those who Hold it should not be Spiritually Divided. 26. This is True Loyalty to Jesus. 27. And so we Rest in the Ultimate Christianity.

273 pp., 8vo, cloth, 6s. net.

THE GREAT AFFIRMATIONS OF RELIGION.

An Introduction to Real Religion, not for
Beginners, but for Beginners Again. By THOMAS
R. SLICHER.

CONTENTS:—1. The Nature and Uses of Religion. 2. The Natural Uses of Religion. 3. The Affirmation of God—I. 4. The Affirmation of God—II. 5. The Affirmation Concerning Man. 6. The Affirmation of the Dignity of Human Nature. 7. The Affirmation of God and Man: Personal Religion. 8. The Affirmation Concerning Prayer. 9. The Affirmation Concerning Jesus Christ—I. 10. The Affirmation Concerning Jesus Christ—II. 11. The Affirmation Concerning the Church. 12. The True Imitation of Christ. 13. The Perpetual Incarnation. 14. The Growth of a Soul. 15. Grace and Truth. 16. The Eternal Life.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education
&c. from a purely ethical standpoint
Children's Page.

TWO PENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

Price 2s. 6d. net.

The Benscliff Ballads, & other Poems.

By F. T. MOTT, F.R.G.S.,
Author of "Corona," "King Edda's Parables," &c.

GAY and BIRD, Bedford-street, London.

HOME FOR HEALTH CULTURE,
THE FIRS, BROMYARD, HEREFORDSHIRE.

This Home provides a course of Systematic Daily Exercise, combined with regular outdoor life and occupation, for Ladies and Children who are not in normal health. The exercises are given in a Gymnasium fitted with Swedish apparatus, and consist of Ling's Swedish Movements. Special treatment is given for Spinal Curvature, Anæmia, Hysteria, Indigestion, Neuralgia, &c.

For further particulars, apply to The Principal
Miss JESSIE BAKER (trained by Mms. Bergmon,
Österberg).

DRAWING, Painting, Design, Per-
spective, Geometry, &c. Schools and private
houses. Lady. Certificated. Art Master (Ken-
sington).—Apply, A. E. R., Mr. E. D. Davies, 50,
High-street, Sydenham.

BUILDING FUND.

Chorlton-cum-Hardy Unitarian Church.

Established for the Worship of God and the Furtherance of Practical Religion.

There is no Doctrinal Test for Membership.

This Church is a member of the Manchester District Association of Churches, and is one of the four Forward Movement Churches.

The population of Chorlton in 1880 was about 600, and now contains over 1,800 houses with an estimated population of 9,000, ever increasing. Worship is at present held in an upper room, used for entertainments during the week, and having an insignificant entrance and narrow stair and furnished unsuitably for a church. There is a settled minister, and a membership of over 70.

A site having been secured, the congregation is endeavouring to build a church and school, but all funds available, including the grant from the Grand Bazaar, are inadequate, the lowest builder's tender proving much higher than expected. If a building suitable to the district is to be erected, over £600 more are immediately needed.

Efforts are, therefore, being made to secure 600 donations of £1 each (or more); and the generous help of all well-wishers of liberal religion is earnestly solicited. A Bazaar is also to be held on Oct. 27 and 28 in aid of the Building Fund, the particulars of which will be announced next week.

In addition to the value of goods and money contributed to the Grand Bazaar amounting to £592 8s. 10d., this small congregation has contributed the further sum of £242 14s. 11d., making in all £835 3s. 9d.

The following is the present financial position :—

	£	s.	d.		£	s.	d.		£	s.	d.
Congregational Building Fund	242	14	11	Jordan, E., Stretford	1	0	0	Troup, J., London	1	0	0
A Friend, Liverpool	0	10	0	Knott, Thos., Crumpsall	1	0	0	Turner, H., Chadswell, near Clitheroe	1	0	0
A Friend, Manchester	5	5	0	Knowles, Mrs., Sale	2	2	0	Taylor, Mary, Bolton	5	0	0
A Friend	5	0	0	Kerfoot, Jno. O., Dukinfield	1	0	0	Thomas, G., Manchester	1	1	0
A Friend, Manchester	0	10	6	Klein, Rev. Dr. de Beaumont, Liverpool	1	0	0	Thornley, Wm.	3	0	0
A Friend, Clifton	0	10	0	Lawrence, Miss, London	5	0	0	Thomas, H., Bristol	1	1	0
Allen, J. E. T., Mubberley	1	1	0	Lawson, Mrs., Manchester	2	0	0	Thompson, H., Woolcott, Cardiff	1	0	0
Anon.	0	5	0	Laycock, Jas., Scarborough	2	0	0	Upton, C. B., Oxford	1	0	0
Anon., Leeds	0	5	6	Leigh, Miss Lydia, Swinton	10	0	0	Vallance, A. C., Mansfield	0	10	6
Affleck, R., Gateshead	1	0	0	Leigh, G. H., Swinton	10	0	0	Wade, R., Manchester	2	0	0
Blackley, Dr., Southport	2	2	0	Leigh, Percy H., Worsley	10	0	0	"Willcebe"	1	0	0
Bowring, T. B., Liverpool	5	0	0	Linnell, W., Stretford	5	0	0	Winder, T. H., Bolton	1	1	0
Brierley, James, Southport	1	0	0	Little, D. A., Bowdon	1	1	0	Wright, R. W., East Croydon	0	10	0
Broome, J., Manchester	10	0	0	Lawson, R. G., Manchester	1	1	0	Woolley, H., Manchester	1	1	0
Bruuner, Sir J., M.P., Wavertree	1	0	0	"M," per R. C. Law	5	0	0	Withnall, F.	2	0	0
Bylton, J., Higher Crumpsall	1	1	0	Martineau, Miss, London	2	2	0	White, J. H., Mansfield	1	0	0
Briggs, A. Currer, Leeds	1	0	0	Martineau, Dr., London	5	5	0	Ward, T. F., Middlesborough	0	10	0
Cooper, P. B. S., Bowdon	1	0	0	Megson, A. H., Sale	2	2	0	Whitehead, J. B., Manchester	0	10	0
Cooper, J., Manchester	0	5	0	Morton, H. J., Scarborough	1	1	0				
Crook, Mrs., Swinton	0	10	0	Mumford, Dr. A. A., Chorlton-cum-Hardy	1	1	0				
Chitty, G. W., Dover	1	0	0	Monks, F., Warrington	1	1	0				
Cook, G. T., Manchester	5	0	0	Marsland, H., Stockport	1	0	0				
Dougill, R., Manchester	0	10	0	Montgomery, Rev. J. K., Chester	1	0	0				
Dowson, Rev. H. E., Gee Cross	1	1	0	Moore, Rev. John, Hindley	1	0	0				
Elce, James, Barnsley	0	10	0	Nettlefold, F., London	10	0	0				
Elce, Geo., Accrington	1	0	0	Nanson, W. E., Eccles	2	2	0				
Elliott, Admiral Sir G., London	1	1	0	Nettlefold, Mrs., Birmingham	5	0	0				
Every, J. H., Lewes	0	5	0	Nettlefold, O., Hyde Park	1	1	0				
Every, Jno., Lewes	1	1	0	Oggers, Dr. Blake, London	1	0	0				
F. W. B.	1	1	0	Oggers, Rev. J. C., Bury	1	0	0				
Garrett, Miss L. K., London	2	2	0	Oggers, Rev. J. E., Oxford	1	0	0				
Gerrard, Miles, Bolton	1	1	0	Oggers, Mrs., Oxford	1	0	0				
Gerrard, W., St. Petersburg	0	10	0	Peacock, Mrs., Manchester	2	2	0				
Goodey, W. H., Derby	1	1	0	Pollitt, Sir Wm., Bowdon	5	0	0				
Green, H., Croydon	1	1	0	Paget, Miss E. S., Leicester	1	0	0				
Greenfield, Mrs., Torquay	1	0	0	Rathbone, W., Liverpool	5	5	0				
Grundy, Cuthbert C., Blackpool	1	0	0	Rawson, Alderman H., Manchester	3	3	0				
Hadfield, Mrs., Altrincham	2	2	0	Risque, J. A., Manchester	1	1	0				
Hadfield, George	2	2	0	Rylands, Mrs., Longford Hall	3	3	0				
Harris, R., Southport	1	1	0	Schuster, E. J., London	2	0	0				
Harrop, Jno., Manchester	1	1	0	Shakespeare, Misses, Sheffield	1	0	0				
Harwood, Jno., Bolton	10	0	0	Shawcross, Mrs., St. Leonards	3	0	0				
Harwood, T., Bolton	1	1	0	Stannus, Hugh, Lndn	1	0	0				
Haslam, W., Bolton	5	0	0	Spiller, Wm., Hampstead, N.W.	5	0	0				
Hibbert, Miss, Southport	1	0	0	Sorensen, M., Chorlton-cum-Hardy	1	0	0				
Holt, Mrs. E., Liverpool	10	0	0	Slater, W., Brighton	0	10	6				
Holt, Miss E. G., Liverpool	10	0	0	Smith, Rev. Dr. and Mrs. Vance, Bowdon	5	0	0				
Hollins, Mrs., Mansfield	1	0	0	Simister, Mrs., Cheetham Hill	1	0	0				
Haslam, L., South Kensington	2	0	0	Taylor, J. E., London	5	0	0				
Harrison, W. G., South Croydon	2	2	0	Thomas, Rev. E. L. H., Scarborough	0	2	6				
Heywood, P., Manchester	0	5	0	Thomasson, J. P., Bolton	10	0	0				
Harrison, J., London	1	1	0	Trevelyan, Lieut.-Col. W. R., Penzance	2	10	0				
Ywin, F. J., Horsham	1	1	0								

£528 0 5

PROMISED GRANTS AND DONATIONS—

Manchester District Association of
Presbyterian & Unitarian Churches 1,500 0 0

British and Foreign Unitarian Asso-
tion 50 0 0

Lord, Wm., Chorlton-on-Medlock ... 1 0 0

Hudson, Mrs., Chorlton-cum-Hardy. 5 0 0

Preston, S. W., Hampstead... 2 2 0

Anon. (received) 1 0 0

Further Congregational Promises
(payable) 8 7 0

Total to Sept. 30.h, 1899 £2,095 9 5

SUMMARY—

Receipts and Promises 2,095 9 5

Less Architects' Fees, Iron Railings,
and Sundry Payments and Expenses
to date 75 10 0

Amount available £2,019 19 5

J. RUDDLE, Minister.

ROBERT C. LAW, Chairman.

HENRY PILLING, } Hon. Secretaries.
ROBERT SORENSEN, }

ARTHUR E. PIGGOTT, Treasurer,
78, King Street, Manchester,

To whom Contributions may be sent.

The Inquirer.

ESTABLISHED IN 1842.]

A Journal of Liberal Religious Thought and Life.

[REGISTERED AS A NEWSPAPER.

No. 2991.
NEW SERIES, No. 95.]

LONDON, SATURDAY, OCTOBER 21, 1899.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK	669
ARTICLES :—	
The Glory that has Passed away	671
The Inward Life	675
Faith and Opinion	677
Promoting the Gospel	603
CORRESPONDENCE :—	
The Unitarian Church at Auckland	674
A Larger Hymn Book	674
London District Unitarian Association	674
Manchester Domestic Mission	674
Can Mr. Mczoomdar be called a Christian?	674
THE CHILDREN'S COLUMN	675
LEADER :—	
The New Reformation	676
MEETINGS :—	
The Jubilee of Hope street Church, Liverpool	673
Manchester College, Oxford	678
Elland Bicentenary	680
OBITUARY :—	
Mary Ellen Champion Guest, Sheffield	681
NEWS FROM THE CHURCHES	681
ADVERTISEMENTS	682

NOTES OF THE WEEK.

At the opening of the new session at Manchester College, Oxford, on Monday, the Rev. W. E. Addis, M.A., received a very warm welcome on entering upon the duties of the Professorship of Old Testament Literature, in succession to the Rev. J. Estlin Carpenter, M.A., who, it will be remembered, is still to serve the College at Hibbert Lecturer on The Comparative Study of Religions. The brightness of a beautiful October day came with other happy auguries to the friends of the College who gathered to hear Mr. Addis's opening Address, and the highest hopes are cherished of the lasting benefit to be derived from the connection with the College of another teacher so distinguished in scholarship and of a personality so winning and devout. The Address, of which we give a summary in our present issue, will doubtless be published in full, and will be helpful and stimulating to a much wider circle than that of the students to whom it was more especially directed.

ANOTHER new departure at the opening of the College Session, is the gathering of the students into a common residence, in the houses belonging to the College in Holywell. Two of the houses have been especially adapted for this purpose, and divided into sets of rooms, while a third house is occupied by Mr. Addis, who as warden, if we may use the term, will be the responsible head of the settlement, and will be in close touch with the students. The houses, which have a frontage in Holywell, are connected at the back with the College grounds, so that the residents during the day may pass freely in and out from their rooms to the chapel, the library, and the lecture room. The chief

meals of the day will also be had in common in the College dining-room. Towards the conclusion of his opening address, Mr. Addis referred to their entrance upon that completer collegiate life, and, in describing what was implied in such a common table and a common life, quoted the following striking passage from Newman's "Sermons on Subjects of the Day," as the utterance of one whose voice had once been heard with thrilling effect in the University :—

God has given us wine that maketh glad the heart of man, and oil to make him a cheerful countenance, and bread to strengthen man's heart. And these good gifts by which our life is strengthened, send the soul out of itself in search of sympathy and fellowship : they end not in themselves, nor can be enjoyed in solitude : they create and convey and blend with social feelings : they are means and tokens of mutual goodwill and kindness ; or, to speak more religiously, they are of a sacramental character. They are intended by being partaken in common to open our hearts towards each other in love ; and this being the case we may judge how fearful is the abuse of God's gifts in riot and sensuality, for it is in some sort a profanation of a divine ordinance, a sacrilege.

To this Mr. Addis added some wise and sympathetic words of his own, which will be found in our summary of his address.

THE offer of Miss Frances Power Cobbe to bequeath her valuable library to the town of Barmouth has naturally been accepted with the utmost cordiality and gratitude by the inhabitants, and a committee is now vigorously engaged in fulfilling the condition made by Miss Cobbe, that a suitable building should be provided. The Cambrian Railway Company have leased a piece of land close to the Barmouth Station to the District Council, at a nominal rental, for sixty years, and the plan is to erect buildings which shall include a reading-room and library, a special room reserved for Miss Cobbe's books, a recreation-room for a young men's club, a small museum, and apartments for the librarian. It is hoped to raise for this purpose a sum of £2,000, of which about £600 has already been locally promised. Mrs. Talbot, of Brynffynon, one of the trustees of the library, heading the list with £300. The other trustees of the library are Mrs. Edwards (Dolserau, Dolgelly), Miss Blanche Atkinson (Tynyffynon, Barmouth), and Miss Marianne Farningham (Northampton), who writes in the *Christian World* an appeal to friends interested in Barmouth, and the gift it is to receive, asking their help towards the erection of the buildings. Either of these ladies will be glad to receive donations for that purpose.

THE public meeting arranged by the Christian Conference on Monday week to consider the divisions of Christendom was significant of a healthy spirit of brotherly fellowship if not of any practical hope of "re-union." Dr. R. F. Horton, who spoke for the Congregationalists, made a restrained but very effective speech, raising a smile at the outset by the remark that he was called upon first, he supposed, because his Church was the most primitive. The Congregationalist definition of the Church, he said, was that of the Thirty-nine Articles, and their complaint against the Church in the old days had been, not that her definition was wrong, but that the facts did not answer to the definition. He then referred to the work of a great Churchman, Professor J. A. Hort, of Cambridge, on the *Christian Ecclesia*, and quoted passages to show that in the New Testament the Church was Congregational. What Hort thus affirmed as the result of his studies the old Independents of the sixteenth century had found by their reading of the Bible.

THE Bishop of Hereford, who presided, said that many Churchmen would object to his taking part in such a meeting. He was quite aware of his duty "to drive away false doctrine, but his warfare should not be by persecution, but by the method of free and friendly discussion and the spirit of conciliation." As typical of the spirit of their gathering, he referred to Dr. Martineau, as a teacher from whom members of every Christian communion were glad to learn, and quoted the following passages from his writings :—"Far apart on the great circles of belief lights have appeared which it is impossible to deny are lights of heaven. Is there a man at once intellectual and devout, in any land where the English language is spoken, who does not own spiritual obligations to both the Newmans ? or who has not on his choicest shelf the *Christian Year* and the *In Memoriam* ? Is not Mr. Maurice revered as a deliverer by numbers of people, both more or less orthodox than himself ? In what cultivated home of English religion has Frederick Robertson not preached his word of power ? " "If Churchmen feel a generous pride in sheltering within their communion the contrasted apostolates of Simeon and Venn, of Pusey and Keble, of Robertson and Stanley, they are ready for a yet more capacious hospitality. . . . If without forfeiture of fellowship the varying lines of thought can be followed within the Church of England, they can be followed beyond ; and to claim communion with Wilberforce and Newton, while refusing it with Chalmers and Guthrie ; to own it with Law and Fletcher, while disclaiming it with Robert Hall and Elizabeth Fry ; to affirm it with



Patteson, and deny it with Livingstone, is possible only by arbitrary trifling with a sacred bond."

THE paper by Professor A. Sabatier, Dean of the Protestant Faculty of the University of Paris, on the "Necessary Renewal of Ancient Dogmatic Formulas," to which we referred last week, contained a strong statement of the difficulties of the conflict between modern thought and the traditional views of religion and the Bible. Liberal Romanism, or "Americanism," he said, was in constant conflict with Ultramontaniam, and while hitherto the tyranny of compulsion to silence had prevailed, there were very many souls in France, America, and Germany only rebelliously silent. There was really less spiritual unity in Roman Catholicism than elsewhere. Any difference between science and conscience was a profound menace to Christianity; there could be peace and confidence only where there was organic unity. The historic method had given them new insight into the Bible. In the Old Testament they saw the progressive purification of the idea of God, up to the fatherly Theism of Jesus. The revelation of God in the heart of man never ceased, and in Christ was the unique, supreme flower of that revelation. In the New Testament they traced the evolution of primitive Christianity and its transformation into the Catholic Church. Christianity did not begin with theological definitions, but with a living trust in the Master.

THE historical method, Professor Sabatier said, must be applied also to the dogmas of the Church. They were the result of theological controversies, the foreign mould into which the living Christian truth was run, and came out in a form which the Galileans who listened to Jesus would find it difficult to understand. These dogmas, if they were to be rejuvenated, must be transformed by a new exegesis. Greek theology must be translated into the language of to-day. Yet they must not abandon the old symbols, but love them, so long as they did not profess literally to believe them. In the Lutheran Church in France the clergy when ordained had still to accept the Confession of Augsburg, but their conscience was helped over the difficulty by the acknowledgment—"I adhere to this Confession of Faith in the spirit of faith and liberty of the Reformers." Evangelical Christians had the right to interpret Scripture, and so, said Professor Sabatier, they must have the right to interpret the old formulas. There was practically no discussion on the paper, or the point might have been raised, whether the two cases were parallel. The interpretation of Scripture implies the aim to get at what is actually meant by the words. The interpretation of old formulas would seem to mean the putting of new meanings into the words, which were *not meant* by the writers. And one might suggest that it would be better to do without such old formulas altogether, and be content with the avowal of allegiance to *Persons*, which came before all the doctrines.

FOR the opening of the John Ryland's Library in Manchester, on Oct. 6, Canon Rawnsley wrote the following sonnet, which appeared in the *Manchester Guardian* of that date:—

Some build for show, and some for servile end,
Luxurious self or Mammon's lust of gold;
The hand that raised this treasure-house was bold
To welcome thought and call the student friend.
And here, for books that to the future lend
Strength from the past, she built a fortress-hold
And stored it with munition manifold,
And bade a city's care her gift defend.

To-day we enter to her palace fair,
Thronged with the minds that, having passed thro' strife
And sorrow, speak from Heaven's eternal calm;
Upon our spirits falls a gracious balm,
For carven stone and blazoned pane declare
The deathless love of a devoted wife.

To last week's *Speaker* the Dean of Ripon (the Very Rev. W. H. Fremantle) contributed an extremely interesting article on "The Broad Church Movement," from which the following passages are taken:—

If the Broad Church or Liberal Christian movement were, as it is often thought to be, merely a lax form of ordinary Christianity, it would soon and deservedly die out—a fate which some believe to have already overtaken it. But its true significance is that it insists on Christian righteousness as supreme in the Church and in humanity, and consequently regards all other things—peculiar customs of life, systems of doctrine or of worship—as secondary. It may be thought that the negative side of this, the comparative unimportance of system, is that which has been most prominent to the public eye: but this is inevitable; all true reformers have had to pull down before they could build up. But no one can doubt that with those whose names are chiefly connected with the movement the positive interest in the moral welfare of mankind has been paramount, as with Arnold's and Jowett's zeal for education, with Maurice's and Kingsley's Christian Socialism, with Stanley's enlightened charity.

The liberal Christian judges all matters of religion and life by the standard of righteousness, which is to be established in the hearts and lives of men. Thus questions of ritual fall at once into a place of secondary importance; and as to doctrine, "his faith makes him feel that no teaching which is really Christian can conflict with righteousness. He will dwell on God not merely as Almighty, but as loving and fatherly; on the Incarnation not as a mere wonder, but as an indwelling, uplifting power; on the Atonement as self-sacrificing love which draws and reconciles men to God; on Election as being not to separate happiness, but to Christian service; on Inspiration as the working of the righteous spirit in divers ways, of which we also partake."

"This fuller and more liberal Christianity seems to be growing amongst us. The laity everywhere asked for a simple, intelligible, practical religion. Many of the less intelligible doctrines have fallen into neglect, and Christianity is seen to be a simple thing—the religion of the Sermon on the Mount, of the Prodigal Son, of the Good Samaritan. The criticism of the Bible has made it a more living source of righteousness; that of the Early Church has shown that the pretensions of clericalism, which limit righteousness and salvation, have no solid base. Above all, the attention of all

religious men has been directed more and more to social questions. The Nonconformists have broadened out their theology; and we may hope that, as all of us learn to rise above the disputes about ritual and dogma which separated Christians from one another in the fifteenth and sixteenth centuries, we may be found all co-operating in the great work of national righteousness, fulfilling the wish of the Puritan poet—

That we may build Jerusalem
In England's fair and pleasant land."

THE MEMORIAL AGAINST WAR WITH THE TRANSVAAL.—We are requested to say that this Memorial was delivered to the Foreign Office on Tuesday with the following letter:—

The Right Honourable the Marquis of Salisbury, Downing-street, S.W.

My Lord,—We have the honour herewith to remit to your Lordship a memorial signed during the past twelve days by 53,833 adults living in various parts of the United Kingdom, and formally endorsed by a number of religious, political, and other bodies, in favour of a patient and pacific policy in relation to the Transvaal. The text of the memorial is as follows:—

"We, the undersigned, while determined to use all pacific means to secure equal rights and full justice for our fellow-countrymen in the Transvaal, are of the opinion that the differences now remaining between what our Government has demanded and what the Boers have conceded are not sufficient to justify our plunging South Africa into war.

"We enter our solemn protest against any appeal to the sword to settle our differences with the Transvaal until after the principle of arbitration affirmed by the Conference at The Hague has been tried and found wanting."

Your Lordship will see from the attached list of names, that many of the memorialists are men and women of substance and influence in different walks of life—teachers, representatives, administrators, artists—and it will be evident to your Lordship that the number of persons who have attached their names to this statement is not a small part of those who hold these opinions. Hostilities having now begun the Memorial was closed, but it is forwarded as evidence of the strong feeling on the part of a large number of our countrymen against the policy which precipitated this war, and the strong desire that exists that the practical suggestion unanimously agreed upon at The Hague shall be acted upon with a view to bring this disastrous civil war in South Africa to an early close.

We have the honour to be,
Your Lordship's obedient servants,
(Signed) G. H. PERRIS
J. F. GREEN.

40, Outer Temple, Strand, W.C., Oct. 16, 1899.

On the list of signatories, which includes many of the most honoured of our citizens, we find the names of several Bishops and many Rectors and Vicars of the Established Church, the Rev. Dr. Clifford, the Rev. Dr. Guinness Rogers, the Rev. F. B. Meyer, the Rev. W. Copeland Bowie, the Rev. Dr. Rendel Harris, and other leaders of Nonconformity, Professor Estlin Carpenter (Oxford), Professor Muirhead (Birmingham), Dr. C. H. Herford (University College of Wales), Lady Carlisle, Lady Agatha Russell, Mr. Henry Holiday, the Hon. Rollo Russell, and several sons and daughters of John Bright, Richard Cobden, and Bishop Colenso.

THE GLORY THAT HAS PASSED AWAY.*

BY THE REV. CHARLES HARGROVE, M.A.

Who is left among you that saw this house in its former glory? and how do ye see it now? is it not in your eyes as nothing? Yet now be strong, O Zerubabel, saith the Lord; and be strong, O Joshua, high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of Hosts, and my spirit abideth among you: fear ye not.—Haggai ii. 3, 4, 5.

It may seem to some of you that the text is very inappropriate for the occasion: for we are met to celebrate the fiftieth anniversary of the opening of this church, and it becomes you to rejoice and give thanks, and with legitimate pride commemorate your predecessors who built this house of prayer for themselves, and for you, and for all that shall here succeed. "Honourable was it to them," said the preacher at the service of the dedication,† "to their feelings and their principles, that it was in their heart, as it was in their power, to raise up this beautiful structure for themselves and their families to worship in—devoting it, not to the interests and fashions of a world that passeth away, but to the interests and welfare of that higher life which shall not pass." The honour due to their faith and generosity and zeal and openness of mind and appreciation of beauty, that honour has here in this building its permanent memorial, and all who meet here partake of it in measure as they conform to the spirit and purpose of its builders.

There can, indeed, be no comparison between this Hope-street Church and the Paradise-street Meeting-house which preceded it. Here all is ordered to gratify the refined eye, and through things of sense to uplift the spirit to the contemplation of Eternal Beauty: unlike a comfortable reception-room or a handsome hall of assembly, it has a character of its own, which at the same time sets it apart from all other public buildings, and claims for it lot and inheritance in the family of the English Christian Churches throughout the land. There, in the old meeting-house, the stern simplicity of Presbyterian tradition declared itself equally against ornament and ritual, and they banished from the place of worship everything which might recall the religion of their forefathers prior to the Reformation, or hint at any relationship with what they deemed an idolatrous superstition.

If that former temple were still standing, we might visit it to-day as a relic of olden times, when Dissenters from the Established Church had to be thankful for permission to exist, and were wont to demean themselves humbly as strangers who had no part in the story of the national religion; but you would return here with congratulation on your lips and gratitude in your hearts, this your "holy and beautiful house, and all its pleasant things"—to use the prophet's words of endearment—standing in memory of the fathers' work, and welcoming the children to its shelter.

And yet, dear friends and brethren, though the foundations have been laid

sure and the structure be firm as it was fifty years ago, though the marble has lost none of its lustre nor aught be changed since that day of dedication unless it be for further adornment, yet are you not conscious of a glory which has faded since then? Conscious perhaps still more of the need for such words of cheer and encouragement as the Hebrew prophet was commissioned to speak to his fellow-builders of the Temple and to all generations to come?

Few among you can remember that day; far the greater part of those here present were then unborn; those who now are advanced in years were then very young, boys and girls, youths and maidens who had taken no active part in the work and could not be deeply impressed at the completion of it. But all of you will have seen, and honoured at a distance if you have not had the privilege of more intimate acquaintance, some one or more of the noble men and women who were chiefly responsible for the erection of this church.

It would ill become me, who was then a child brought up in a faith as far removed from that here believed and preached as it were possible for Christian to be from fellow-Christian, to attempt to recall to your minds the varied characters or even to rehearse the list of those who took the leading place on that occasion. But it is impossible that any intelligent person should be present here to-day, whether stranger attracted by sympathy with your prospect and retrospect, or guest invited by you to help in fitting commemoration of the jubilee of your church, but that there should be present to his mind the thought of one who as pastor occupied the place of honour in the congregation of that time, and has since, by right of acknowledged genius, made for himself a secure place among the great religious teachers of the world. "In distant lands, through waiting months," he said, on the first Sunday the congregation met in their new church "my eye has rested upon this day; which has appeared as a star of hope behind the perspective of every scene, and looked down with a clear and guiding sanctity, on intervening tracts that had sometimes no other, and never a diviner ray." It had come at length the day so ardently desired, as all comes, even what seems to the impatience of youthful longing the furthest off; and it has passed, as all passes to those who are yet under the sway of Time and catch but glimpses now and again in favoured moments of that far-off vision of God's Eternity, where there comes nothing new which has before been wanting, nor is taken away aught of good which is once present; that Eternity which is the fulness of desire, undiminished, unaugmented for ever.

It has passed, that day he longed for, and greeted as a man in the prime of early manhood, conscious of great work to be done and great powers wherewith to do it. Fruitful have been the fifty years since then, and heaped up the measure which he has poured out of his own abundance for the nourishment and illumination of his brethren. Not till he had passed the age of eighty did he retire from the active duties of life, and then employed his leisure in work which would have severely taxed the faculties of the very ablest of his contemporaries, even in the prime of their days. Now at last, his labours accomplished

to the full and his years multiplied far beyond the lot of men, surrounded with the reverence of those who knew him as pastor and teacher, and honoured by all the world of those who think, he awaits in hallowed peace the call which shall summon him to the higher life of which he was here the prophet, and to the company of friends and fellow-workers gone before him.

"Of course," you say; "to see how many of my old acquaintance are dead" is a reflection which a Mr. Justice Shallow can make without any preacher's stirring him thereto. "Death, as the Psalmist saith, is certain to all," and we don't need to be told it. "One generation passeth away—and another generation cometh," dawn succeeds to sunset, and summer follows upon winter, and youth replaces age. The loss of death is ever made good by the gains of birth, and life is still triumphant on earth. True, and yet there are losses which cannot be made good; there are days the like of which we never see again; there are individuals who pass, and none rise who can take their place and do their work.

I will not for a moment admit—no, not even in mood of deepest despondency—that the men of to-day are inferior to any generation which have preceded them. And from what I can learn of the past, and what I know of the present, I am fully persuaded that in our own group of churches there is at least as much devotion, and ability, and learning, and generosity in our ranks to-day as ever there was before. Yet I cannot conceal from myself that in one respect we and the whole world are poorer as compared with our predecessors. The average of worth is perhaps higher than it has ever been before: there are more good speakers, good writers, good scholars, good artists, good poets even, than in any preceding generation, but the Great are in every department of human activity lacking to us.

Amongst ourselves there are not wanting men—and the present minister of this congregation is a notable instance—who, by their writings and their conduct, have won reputation far beyond the limits of a denomination; and we have amongst us still eminent laymen, wealthy and making good use of their wealth, men of light and leading, manfully withstanding the temptation to desert an unpopular sect and frankly owning a name of no credit in society—men and women, honourable, useful, loveable, forward in every good cause, such as those who have but just now given proof of their zeal and faith in the new church erected in Ullet-road as companion to this.

And yet, looking backwards, it seems to me as if, from a region of high mountains and deep valleys, we had arrived in our day on a fairly lofty table-land, rising here and there into respectable hills, on the whole a good country to live in, healthy and fertile. But we miss the grandeur of those solitary heights which uplifted themselves above the clouds, and, crowned with the glory of eternal snows, caught the sun's earliest and latest splendours, and revealed to those who watched below the light they could not as yet see themselves.

Martineau, Channing, Parker—is there among our best and most eminent ministers to-day one who would not deem it the insult of flattery to equal him with these; men whose influence is limited

* A sermon preached in Hope-street Church, Liverpool, on Wednesday evening, Oct. 18, the fiftieth anniversary of the opening of the church.

† The Rev. Thomas Madge.

neither by sect, nor country, nor time; men whose names will be had in honour as long as the religious movement of the nineteenth century is remembered, as long, one might almost dare to say, as the world and the Church shall last. These three, they were not simply good and learned and able and zealous, they were Great Men, distinguished above all their fellows by that supreme, mysterious gift which is, as the glory of Moses' face, caught from nearer intimacy with heaven.

And of how many their contemporaries may the same be said. Where now among many voices sweet and strenuous are poets such as Wordsworth and Coleridge, Tennyson and Browning? Where among the distinguished men of science any able as Darwin and Huxley and Tyndal to rise above the detail well mastered, and take such comprehensive view of Nature that they lead even the unscientific to a better understanding of the ways of God? Where is there such a prophet as Carlyle, whose words were as thunder reverberating through the land? Where are leaders of the people like Gladstone and Cobden and Bright? Or, in the Churches, men of renown like to Pusey and Stanley and Jowett, or to the three English Cardinals—Wiseman, Newman, and Manning? Other names crowd upon my mental vision as distant peaks of various altitudes, but all, it seems to me, higher than any about us where we find ourselves to-day. There are Dickens and Thackeray, Maurice and Kingsley, Macaulay and Froude; Longfellow and Emerson, John James Tayler, Sir John Bowring, Charles Beard, and John Hamilton Thom among our own. About some of these I am probably mistaken, as oftentimes we are deceived in estimating the height of mountains by not allowing for the perspective. But of this I am sure that we have not to-day men of the commanding genius which has made for ever illustrious more than two or three of the generation of which Ruskin and Martineau are now the only distinguished survivors.

There has passed away a glory from the earth, a glory from this place since that day when a crowd of the leading citizens of Liverpool gathered here round their great leader and began the services of which the fiftieth year is now complete. Now

"A common greyness silvers everything,—
All in the twilight, you and I alike,"*

orthodox and liberal, politician and artist, poet and scholar, preacher and writer, there seems to have arisen not one, "like unto Moses, who knew the Lord face to face." Our inspiration is at second hand, we are rich with the wealth bequeathed to us, and great with our forefathers' greatness. The noble enthusiasm, the exalted hopes, the confident assurance of those bygone days are

"All toned down to sober, pleasant"

satisfaction—nay, in more ardent natures, have been replaced by a disappointment too often akin to despair.

Peace! progress! enlightenment!—these were the strains to which we marched onwards a generation ago. But the century closes upon a world in arms, an empire at war, reaction in religion, the reassertion of the superiority of force, the cult of sport and athletics as the chiefest interests of man. I know that

this is a partial view of the situation, and I am not loth to contemplate a much more favourable one which might be presented. But if not the whole truth, it is still true; and it is the fact, that many who would have been among the most enthusiastic a while ago, are discouraged and dispirited, tempted to let hands hang down and knees get feeble, in despair of a world which does not seem to get better, and of a Church which in some respects seems to get worse.

Well, my brethren beloved, you who share with me the responsibility and the disappointments of this age in which God has cast our lot, Hear, I beseech you, the word of the Lord, word all the surer that I do not pretend to have received it direct from heaven, message committed of old time to the prophets, and repeated and its truth confirmed by all the world's history since.

"Rejoice ye with Jerusalem," with the city of God, the kingdom of heaven upon earth, "and be glad with her all ye that love her; rejoice for joy with her, all ye that mourn for her: that ye may be satisfied with the breasts of her consolation, that ye may be delighted with the abundance of her consolations. For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the nation like an overflowing stream . . . and ye shall be comforted in Jerusalem, ye shall see it, and your heart shall rejoice, and the hand of the Lord shall be known to his servants." (Isaiah lxvi.)

"O foolish men, and slow of heart to believe in all that the prophets have spoken," to read aright the story of Man-kind!

For it happens to the human race as to those "that go down to the sea in ships, that do business in great waters"; and they who diligently observe the way we have been borne through the trackless waters of time, "these see the works of the Lord and his wonders in the deep." Nor are they lightly discouraged or unduly depressed in untoward times, when it seems as if "the righteous perisheth and godly men are taken away," but make it the burden of their song as they onward journey, "O that men would praise the Lord for his goodness and for his wonderful works to the children of men!"

Watch the boat at sea, how the stormy wind arises and lifts on high the waves; "they mount up to heaven, they go down again to the depths": to themselves it seems long time they are suspended on the crest of the wave; long time they are down in the hollow, the waters making gloom on either hand; but the spectator who watches the course from above, sees them borne along fairly and direct, through height and hollow, towards the haven where they would be.

Even so is it in the world of men; winds of the spirit rise and fall, blow as He listeth who commandeth the storm and calm, and die away at His bidding. Now is there a stirring of the soul of Man, and now a general relaxation; we may be sure at the best that a worse is nigh at hand; sure, too, at the worst, that a better time is coming.

Whatever be the drawbacks of our day as compared with fifty-years ago, however great the apparent dearth of men of commanding genius such as then abounded, far worse did it fare with the world at the close

of last century. It seems as if the great men whose names adorn the period from 1775 to 1825 were just in the middle of it to be all numbered in one of three classes—the dead, the disabled, the unrecognised. To mention but a few out of many (for the subject is too large for such cursory treatment). Educated men of middle age would then recall the names of Johnson and Gibbon, of Voltaire and Rousseau of Burke and Mirabeau as giants of whom they were proud to have been contemporaries. The young would remember Robert Burns whose untimely death left to Britain but one true poet, and he, William Cowper, was slowly dying in the stupor of a melancholy madness. Two great statesmen there were in England, the one William Pitt, baffled in all his noble purposes by the war he sought in vain to prevent; the other with whom his name is inseparably associated rendered powerless by his own weakness and the contrariety of the times. Wesley was dead; Priestley had gone into exile, driven out by the violence of his countrymen. Wordsworth and Coleridge were known as the obscure authors of some minor poems, if not altogether unknown. It seemed as if the light of genius had faded from the earth, and mediocrity, of greater or lesser merit, should be henceforth supreme.

But even then men great in every department of human activity, whose names would make for ever illustrious the story of the nineteenth century, were shining as stars yet low on the horizon, unnoted save by the diligent observer. And constellations were slowly rising, presently to brighten the firmament with their undying glory. I will not begin, for I could not soon end, to rehearse the great names now inscribed on the immortal roll of fame, which were unknown, or little thought of, when the eighteenth century was closing in a season of reaction and despondency and paltry aims.

And I take heart, and I bid you, my brethren—you my brother, who hold here the office of Joshua, no priest nor pretending to any priestly rights, but prophet to speak what God shall speak to you in hours of inspiration—I bid you, O all who are called to be leaders of the people as was Zerubbabel, you whose temptations are greater as your responsibilities are nobler—"be strong and work." These are not heroic days upon which we have fallen, and the bright prospects which gladdened the hearts and inspired the efforts of our immediate predecessors have proved a desert mirage as we have journeyed on. Empire, wealth, comfort, physical well-being, knowledge which can be turned to gain, satisfaction of eye and ear in worship as in ordinary life, those are the ideals of the day, openly proclaimed and unblushingly avowed. They are not any of them base or contemptible, they all are good in their degree; but presented as man's highest, as the objects which the community should set before itself as supreme, and the individual make the mark of his highest aspiration, they are shameful and degrading. For man is a soul, not a living body, and God has made and owns him, "partaker of the divine nature" (2 Peter i. 4).

Certain is it that it was for no such purposes that this holy and beautiful house was built, but to quote the words of my dear and revered predecessor at Leeds, who nine months before had opened his

* Browning's "Andrea del Sarto."

own new church, and now was invited to preach on the first Sunday after the opening here—"it is devoted, this temple, to the building up of human souls for the conflicts of earth and the inheritance of heaven." For such high purpose has it stood these fifty years, may it never serve to lower uses nor these be forgotten or discredited; but from generation to generation may the divine work here be carried on to train the young and to sustain the old in the path of the higher and Eternal Life!

THE JUBILEE OF HOPE-STREET CHURCH, LIVERPOOL.

HOPE-STREET CHURCH was opened for public worship on Thursday, Oct. 18, 1849, during the ministry of the Rev. James Martineau, and the fiftieth anniversary of this event was celebrated on Wednesday and Thursday, Oct. 18 and 19.

The celebration began on Wednesday afternoon with the presentation by Mr. W. B. Bowring, J.P., of a New Church Hall to the congregation, as his jubilee gift. The hall is built on the ground to the rear of the church, with its chief entrance from Caledonia-street, but is also connected by a door with the octagonal lecture-room at the east end of the church. The architect (Mr. James Rhind) has used with great skill the space at his disposal, and has provided a hall architecturally in harmony with the church, and admirable for the purposes for which it is designed. It is capable of seating about 200 people, and its apsidal end, with lancet windows, which are handsomely curtained, has a very pleasant effect. There are also two class-rooms and cloak-rooms. The whole is lighted with electric light. At the end of the hall is a plate in beaten copper (the work of Mr. R. L. Rathbone) bearing the following inscription:—

This building was presented to the congregation worshipping at Hope-street Church, by William Benjamin Bowring, on the 18th Oct. 1899, in celebration of the fiftieth anniversary of the opening of the Church, in the year 1849.

In the entrance is placed a copy of the well-known bust of Dr. Martineau in his younger days.

Among those who were present at the opening ceremony and at the service in the evening, were Mr. and Mrs. W. B. Bowring, the Revs. R. A. Armstrong (minister of the church), A. Cobden Smith (assistant minister), Charles Hargrove, L. de Beaumont Klein, L. P. Jacks, J. K. Montgomery, P. M. Higginson, H. W. Hawkes, J. Crossley, T. Lloyd Jones, J. Anderton, J. L. Haigh, J. M. Lloyd Thomas, H. B. Smith, J. M. Mills, H. D. Roberts, T. Robinson, W. Harrison, J. M. Whiteman, R. S. Redfern, and V. D. Davis; Mrs. Armstrong, Mrs. Greene, Mrs. George Holt, Miss Holt, Miss Rawlins, Miss Johnson, Miss Darbishire, Miss Florence Melly, Mrs. J. P. Brunner, Messrs. Charles W. Jones, Walter Holland, R. R. Meade-King, T. Cook, F. Cook, T. Chilton, F. Robinson, J. H. Burroughs, A. W. Hall, A. Cooper, Lawrence Hall (secretary), and many others.

The company first gathered in the church, and then proceeded to the door of the hall, at which the Rev. R. A. Armstrong presented to Mr. Bowring a silver key on behalf of some friends who appreciated his very generous gift to the church as a memento of the occasion.

Mr. BOWRING, having acknowledged the presentation, proceeded to open the hall, which was quickly filled to overflowing. The chair was taken by Mr. Tom Cook, treasurer of the congregation.

Mr. BOWRING, rising, said that fifty years ago that very day Hope-street Church was opened for public worship, when the Rev. James Martineau was minister, and they were thankful to say that Dr. Martineau—for the public had now recognised his great merits—was still living, and, he ventured to hope, might be thinking of them at that time. For fifty years the light then lit by him and those around him had burned in that place of worship, with more or less brilliance, and the principles he had so eloquently enunciated of reverence for Almighty God and a reverent search after truth, were their prized inheritance. It was therefore felt by the congregation that the jubilee of the opening of their church ought to be marked by some celebration, and that there should be a memorial of a permanent character, which would be of use to their community, and to the community of Liverpool generally. After earnest discussion it was decided that there was need of new and improved accommodation for the Sunday-school and other institutions of a religious, philanthropic and social character associated with the Hope-street congregation, and it was therefore agreed, with the consent of the trustees, that that Church Hall should be built. He was personally deeply interested in the occasion, and as by descent and family ties for three generations he had been associated with the congregation which worshipped first in Paradise-street and then in Hope-street Church, he claimed the privilege, which was cheerfully given him, of carrying out the wishes of the congregation, and the result was the building of the hall. He presented it to the trustees of Hope-street Church, without question, without any conditions whatever, except that they should administer it in accordance with the very broad trust-deed of their church. He was sure that it was a matter of great regret to them all that one whom they had hoped would be present to receive that building at his hands, one of the honoured members of the church and an original trustee, Mr. H. W. Meade-King, was, owing to ill-health, unable to be present. But in his absence they had Mr. Cook, the treasurer of the church, whose father was also identified with Paradise-street and Hope-street, but who could not, on account of ill-health, be present that day.

Turning to the Chairman, Mr. Bowring then formerly presented the building to him as representing the trustees of the church, expressing the hope that they would think it not unworthy of the church, and the cause they represented. He thanked the Committee who had taken such loving care in the erection of the building, and the architect who, under difficulties, had schemed a building which did not in any way detract from the great beauty of the church. He also expressed their indebtedness to the contractors, and concluded with the expression of the hope that the hall would be found of great service, and be ever full of good works and good workers, who would work to the Glory of Almighty God and for the best interests of their fellow-men.

The CHAIRMAN, in accepting the gift, first read the following letter from Mr. H.

W. Meade-King to Mr. Lawrence Hall, secretary of the church.

It is with very great regret that I have decided that I cannot, on account of my uncertain health, take any personal part in the ceremony of next Wednesday, as I had hoped to do. Will you allow me to express by letter my sense of gratitude to Mr. Bowring for his most noble gift to the church of which I have been an attached member ever since it was built.

He then offered to Mr. Bowring the heartfelt thanks of the congregation. At an earlier meeting of the congregation, specially called to consider his offer, they had expressed their sense of his generosity, but had not then realised what a beautiful hall it was his intention to give them. None of them thought that such an elegant, commodious, and useful building could have been erected on the space available, and they participated that day in his pleasure at seeing how completely Mr. Rhind had carried out his ideas and his desire to benefit the church. It was their desire that God would bless his good gift, and that their church might enter on a career of increased usefulness, and that they might show their gratitude to him and to Mrs. Bowring, by making the best possible use of the new hall. In the name of the congregation, he begged Mr. Bowring to accept their most sincere thanks for his truly noble gift, which would enable their church, with greatly increased facilities, to maintain the continuity of that teaching, which for the last fifty years had, they believed, combined the ripest scholarship with the most enlightened views of philosophy and religion.

Samuel Longfellow's hymn "God of ages and of nations!" was then sung in an adapted form, the last verse being:—

God of ages and of nations!
Even in this younger time
Fill us with thine inspirations,
Show to us thy truth sublime.
Here thy Holy Spirit visit
Children of the newer day!
Here goodwill and kindness blossom,
Heartening pilgrims on the way!

and the meeting closed with a prayer of dedication offered by the Rev. R. A. Armstrong, and the Benediction.

In the evening a service of commemoration was held in Hope-street Church, conducted by the Rev. R. A. Armstrong, and the Rev. Charles Hargrove preached the sermon, which is printed in full in our present issue.

The anthems, "Send out thy light" (Gounod), and "Arise! Shine!" (Cobb), were sung; and one of the hymns was Jeremy Taylor's "Descend to thy Jerusalem, O Lord!" which was also sung at the opening service fifty years ago.

On Thursday evening a soirée was held in St. George's Hall, at which the guests were received by Mr. and Mrs. Bowring, and the Rev. R. A. Armstrong. Addresses were given by several speakers, of which we hope to publish a full report next week.

EPPS'S COCOA. The most nutritious.
EPPS'S COCOA. Grateful and comforting.
EPPS'S COCOA. For breakfast and supper.
EPPS'S COCOA. With natural flavour only.
EPPS'S COCOA. From the finest brands.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE UNITARIAN CHURCH AT AUCKLAND.

SIR,—It will doubtless be of much service in establishing the movement, of which I go out as the organiser, to have a list of those who are known to sympathise with our Liberal Faith.

If any of your readers have relatives in New Zealand, who would welcome our message, and if they will kindly forward me their names and addresses any time between this and December, I shall endeavour, when I arrive, to put myself into some kind of communication with them.

WILLIAM JELLIE.

35, Christchurch-street, Ipswich.

A LARGER HYMN-BOOK.

SIR,—I should like to second the motion of Mr. Rattenbury Hodges concerning an enlarged (*and revised*) edition of "Essex Hall Hymn-book." The book has been well received, and deserves to be improved. Somebody should be appointed on the Committee of Revision (or if one man does the work he can apportion one section of his brain to this department), to hold a brief on behalf of the original author; so that in cases where the author's hymn happens to be a good deal better than the alterations and abridgments with which we have been content the better form may be restored. In many cases a return to a form somewhat nearer the original would be a distinct improvement: compare the hymn, "Lo, God is here," in the "Essex Hall," and several of our hymn-books with the original (Wesley 494),—the six-line stanza is in each case richer and fuller. The hymn entire is not possible for us, but the three stanzas we now sing might each be made complete.

By the way, "Give to the winds thy fears," is in the "Essex Hall." See 133, and read as far as the second verse.

J. RUDDLE.

Chorlton-cum-Hardy, Oct. 14.

LONDON DISTRICT UNITARIAN ASSOCIATION.

AUTUMNAL MEETING.

SIR,—We wish to draw the attention of your readers and our London friends to the notice of the above meeting appearing in your advertisement columns this week, and to extend to all interested in the work of the Society a hearty invitation to the President's (Sir John T. Brunner, Bart., M.P.) reception at 7 o'clock, on Tuesday, Oct. 24. Following the reception a meeting will be held, when an address on "The Position and Prospects of Unitarianism at the close of the Century" will be given by Charles W. Jones, Esq., President of the British and Foreign Unitarian Association, and the Revs. Dr. Brooke Herford and W. G. Tarrant will also be present and address the meeting.

We feel confident that this subject is one of deep interest to all who have the welfare of our cause and our churches at heart, and we trust there will be a large

gathering of our friends at Essex Hall, on Tuesday evening.

Tickets of admission have been sent to all the ministers and secretaries of our London churches, and we hope the meeting of the Society will be made as widely known as possible in the short time now available.

G. HAROLD CLENNELL,
J. E. STRONGE,
Joint Hon. Secretaries.

MANCHESTER DOMESTIC MISSION.

SIR,—The concert given in the Memorial Hall, Oct. 11, for the benefit of the Mission, by Mr. C. Rawdon Briggs and his friends, was most successful. The audience was worthy of the occasion; friends coming in from such places as Wilmslow, Knutsford, Altrincham, and heartily combining with Manchester folk in contributing to the funds of the Mission. They were amply repaid by the high class character of the concert, the programme of which included Beethoven's "Kreutzer Sonata," and a Fantasia, by Schubert, for violin and piano, by Messrs. W. H. Dayas and C. Rawdon Briggs, and songs by Miss Juliet Liebert and Mr. Fowler Burton. We have very few occasions of this sort, when members of our various churches can meet under one roof, and spend so pleasant an evening in each other's company. This is a good thing in itself; it is inspiring; and it makes us realise our powers of achievement whenever we choose to co-operate with one mind in any good work. The Trustees of the Hall were good enough to make no charge whatever for its use. So that with a minimum of expense incurred, a very handsome profit of about £50 was realised; while in addition to this a donation of £20 was sent from a distant friend to swell the funds. A further sum of £60 is now required before the end of the year, to enable us to claim the redemption of the promised conditional donation of £200. Then the deficit would be wiped out, and the Mission could start afresh. However, even then it will be essential, *in order to keep out of debt*, to increase the annual subscription list by over £100. This seems at first sight a big thing; and no doubt it means considerable effort and enthusiasm; but when one bears in mind the number of people within a twelve or fifteen mile radius of Manchester, whose names do not appear in the subscription list, one would think the task should be easy, and that to give publicity to the need were quite sufficient. The encouragement which unsolicited subscriptions and donations give to an anxious committee is proverbial; and the Rev. S. A. Steinthal (chairman), and the Rev. W. Harris (secretary), would be much gratified upon receiving intimation of additional help from friends of the Mission; an institution so intrinsically valuable, that its claims ought not to require any special advocacy.

CHARLES ROPER.

CAN MR. MOZOOMDAR BE CALLED A CHRISTIAN?

SIR,—I find a lively interest is being taken in Professor Max Müller's recent letter to the *Statesman*, and friends are naturally anxious to know how far the allegation, that the Rev. Protap Chunder Mozoomdar is a Christian in all but name, is true. My friend, Babu Bipin Chandra

Pal, pointed out in a letter in *THE INQUIRER* of Oct. 7 that Mr. Mozoomdar does not speak for the entire body of the Brahmos in India, but for the Church of New Dispensation only. How far even the Church of New Dispensation will go with him in the Christian tendencies of Mr. Mozoomdar, if there be any, is doubtful. But, after all, is there really any ground for believing that Mr. Mozoomdar is a Christian in all but name? He has, indeed, in some of his recent addresses and writings used expressions which are Christian. But he, like the late Keshub Chunder Sen, uses them in a sense different from that of the Christian Church. It is well known that Mr. Sen used such expressions as "Trinity" and "Resurrection" in a purely uneccelesiastical sense. And Mr. Mozoomdar certainly does not mean by a "personal and private relation with Christ" what an orthodox Christian would. It is unfortunate that he ever used the phrase—unfortunate, at least, for the reason that people misunderstood him. Some of his friends, like the Editor of the *Indian Messenger*, apprehended the danger, and tried to point it out at the very beginning. But beyond this verbal misunderstanding, I do not think there is much reason for anxiety on the part of his theistic friends or for exultation in the Christian ranks. If Mr. Mozoomdar speaks of a "personal and private relation with Christ," he does the same with reference to Buddha and Chaitanya, and other great religious teachers of humanity. If he sometimes admits himself a follower of Christ he as well calls himself a follower of Mohammed and Chaitanya. Now if the Christians would claim him as one belonging to their confession, so might the Mohammedans. He calls himself a follower of Christ in the sense that he tries to tread in the same path that Jesus did. The special relation with Christ he speaks of is the relation of indebtedness to his life and teachings. All men that ever lived and will live are our relations—are our brethren. But with the great teachers like Jesus and Buddha we have a special relation, because each one of us who have ever come into contact with them through their teachings is specially and individually indebted to them. We might not approve the expressions "special" and "private." But Mr. Mozoomdar's language was the language of a devotee and not of a theologian; it had the abandon of a religious enthusiast, and not the precision of a scholar; it was a *sentiment* and not a *creed*. If any one think from it that he is a Christian, he might as well consider a Christian minister speaking of "dwelling in the light of the countenance of God" an idolater. We venerate Christ, we love Christ, we follow Christ, if you like, but so do we love and follow Buddha, Mohammed, Chaitanya, and others, because they all followed truth, sought God. We do not call ourselves Christians or Buddhists or Mohammedans; but we are simply worshippers of God, and that is the exact meaning of the expression *Brahmo Somaj*—the congregation of the worshippers of God.

HEM CHANDRA SARKAR.

Manchester College, Oxford.

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. S. A.; R. B. D.; T. S. G.; H. B. L.; W. A. L.; F. T. R.; G. F. S.; P. H. W.; A. R.

THE INWARD LIFE.

From Dr. Martineau's "Pause and Retrospect," 1848.

NOTHING has been nearer to my heart than to substitute among you the *Religion of Consciousness for the Religion of Custom*. It is quite true, and it is a truth too plain to miss, that it is the business of religion to preside over our inner world—to rule the thoughts, to quiet the passions, to elevate the will. It is also true, and it is a truth far less understood, that the condition of that inner world itself determines our religion—that, precisely in proportion as the affections are pure and deep, the conscience clear and strong, and the imagination familiar with great and beautiful examples, are heavenly realities discerned, and the windows of Reason thrown open to the empyrean light. In the mind barren with selfishness, the very root is withered from which the blossom and the shade of holy hope must spring. To one who dishonours himself by sloth and excess, God becomes invisible and incredible. From him who quickens his business, or hurries in his talk, in order to push aside the whispers of a smaller but a truer voice, the awful form of Duty sorrowfully retires, and lets him believe that life is given to play his own game, and not to serve another's will. From such man, the very power of perception itself is absent: they look through no transparent medium, but through a glass clouded with earthly steams: so that, demonstrate as you will the realities beyond, they cannot see. Moral and emotional disorder as effectually excludes religious truth, as intellectual mania vitiates ordinary judgment; and the best schooling will teach nothing till the wounded nature is healed, and the fever of the soul abates. Both the theoretical doubts, and the practical deadness of religion will remain, I believe, untouched, till they are dealt with by this rule. They are but symptoms, which it is useless directly to attack, and which can vanish only with an altered mind. Till the soul attains some loftiness, by the free and faithful activity of its best powers, faith is not really possible to it: and when it has assumed this temper, misgivings will trouble it no more. Men rise into holy truth as into a vision denied to the low level and sluggish atmosphere of a flat spirit: you must lift their feet upon the mountains, and make them feel the wing of the upland air, and pierce the cloud-belt that floats between earth and sky: and then, amid the wilderness of glories, they will discern the palace of the Infinite, and feel the silence of the Eternal.

* * * * *

I have also wished to elicit the *moral beauty, the inherent sublimity, and the natural authority, of Christianity*. Without the full feeling of these characteristics, I have feared that an appeal to the external attestation of preternatural events would produce a feeble, or even an unhappy, impression; while on the other hand, the largest amount of historical belief, when gained, can do no more than awaken this feeling, and bring us in discipleship to the feet of Christ. The imperfect media through which the incidents of the Advent are transmitted to our knowledge, may render it difficult to obtain assurance as to many of its external facts. But they leave no doubt as to that

grand central figure, in which all that is august and tender in the religion is collected and impersonated. To look upon that form, blending the majesty of the Prophet with the sweetness of the child; to hear that voice of grace and truth, revealing the open secrets of the heart, and, with the ease of self-renunciation, giving precepts that have the depth of prayer; to watch the vicissitudes of his mind, the flush of early hope, the shade of deepening grief, the light of constant trust; to follow him to the beach, the village home, the leper's haunt, the cross, the skies—and to feel, as he speaks to the various lot and many-coloured quilt of men, the penetration of his simplicity—if this be not enough to bring us to his feet, I do not think that we are of his sheep, or shall ever know his voice. If we discern the perfectness of his spirit, if we recognise it as divine, is anything wanting to the sense of its *authority*? And if we do not discern this, could any coercion of outward demonstration create the feeling? Nothing surely can have *authority* with us, save that which touches the seat of all authority—the conscience. Hence, to harmonise the teaching of Christ with the moral intuitions of the mind, to show how they raise us to a consciousness of duty and capacity unfelt before, to clear away the confused rivalry of other images, and make it apparent that, in all human history, he stands at the unapproached summit, the mingling point of the ideal and the real; this has been the purpose I have followed with the fullest heart.

THE CHILDREN'S COLUMN.

I HAVE often said, like a great many other people at this time of the year, "how sorry I am that summer is over! Now, very soon, all the leaves will fade from the trees, the rain and wind will sweep over the dismantled countryside, and we shall no longer be able to lie on the sweet grass, stroll through shady woodlands, or gather flowers in the garden."

I don't think I shall ever talk like that again; at least, I am quite certain that it is wrong to speak so regretfully of the glories of the summer, as if autumn—and even winter—had no beauty of their own. And, remembering as I do how lovely the lanes and fields looked in a certain part of Shropshire not more than a week ago. I can't help thinking that some of the poets who write so beautifully about the seasons, should write more verses than they do about September and October—yes, and about the four cold months which come after these as well!

How quietly autumn steals upon us! She makes no fuss: she is not as young as spring, and has not such high spirits; consequently, you do not hear her voice in the distance before she approaches, and, in fact, you think very little about her until the creeper-trails on the garden wall are seen to be changing colour, and the leaves begin to fall one by one from the trees. But all the time, while you, perhaps, have been enjoying a delightful holiday, Nature has been painting her autumnal tints in the fields, and orchards, and hedges; and now we have to realise as we walk along the lanes what a wonderful artist, as well as a great provider, she is.

Look at those delicately-tinted crab-apples—these purple sloes covered with

soft bloom! See how full of scarlet berries the thorny branches, which in June bore wild roses, have become! And did you ever see so many blackberries in your life before? One could count them by the thousand; and, good as they are to eat, they are things of beauty too, as they hang in rich black clusters on the brambles. As I write these words, I imagine that I am taking you with me down an old lane near the Wrekin, in the quiet county where I have been staying. It is a very narrow lane, now almost entirely unused, and, in some parts, so overgrown, that you have to put the boughs aside as you go along, while your feet sink deep in the long grass which carpets the winding track. They say it is very pretty here in May. I know it is in September, when the hazel-nuts crowd the bushes, and the hedges are decked in green and red. Sometimes you pass under the shade of an oak-tree, from which hundreds of acorns have fallen upon the ground. There are the tiny cups, from which some of them have broken away, lying about ready for the fairies to drink out of when they come this way!

Bracken, too, grows in my lane, great wide fronds of it, just beginning to turn brown at the tips, and here and there you see a fragile harebell nodding on its slender stalk. Sometimes one catches sight of a spray of late honeysuckle, which reminds one of the summer just gone; while the shining holly-leaves beneath conjure up a very different picture, in which ruddy fire-light and merry faces play an important part. Then the track grows steeper and at last loses itself on the wooded slopes of the Wrekin, where the way is strewn with fir-needles, and the blackberry bushes are everywhere creeping up the hill. Well, all these colours will fade—all these beauties vanish—very soon! The last rosy apple will be pulled from the bough, the last ripe berry from the hedge. What then? Now comes the time for work, and for treasuring up delightful memories of the days that are gone; for all the lovely things which you have seen during the bright months of this splendid year cannot fade from memory as easily as they faded from sight, but remain to provide many a sweet and helpful thought for us to ponder over and be grateful for, and act upon, when the days seem dull and cheerless. But days very rarely are quite dull and cheerless! Even the dripping branches on a rainy day have a beauty of their own; and the darkest winter sky sometimes shows a rift of wonderful golden light. Always look for the loveliness in things. Searching for beauty is like trying to be good. We must keep right on, as that pretty creeper does which climbs over the sides of our south-country houses. In the colder north, it is harder for it to grow; and those who set it think sometimes that the frail tendrils will never "take hold." But in time the delicate, finger-like leaves begin to grope their way up the brickwork, and spread out in a fairy-like pattern, till by and by someone comes to the house who has been away two or three months, and says: "How beautifully the creeper is growing, and how pretty it looks!"

I think it is something like that with us; so let us all try to "take hold," and make use of every sunbeam and shower that is poured upon us by the gentle, helping hand of Nature.

LAURA G. ACKROYD.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, OCTOBER 21, 1899.

THE NEW REFORMATION.

MRS. HUMPHRY WARD contributes to the current number of the *Nineteenth Century* an article on "The New Reformation," in which, following up her recent letter to the *Times*, she makes an earnest plea for a "conscience clause for the laity" of the Church of England. With this article should be read Mrs. WARD's paper on "Faith and Opinion," read on Monday week at a meeting of the Christian Conference, which we are privileged to print in full in our present issue. In this paper it is shown what are the real objects of faith, in which an abiding unity of Christian fellowship may be found, and how hopeless have proved the older attempts at dogmatic uniformity. In the *Nineteenth Century* article Mrs. WARD first deals very forcibly with the reply of Lord HALIFAX to her *Times* letter that the comprehensive tolerance for which she asked was impossible, since the doctrine of the Virgin birth of CHRIST—as to which, among others, she had pleaded for revision—was "the central truth of Christianity," "the very rock on which it is founded." Mrs. WARD shows how idle is the plea that the method of critical and historical research is discredited, because the conclusions of more recent scholars have set the dates of New Testament books, as affirmed by the school of BAUR, back again more nearly into line with the received tradition. The meaning of this result is simply as HARNACK himself has shown, that less time is allowed than formerly—and yet ample time considering the circumstances—for the remarkable development of thought enshrined in the New Testament; and the real stress of historical inquiry is

now engaged, not so much with the date and authorship of books, as with the matter of the book itself. Study of the two centuries before the coming of CHRIST has yielded rich results, especially in the interpretation of apocalyptic literature, showing how much of the doctrine afterwards taken up into the thought of the Christian Church already existed in the mind and heart of Jewish faith. Thus the strongest reasons are adduced for the relief of earnest, thoughtful Churchmen, aware of these results of recent scholarship, from the necessity of professing to believe such doctrines as that of the Virgin birth, the descent into hell, and the ascension of CHRIST, which are included in the so-called "Apostles' Creed."

The reply of the orthodox majority is that whoever denies these doctrines must find a religious home outside the Church, that no "Unitarian" doctrine can possibly be admitted, since that would be destructive of the very foundations of the Church.

And yet, says Mrs. WARD, we claim to be Christians still. We see how those doctrines were evolved in the natural process of Christian thought in those early days, and they are not essential to the mind of CHRIST.

To be a Christian is to adopt at once Christ's doctrine of God, and his view of the kind and nature of that life which leads us to and reconciles us with God. It is also to feel Christ himself as a Reconciler and Revealer, and the influence of his life, historically working in us, as a healing and impelling force. It is to stand for Christ; against the selfish and material elements of the world. It is to tenderly and humbly eager to obey the few and simple directions that he laid down as to the outward rites of his society, or *ecclesia*—to bring our children to baptism, unto God, in the name of the Lord Jesus—to partake of his memorial feast, as the symbol and food of our mystical union with him, with the brethren, and with God. It is to recognise the Kingdom of Heaven, the striving life of "faith," and the society of the faithful, as that to which Christ calls us, and to own himself as its King and Leader. It is so to live this life in his love and service, and in the faith which flows from his heart into ours, that when death comes our dearest hope may be—within the general, tremulous, yet inextinguishable hope of humanity—that beyond the darkness and storm of the great change we shall in some way, inconceivable to human imagination, find our Master, and yield our humble account to him, and know him at last more truly even than Mary or Peter or John knew him on earth, in the presence and the light of God.

Many members of the Church of England now hold such a view of the meaning of their Christian discipleship, and Mrs. WARD asks for them, Why should they be driven out of the Church? Why may not such relief be afforded to them, that they may conscientiously remain in the Church of their baptism, frankly recognised as rightfully there in spite of their heresy,

and welcomed to its communion? Might not a broader formula be offered to candidates for confirmation who wished it, asking simply a confession of their desire to take upon themselves "the service of God and the following of CHRIST?" And might there not be clergymen appointed in each diocese, in sympathy with such broad views, to undertake the training of those claiming the conscience clause? Thus, while there would be still the doctrines of the orthodox majority retained in the public worship of the Church, such members would have cleared their conscience, and could peacefully remain within the fold where they desired to be. "If we are driven out, because the personal relief we claim is denied us, we go with a sense of wrong and exile, protesting in our Lord's name against a separation which is a denial of his spirit and an infringement of his command."

We are not Unitarians (writes Mrs. WARD), and with all our personal respect and gratitude towards the Christian Society which contains amongst its members the greatest religious thinker of our day, we have no wish to be Unitarians. The word "Unitarian" has a definite historical meaning. The Unitarians are the left wing of the English Presbyterians, who have developed as they have done under the "open trusts" and more liberal conditions of membership which originally differentiated them from the Independents. Their divergence—through their Presbyterian ancestry—from the national Church was originally a difference partly of doctrine, but still more of Church government. The influence of science and criticism have worked upon their modern life as they have upon the life of the Church, but through different channels, and taking other forms. The growth of liberal thought within the English Church has a history and stamp of its own, just as the school of Ritschl and Harnack has a special history within the Prussian Church. The intellectual influences may be the same; the local religious forms on which they work are quite different. To us the Church forms are natural and dear.

In this passage it is clear that Mrs. WARD is speaking of "the Unitarians," not as the holders of a special form of doctrine, but as the members of a separate religious community, and her meaning is that those who feel with her—like the old English Presbyterians—do not wish to become Dissenters, but rather that the Church should be so broadened that they might conscientiously remain within the fold. The actual doctrinal position which Mrs. WARD has described as held by many members of the Church of England, or those who desire still to be included in the fellowship of that Church, is practically the same as that of many of "the Unitarians." The difference is that such a broad interpretation of Christian truth as they hold has a natural and unchallenged place in the Free Churches into which many Unitarians are gathered, while its right to recognition within the Church of England has to

be contended for as a well-nigh forlorn hope.

With such a plea we must have the warmest sympathy, as with that eloquent appeal which closes Mrs. WARD's article, that this country through the persistence of a Ritualist clergy may not suffer the lamentable divorce between the religious instinct and the rational life which, in countries dominated by the Roman Catholic Church, has had such disastrous results. But even if the Church of England should refuse that call of God, which Mrs. WARD recognises in the movements of fresh knowledge in our own day, and the Protestant principle of free criticism and personal judgment should be driven out of the Church, much as we should lament it, we could not on that account despair of the religion of the people of England. For the communion of the Anglican Church, so narrowed in sectarian exclusiveness, would be less than ever the Church of England, and the strong, free life of our people would be poured, even as it is largely poured already, into other channels of faith and religious activity.

We cannot wish for the Broad Churchmen a disappointment of their earnest aspirations, and yet we have the vision of a great spiritual unity, which may arise into visible activity, even if the outward unity of the Church of England should be shattered into fragments. The New Reformation, in spite of discouragements and apparent retrogression in prominent quarters, yet is making its way in many different communions with resistless force; and it is for those of us who are members of Free Churches, to see to it that we are doing our part, true to the great ideal of that for which we hope and pray.

In our fellowship there may be already what is desired in the wider communion of the Church of England; and if the heretics should be ultimately driven out into exile, we ought to be able to offer a veritable religious home, where the deepest reverence may be glad to be at rest, where a strong and free spiritual life is nurtured not in sectarian narrowness, but with the broader outlook and the true spirit of catholic inclusiveness and Christian charity, where work may be done, and faith and hope may be nurtured, that should be worthy of the best life of our people and of the one Catholic Church of the living God.

HAPPY the religious movement which gives birth to powers that are fated to excel it; that breeds not "pale solitary doves" of meditation, but eagles that soar above it. This is the eternal law manifest in human history, that what men desire and love and worship, the beautiful order that wins the assent of their souls, that they are ready to work for and sacrifice themselves for, till in the fulness of time the first in beauty becomes first in might. —Samuel M. Crethers.

FAITH AND OPINION.*

BY MRS. HUMPHRY WARD.

To those of us who have read, with pleasure and assent, the very interesting lecture by M. Sabatier, which has been translated into English and published in this country—who are aware, moreover, of his influence and work in Protestant France—the opportunity of hearing his paper to-day has been very welcome. Those who have the courage to express these things within the borders of the organised Churches are not yet a very numerous host. If what they have to say finds an echo in our hearts, our first duty, it seems to me, is to come forward and show our sympathy.

The whole controversy which M. Sabatier raises is one which must, above all, force upon the mind the oft-debated question, What do we mean by "faith"? Do we mean in Catholic language a "*pia affectio ad credendum*," which having given weight to ordinary arguments of history, or common sense, passes beyond them—discards, indeed, and contemns them—in order to fasten upon the ultimate and only certainty, "the things divinely revealed and promised" in the Word of God, as *discerned, and propounded, and interpreted by the Church*? Or do we mean faith in the Lutheran sense, as "a lively and solid trust in the grace and mercy of God," conditioned, however, by a strict doctrine of inspiration—which substitutes the Bible for the Church as the supreme judge, and confides its interpretation to the "illuminated Christian conscience"? Or is it to be faith in the modern sense which is given to it by Professor Green when he says that "reason"—not a book or a Church—"is the source alike of faith and knowledge," and faith is "a personal and conscious relation of the man to God," carrying with it a new insight into the things of God, and a new energy of love," protesting at the same time against making faith dependent upon certain past events or documents, or holding that belief in these events "not different in kind from the belief that Cæsar was murdered on the Ides of March, must be an integral part of it"?

The first thing to be noticed about these descriptions of faith, perhaps, is that they all of them suppose *some* preliminary work of the reason. The Catholic admits that before "divine faith" comes into being there must be a reasoning process, depending on "motives of credibility," which inclines a man towards the Catholic Church rather than towards any other of the world's manifold forms of religion. The very name of Protestant, again, implies a reasoning process which has substituted one ultimate judge for another—the Bible for the Church—and made the living Christian conscience, guided by the Spirit, and not ecclesiastical tradition, the ultimate interpreter. While in Professor Green's case the matter is, of course, plain enough—"Reason is the source both of faith and knowledge"—and in one mode or other of itself covers the whole field.

For otherwise, as the Catholic perceives no less clearly than his non-Catholic neighbour, without this preliminary work of reason, faith might

be exercised on wrong objects. There would be no guarantee that it would not fall into superstition and fanaticism, and mistake its own fancies for the Word of God. The Christian religion, moreover, is not the only religion that offers scriptures and authority. *Some* cognitive, discriminating work of the reason, therefore, there must be, before the work of faith is set up.

The whole question, then, is really a question of relation and proportion. The Catholic Church demands that the action of the natural reason, in matters of religion, shall cease comparatively soon. As soon as "divine faith" is induced, whole tracts of knowledge are withdrawn from the free exercise of the reason. The inspiration of all Scripture, including the Apocrypha, the history and authority of the Church, the "Apostolical and Ecclesiastical traditions," together with "all other things which the Sacred Canons and General Councils, and particularly the holy Council of Trent and the Ecumenical Vatican Council have delivered, defined, and declared, and in particular concerning the supremacy and infallible teaching of the Roman Pontiff"—these are no longer matters for the reason, they have passed into the domain of divine faith, and are to be accepted by that mysterious faculty, on the word of the Church.

The Protestant, of course, enormously enlarges the field of reason. He sacrifices ecclesiastical tradition *en bloc*, and brings innumerable doctrines and practices which for the Catholic are matters of faith to the bar of criticism and of common sense. He pushes the barrier back; but he does not remove it. The Scripture, and certain doctrines which he believes to issue from Scripture, are still to him extra-reasonable. Not that he would admit that they involve any real antagonism to reason, but he would maintain that reason is not their ultimate judge. Also, if reason seems to destroy them, reason must be held back by force—Luther and Calvin were agreed here—for the ultimate judge is not reason but faith, which is spiritually given and can only be spiritually verified. To this the modern Anglican adds a modified doctrine of authority, which is not only intended to steady and guide the Christian soul in its decision, but also propounds a larger content to faith. He believes that too much was sacrificed in the Protestant revolt, and he returns to the undivided Church in search of a less discredited authority.

Meanwhile another form of Christianity refuses altogether to restrict the work of reason in religion; it breaks down the barriers, indeed, between reason and faith; it declares that "reason is the source alike of faith and knowledge," and that the reasoning life is only another aspect of that divine life in man which expresses itself most perfectly and most intimately through the experience of faith. Faith is only necessary, it seems to say, because the work of the reason is for ever imperfect. Beyond the utmost range of knowledge there will always remain a region where only faith can tread. But it is the function of reason to be perpetually annexing and settling domains which were once given over to faith alone; and if we could recognise it aright, the spirit which moves us to faith is also the same spirit which perpetually moves us to these annexations, and to the never-ending task of reasonable thought.

* A Paper read at a meeting of the Christian Conference at St. Martin's Town Hall, Charing Cross, Monday, Oct. 9, after a Paper by Professor A. Sabatier on "The Necessary Renewal of Ancient Dogmatic Formulas."

The whole question, then, is a question of limit and degree. No religious person will question that at some point or other faith takes its rise, or that faith is the divinest element of man's spiritual life.

But where is it to begin? What are matters of faith? Can any statement of history or literature become matter of faith in the religious sense? Yes, we may perhaps reply—on conditions. History enters into faith—becomes part of our philosophy—when reason has done its work upon it. Faith, we have seen, issues from the reasoning process, and exists because that process is for ever imperfect. But clearly such a view implies that we must have carried the reasoning process *as far as we can*. We must let it expend its full strength on these matters of history and literature which are to be submitted to faith, and only when we have loyally done the best we can with those powers which make us reasoning beings, in contact with a world of experience, may we rise to the higher trusts and inferences of faith,—or in other words, take our history up into our faith. But the perpetual tendency of the human mind is to draw the line too soon; to cut short the reasoning process, and so to confound matters of faith with matters of criticism. The effects of faith are discernible in the moral life and temper; the effects of criticism are effects upon opinion, and this opinion, whatever it may be, is not faith, is eternally *not* faith, however constant may be the inclination of men to confound the two.

In many conspicuous instances we are all agreed as to the error of this tendency. The Roman Church confounded the Ptolemaic astronomy with faith—in which, indeed, she was no worse than orthodox Protestantism—and it took her two hundred years to make the official confession of her blunder. Roman, Protestant, or Jewish orthodoxy long identified the Mosaic account of creation and the Pentateuchal chronology with faith. It is hardly too much to say that, except in a few of the backwaters of religious life, the identification has disappeared. Then, on the literary side, faith has been identified with the Mosaic authorship of the Pentateuch, or the literal inspiration of the Bible. The publication of Richard Simon's "Critical History of the Old Testament" threw the great Bossuet into dismay. In the interests of faith he secured the burning of the whole edition; and Protestantism was no less vigorous than Catholicism in denouncing the whole nascent school of Old Testament criticism as impious and irreligious. Two hundred years pass by, and we have the Catholic Congress at Freiburg im Breisgau of last year, and the widespread transformation of opinion on Old Testament interpretation, amongst ourselves, and throughout Protestantism, to remind us once more that not in critical or historical opinion can faith ever make her abiding city. Opinion changes, and she remains.

Again—for six hundred years innumerable minds within the Roman Church identified faith with the genuineness of the Pseudo-Isidorian Decretals. They ranked for a large section of the educated class as a part of faith, and when Cardinal Cusa brought them under criticism in the fifteenth century there was much distress and bitter opposition. One can easily imagine the feelings of some old and

pious scholar for whom the Decretals had entered into faith. Nevertheless, faith was victoriously disengaged, and the alien material fell away. So with that most curious of literary phenomena—the acceptance within the Church, for more than a thousand years, of the supposed writings of Dionysius, the Areopagite. Popes, Councils, Doctors had accepted them as aids to faith. Thousands of religious souls had been nourished on their mystical visions—had taken them up into faith. But the scholars of the Renaissance brought them within the scope of criticism, set faith free of them; and Scaliger suffered therefore the extremest penalties of Jesuit rage and calumny. But Catholic faith to-day is free of the Decretals, and free of the Areopagite—thanks to the critics.

Are we to suppose that the process has ceased to-day?—that we are no longer in danger of confounding faith and opinion, and endeavouring by arbitrary methods to stop the march of that criticism which has really shown itself in history as a delivering force, rooted in energies no less indispensable, and no less divine, than those which make for faith? Far from it. The old confusions are still going on, and the old denunciations and exclusions. We are come, indeed, to matters which we suppose to be far more vital to us than the Ptolemaic astronomy, or the Mosaic chronology. A critic tells us, perhaps, that certain portions of the Gospels, or the Acts are not history, but poetry or legend; that the Fourth Gospel is the freely composed work of an Ephesian presbyter of the early second century; that the Book of Revelation is a Jewish apocalypse interwoven with Christian additions; that even the Apostles' Creed contains earlier and later deposits, and statements of very different authority; and that the Nicene Creed is the product of Greek philosophy working on the soil of the Gospel. And instantly there is a cry that faith is attacked, and those who hold these opinions are to be excluded from the household of faith. But the whole history of the Christian past is there to warn us against such feelings and such action. The opinions may be true or untrue. But they cannot have anything to do with faith, if history and experience are to count for anything. Faith cannot possibly depend upon conclusions about documents and past facts which are wholly within the competence of the reasoning process to decide. Not here, surely, is to be the test of Christian fellowship, unless the whole experience of the past is a useless illusion.

What, then, is the test? Where can we take our stand? Only, I would reply, on a certain attitude of the soul, a certain disposition of the heart; for "with the heart man believeth unto righteousness." At its highest, this disposition issues in the utterance of St. Paul, "Not I live, but Christ liveth in me"; at its lowest, it is a yearning towards Christian fellowship, an inchoate, often half-conscious sympathy, which through all intellectual difficulty or moral distress still approaches and still loves. It is, in essence, the passion for the morally better, for the next step higher, which is the source of the world's good; but in the Christian Church it is coupled with the recognition of God and the acceptance of Christ. Under what conditions the mind yields this acceptance, what

it precisely means by it, in what framework of ideas it sets the love which impels it—is that yours to ask? "There is no one which shall do a work in my name who will lightly speak evil of me—forbid him not," said the Lord. No one—outside the ground of mere habit and convention—will join the services of the Christian Church, no one will desire to share in the Christian Eucharist, no one will enter upon the fight with evil in the name of Christ, in whose mind, at least, the germs of Christian love and service are not present. Are you going to set up the old barriers of opinion against him, which have been already moved so often, and call them faith? Are you going once more, and for ever, to confuse faith and opinion, and under the guise of assent to a dogma to exact a particular historical or critical judgment from the Christian soul?

The orthodox majority, as it is called, of any Christian Church may indeed do all these things—only too effectually. But the great process marches nevertheless; what was faith yesterday becomes opinion to-morrow, and that without affecting in the least those great moral and spiritual realities on which the relation of the soul to God and to the Son of Man ultimately rests. Meanwhile suffering and loss and impoverishment come from the old perennial mistake. Difference is magnified, the sense of brotherhood lessened. And yet, to quote a Greek moralist, with the alteration of one phrase, "Every matter has two handles, one of which will bear taking hold of, the other not. If thy brother differ from thee, lay not hold of the matter by this that he differs from thee; for by this handle the matter will not bear taking hold of. But rather lay hold of it by this that he is thy brother, thy born mate; and thou wilt take hold of it by that which will bear handling."

MANCHESTER COLLEGE, OXFORD.

THE new session at Manchester College was opened on Monday afternoon by the delivery of a public address by the Rev. W. E. Addis, M.A., the newly-appointed Professor of Old Testament Literature. The session opens with nine full divinity students and seven special students, including two Indian students. There are also six undergraduates at Oxford colleges or elsewhere, who are preparing to enter Manchester College on taking their degrees. The common residence for the students, in the houses belonging to the College in Holywell, is now opened, Mr. Addis also being in residence, as Warden, in the adjoining house. There was a large attendance of visitors at the opening address.

OPENING ADDRESS BY THE REV. W. E. ADDIS, M.A.

The Address dealt first with the nature of knowledge. True knowledge, Mr. Addis said, was precise and exact; the ideal scholar was one who refrained absolutely from using words he did not thoroughly understand. He was content to know a little well. He was independent, though modest; he tried to see for himself, though he accepted most thankfully the advice and guidance of more experienced persons. Still, he would not be the slave of great names. He did not forget that there was a fashion in opinion as in dress:

he brought all theory to the test of fact. It was worse than useless to have a smattering of many sciences. The danger was imminent in the present day, when all the gates of knowledge were opened wide, and especially in a great University. Even the unlimited access to books had its perils as well as advantages. It was very easy for a young man to waste his time in strenuous and eager idleness, to hear about a vast variety of subjects, without seriously studying, let alone mastering any one of them. On the other hand, they must not undervalue knowledge because it was elementary. They could not understand the general sense of an author till they thoroughly comprehended the words he used and the construction of his sentences. That was true all the more in proportion to the greatness of the author studied. A man of genius did not fling about words at random, but was careful to clothe noble thoughts in noble form. The young theologian could plead no exemption from that kind of patient labour. How, for example, could he enter the spirit of St. Paul's epistles without studying the language in which the Apostle wrote, as it existed in St. Paul's time, and in the circle within which he lived and moved. There was good sense in the old adage, *Bonus grammaticus bonus theologus*; and the divines of the English Church, men like Lightfoot and Westcott in their own day, had laboured with success in theological learning because their training in grammatical scholarship had been so thorough and so sound. The study of language was not dry, when conducted on rational principles; it was the study of human thought finding its utterance in speech.

The student must exercise discriminating judgment in the object matter of his study, and bear in mind the difference between ascertained fact and mere hypothesis. Hypothesis, even when it did not rise above a low degree of probability, might be exceedingly serviceable, because it could at least furnish a basis for argument. But they must begin with facts, which were the common ground on which all differences between contending schools must be fought out and settled; only on such a firm foundation could sure results be built up. And they must understand the relative importance of diverse facts. To know the date of an author and the genuineness of his works would be of little value if the works themselves were not worth reading, or if they did not enter into the spirit of the work. Criticism, they must remember, was only means to an end. To know all the theories as to the origin of the Iliad or as to the language of Shakespeare and the authenticity and chronology of the plays, was deplorable if there was no true enjoyment of those glorious works. And so with the theological student, there was real danger of knowing a great deal that had been said in Germany and elsewhere about the Bible, while ignorant of the Bible itself. The great question for them was, What could the Bible do to promote the Christian life in the souls of men and in the world.

There was a great gulf fixed between books bad or indifferent and good books, and a vital distinction to be made between books that were good and the very small number of those which were the best, the great masterpieces of all literature. Young men were strongly attracted to the literature of their own day. That was

right and just, for such literature came home to them with special force, interpreting their own thoughts, dealing with the conditions under which they lived. Nevertheless, the greatest books demanded close and constant study till they were known and loved. The world had pronounced judgment; and that judgment seldom, if ever, erred. The classics of any language had proved their vitality. It was worth while to try to find in the greatest writers what others better qualified to judge had ever found. To do so would cost time and trouble; but the study of a great work over and over again became more and more fascinating, more and more profitable. Such books did great things for them. They enlarged their horizon, and helped them to grow tolerant and wise, filled them with noble thoughts and interpreted life for them. Then, as years advanced, the experience of their own life interpreted the books for them and made them living counsellors and friends. He who set that hope before him would welcome any information that would direct him in his study of great literature, but he would never suffer a history of literature to replace the literature itself or allow the most learned notes to relieve him from the primal necessity of interpreting the great author for himself.

Further, their studies must be connected, so that they might escape the danger of neglecting one in the supposed interests of another and of attempting to become specialists in vain, because they made the attempt too soon. The history of Israel could not be rightly studied, apart from that of the Assyrian, Babylonian and Persian empires, and of Alexander and his successors. Church history could not be separated from the secular history of any period.

The Greek Testament could not be read without some acquaintance with the grammar and history of the Greek language. The principles of criticism were identical, whether applied to Herodotus or to the Books of Samuel. If they mastered Professor Jebb's brief introduction to the study of Homer they were furnished with an admirable model for the study of Old Testament criticism. The philosopher could not content himself with abstract reasoning, he had to consider the thought of God as it had been evolved in the general history of mankind, in Holy Scripture, in the doctrines of the Catholic Church and of the Reformation. The principles of economic science they could apply most usefully to the study of the Hebrew prophets, who dealt with a time when Phœnician trade added greatly to the wealth of a few, and enabled them to enslave the peasant proprietors who were impoverished by war with their northern neighbours. And so to the New Testament and early Christian times the same principles might be applied.

Study, they must always remember, was to draw out and develop the hidden powers of the mind. It must make them zealous for accuracy, which was another name for truth. Such a habit of mind could not fail to tell upon their work as ministers. Business men were aware that accuracy was the condition of their own success, and they were quick to discover it in others. A man's words told when he was trained to avoid exaggeration, slipshod

methods, the pretence of knowing what he did not know, the pedantic ostentation of the little knowledge he had. Knowledge should teach them the true perspective, the relative importance of truth. If they were patient they would learn the meaning and essential truths of doctrines they could not accept without some reserve, and would not make the fatal mistake of indulging to their own intellectual and moral hurt in acrid controversy. Truth, said the proverb, stands on two legs, though that false idol which the fanatic mistakes for truth always stands on one leg. Reading should enlarge their sympathies and teach them good taste, and he might add that a sense of the ridiculous was among the most valuable gifts they could derive from literature. True, it was born with a man, but they all had it in some degree, and they could cultivate it, in order that they might not make themselves more ridiculous than need be. They could not learn without much self-denial and self-restraint. For teacher and taught there were difficulties which could not be overcome save by dogged resolution. That discipline, that wholesome asceticism, which all study worthy of the name invited, reacted upon the moral character. Surely it should make them modest, faithful, manly, real. There had been good soldiers of Christ's who fought the good fight with weapons which were not intellectual, who made no use of books. But no such course was open to them. They were there to study: to them neglect of study was neglect of duty, and if they did not mind their books they were deceiving themselves and their religion was vain.

In conclusion, he referred to the collegiate life on which they were entering, and asked them to consider how much was implied in a common table and the common life which bound them together. Small as their society was it gave opportunity enough for cultivating that spirit of wise toleration which made little account of differences in antecedents or outward circumstance, that kindly feeling which made men one in spite of differences of taste, opinion, or habit. They entered on the new College year with the hope that the *esprit de corps* which had always been strong among them might grow stronger than ever, and prove the utter death of selfishness and vulgarity, and of that sensitive vanity which made a man querulous and egotistical, a torment to himself and others. The more men of different sorts could be brought together with mutual goodwill and respect, the better, provided they did not suffer society to rob them of their time of study. So they might form friendships which would be a joy and blessing in after years, and begin to know something of men and the way to deal with them. As Christian ministers they would have to be pastors, and should never degenerate into mere preachers. They had to comfort and encourage. They had to take an interest in the affairs of others, an interest kindly but never intrusive; they had to attract and direct the young; sometimes they had to make peace; always they had to show an example of patience, forbearance, tact, and common sense. For that great work College life furnished an excellent introduction, while the solitary student was at a manifest disadvantage. So they would go forth to their labour, anxious to learn, anxious to help each other, mistrusting themselves, and trusting God.

ELLAND BI-CENTENARY.

THE Bi-centenary of the congregation now worshipping in Christ Church, Elland, was celebrated on Sunday, Oct. 8, and the following Wednesday, although the congregation seems to date back to the year 1685. A meeting-house was opened in September, 1697, Oliver Heywood being the preacher. John Lister is mentioned as the first minister of the congregation, and after him came Jeremiah Bairstow, whose ministry was the longest in the record of the congregation, lasting from 1699 to 1731. The tablet erected to his memory in the parish church recorded that he was "a truly venerable man, if the science of letters, probity of manners, and sanctity of life have any claim to that character." From 1771 to 1782 John Houghton was minister, who had been at Platt Chapel and Gee Cross before coming to Elland, and was the father of Pendlebury Houghton, who was once minister at the Octagon, Norwich, and at Paradise-street Chapel, Liverpool. In 1866 the congregation moved into Christ Church, which was opened in June of that year, by the Rev. P. W. Clayden, the minister of the High Pavement Chapel, Nottingham. For some years after 1884 Christ Church was supplied by lay-preachers, and in 1897 the present minister the Rev. James Taylor, entered on the charge.

In celebration of the bicentenary the Rev. J. TAYLOR preached a special sermon on Friday evening, Oct. 8, his subject being "Our Church: A Look into the Past." Taking for his text part of the third verse of the Epistle of Jude, "Contentend earnestly for the faith which was once for all delivered unto the saints," he spoke of the long line of honoured ministers who had served the congregation in the old chapel at Southend, and of their close association with the first educational efforts in the town and district of Elland, as they were severally masters of the Brooksbank School from its foundation in 1712 to 1860, when the school and the chapel trusts were separated. He also drew attention to the principle of freedom on which the congregation was founded and traced briefly how it had, in virtue of this freedom, left Calvinism and reached to Unitarianism. Mr. Taylor's sermon is reported verbatim in the local papers.

On Wednesday, Oct. 11, a special service was held at 3.30. The Rev. J. HANSON GREEN, B.A., of Lydgate, conducted the devotional service; and the Rev. H. ENFIELD DOWSON, B.A., of Gee Cross, preached the Commemoration Sermon. Mr. Dowson delivered a very impressive discourse from the words, "One generation goeth, and another generation cometh" (Eccles. i. 4).

The church was tastefully decorated for the celebration services, and the congregation was a large one on Wednesday afternoon. After service, tea was served in the schoolroom, and a good number of friends from Halifax, Huddersfield, Leeds, and other places, who had been present at the service, partook of an ample repast. Mr. C. P. Trevelyan, M.P. for the Elland Division, Lady Trevelyan, Mrs. G. H. Smith, of Halifax, and Miss Brown, of Leeds, paid a visit to the meeting.

At the evening meeting, the Rev. A. CHALMERS, President of the Yorkshire

Unitarian Union, took the chair, and spoke at some length about the origin and history of many old chapels of the district, and of the heroism and suffering of the Rev. Oliver Heywood, who did so much to plant some of the old congregations in the West Riding.

The Rev. E. C. JONES, M.A., of Bradford, proposed, and the Rev. A. W. FOX, M.A., of Todmorden, seconded, a resolution of congratulation and good wishes to the congregation on behalf of the Yorkshire Union and other friends present.

The Rev. J. TAYLOR briefly responded on behalf of the congregation.

The next resolution was one of thanks to the Revs. H. E. Dowson and J. H. Green for their services that afternoon. This was proposed by Mr. WILLIAM BROOK, the oldest member of the congregation, and was seconded by the Rev. CHARLES HARGROVE, M.A., of Leeds, in a speech full of earnestness and of friendship for the Elland Church.

The Revs. H. E. DOWSON and J. H. GREEN replied, Mr. Dowson speaking of his deep interest in our old chapels and of the cause which they represent.

Mr. F. CLAYTON, of Leeds, also expressed his good wishes in proposing a vote of thanks to the Chairman and all other friends who had contributed to the success and pleasure of the day's proceedings.

The singing of the hymn, "Ye servants of the Lord," and the benediction pronounced by the Rev. A. Chalmers, brought the meeting to a close. The church was well filled at the evening meeting.

PROMOTING THE GOSPEL.

FROM A MINISTER'S POINT OF VIEW.

IF a man has not got his congregation solid and square around him, he cannot succeed in doing much by way of propagating his gospel. And nothing helps a man half so much as that intimate knowledge of and acquaintance with the members of his Church which systematic and conscientious visiting ensures. For the Gospel with us is a wide and inclusive term. It embraces infinitely more than mere speculative theology, which may be obsolete to-morrow and be changed many times within a century; it is a message of peace and goodwill, as well as a series of arguments about the Future Life, Human Origin and Redemptive Grace. That remark, however, applies particularly to one's own people. The world of folk believe in a gospel of peace and goodwill as much as we do; therefore we must appeal to them on other and intellectual grounds. First, the peace and harmony and enthusiasm and active life within the Church, and an eagerness all round to let others know the religious beliefs held, and a desire to bring other men into an intellectual agreement with us: get this, and then you can proceed.

Again, let us not be misled by those people who say that we must rely entirely upon the young people growing up in our midst for the maintenance and the increase of Church membership. This is a delusion and a snare, and I think it is an overstatement of fact due to the very grievous leakage of our young folks in past years. A lamentable percentage of them have drifted away and abandoned the faith

and worship of their fathers; and I am sorry to think that probably they never truly knew what the faith of their fathers was! Of course, all the scholars who pass through our schools, and all the children born in the families of our Churches, ought to grow up into Unitarians; at any rate they ought to have a knowledge of what we stand for religiously, and in what we differ from other and orthodox Churches. Sunday is a heavy day for a minister if he habitually teaches in his Sunday-school, and yet I believe he has a most important work there, and that there is some responsibility and obligation which he cannot delegate to others. There may be exceptional schools with exceptional teachers—I cannot assert and I cannot deny; but I never came across a Sunday-school in which it was not a moral obligation on the part of the minister to personally see that no scholars should pass through it without hearing what he had to say in exposition of the faith that was in him. If the young people of Church and School do not in after years identify themselves with us, the minister's conscience should be clear with regard to the fact. He cannot control the drift of things and people as if he were a god; but he can have a clear conscience. If there is any sense in what the Roman Catholics say about their contentment if only they can have charge of a child's religious training up to the age of ten or twelve, surely there is much more force in the advocacy of taking boys and girls through a clearly explained course of Unitarian belief when they have attained the age of fifteen and upwards. You cannot compel your teachers to attend a special class for instruction and guidance in this matter; where they accept your invitation it is most satisfactory, and then they can prepare the way for the minister's class so that his teaching may be much more effective; but I venture to say that even a successful Teachers' Preparation Class does not release the minister from a personal obligation of coming into direct touch with his elder scholars, and letting them hear from his own lips the grounds and principles of his faith.

Well, assuming that to be satisfactorily dealt with, there is still the further legitimate demand upon us of promoting the gospel in the direction of endeavouring to bring into the fold men and women of mature years, and of more or less mature thought, who may be ignorant of the superiority of our Unitarianism. And I confess that it is being more and more borne in upon me that we must have a name of some sort that shall indicate our intellectual position, and that shall differentiate us from the rest, and which shall justify our separate existence. Why should people go to the services of a conventicle up a back street, with no name attached to it indicating either heresy or orthodoxy? They may not be satisfied with what they hear in their own church; but they continue to go for association's sake, and because there is nothing to attract them to the consideration of their religious problems. Then, probably, if they go inside this said conventicle they hear a colourless, ethical discourse, with less emotion in it by far than what they are accustomed to; and they do not care to forfeit their emotionalism unless a doctrinal, intellectual equivalent be given to them. They have never heard of Uni-

tarianism; the said conventicle has a reputation of being broad and open and free; but they just drop in on ordinary occasions and, of course, hear nothing specially helpful. All of us, I suppose, preach most of our sermons for our own people, and not for the strangers who happen to be within our gates. If we knew when they were coming we could do otherwise. But the minister at the before-mentioned conventicle never advertises any special series of explanatory doctrinal discourses, and so the wanderer finds no beacon light, and those slumbering in ignorance and superstition are aroused by no clarion-call to exercise the God-given faculty of thought.

I fear this question of name cannot be held back much longer; it will have to be settled once for all. Either a new name must be invented acceptable to all, or we must boldly proclaim our acceptance of the old one. Any man who holds a set of truths dear, and regards them in his soul as superior to what the world generally accepts, is bound to desire to propagate them, to bring other men round to his way of thinking. If any man said otherwise, I could not believe that he had a genuine enthusiasm such as characterised a real devotee of truth. Then we should seek to promote the gospel by periodically asking our fellow-citizens outside our own Church to come in and hear what we have to say in illustration and in defence of our faith. In this connection we should adopt business methods. Advertising may be objectionable; but it is a recognised medium, and we should throw away no chance of bringing light to darkened minds. I do not say that a preacher should be everlastingly and furiously knocking down the dogmas and creeds of other Churches; but he ought at times to invite attractively his neighbours to come in and hear why this church stands in the same street as the parish church, which has sufficient empty pews to more than accommodate his little following. As far as I can see, the orthodox Churches are still ahead of us in the adoption of attractive methods. I see nothing *infra dig.* in musical services, in advertising in the newspapers, in handbills in a district. Success in trade is desirable enough; but advancement and instruction in divine truth, in that which pertains to the soul of man rather than his body, is infinitely more important; and surely it is legitimate for us to *compel* the world to know what we have to offer it. Yet it is no use offering a colourless article, something that you cannot name; it must be offered boldly and persistently and whole-heartedly, whatever it is.

It seems to me that we ought individually and collectively to do something special next year, to mark the end of the nineteenth century. We hear of twentieth-century funds, and that sort of thing in other denominations. If such large effort is impossible with us, surely our District Associations should aim at collecting sufficient money to enable them to hold a series of Unitarian services in every large town in the country, and to engage the best and most popular men amongst us for the purpose. Also they should offer special services to any existing church that feels its enthusiasm could be aroused by such means; and organise conferences in individual churches and for combined churches on every and any subject

that may be thought to be provocative of useful discussion; and in a large place like Manchester special services should be held in some large hall in every municipal division. Then I believe that these simultaneous and well-planned efforts would materially promote our gospel, and result in an increased church membership. Finally, we must not only promote the gospel; but we must ourselves be promoted by it. We must be willing to grow. Our gospel must be constantly adding new territory, new possessions; it must adapt itself to the revelations of new and increasing knowledge; and we must take care that we are not unduly conservative; for our justification is our professed belief that there is no finality about God's truth, but that generation after generation He will reveal Himself to men's minds in increasing clearness, and that, as sons of God, we should be anxious to extend the knowledge of our common Father amongst all our brethren.

CHARLES ROPER.

OBITUARY.

MARY ELLEN CHAMPION GUEST.

We record with sorrow the death of Mrs. Guest, who was one of the most earnest and devoted members of the Upperthorpe Congregation, Sheffield. Coming to us from another religious body on the occasion of her marriage with Mr. Guest, she has made the interests of our Church her own, and her genial presence has been a gracious influence in all its institutions. She left us only a few weeks ago, apparently in perfect health, for a short holiday at Brighton, in company with her husband. Her friends were startled to learn that on the evening of their arrival at that town she was seized by an alarming illness. Her friends hoped against hope that she might be spared to them, but on Oct. 9 she was called to the Higher Life, in the fifty-fifth year of her age. Her mortal remains were interred in the graveyard adjoining Fulwood Church, on Thursday last. By the kind courtesy of the vicar, Rev. Mr. Hewlett, who read Psalm 90, the Rev. John Ellis, minister of Upperthorpe Chapel, officiated both in the church and at the graveside.

On Sunday morning last the Rev. John Ellis, preaching from text John xiv. 1, 2, said, in the course of his sermon:—"For the moment our sky is darkened. A radiant life has been withdrawn from our midst. A cheerful, pure-souled friend has gone, leaving a gloom that is felt. She lived to brighten the lot of others. By a thousand acts of kindness unknown to the world she helped the poor, the sick, and the sorrowful. She was the sunshine of the home. She wove a golden thread into the experience of him to whom she devoted the best of her thoughts, feelings, and activities. It is a sad commentary on our life that we only realise our blessings to the full when they are withdrawn. We know now what we have lost, and our hearts are sorrowful, and we are perplexed with life's mysteries. But, mingled with our sorrow, there is deep thankfulness that God has permitted us to come within the reach of that sweet influence. For all her kindness and goodness and love; for her large heart and liberal hand, we thank God. We believe in her, and

because we believe in her we have richer thoughts of God. Every good life reveals to us the Eternal goodness more fully. And because we believe that goodness can never die, we are carried in thought to the many abiding-places in the good Father's home."

PUBLICATIONS RECEIVED.

[To PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

London University Guide. (University Correspondence College Press, Burlington House, Cambridge.)

The Ghost of Samuel and Other Sermons. By the Rev. F. F. Carmichael. 3s. (Simpkin, Marshall.)

The Moral Order of the World. By A. B. Bruce, D.D. 7s. 6d. (Hodder and Stoughton.)

New World, Mind, International Journal of Ethics, Herald of the Golden Age.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdare.—Harvest thanksgiving services were held at the Old Meeting House on Sunday last. The Rev. William James, B.A., J.P., officiated morning and evening in Welsh, and the Rev. David John Williams in English. The ladies had decorated the chapel very nicely. The audiences throughout were fair, the sermons good, and the collections, made as usual for the poor of the congregation, very satisfactory. We were very pleased to have Dr. Zimmer, Professor of Sanscrit at the University of Greifswald, Germany, with us at these services. The doctor has been spending his holidays in Wales, getting up a conversational knowledge of the vernacular. When will our English friends begin their study of Welsh?

Ainsworth.—A lecture on "The Art of Public Speaking and Private Thinking" was delivered in the Unitarian Sunday School, on Wednesday week, on behalf of the members of the reading-room, by the Rev. M. R. Scott, resident minister. There was a large attendance. Mr. W. Sellars, secretary of the school and president of the reading-room, occupied the chair, and sketched the history of the Society and said that a new era was opening up for them in the work they were about to undertake that winter—namely, the study of Shakespeare's *Macbeth*, under the leadership of Mr. Scott. The lecture was illustrated by readings from the works of Frederic Harrison, John Morley, Ruskin and Frederick Robertson.

Ashton-under-Lyne.—The second annual sermons of the Sunday-school were preached last Sunday in the Mechanics' Institute by the Rev. Alex. Gordon, M.A., Principal of the Unitarian Home Missionary College. The attendances were: afternoon 120, evening 320. Collections taken at the services realised £13 18s. 3d.

Chester.—The bi-centenary of the founding of Matthew Henry's Chapel will be held on Sunday and Tuesday evenings, the 22nd and 24th. The Sunday services will be conducted by the Rev. C. H. Wellbeloved, of Southport, and the Tuesday by the Rev. Charles Hargrove, M.A., of Mill-hill Chapel, Leeds. (See Advt.)

Croydon.—At a congregational gathering held last week at the Free Christian Church, Mr. R. K. Doss, B.A., gave an address on "Raja Ram Mohun Roy." Mr. Doss is studying law in London, and is deeply interested in the religious life of India, through its various developments. The address, well thought out and well delivered, presented the great Theist as reformer, social economist, linguist, and theologian. A very interested audience loudly applauded the suggestion, made by the minister, that another address on the same subject should be given some Sunday in the church.

Derby.—The chapel anniversary, harvest festival, and annual social gathering were held on Sunday and Monday last. The Rev. John Birks, F.G.S., preached on Sunday morning and evening. A children's service was held in the afternoon, conducted by Mr. J. W. Avery. The collections were

good, and in advance of former years. The annual tea meeting was held on Monday, and was well attended. The pastor, Rev. J. Birks, presided at the after meeting, which was held in the lower schoolroom. He gave a cordial welcome to all, especially to the Rev. C. D. Badland, M.A., a former minister of Friar-gate Chapel, who, with Mrs. Badland, attended the meeting. Addresses were given on "The Ministry of our Free Churches," by the Rev. C. D. Badland; "Congregational Life," by the Rev. J. R. Smith, of Belper; "The Sunday School in Relation to the Church," by the Rev. W. Lindsay, of Nottingham. An interesting event of the meeting was the presentation of a testimonial in the form of an address, beautifully illuminated and in richly gilt frame, to Mr. W. G. Timmons on his retirement, through ill-health, from his connection with the schools, which, as scholar, teacher, superintendent, secretary, treasurer, librarian, and savings-bank treasurer, had extended over thirty-five years.

Framlingham.—The Old Meeting-house has undergone complete renovation, and the organ has been rebuilt with improvements and additions. Reopening and anniversary services and meetings will be held on Sunday and Monday, Oct. 29 and 30. (See Advt.)

Kirkcaldy.—On Sunday morning last a harvest thanksgiving service was held. The fruits, &c., were afterwards sent to the Cottage Hospital. The Rev. A. E. Parry, addressing an audience of about fifty, took for his subject, "The Unseen Harvest." In the evening, he spoke to a congregation numbering about eighty. The lecture, which was very well received, was entitled, "What is Unitarianism."

London: Kentish Town.—The opening conversation of the Social and Literary Institute was held on Thursday evening, Oct. 12. A very pleasant evening was spent with music and in playing games. Although it was a wet evening, there was a good attendance; forty-eight members were enrolled—a slight improvement on last year.

London: Kilburn.—Very successful harvest thanksgiving services were held in the church-hall on Sunday, Oct. 8. The hall was tastefully decorated with choice flowers and fruits, and there were good congregations. The evening congregation especially was encouraging, as the hall was well filled, many strangers being present. Anthems were sung at both services by an augmented choir. The Rev. J. E. Stronge preached an appropriate sermon in the morning, and in the evening continued his course of lectures on "Five of the Great Religions of the World," which is arousing some interest in the district. Collections were made in aid of the funds of the church, and were larger than in previous years.

London: Mansford-street, E.—The harvest festival services were held on Sunday, Oct. 8. In the afternoon Mr. Ion Pritchard addressed the scholars, teachers and friends. In the evening the Rev. V. D. Davis, B.A., conducted the service. There were very large congregations. On Monday, the 9th inst., the congregational party to inaugurate the winter work was held. Mr. Stanton W. Preston presided, and was supported by several friends of the mission. Alluding to the winter programme, the chairman noticed specially the rooms which had been fitted up at the expense of Mr. J. C. Drummond to provide headquarters for a young men's club. He said that their thanks were due to Mr. Drummond for the interest he was showing in this matter, and expressed the hope that his kindness would be appreciated. The Rev. W. G. Cadman gave a short address and seconded Mr. Preston's motion, which was heartily approved by all present.

Merthyr Tydfil.—Harvest thanksgiving services were held last Sunday morning, afternoon, and evening. "A Harvest Festival Service" was rendered in the afternoon and the evening. The Rev. Professor J. H. Weatherall, B.A., of Carmarthen, preached two able sermons, and delivered an address in the afternoon. Collections were made at all the services for the South-East Wales Unitarian Society.

Rushall (Wilts): General Baptist Chapel.—On Sunday, the 193rd anniversary was commemorated. The Rev. J. A. Brinkworth, of Saffron Walden, Essex, preached, afternoon and evening, the latter being a harvest service; good congregations assembled. On Monday afternoon the trustees of Mrs. Ann Tyler's Charity, Rushall, Wilts, met in the chapel and transacted their annual business. The chapel is very prettily located in this village under the Downs; it is in excellent preservation and well cared for. The burialground gives a picturesque frontage to it, whilst the grave of the donor is conspicuous. A tea-meeting followed, being more largely attended than we have seen before. The subsequent public meeting was presided over by Mr. Frank Stratton, C.C., of Manningford. The Chairman's address was followed

by speeches by the Rev. A. J. Marchant, of London, Junior Messenger of the General Baptist Assembly of England and Wales; Mr. William Walker, J.P., C.C., of Trowbridge; the Rev. J. Wain, of Bristol, minister-elect of Congre Chapel, Trowbridge; the Rev. R. Moody, of Bottlesford; Messrs. J. Keates and J. Elliott, of Trowbridge, minister and assistant minister of this church; and the Rev. J. A. Brinkworth, Senior Messenger of the General Baptist Assembly, addressed the meeting. The meeting was one of the best held here for some years past.

Sevenoaks.—Harvest thanksgiving services were held in the Old Meeting House, Bessell's Green, on Sunday last, the preacher being the Rev. R. C. Dendy. The chapel was beautifully decorated, and the attendances were good. After the evening service a programme of music was performed by Mrs. Banderet, Miss Ethel Peppercorn, Mrs. Whitlock and Mrs. Dearden. Readings were given by Mr. Cowell and Mr. Hooker, and Mr. Banderet presided at the organ.

South-East Wales Unitarian Society.—The autumnal meetings of this Society were held at Highland-place Church, Aberdare, on Monday, Oct. 16. There were present, among others, the President of the Society (Mr. J. Moy Evans, Swansea); Mr. L. N. Williams, treasurer; Mr. John Lewis, Pontypridd; and Rev. D. J. Williams, Merthyr Tydfil, hon. secs.; Rev. E. Robinson Hughes, Aberdare; Rev. J. Tyssul Davies and Mr. W. A. Moore, Cardiff; Messrs. Gomer Ll. Thomas and Robert Lloyd, Merthyr Tydfil; Rev. W. J. Phillips and Mr. Thos. Griffiths, Nottage; Rev. Dr. Griffiths and Mr. G. F. Hacker, Pontypridd; Rev. W. T. Jones, Swansea; Rev. T. J. Jenkins, Gellionen; Rev. Dr. Rees and Mr. Lewis, Pentre; and Rev. Dr. Evans, Wick. The Executive Committee met in the afternoon to determine what missionary work should be undertaken during the coming winter. A general meeting of ministers and delegates was held later in the afternoon, when various matters of importance to the churches were discussed. In the evening a public meeting was held, to extend a welcome to the Rev. E. Robinson Hughes, the new minister at Highland Place, who has lately joined our ranks from the Baptist denomination. Colonel Thomas Phillips occupied the chair. In introducing Mr. Hughes to ministers and the friends in the district, he said, the Unitarian minister had an arduous as well as an agreeable duty to perform: he had to contend with prejudice and bigotry, but he had the peculiar privilege of working out his own salvation by leaving a free hand and a free mind. The minister was there (as he conceived his duty) to help them to worship the One Eternal God. The secretary of the congregation, Mr. L. N. Williams, read letters of apology for their unavoidable absence from the Rev. R. J. Jones, M.A., Aberdare, and the Rev. H. W. Hughes, the grandfather of the new minister, who is in his eighty-seventh year, having been for many years a minister of light and leading in the Baptist denomination. The president of the Society welcomed the new minister on behalf of the Society. The Rev. T. J. Jenkins offered a hearty welcome on behalf of the Welsh ministers. The Rev. W. T. Jones, as a recent convert to our faith, fully sympathised with Mr. Hughes in the course he had taken, and said that great as was the wrench at parting from old associations and friends, he would find that the gain would more than compensate for any loss which he had sustained. Mr. D. R. Griffiths sang a solo. The Rev. Tyssul Davies, in a humorous speech, urged the congregation to give their minister fair play. Mr. John Jones, Pontypridd, addressed the meeting in Welsh, as a friend who had known Mr. Hughes from childhood. Dr. Griffiths, Pontypridd, urged it was not necessary for a minister in coming over from another denomination to break entirely with old associations, and advised Mr. Hughes on his part to do all he could to be on friendly terms with the other ministers of the town. Miss George sang a solo. Mr. L. N. Williams welcomed the minister on behalf of the congregation at Highland Place Church. Mr. Hall, on behalf of the Sunday-school, in a brief speech, extended a hearty welcome to Mr. Hughes. The Rev. E. Robinson Hughes, in feeling terms acknowledged the various expressions of hearty welcome, and said he would try to do his best, fully expecting and believing that he would receive their sympathy and encouragement. A vote of thanks to the Chairman who so ably presided, proposed by the Rev. W. J. Phillips, and seconded by the Rev. D. Williams, brought the meeting to a close.

Whitchurch.—The harvest festival was held in the Church of the Saviour on Sunday, Oct. 1, the Rev. W. F. Turland being the preacher. The church was most beautifully decorated by members of the guild and church. The festival was continued on Oct. 3, when the Rev. J. Howard, of Tamworth, conducted the service.

OUR CALENDAR.

SUNDAY, October 22.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. F. ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. H. WOODS, M.A., of Manchester College.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Alliance Hall, Albury-street, 6.30 P.M., Rev. A. J. MARCHANT. No Morning Service.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. W. WOODING, B.A., and 7 P.M., Rev. R. H. U. BLOOR, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. Dr. BROOKE HERFORD and Rev. EDGAR DAPLYN. The Minister's class for children recommences after Morning service.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D. Evening, "Browning's 'Natural Theology in the Island.'"
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "The Cry of the Soul." Evening, "Willing to Live, Ready to Die."
Kilburn, Quez-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11 A.M., Rev. STOPFORD A. BROOKE, M.A., LL.D., and 7 P.M., Rev. H. RAWLINGS, M.A.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAYNER, and 7 P.M., Rev. T. E. M. EDWARDS.
Stoke Newington, The Green, 11.15 A.M., Rev. R. H. U. BLOOR, B.A., of Hackney, and 7 P.M., Rev. W. WOODING, B.A. Sunday School Anniversary Services.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. L. TAYNER.
Wansworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. CODDEN SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Search after Knowledge by the Wealthy."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.

MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. EDWARD C. SAPHIN.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. EDWARD C. SAPHIN.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. H. D. ROBERTS, of Chester.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. F. LAWSON DODD.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, S.W.—Oct. 21st, at 11.15, Dr. WASHINGTON SULLIVAN, "Two Phases of Western Religious Thought: 1. The Worship of Humanity."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

PULPIT SUPPLY.—The Rev. D. DAVIS, Fairfield High School, Liverpool.

CITIZEN SUNDAY, OCT. 29th, 1899.

The Rev. STOPFORD A. BROOKE, M.A., LL.D., will preach at the MANSFORD-STREET CHURCH AND MISSION, BETHNAL GREEN. Doors open at 6.15. Service at 7 P.M. All seats free. Collections for Special Services Fund.

WANTED, by a lady, small furnished FLAT, or part of good HOUSE. Neighbourhood of West Hampstead, near Met. and North London stations preferred.—Address, M., Office of INQUIRER.

BIRTHS.

COLLIER—On the 16th Oct., at 2A, Montagu Mansions, W., the wife of Fred. G. Collier, of a daughter.

FORDHAM—On the 17th Oct., at 51, Campden House-road, W., the wife of Montague Fordham, of a son.

TAYLOR—On the 13th Oct., at Ash Lawn, Heaton Bolton, the wife of Frank Taylor, of a daughter.

MARRIAGES.

ASPLAND—THORNELY—On the 17th Oct., at the Unitarian Church, Portland-street, Southport, by the Rev. C. H. Wellbeloved, assisted by the Rev. H. E. Dowson, of Gee Cross, Hyde, Arthur Brook Aspland, only son of A. P. Aspland, Esq., Gee Cross, Hyde, to Caroline A. Thornely, second daughter of the late A. J. Thornely, Esq., G dley, Hyde.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursay at latest, and the earlier in the week the better.

Schools, etc.

CHANNING HOUSE, HIGHGATE, HIGH SCHOOL FOR GIRLS, AND BOARDING SCHOOL.

For the daughters of Unitarian Ministers and others.

London Matriculation, English, Latin, French, German, Mathematics, Science, Elocution, Greek, Drawing, Class Singing, Dressmaking, Cookery, Calisthenics, Playground, Swings, Cricket, Garden, Outside Sanatorium, Laundry at home. Outside Examiner.

Fees per Term:

Boarders, £10 13s. 6d. or with Music, £12 5s. Extras: Violin, Solo Singing, Painting, £2 2s.

Shorthand, Dancing, 10s. 6d.

Day scholars, 3 to 5 guineas, with Music extra. Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

HALF TERM begins MONDAY, Nov. 6.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWITH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

SCHOOL FOR GIRLS AND LITTLE BOYS.—CONAMUR, SANDGATE, KENT.

PRINCIPALS:—Miss JARVIS and Miss CLARA BERRY.

Good House, close to the sea; south aspect.

Reference kindly permitted to T. GROSVENOR LEE, Esq., Clent, near Stourbridge; JOHN HEYWOOD, Esq., The Pike, Bolton, &c.

THE WARREN, KNUFSFORD.

PRINCIPAL:

Mrs. W. CARRINGTON WHITELEGGE.

Excellent individual TUITION and Home Care for the daughters of cultivated parents who would appreciate unusual advantages for Music and Languages.

NEXT TERM begins September 26th.

AN experienced GOVERNESS desires re-engagement (daily) after Christmas. Neighbourhood of Edgbaston preferred.—Address, A. B., INQUIRER Office.

WANTED, English GOVERNESS for two girls, aged seven and half and six. Thorough English French (conversational), music. Salary, £40 to £45.—Write, full particulars, to Mrs. LEON, Hillsdon, Sidmouth, Devon.

WANTED, engagement as LADY COMPANION. Many years' experience and good references.—J., INQUIRER Office.

ESTABLISHED 1851.

BIRKBECK BANK

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit, and allows Interest Monthly on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY, HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hacks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aled, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 8d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

19TH CENTURY BUILDING SOCIETY ADELAIDE PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made Monthly repayment, including principal, premium, and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS 4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

LONDON DISTRICT UNITARIAN SOCIETY.

The Annual Autumn Meeting and Soiree

will be held at

ESSEX HALL,

On TUESDAY, 24th OCTOBER, 1899.

The President, Sir JOHN T. BRUNNER, Bart., M.P., in the Chair.

An Address will be given on "The Position and Prospects of Unitarianism at the close of the Century," by C. W. JONES, Esq., President of the British and Foreign Unitarian Association. The Rev. Brooke Herford, D.D., H. Epps, Esq., Rev. W. G. Tarrant, B.A., David Martineau, and other well-known ministers and laymen have promised to be present.

Tea and reception at 7. Chair will be taken at 8.

Tickets may be had at Essex Hall, or on application to the Hon. Secretaries, Mr. G. HAROLD CLENNELL, 87, Downs-road, Clapton, or the Rev. J. E. STRONGE, 13, Ulysses-road, Kilburn.

UNITARIAN FREE CHURCH, HORWICH.

A GRAND BAZAAR will be held in the MECHANICS' INSTITUTE on NOV. 8th, 9th, and 11th, 1899, for the purpose of raising £500, and as much more as possible towards a sum of £1,000, needful for the redemption of ground rents (nearly £30 a year), and the formation of an Independence Fund. Towards the amount required Mrs. Samuel Fielden, of Todmorden, has generously contributed £100.

All donations will be announced at the Bazaar, and will be printed in the Report, a copy of which will be sent to every subscriber.

The Bazaar will be opened respectively by Mrs. JOHN HARWOOD, Bolton; Sir JOHN BRUNNER, Bart., M.P., and W. H. LEVER, Esq., of Thornton Manor, Cheshire.

Contributions of Goods or Money will be thankfully received and acknowledged by any of the following:—

Rev. R. C. MOORE, Horwich, Bolton.

Mr. C. J. P. FULLER, Bazaar Treasurer, Mona House, Horwich, Bolton.

Mr. F. C. ASHTON, Bazaar Secretary, Crown-lane, Horwich, Bolton.

FRAMLINGHAM AND BEDFIELD.

ANNIVERSARY SERVICES and MEETINGS.

SUNDAY, Oct. 29th, FRAMLINGHAM, 11 and 7; BEDFIELD, 2.30 and 6.30. Preachers, Revs. G. LANSLOWNE and A. AMEY.

MONDAY, Oct. 30th, FRAMLINGHAM, Tea at 6, Meeting, 7.30, Mr. J. YOUNGMAN, Chairman; Lady WILSON, Mrs. and Miss LAWRENCE, Revs. G. LANSLOWNE and W. JELLIE, and others to take part.

TUESDAY, Oct. 31st, BEDFIELD, Tea at 6, Meeting at 7.30, Lady WILSON will preside; Mrs. and Miss LAWRENCE, Miss F. HILL, and others to take part.

ANNUAL MEETINGS of NORTH MIDLAND PRESBYTERIAN and UNITARIAN ASSOCIATION at HIGH PAVEMENT, NOTTINGHAM, on TUESDAY, Oct. 24th:—11.45, Public Worship—Rev. A. N. BLATCHFORD, B.A., preacher. Business Meeting, 2.30. 5.30, Conference on "Decay of Dogmas," introduced by Miss K. GITTINS.

SUMMER EXCURSION SOIRÉE

(Central Postal Mission and Unitarian Workers' Union), ESSEX HALL, ESSEX-STREET, STRAND, W.C. FRIDAY EVENING, Nov. 3rd. 6.30 to 10 o'clock.

Tea at 7. Lantern (Swiss Views), W. H. SHRUBSOLE, F.G.S.

Members and friends should apply early for tickets, 1s. each, to Miss FLORENCE HILL, 13, Christchurch-road, Hampstead, N.W., and enclose stamped and directed envelope.

UNITY CHURCH, ISLINGTON.

The OPENING LECTURE of the LITERARY SOCIETY will be given on THURSDAY NEXT, Oct. 26th, by the Rev. G. DAWES HICKS, M.A., Ph.D., on "The Philosophy of Herbert Spencer: an Exposition and a Criticism."

Chair to be taken at 8. Friends invited.

BIBLE READINGS WITH MY CHILDREN.

By Mrs. PHILIP COHEN.

In two parts. Price 2s. each, or 2s. 3d. Post Free.

"Written in a style highly attractive to children."—The Very Rev. the CHIEF RABBI.
"Continues to be regarded in our private families as a most welcome friend."—Rev. G. EMANUEL, B.A.
"The charm of style is so attractive in its simplicity; will ensure a large and affectionate circle of readers."—The late Rev. A. L. GREEN.

Published by WERTHEIMER, LEA, and Co., Circus-place, London Wall, E.C.

BARTON-STREET CHAPEL, GLOUCESTER.

BICENTENARY FUND AND BAZAAR.

A BAZAAR for the extinction of the debt of £380 will be held in the Unitarian School Room, Gloucester, on NOVEMBER 22nd and 23rd.

Contributions in Money or Goods will be gratefully received and acknowledged by

Mrs. C. W. WASHBOURNE, Allendale, Weston-road;

Mrs. WALTER LLOYD, The Hollies, Brook-st.;

Mr. J. T. PRESTON, Esq., 138, Westgate;

Mr. A. DUNN, St. Michael's-square; or,

Mr. W. HORSLEY, Secretary, Weston-road.

	£	s.	d.
Members of the Congregation ..	114	3	0
F. Nettlefold, Esq.	10	0	0
J. T. Preston, Esq.	2	2	0
The President of the B. and F.U.A.	10	0	0
Herbert Thomas, Esq.	5	0	0

BRADFORD BAZAAR.

OCT 19TH, 20TH, AND 21ST, 1899.

With sincere thanks the Committee desire to acknowledge the following additional subscriptions:

	£	s.	d.
Already acknowledged ..	79	8	0
Anon.	0	10	0
Mrs. Redfern	1	1	0
Miss Pridden	1	0	0
Mr. C. E. Liebreich (Building Fund)	1	0	0
A Maidstone Friend	1	0	0
Mrs. Kell (£2 2s. for Building Fund)	3	3	0
Mrs. H. Harwood	0	10	0
Mrs. Lever	0	5	0
Mr. S. F. Dufton, M.A., D.Sc.	5	0	0
Mr. W. M. Broughton	2	0	0
Mrs. Steele	0	10	0
Mrs. Laycock	0	10	0
Mrs. Bailey	0	5	0
A Friend	2	0	0
Lady Durning-Lawrence	1	1	0
Rev. John Ellis	1	1	0
Mrs. Durman	0	3	0
Anon.	0	7	6
Mr. W. F. Raisbeck	0	5	0
The President of the B. and F.U.A.	10	0	0
Mr. Thomas Bolton	1	1	0
Mrs. Ballantyne	0	15	0
Mr. J. Ellis Mace, J.P.	0	10	0

Rev. E. CEREDIG JONES,

18, Blenheim-road, Bradford (Minister).

MATTHEW HENRY'S CHAPEL

RE-ROOFING AND GENERAL RESTORATION.
£300 STILL REQUIRED.

	£	s.	d.
Amount already acknowledged ..	578	10	0
"Two Old Members"	0	10	0
Liverpool Fellowship Fund	5	0	0
"Another Member"	0	5	0
E. F. L.	3	3	0
Collected by M. M.	0	5	0

RE-OPENING SERVICES.

Sunday, Oct. 22nd, 11 and 6.30, Rev. C. H. WELLBELOVED, of Southport. Tuesday, Oct. 24th, 7.45 P.M., Rev. CHAS. HARGROVE, M.A., of Leeds.

COLLECTIONS FOR RESTORATION FUND.

HOME FOR HEALTH CULTURE,

THE FIRS, BROMYARD, HEREFORDSHIRE

This Home provides a course of Systematic Daily Exercise, combined with regular outdoor life and occupation, for Ladies and Children who are not in normal health. The exercises are given in a Gymnasium fitted with Swedish apparatus, and consist of Ling's Swedish Movements. Special treatment is given for Spinal Curvature, Anæmia, Hysteria, Indigestion, Neuralgia, &c.

For further particulars, apply to The Principal Miss JESSIE BAKER (trained by Mme. Bergmon, Österberg).

PLAYS FOR WINTER EVENINGS.

Written by Rev. H. W. HAWKES.

1. Robin Hood.
2. Dick Whittington.
3. Cinderella.
4. Babes in the Wood.
5. Beauty & the Beast.
6. Red Riding Hood.
7. William Tell.
8. King Amor, or the Beggar's Bride.

Price 3d. each net, by post 3½d. The seven post free for 2s.

"These are very taking little dramas on familiar stories. The 'Plays' are written in rhyme, and are of good tone without being too didactic. They are just the thing for our juvenile societies, Bands of Hope, &c."—INQUIRER.
"These are the first instalment of a series of plays for boys and girls. They are short and simple in character, being versions of the familiar old stories whose titles they bear, and can be commended to the notices of those who are on the look-out for suitable pieces of the nature for representation."—LITERARY WORLD.

BY "AUNT AMY."

The Prince's Triumph, or the Three Riddles. A Drama for Home Representation. Cloth, gilt edges, 1s.

Romance and Reality, or Sophy's Adventure. A Play for Six Girls. 3d.

London: B. C. HARE, 4, Essex-street, Strand, W.C.

NEW PUBLICATIONS.

Fcap. 8vo, 103 pp., cloth, 1s. net.

THE RELIGION OF TIME and the RELIGION OF ETERNITY. A Study of Certain Relations between Mediæval and Modern Thought. By PHILIP H. WICKSTEED, M.A.

Fcap. 8vo, 100 pp., cloth, 1s. net.

BACK TO JESUS. An Appeal to Evangelical Christians. By RICHARD A. ARMSTRONG, B.A., Author of "God and the Soul," "Faith and Doubt in the Century's Poets," &c.

THE NEW WORLD.

Vol. 8. No. 31. SEPTEMBER, 1899.

Price 3s. net; by post, 3s. 3d.

CONTENTS.—Greek Religion, by George Santayana; Popular Education and Public Morality, by Charles W. Wendte; Jesus' Foreknowledge of his Sufferings and Death, by Otto Pfleiderer; Necessity and Limitations of Anthropomorphism, by George A. Coe; The Genesis of Faith, by Albert G. H. ing; The Scientific and Christian View of Illness, by James T. Birby; Substitution, a Stage in Theological Thought, by Henry F. Coe; Progressive Judaism and Liberal Christianity, by Clinton Harby Levy; Unitarians and the Beginning of English Liberalism, by Edward Porritt; The Ethics of the Bhagavad-Gita, by Bipin Ch. Pal; Book Reviews, &c.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

Price 2s. 6d. net.

The Benschiff Ballads, & other Poems.

By F. T. MOTT, F.R.G.S.,

Author of "Corona," "King Edda's Parables," &c.

GAY and BIRD, Bedford-street, London.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick, N.B.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, October 21, 1899.

The Inquirer.

ESTABLISHED IN 1842.]

A Journal of Liberal Religious Thought and Life.

[REGISTERED AS A NEWSPAPER.]

No. 2992.
NEW SERIES, No. 96.]

LONDON, SATURDAY, OCTOBER 28, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK ..	685
POETRY :—	
To Lift the Children up ..	686
Dedication of a Church ..	694
MEETINGS :—	
British and Foreign Unitarian Association...	687
London District Unitarian Society ...	689
East Cheshire Christian Union ...	691
The Jubilee of Hope street Church, Liverpool	697
LITERATURE :—	
Dr. Sadler and the Children...	692
Our Faith ...	692
Publications Received ...	693
THE CHILDREN'S COLUMN ...	693
LEADER :—	
Strong in their Strength ...	694
ARTICLES :—	
Half a Century's Religious Development ...	695
What is a Church ? ...	701
CORRESPONDENCE :—	
Temperance Sunday, November 26 ...	699
Promoting the Gospel ...	699
To be Noted ...	700
PROVINCIAL LETTER :—	
The Midlands ...	700
NEWS FROM THE CHURCHES ...	701
ADVERTISEMENTS ...	702

NOTES OF THE WEEK.

TO-MORROW is "Citizen Sunday" in the metropolis, when several of our ministers will take the opportunity of speaking on the relation of religion to civic duty. We are glad to note that on that day, the Rev. Stopford A. Brooke will preach, we believe for the first time, in the East-end of London, and the occasion and the place are in every way appropriate. Mansford-street Church, where Mr. Brooke is to preach on Sunday evening, is found by passing along the Bethnall-green-road or the Hackney-road, and can be reached easily from Liverpool-street or Shoreditch by omnibus passing the end of Mansford-street.

THE eighteenth annual meeting of the American National Conference of Unitarian and other Christian Churches opened at Washington on Monday week, the meetings being held in the first Congregational Church. At the first meeting on Monday evening an address was given by the Rev. R. T. Slicer of New York, who dealt with the great question of the Personality and immediate presence of God. In all holy emotions, he said, in the sanctities of aspiration and affection God is present with us, and there is immediate contact between the Infinite and the conscious personality of man. Professor Charles M. Tyler, of Cornell University, afterwards gave an address on "Recent Tendencies towards Anthropomorphism in Religious Thought." His plea was that Personality was the Ilium not to be surrendered. Neither science, philosophy nor religion can get

on without belief in personality. To refund all things, and man also, in the absolute impersonal did not solve the problem of evil or of progress. Personality, the goal of man's strenuous endeavour, was perfect in God, imperfect in man. The essence of religion was the pursuit of the ideal of good, of which the perfect realisation was in God. The religion of moral goodness was the religion of the future. On Tuesday morning, Oct. 17, the Communion service was held in All Souls' Church, conducted by the Rev. Robert Collyer, of New York, and the Rev. Charles G. Ames, of Boston. This was followed by the President's Address.

THE sixty-sixth anniversary of the death of Raja Ram Mohun Roy was celebrated in Calcutta on Sept. 27, the day on which he died in 1833 at Bristol. A service was held at seven in the morning, in the Prayer Hall of the Sadharan Brahmo Somaj. In the afternoon a public meeting was held at the City College, where the large hall was crowded. The chair was taken by the Rev. S. Fletcher Williams, and addresses were given by a number of speakers, including Mr. A. M. Bose. We hope next week to give some report of what was said.

WESTMINSTER COLLEGE, the theological school of the Presbyterian Church of England, of which Dr. Dykes is principal, was opened at Cambridge, on Tuesday week, having been previously established in London. The new College buildings have been raised at a cost of about £40,000, and have been opened free of debt, owing largely to the energy and enthusiasm of Dr. John Watson. The Vice-Chancellor of the University, the Master of Trinity, Professor Ryle, and other distinguished members of the University and of the Church of England, joined in according a warm welcome to the College. Dr. Fairbairn, Principal of Mansfield College, Oxford, also took part in the proceedings.

THE Second International Congregational Council (the first having been held in London in 1891), which was held in Boston, U.S.A., during the last week in September, was a great success. Tremont Temple, where the meetings were held, is said to have sitting accommodation for 2,500, and enthusiastic estimates of the numbers crowded in vary from 3,000 to 4,000. England was strongly represented, Dr. Fairbairn having preached the sermon, and Dr. Forsyth, of Cambridge, having made a great impression by his address on "The Evangelical Principle of Authority," which was presumably what appears as the last article in this month's *Contemporary*.

Dr. Mackennal, Dr. Brown, of Bedford, Professor Massie, the Revs. J. Hirst Hollowell, C. Silvester Horne, H. A. Thomas (Chairman of the Congregational Union of England and Wales), Mrs. Armitage, Mr. Albert Spicer, M.P., Mr. J. Compton Rickett, M.P., and Mr. William Cressfield were also among the speakers. It is pleasant to note that while of course Unitarians had no part in the Council, two of their number, the Governor of Massachusetts and the Mayor of Boston, gave the official welcome to the members before the President's address, and among the subsequent greetings from other denominations was that of Professor F. G. Peabody, of Harvard. It is, perhaps, also worth noting that after Dr. Forsyth's paper, amid a scene of strong emotion, when someone suggested that they should sing "There is a fountain filled with blood," he intervened and asked instead for that good old Unitarian hymn, "In the cross of Christ I glory," which was sung with magnificent effect.

REFERRING to the address given by President Eliot, of Harvard University, at one of the sessions of the International Congregational Council in Boston, the *Christian Register* says :—

Harvard College was founded by Congregationalists in the early days of the colony, in order that sound learning should not perish, and that an educated ministry might always be provided for the Church. In the course of time Harvard College gave up the standards of orthodoxy as maintained by Jonathan Edwards and George Whitefield. About 1740 the line began to be drawn between the old and the new forms of Congregationalism. In the early part of this century, by easy transition and in continuation of the movement in 1740, Harvard College was found to be officered throughout by Unitarians. A large portion of the students also came from Unitarian Churches. Time passed; and, in the interest of that liberty which should prevail in the republic of letters, sectarianism in education began to lose its power. Under the administration of President Eliot, a pronounced Unitarian, the Unitarian government of the college and the university has abolished sectarian control. The address of President Eliot and his administration of affairs are, then, an illustration of Congregationalism a little in advance of the general movement; and this address very properly found its place in the proceedings of the Congregational Council.

At a meeting of the Burnley Free Church Council on Friday week, Mr. John Baldwin, president of the Council, in the chair, a paper on "Morals and Municipal Life" was read by Mr. J. S. Mackie, treasurer of the Council, and a member of the Trafalgar-street Unitarian Church. At the outset of a very vigorous address, Mr. Mackie said that the chief contribution

of the Anglo-Saxon race to the world's progress would probably be the great principle of self-government. The genius of the race for liberty and self-government had produced the United States and the great British Colonies. In municipal life they must have only one standard, and that the highest—that of the Man of Nazareth. He then proceeded to deal with various aspects of municipal life, including overcrowding and the question of drink, and concluded as follows:—

I believe there is a great future before the municipal institutions of our land—an ever-widening scope for the exercise of good and evil influences. It is quite possible—nay, I should say, likely—that all the functions of local self-government will ultimately be discharged by one great democratic body of men and women, truly representative of the intelligence and moral force of an enlightened and purified community, men and women gifted with strong common sense and inspired by noble ideals. The new municipal spirit will recognise ever more and more fully its duty towards the mental and moral, as well as to the physical needs of man. A bright day will indeed dawn for rich and poor alike when all shall know and feel that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The light may seem to be but dimly burning in the far distant future; but that is no reason why we should not try to bring it a little nearer. We need to be baptised with a passion for service, taking as our motto those memorable words: "He that would be greatest among you, let him become the servant of all."

In the June-July number of his *Interpreter*, Mr. Mozoomdar prints the letter which he received from Professor Max Müller on the subject of his relation to Christianity, and adds two interesting foot-notes which are practically replies to points of special interest. In reply to the suggestion "If you are satisfied with being Christians, disciples of Christ, then form your own Church, &c.," Mr. Mozoomdar says:—

"Disciples of Christ" we certainly are, but we would not call ourselves "Christians," because we decline to add another petty sect to the innumerable petty sects which Christians have split themselves into.

And when later in the Professor's letter Mr. Mozoomdar and those who think with him are asked to try whether they could not be lay-members of the Church of England, the reply is:—

In Indian Christianity the Church of England has no other distinction than its State revenue, its Ecclesiastical government, and its proud exclusiveness, the Dissenters and Roman Catholics are more spiritual. The Brahmo Somaj of India, or Church of the New Dispensation, will always remain a Theistic Church, though its spirit and its religion will be the spirit and religion of Jesus Christ.

The same number of the *Interpreter* contains the substance of a lecture by Mr. Mozoomdar on "The Christ of Revelation," which further explains his position.

I have said sometimes, and I say it again, that the simple principles of our theism are so universal, that if our countrymen liked to confess what they feel, three-fourths of them would be found to be Brahmos. And I make bold to declare that the same simple universal creed of love to God and love to Man was the religion held and preached by Jesus Christ. The peculiar theologies and sacerdotalisms that have made subsequent

Christianity so perplexing, are not to be found in Christ's sayings, nor are they at all essential to the religion of Christ. We can be followers of Christ without being followers of what is called Christianity. The broad lines of spiritual thought and character along which the great Christian religion in its undenominational aspect has moved, are the lines which we have followed. The yearnings of soul which ago after age have made up the progress of Christendom are our yearnings; and now between advanced Christians and advanced Brahmos there is scarcely a detectable difference.

How can we profit by the teachings of the Christian religion or Christian civilisation if we leave Christ in the background? After all it is one God who breathes these new inspirations in mankind, it is one Humanity that is receiving these inspirations, one truth whose progress we all seek. Let there be no more isolation, then, but oneness of life in God, and in Christ who is the spirit of divine humanity.

Among the letters of R. L. Stevenson which have been appearing in *Scribner's Magazine*, and of which a larger collection in book-form is announced, there are two in the October number, written in the early summer of 1889, telling of his visit to the leper colony at Molokai. He thus describes his landing at the settlement, being rowed to shore in a boat from the steamer that had brought them, with some Sisters of Mercy who were going there to work among the Lepers:—

I do not know how it would have been with me had the Sisters not been there. My horror of the horrible is about my weakest point; but the moral loveliness at my elbow blotted all else out; and when I found that one of them was crying—poor soul!—quietly under her veil, I cried a little myself; then I felt as right as a trivet, only a little crushed to be there so uselessly. I thought it was a sin and a shame she should feel unhappy; I turned round to her and said something like this: "Ladies, God Himself is here to give you welcome. I'm sure it is good for me to be beside you; I hope it will be blessed to me; I thank you for myself and the good you do me." It seemed to cheer her up; but, indeed, I had scarce said it when we were at the landing-stairs and there was a great crowd, hundreds of (God save us!) pantomime masks in poor human flesh, waiting to receive the Sisters and the new patients.

And again, when the visit was over, he wrote:—

I have seen sights that cannot be told, and heard stories that cannot be repeated; yet I never admired my poor race so much, nor (strange as it may seem) loved life more than in the settlement. A horror of moral beauty broods over the place: that's like bad Victor Hugo, but it is the only way I can express the sense that lived with me all these days. And this, even though it was in great part Catholic, and my sympathies flew never with so much difficulty as towards Catholic virtues. The pass-book kept with heaven stirs me to anger and laughter. One of the Sisters calls the place "the ticket-office to heaven." Well, what is the odds? They do their darg, and do it with kindness and efficiency incredible; and we must take folk's virtues as we find them, and love the better part.

We have received at the last moment, and must keep until next week, a report of the annual meeting of the North Midland Presbyterian and Unitarian Association, held at Nottingham on Tuesday.

TO LIFT THE CHILDREN UP.

Of such a call, received by himself, the late George Smith, of Coalville, once told the writer of these lines.

"Give me a task, Lord—give me a task to do!

I am thy servant, even in weakness true. Give me a task, fitting my strength and will,

Thy wishes to fulfil."

So sighed a man and prayed, as on the road

He plodded his way; upon his back a load Full heavy, while about him and above Nature her garment wove.

"A task, Lord, give!" a thousand times he'd pled,

As with rapt eyes and high up-lifted head, He sought the feet of Him who built the spheres

And measured the twelve-span years.

Yet once again the words rose to his lips, When at his feet a toddling baby slips, Rolls in the dirt, and with a plaintive cry Calls him a-nigh.

He lifts the fallen, carries him back to where

He'd seen a woman shading against the glare

O' th' sun her eyes, and lo! she softly smiled

As she took the child.

Then on again he went, and still once more

Upon his tongue the prayer came as before:

"Give me a task, Lord—give me a worthy task—

'Tis all dark!"

Then, plain as the plover's cry in stillly morn,

He heard the words into his rapt ear borne:

"That be thy task—'twill fill the life-long cup—

To lift the children up."

Thenceforth his prayer took on another form:

"Teach me the way to lift them and to warm

The cold world in their favour: Lord, but this

I ask for all of bliss." A. T. STORY.

At the recent autumnal meeting of the Congregational Union held at Bristol the President, the Rev. H. Arnold Thomas, took for the subject of his address "The Value of Religion." The meaning of religion, he said, was not found in the building of churches, the arranging of services, or in theological disputes, but, as Jesus had said, in worship of the Father in spirit and truth. To be religious was to be in direct and personal relations with God. One of the most difficult problems they had to face was in the many upright and lovable persons who seemed to have lost all sense of the worth and the need of religion. They must ask whether the churches were doing all they might to bring God and the souls of men together. He had sometimes been inclined to wonder whether in their services the human element was not too constantly obtruded, and whether more of reverent silence might not help them to feel more truly the divine presence in their midst.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council was held on Tuesday afternoon, Oct. 24, at Essex Hall, and there were present—Mr. Charles W. Jones, J.P., the President, in the chair, Miss Burkitt, Mr. G. Callow, Rev. George Carter, Mr. G. W. Chitty, Mr. Howard Chatfield Clarke, Rev. V. D. Davis, B.A., Mr. R. Eve, Mr. J. Harrison, Rev. Brooke Herford, D.D., Miss Florence Hill, Rev. R. J. Jones, M.A., Mrs. Alfred Lawrence, Miss E. M. Lawrence, Mr. Henry Lupton, Miss M. Martineau, Mr. David Martineau, J.P., Mr. C. F. Pearson, Rev. H. W. Perris, Rev. W. Chynoweth Pope, Miss Preston, Miss Pritchard, Mr. Ion Pritchard, Mrs. Henry Rutt, Mr. J. F. Schwann, J.P., Miss E. Sharpe, Mr. Hugh Stannus, Mr. J. Sudbery, Rev. W. G. Tarrant, B.A., Miss Tayler, Mr. S. S. Tayler, Miss Teschemacher, Mr. E. C. Thurgood, Mr. I. M. Wade, Sir Roland K. Wilson, Bart., Mr. T. Pallister Young, B.A., LL.B., and the Secretary (Rev. W. Copeland Bowie).

Letters regretting their inability to be present were received from:—Lady O'Hagan, of Burnley; Mr. Edwin Clephan, of Leicester; Mr. B. Dowson, of Nottingham; Mr. Edwin Ellis, of Guildford; Mr. Charles Harding, of Birmingham; Rev. George Heaviside, of Coventry; Mr. H. J. Morton, of Scarborough.

The minutes of the Council Meeting of April 18 having been read and confirmed, Mr. I. M. WADE offered a very cordial welcome to the President of the Association on taking the chair. Dr. BROOKE HERFORD seconded, and said that they looked for much benefit to the work of the Association from Mr. Jones's presence in the chair, who would bring to their deliberations the power of his strong leadership, and his able business capacity and enterprise. The PRESIDENT, in acknowledging the welcome, said that he had always appreciated the work of the Association, and now that he was to some extent behind the scenes he appreciated it more than ever. A large amount of good was being done, and the work ought to be loyally supported throughout the country.

The SECRETARY having announced the election of the new Council (a list of which was printed in the Annual Report) read the report of the Executive Committee, as follows:—

REPORT.

Since the date of the annual meeting of the Association, the Executive Committee have met three times, and there have been fourteen meetings of sub-committees. The Committee at their first meeting appointed eight sub-committees for dealing with the varied work of the Association. Each of these sub-committees elects its own chairman, and the following are the appointments for 1899-1900:—Finance Committee, Mr. Percy Preston; Scottish Committee, Mr. Charles Fenton; Mission Committee, the Rev. James Harwood, B.A.; Publications Committee, the Rev. V. D. Davis, B.A.; Indian Committee, Mr. Ion Pritchard; Civil Rights Committee, Mr. W. Blake Odgers, Q.C.; General Purposes Committee, Mr. Howard Chatfield Clarke; Special Services Committee, Mr. J. F. Schwann.

It is the practice of the chief sub-committees to meet one week before the Executive Committee, and it is important that secre-

taries of congregations and others, desiring a speedy answer to their communications, should observe this fact, as all applications for grants are first considered by a sub-committee before they are dealt with by the Executive Committee.

Finance.—The following is a brief statement of the receipts and expenditure from Jan. 1 to Sept. 30, 1899: Receipts:—Subscriptions, £1,475; donations, £77; collections, £65; dividends and interest, £725; book department, £846; transferred from investment account, £349. Expenditure:—Grants, £2,180; maintenance, £151; anniversary expenses, £53; book department (exclusive of salaries), £625; salaries, £525.

It was mentioned in the previous report that Mr. Charles Cochrane, of Stourbridge, had left a legacy to the Association, and the sum of £2,720 was received in May last. A legacy by Mr. John Bentley, of London, of £100 (less duty) has also been received. The ordinary income from subscriptions and dividends having proved insufficient to meet the current expenditure, stock to the amount of £300 has recently been sold.

Publications.—Since the last meeting of the Council the following books and tracts have been published:—"The Religion of Time and of Eternity," by the Rev. P. H. Wicksteed, M.A., being the Essex Hall Lecture for 1899; and "Back to Jesus," an appeal to Evangelical Christians, by the Rev. R. A. Armstrong, B.A.; the Rev. C. Hargrove's paper on "Ritualism," read at the anniversary meetings, has been printed, and is being circulated among those likely to be interested and benefited by its vigorous plea.

The following pamphlets and leaflets have been reprinted:—"Reasons for Secession from the Church of England," by the Rev. Stopford A. Brooke, M.A., "What Unitarians Believe," by the Rev. C. Hargrove, M.A., "Is Salvation Possible after Death?" by the Rev. John Page Hopps, "Unitarian Affirmations," by the Rev. W. Copeland Bowie, and "Unitarianism," by the late Mr. Samuel Sharpe. Arrangements are in progress for issuing the Essex Hall "Pocket Almanac and Year Book, for 1900," on the general lines of the editions of last year. The Committee at the request of the Rev. W. H. Drummond, and at the cost of the literary executors of the late Mrs. Sadler, printed and published for private circulation, a series of "Addresses, Prayers, and Hymns," by the late Dr. Sadler. The Committee are also publishing for the Rev. Walter Lloyd, "The Story of Protestant Dissent and English Unitarianism." This latter book is passing through the press, and will be issued in the course of a few weeks. At the request of ministers and others in South Wales, the Committee have issued a series of Unitarian pamphlets in the Welsh language; the following have already been published:—"Yrolwg Ddiweddar ar yr Hen Destament," by the Rev. W. Griffiths, Ph. D., "Jesu, Ein Harweinydd," by the Rev. D. J. Williams, "Cresfydd a Duwinyddiaeth," by the Rev. J. Ewart Jenkins. These pamphlets have been favourably noticed by several newspapers in Wales, and their contents have attracted the attention of inquirers. A translation of Dr. Herford's lecture on "Roman Catholicism" has been published in Welsh and will be circulated in Wales among ministers and others. Grants of 296 books, and 39,934 tracts, valued at £104 11s. 10d., have been made to congregations, ministers, postal missions, and private inquirers for the six months ending Sept. 30, 1899.

Mission Work.—A special meeting is held once a year for the consideration of grants for mission work, and these annual grants were reported at the last meeting of the Council, but the Committee receive applications for assistance of various kinds throughout the year, and since the last meeting of the Council the following grants have been made:—

Aberdare, £10 for special expenses; Bridgend, £20 for special services with the view of resuscitating the Unitarian cause in the town; Chester, £50 towards the re-roofing and other repairs to the old chapel; Devonport, £10 special grant for payment of supplies; Deptford, £10 towards alterations and repairs; Denton, £50 towards the minister's salary; Halstead, £10 for expenses of services; Ilkeston, £10 towards repairs; Leicester, F. C. C., £100 for new church building in Narborough-road; Mansford-street, £5 for special services; Mountpottinger, £50 towards enlarging the church and erecting new school buildings; Stratford-on-Avon, £50 toward a minister's salary, the Midland Union having undertaken to pay a similar amount; Swinton, £20 towards clearing off the debt on chapel; Newbury, £20 for repairs to the old chapel; Sychbant, £5 for supplies; Welsh services in London, £6. The Committee have pleasure in reporting that a new movement has been organised at Burton-on-Trent by the Rev. John Birks, of Derby, and there is promise of a permanent cause being established. The services at Newton Abbot, towards which the Committee have made a grant, have resulted in attracting good congregations.

McQuaker Fund.—The Committee regret to report that the attempt to resuscitate the Unitarian cause in Paisley, under the ministry of the Rev. A. C. Henderson, has not proved successful. The attendances were good for a time, but the people seem to have lost heart, and have decided to discontinue the services for the present. At Aberdeen the Rev. A. Webster conducted very successful evening services in the Trades Hall, when the attendance had ranged from 400 to 600 each Sunday evening. A grant of £15 was voted towards the cost of purchasing the right of way at the rear of the church building and land at Aberdeen. Mr. Webster is at present delivering lectures, expository of Unitarianism, in several towns in the north of Scotland; and the Rev. E. T. Russell has been authorised to deliver a short course of lectures in districts near his own church in Glasgow. An application from the congregation at Kilmarnock was received, inquiring if the McQuaker trustees would help them with a grant. The secretary paid a visit to Kilmarnock and held a conference with the congregation, and, after considering his report, it was resolved to make a grant of £100 a year in aid of the minister's salary at Kilmarnock for two years, subject to a reduction of not less than £10 a year after that time. The Rev. A. E. Parry, of Kirkcaldy, has undertaken to organise and superintend Postal Mission work in Scotland, on behalf of the Trustees, and he has taken steps for circulating suitable pamphlets and other literature in Scotland. The secretary had also visited Dundee, and he reported that the alterations which had been made had given great satisfaction, and were a decided improvement and advantage to the congregation, especially in their week-evening work. Mr. Stopford A. Brooke will deliver two week-night lectures at Aberdeen, Edinburgh, and Glasgow on "Religion in Literature" and "Religion in Life." He will also preach on the Sunday mornings, Nov. 19, 26, and Dec. 3 at these three cities.

Foreign Mission Work.—The Committee are glad to report that, under the ministry of the Rev. R. H. Lambley, the congregation at Melbourne is steadily improving. A grant of £25 a year was paid, and this grant has been reduced to £10 for the third year. Mr. Lambley is conducting special services and delivering lectures in one of the large suburbs of Melbourne, and the Committee have made a small grant of £5 towards the expenses. In regard to Auckland, the Committee are now able to report that the Rev. William Jellie, B.A., at present minister at Ipswich, has accepted an invitation to become the minister of the new

movement at Auckland. He will sail from London at the beginning of January, 1900, and the Committee feel sure he will carry with him the best wishes of the Council for the success of his work in New Zealand. The Committee regret to report that the health of Mr. Martin Simonfi, the Hungarian student, gave way at Oxford, and he was compelled to return home. There is, therefore, no Hungarian student at Manchester College during the present session, but hopes are entertained that another student will be sent to England next year. Mr. Theo Berg, of Copenhagen, is still publishing his little paper "Det Glade Budskab," in Danish, containing translations of Unitarian pamphlets, and expositions of Liberal Theology. The Committee are in communication with the congregation at Sydney, and they hope to render some assistance in re-establishing the Church and helping it to become strong and self-supporting again, in spite of the defections caused by Mr. Walters' withdrawal. The Committee are also in correspondence with Hobart Town, Tasmania, and they are glad to report that the movement there is in a healthy condition: there are several excellent laymen who conduct the services, and the Committee have been glad to assist them with hymn-books and a small grant towards the expenses of a visiting minister.

Work in India.—The Rev. S. Fletcher Williams has forwarded several interesting reports of his work in India. He has lectured and preached a great many times in Calcutta to the general public, and especially to University students, and his services have been very much appreciated, for on many occasions large audiences have gathered to listen to his discourses. He visited the Khasi Hills Mission centres, and his report has given the Committee much valuable information and insight into the work that is going on in the Khasi Hills district. An additional grant of £10 has been voted in aid of the work there. In his most recent communication Mr. Williams informs the Committee, among other things, that a course of six Sunday evening lectures in one of the suburbs of Calcutta had been given, when there was an average attendance of about 300, including many of the principal inhabitants of the district. His Theological Lectures on Saturday evenings at the Students' Weekly Service, in connection with the Sadharan Brahmo Samaj, have been attended by audiences of 150 to 200. Mr. Williams is also contributing articles to the *Indian Mirror*, the *Indian Messenger*, and other newspapers. The Committee feel that they are fortunate in having a man of his energy representing the Association in India. Mr. Williams will shortly leave Calcutta for a missionary tour in different parts of the country, arranged for him by Pandit Sivanath Sastri. He will go to Barasil, Dacca, and Mymensing, afterwards he will start on a tour through the Central and North West Provinces to Lahore, Hyderabad, and other important centres. Mr. Hem Chandra Sarkar is pursuing his studies for the second session at Manchester College, Oxford, and the Principal reports that he is giving great satisfaction as a student. Mr. Bipin Chandra Pal has applied to the Committee to be released from his scholarship at the end of his first year. He has pointed out in his letter that at his age and with his special work in view, he would hardly be likely to benefit to any great extent by taking the ordinary course of lectures at Manchester College during the forthcoming session, much as he had appreciated the great benefits he had received during his first session. The Committee, under the circumstances, agreed that, with the consent of the Committee of Manchester College, Oxford, Mr. Pal's resignation should be accepted. Mr. Pal is a man of great ability and resource, and the Committee have conveyed to him their best wishes

for his future usefulness as a teacher of religion in India. Every mail from India brings some fresh applications for books and pamphlets, expository of Unitarian Christianity and Liberal religious thought; and the Committee are always glad to respond to these applications, where they have reason to believe that the literature will be wisely and profitably used.

The Committee presented Mr. Swivenda and Mr. Rao with copies of Dr. Martineau's "Study of Religion" and "Types of Ethical Theory" as prizes for essays on Mr. Armstrong's "God and the Soul." Mr. Kelkar, another essayist, was presented with Dr. Drummond's Hibbert Lectures, and Mr. Lal with Dr. Martineau's "Seat of Authority in Religion." The Committee are considering the advisability of offering book prizes for further essays early next year. Professor Chatterjee, of Allahabad, has applied for further copies of Mr. Armstrong's book to be presented to University graduates who have specially applied for copies of this valuable volume. The annual report of the Indian Committee, which is issued in a separate form, will be forwarded in the course of a few weeks to all subscribers to the Special Fund for Work in India.

Special Services.—The Committee have arranged for Mr. Stopford Brooke to preach at Little Portland-street Chapel, London, on six Sunday mornings from Oct. 8 to Nov. 12. Personal applications for seats have been received from upwards of 800 people. Indeed, so numerous were the applications that the Committee were unable to supply cards for reserved seats to all those who applied for them. Mr. Stopford Brooke will also preach at Mansford-street, Bethnal-green, next Sunday evening, Oct. 29. After the services in London are over, he will proceed to Scotland, where, as already intimated, he will lecture and preach at Aberdeen, Edinburgh, and Glasgow. His other engagements are as follows:—Warrington, Dec. 10; Swansea, Dec. 17; Wandsworth, Dec. 24; Chester, Jan. 7; Rochdale, Jan. 14, in the morning; Oldham, on the same date, in the evening; Platt, Jan. 21; Hull, Jan. 28; Burnley, Feb. 4, in the morning; Padiham, on the same date, in the evening; Oxford, Manchester College, Feb. 11. The Committee regret that they have again been compelled to decline a large number of requests by congregations in different parts of the country for visits by Mr. Stopford Brooke.

Deputations.—At the annual meeting of the Western Union, held at Gloucester, Mr. T. Grosvenor Lee represented the Association. The Rev. V. D. Davis, B.A., represented the Committee at the annual meeting of the Yorkshire Union at Hull; Miss Tagart attended the annual meeting of the Eastern Union at Baintree; Mr. H. Chatfield Clarke, the annual meeting of the Southern Association at Southampton, and at the annual meeting of the London and South Eastern Counties Provincial Assembly held at Wandsworth, the Association was represented by the President, Mr. Charles W. Jones. The Committee have accepted a very cordial invitation conveyed to them through the Rev. A. N. Blatchford, to hold the autumnal meetings of the Association at Bristol on Tuesday, Nov. 21; and Wednesday, Nov. 22. There will be a religious service in the afternoon, when the Rev. J. Estlin Carpenter, M.A., will preach. A public meeting will be held in the evening, and a conference on the following morning. The arrangements are in progress, and there is every expectation that successful gatherings will be held. The Committee have received a very cordial invitation to take part in an International Conference of Unitarians to be held in Boston, U.S.A., in May, 1900. Dates and details are still under consideration, but the Committee hope to make arrangements to send representatives from England, and they trust that some members of the Council and others may find it convenient to visit Boston at that time.

Association Sunday.—The annual collections on behalf of the funds of the Association will take place on Sunday, Nov. 19. A letter has been addressed to ministers and secretaries, signed by the President, the treasurer, and the secretary. The President has pointed out in this communication that the work of the Association is so well known, its claims for support so widely acknowledged, that it is hardly necessary to remind its friends and supporters throughout the country that the Association renders aid to many of the old churches, makes grants to new churches, and assists generally in maintaining missionary work at home and abroad. In order to do this work the Association requires continually increasing support, and the yearly collections have proved of great assistance. One hundred and seventy congregations contributed the sum of £522 9s. 2d. last year, and the Committee trust that both the number of congregations and the amount contributed will again show an increase. The number of congregations and the amount collected during 1898 was larger than in any previous year. If Nov. 19 is inconvenient to any congregation, perhaps another day can be set apart for the collection.

Deceased Members.—It is with deep regret that the Committee report the death of five honoured and valued members of the Council. Mrs. Thomas Colfox, of Bridport, was a warm friend, an earnest worker, and a most generous supporter of the Association. For several years she carried on a very successful postal mission, and she was so thoroughly convinced of the importance of the work done by the Association, that she subscribed £100 a year to its funds. Right up to the end, her interest in the promotion and spread of Unitarian Christianity never flagged, and she has left behind her an example of enthusiasm and of strenuous effort which may well inspire others to follow in her footsteps. Sir Philip Manfield was present at the last meeting of the Council. He was a man of great energy and strength of purpose. By his industry and intelligence he built up a large and successful business, but amid and throughout all his activities, he retained a strong love of literature and a warm interest in liberal religion. Lady Manfield, who died a short time before her husband, was for many years the Local Treasurer of the Association at Northampton, and Sir Philip was a generous supporter of the Association and its work. The beautiful church in Northampton is a fitting memorial of their enthusiasm and generosity on behalf of the Unitarian cause. Mr. Arthur Greg and Mr. Benjamin Heape were cultivated and honoured laymen, whose labours on behalf of all good causes are remembered with appreciation and respect in Lancashire and Cheshire. Mr. J. H. Rowland was frequently seen at the annual meeting of the Association, and in South Wales he was widely known as a steadfast and generous supporter of Unitarian work. The members of the Council will desire to convey to the relatives and friends of the deceased an expression of sympathy in the great loss they have sustained, and to place on record their appreciation of the earnest devotion and sterling worth of those who have passed beyond the veil.

The PRESIDENT then moved the following resolution:—

The members of the Council have learned with deep regret of the death of Mrs. Thomas Colfox, of Bridport, Mr. Arthur Greg, of Bolton, Mr. Benjamin Heape, of Prestwich, Sir Philip Manfield, of Northampton, and Mr. J. H. Rowland, of Neath, all of whom were associated in promoting and strengthening the work of the Association; they desire, at this the first meeting held since their death, to convey to the relatives and friends of the departed an expression of their tender sympathy in the sorrow that has befallen them. The Council

also desire to place on record their high appreciation of the valuable services which the deceased rendered to the Association and to all good causes that made for liberty and progress.

These were, he said, heavy losses which they had to regret, and he referred especially to Mr. Arthur Greg and Mr. Benjamin Heape, as belonging to his own part of the country, of whom he had the most intimate knowledge; their loss to the body was greater than could be expressed. When such men passed away they left an example which he hoped would be followed by the generations to come. It was his conviction that they never lost anyone who could not be replaced. Their example of good work for the cause raised up others, and the work would be carried on as well as before.

Mr. DAVID MARTINEAU, in seconding, said they could ill afford to lose such men. They must keenly feel the departure of old friends. He had been closely associated with Sir Philip Manfield, who had been at the last meeting of that Council, and they would remember how helpfully he had spoken. There was a mournful satisfaction in offering to the relatives and friends an expression of their sympathy.

Dr. BROOKE HERFORD supported the motion, and said that he desired to say a word specially about one of their friends, and of what Mrs. Colfox's liberal and eager helpfulness had been to him on a special occasion. When he came back with something of youthful energy from Boston and had been stirred up to propose at the annual meeting of the Association that there should be a general doubling of their income, he did not know how the proposal was going to be received. Though as he came down from the platform one friend had wrung his hand warmly, and said he was in favour of it, he subscribed 5s., and would double it, and one other promise also reached him, yet by Sunday night he had concluded that he had missed fire, and it would not take place. Then on Monday morning came a warm-hearted letter from Mrs. Colfox, who had been a subscriber of £15, saying that she had read the report of the meeting, and was so moved by what had been said that she was going to subscribe £100 a year as long as she lived. Then he felt that the thing must go through, and though the writing of six or seven hundred letters and the reasoning with all sorts of people took a good deal out of him, it was done, and the Association gathered itself together for its extended and more vigorous work. That eager helpfulness of their friend coming in just then was very encouraging. It really turned the corner of his irresolution, and he was very grateful for it. He kept hoping that other friends would come forward in the same way. He then referred also to the other friends—strong-hearted, earnest men—who did their part in many spheres, and had left a name behind them and a memory that would linger long with those who knew them.

The resolution having been passed, the President invited questions on the report.

The Rev. R. J. JONES said that their weak churches in Wales had received much help, for which they were grateful, and he asked how it would be in the future. If more help could be sent to some of the congregations it would be well expended. He hoped that support would not be withdrawn from the Welsh movement in London. There was a band of earnest

young people, with only narrow resources, and they deserved warm sympathy and support.

MISS FLORENCE HILL hoped that if Postal Mission work was organised in Scotland, a committee of ladies would undertake the heavy work of correspondence, for which a minister, single-handed, could hardly spare time.

The SECRETARY explained the conditions under which the Rev. A. E. Parry was undertaking of the work, in conjunction with the McQuaker Trustees, and that he would communicate with the Central Postal Mission.

MISS SHARPE wished that the interest in their work could be more widespread, and that they could more frequently take counsel together as to forwarding it throughout the country. If their business could be more publicly known and discussed she thought there would be a better feeling up and down the country.

The PRESIDENT then moved the adoption of the report. It was a great satisfaction to him to support such good work. As to finance, they had a theory in the north that no society was doing its duty unless it spent more than it received. But when they got an adverse balance they sent the hat round and made up the deficit. He thought the selling out of investments should never be allowed. The Association would be spared that for a time by Mr. Cochrane's generous legacy, left under special conditions, but the matter ought not to be lost sight of. The publications he thought some of the most valuable work of the Association. Mr. Armstrong's new book "Back to Jesus" he had read with the greatest interest, and was sure it would do good. He expressed to Mr. Jellie, who was present, the hearty good wishes of the members of the Association on his going out to New Zealand. He also referred with satisfaction to the Indian work, for which the Rev. S. F. Williams, whom they had known in Liverpool, was so eminently fitted, and to the great benefit of the services of the Rev. Stopford Brooke throughout the country. He was glad to note the increasing success of Association Sunday, which served to extend the interest in their work and brought in new subscribers. There was a time when the Association was looked upon as a southern society, and in the north they had gone about their own work; but now they saw that it was for the whole country, and their whole body ought to give to the Association the warmest support.

The Rev. R. J. JONES seconded the motion, which was adopted.

The Rev. W. JELLIE, on the invitation of the President, then addressed the Council. He was greatly obliged for the good wishes that had been expressed. He hardly realised as yet, perhaps, all that lay before him in going out to New Zealand, but he should go with a stout heart and a good deal of determination, if not to achieve success, at least to deserve it. It seemed strange that it was so difficult for them to establish worshiping societies in such progressive places as Melbourne, Sydney, and Adelaide; but from what he heard there seemed greater hope for liberal Christianity and liberal religion in New Zealand. The tone of life and culture seemed to be on a high level and of the same quality as in English life, and it gave him a great amount of hope. He had already begun work. His letter in THE INQUIRER had

brought replies from different parts of the country, and he was hearing of places and people likely to be interested in the movement. Such knowledge would be a great help and would guide him in his efforts; for if they were to work with any chance of success in Auckland, it was clear to him that they must make the whole country, or a great part of it, the basis of their work. Their efforts would be directed towards the establishment of a self-supporting movement; 12,000 miles was a long way off, and they must look eventually even to educating their own ministers. They must work with the broadest ideals and aims before them. He would go out with the most earnest determination to do the best that was possible to add another colony to their spiritual empire.

Mr. DAVID MARTINEAU having invited the members present to attend the evening meeting of the London District Society, the meeting terminated.

LONDON DISTRICT UNITARIAN SOCIETY.

THE annual autumn meeting and *soirée* of this Society was held at Essex Hall on Tuesday evening, and was very largely attended. When the chair was taken at eight o'clock by the President, Sir J. T. Brunner, Bart., M.P., the body of the hall seemed to be well filled, and many leading members of our London churches were present. The President was supported on the platform by Mr. Charles W. Jones, J.P., President of the British and Foreign Unitarian Association, Mr. David Martineau, the Revs. Dr. Brooke Herford, W. G. Tarrant, W. Copeland Bowie, J. E. Stronge, Edgar Daplyn, and Mr. G. H. Clennell, secretary.

The PRESIDENT, in opening the proceedings, expressed his hearty sympathy with the Society. He thought that it behoved them as Unitarians to have more self-assertion. They knew well that the message they had for their fellow-men would bring comfort, strength, and happiness to them, and they had in the past been sadly lacking in that self-assertion which he recommended. It was a pleasure to him to be associated on that platform with Mr. Charles Jones, a man after his own heart, strenuous in his faith and in the expression of it. Mr. Jones was the son of a Unitarian minister, a beginning which he thought offered very great advantages. The son of a Unitarian minister was brought up free from prejudices, instilled with principles in many respects opposite to the principles of his neighbours and the majority of men; and if he stood by them, he had put into his composition an amount of steel that enabled him to get on in the world. Mr. Jones was now a partner in the great firm of Lamport and Holt, and one of the protégés of the late W. J. Lamport, who had done more to encourage able young men of their faith to get on in the world than any other man he had known. He bespoke for Mr. Jones a hearty welcome and earnest attention.

Mr. CHARLES W. JONES said that he had been announced to speak on the position and prospects of Unitarianism at the close of the century, but he should claim the privilege, which all the parsons claimed, of wandering from his text and saying whatever it occurred to him to be useful to say. And he would ask first

whether they had any grievances? Some of their friends complained of isolation, because they were not admitted into what was called the Federation of Free Churches. But he did not care for that kind of Free Church, which only meant free from State control. He did not care so much for freedom from State control and had never been an ardent abolitionist; what he cared for was freedom from the bondage of creed, and if he had been in the House of Commons he would have brought in a Bill every session for the repeal of the Act of Uniformity, hopeless as it might have appeared at first, and would have persevered until it was carried. He did not know of any other grievance, and thought that they might rather be getting near to that state when all men spoke well of them—or rather, not well of them, but of their opinions; for while many people were professing the truths they held, they were very careful to say that they were not Unitarians. He would read to them two extracts from recent utterances:—

A Church that can go forth courageously and face the world as it is, believing that God's revelation of Himself, once made in the person of Christ Jesus, is being continually explained to man by that progressive revelation of God's purpose that is continually being made by the Divine government of the world. A Church fitted for free men, training them in knowledge and reverence, disentangling the spirit from the form; not wandering among formulæ, however beautiful, that have lost their meaning; afraid of nothing, receptive of new impulses, proving all things, and ever ready to give a reason for its principles. The great work of the Church and Christ is to mould the future. Its eyes are turned to the past for instruction and warning, not for imitation.

And this again:—

He seemed to see the day when the creed of the great mass of the English-speaking Christians might once more be a simpler creed than the creed of Christendom had ever been since Apostolic times; when doctrinal differences which now separated them might no longer be held as insuperable barriers to union; when, with a keener consciousness of the Divine Fatherhood and our Common Brotherhood in Christ, men would be content to rely for their spiritual union less exclusively upon dogmatic definitions and more on filial piety and the spirit of Christian charity, which was the clearest intimation that had been vouchsafed to them of their share in the divine life.

Those passages were from speeches by the Bishop of London and the Bishop of Hereford at the recent Church Congress, and he thought that it might be well for them to make use of that statement, of which many people were so fond, that "they were not Unitarians."

He then gave a quotation of a very different kind to show that they were safe yet from being spoken well of by all men, a quotation from an article in the current number of the *Nineteenth Century*, by Mr. G. W. E. Russell, in which he spoke of a bishop "fraternising with a Socinian blasphemer." They need not mind very much what a man like Mr. Russell said, but they would understand how disgraceful the expression was when they remembered that the man so referred to was spoken of in another article in the same Review, by a very different writer, as "the greatest religious teacher of our day." He had no quarrel with Mr. G. W. Russell, because he did not care a straw what he said, but he had with the editor, who, he

thought, had no right in a respectable magazine to let such ribaldry appear. For his own part he was thankful to have been born a Unitarian. In Biblical matters people had many things to unlearn, but he found that he had nothing to unlearn, since those things which Mrs. Ward, in her article, had said were no longer to be held by thoughtful people, he had never been taught, but from childhood had learnt not indeed to scoff at the incredible things in the Bible, but to think of them reverently as beautiful legends of the olden time. Proceeding to speak of religious education, he said that he did not think in Board Schools they could have anything that could be called religious education. He wished most earnestly that the compromise had never been adopted. The only system of perfect education was for the Government to deal with secular education and leave religious education to the clergy and ministers of religion. It was only men specially trained for such work, which was the very highest work of education, who could do it as it ought to be done. He would rather have religious teaching confined to the Sunday, if there were no other way, but why should they not take an hour a day from school hours, and let the ministers of religion go to the schools to give religious instruction? There was no more miserable compromise in religious instruction than the reading of the Bible without note or comment. The Bible was a book that might do a great deal of harm, if put into the hands of children, without any guidance or explanation. Nothing ought to exercise their Churches more than the question of the religious education of their children. They were behind other Churches in that matter, and it was of the utmost importance.

As to propagandism, which was an ugly word for a good thing, they had to make their views known. But in undertaking new work it was a difficulty that they could not spare their best men, whose whole strength was wanted in their own churches. He felt that when they started new places they did not sometimes give them up soon enough. When they found that new efforts did not answer, they should be given up. And they ought not to think that because there was an old building, it necessarily followed that it was any use trying to work there. They wanted first the living movement, and the building next. In his own district they had sold the old Ormskirk and Prescott chapels, and could use the money to much better purpose, where there was better work to be done. In conclusion, he wished to say that there was no one who cared more for the success of Unitarianism than he.

Dr. BROOKE HERFORD said that he agreed with Mr. Jones, they had no grievances. The way was never so open as it was to-day for any good work and any strong, helpful word. There had been in the last half-century a great wave of materialism, what some had regarded as irreligion, and scepticism and agnosticism, but deep down below there never was so much eagerness on the part of thoughtful people to come to some clear strong standing-place, on which they could pray and work and live. That was to be seen in many ways, and they must live up to it. They must give thoughts that were real thinking and should help men in their thinking, and in their feeling of the

reality of religion, and then they would always find men and women drawn to them and feeling the blessing of a helpful religious faith. The reform of Christianity had always been their aim, and it had gone a great way in their time. The old formulas still kept their place, but for the most part, like old guns of a couple of hundred years ago kept by the Border farmers over the fireplace, they were not for use and were not alluded to. They were no longer practical instruments of mental and spiritual warfare. The new catechism of the Free Church Federation he welcomed, not that it went far enough for them, but it showed how much agreement had been reached on the central realities of religious faith. When he remembered how tightly the Evangelical bodies held to their statements fifty years ago, instead of being inclined to scoff he was thankful the catechism went as far as it did. When he began his ministry, his next neighbour, the minister of a Congregational Church, looked him in the face and said that he did not think there was any possibility of his being saved—a good kind man, who would not have burnt his little finger; but he believed it in a theological sense. They believed such things in their minds, but not in their hearts. Things had changed since then. Men's thought about human nature had been so changed that they could hardly recognise the old statement of the corruption and damnation of infants as having any relation to the practical thought of their Evangelical friends about the children. And their thought about the Bible was widening out all round. The doctrine of eternal damnation was almost played out. Now and then they brought it in at a revival meeting, but as a living force it was almost gone. This widening out of the thoughts of men all round of course made their work in some ways a little more difficult. They could not place the exact line between the common thoughts of other Churches and their own. But they had to emphasise the fact that men must not only hold such views, but stand out for them, and have worshipping churches where the wider thought could have free play. The thoughts of men were widening, but the speech of men to the common people wanted greatly widening too. A few of the great Broad Churchmen did speak out, but too often thought was masked in phrases which had one sense for the deacons and another for themselves. At the end of the century the prospect for their work was more free and more hopeful than ever before. The only question was, were they equal to the work, and how by God's grace, by His help and blessing, they might become more equal as the years went by.

Mr. DAVID MARTINEAU, as treasurer of the Society, pointed out how greatly their work had extended during the twenty-five years that he had been in office. They had founded eighteen or twenty new churches, and they had always wanted more money. That very afternoon the Committee had been considering a district of London where the appearances were very favourable, and there seemed an opening for successful work; but for that again, more money would be required. That year they had taken over a deficit of about £250, and his estimate was that at the end of the year, with the work in which they were engaged, it would be increased to £350 or £400. They had,

however, received from their late friend, Mr. Bentley, a legacy of £100 (£90), and another friend had sent him a donation of £100. But even so, they required another £200, and more than that, if they were to launch out into new work.

The Rev. E. M. DAPLYN spoke of the advantage it was to a minister to have his position clearly defined, and he had found the Unitarian name very useful. In both the pulpits, which he had formerly occupied, he had found that the clergy when they knew where he stood, were not afraid of the name, but were interested to find out what he really held; and both among Church of England people and Nonconformists he had noticed that his presence as an avowed Unitarian had exercised a moderating influence upon their dogmatic expressions. It was for them to stand firmly, and where possible to stand firmly together, declaring their faith; and they must pay the greatest attention to the education of the children.

The Rev. W. WOODING gave an interesting account of his passage from the Church of England, in which the home of his childhood had been, and to which the happiest and sweetest memories of his life attached, through the Congregational Ministry to his present position, where he was grateful for the liberty accorded to him by his congregation at Newington-green. As one whose time was largely occupied by teaching in a public school, he strongly insisted on the necessity of separating religious and secular education. In a common public school there was no chance for a man to teach religion. They might read the Bible, but were expected to read it without comment. They might not touch on difficulties even if they were questioned by the boys. The only issue, so far as he could see, was that they must entirely separate secular from religious matters, and let parents, ministers and churches do the best they could in respect of religious education. In the public schools they were far more likely to develop a hypocritical spirit than to generate a feeling of reverence and goodness, and love of truth. The boys were very quick to observe, and they saw that a man in such a position was hampered and bound, and might not speak what was quite true to himself.

On the motion of the Rev. W. G. TARRANT, seconded by Mr. HAHNEMANN EPPS, a cordial vote of thanks was passed to Mr. JONES for his address, and a similar vote having been accorded to the President, on the motion of Mr. S. S. TAYLER, seconded by the Rev. J. E. STRONGE, the meeting terminated.

THE First Presbyterian (non-subscribing) Church of Holywood, co. Down, celebrated the jubilee of the dedication of their present place of worship, on Sunday and Monday last, the Rev. S. A. Steinthal, being the preacher. The history of the church goes back far into the seventeenth century. Our report of the proceedings we regret to be obliged to hold over until next week.

TO CORRESPONDENTS.—Letters, &c., received from the following:—D. A.; J. B.; J. E. C.; J. D.; W. H. D.; J. F.; E. H.; W. H.; W. F. T.; J. H. W.

EAST CHESHIRE CHRISTIAN UNION.

THE annual meeting of this Union was held at Congleton on Saturday week, and there was a large attendance of delegates from the congregations of the district. Service was held in the afternoon in the Cross-street Chapel, and the sermon was preached by the Rev. E. P. BARROW, M.A., from the text, "Go ye and make disciples" (Matt. xxviii. 19, R.V.). The sermon drew a distinction between making proselytes and making men learners of Christ, and urged that the aim of their society must be to spread, not a denomination, but the Kingdom of God.

Immediately after the service the annual business meeting was held, Mr. F. NICHOLSON, in the absence of the Rev. H. E. Dowson, presiding. The reports from the affiliated societies having been read, the executive's report and statement of accounts were read by the secretary.

The report referred to the settlement of the Rev. C. E. Oliver, B.A., as colleague to the Rev. L. Scott, at Denton, under the most promising conditions, and with many signs of success already visible. It spoke of the remarkable success of the new movement at Ashton, and their building scheme which will require about £3,000, towards which the congregation have already raised about £630. It appealed for larger financial support in face of the increased outlay at Denton and Ashton, and showed how easily the Union's income might be doubled by every member subscribing even the small sum of one or two shillings a year. It thanked the ministers of the aided churches, the lay preachers, the local treasurers, and the local secretaries for their valuable services, and confidently appealed for continued and increased support.

The following officers for the ensuing year were elected:—President, the Rev. H. E. Dowson; secretary, the Rev. B. C. Constable; treasurer, Mr. T. H. Gordon; plan secretary, Mr. J. F. Hamilton.

Tea was provided in the schoolroom, to which about a hundred ladies and gentlemen sat down.

Subsequently a public meeting was held at which the MAYOR of CONGLETON presided, and spoke of the hopefulness of the prospects of their congregation in the town.

The Rev. C. E. OLIVER in the course of an earnest speech, beginning with a quotation from Ruskin, contrasted the religious professions and the actual conduct of men in this country, and urged that the Christian Churches had failed in their duty to enforce a true standard of public and social life. Dealing with the complaint that parsons mixed in politics, he said that the parson was indeed out of place on the platform if he was there as a mere party hack, and allowed himself to be carried away by the passions which were frequently rife in such assemblies, but if he stood there to raise his voice not for party but for principle, not to serve selfish interests of church or of class, but to support what he honourably believed to be the best men and the best measures for the promotion of a higher and purer national and social life, then such men could be inspired from the platforms. Too many of the other sort were there already. In God's name let them speak from pulpit, from platform, from pavement, or anywhere else, and let them not fear to incur the reproach of partizanship. Every man, be he parson, peer, or peasant, who studied human duty, human per-

fection, human happiness, had a right and was bound to speak on matters of public concern, though his judgment might be condemned by party politicians. Politics were not mysteries which only the initiated must deal with. It was the pride of the country that they belonged to the people. Public questions were and ought to be subject to the moral judgment of the community. They ought to be referred to the religion they professed. Religion was concerned in the whole of life in God's world. To fence off any sphere of human action from its direct influence was virtually to say that in that sphere of action religion was good for show, but would not work, was virtually to deny its divinity, and to absolve all men from its control. Keep religion out of politics! Again he asked, was it not the most momentous duty of our time to bring religion into politics? If the Churches would give over being frightened into silence by this bugbear of politics and strive to cultivate and give voice to a collective conscience on matters social and political, what would not such a focussing of the now scattered moral forces do in deepening the sense of moral responsibility in the national life? If the Churches found nothing to say at times like the present when they were face to face with matters which virtually affected the welfare of nations, when the solemn questions of peace and war, and life and death hung in the balance, if they did not help everybody under their influence to know about them, and to see them in the light of the Sermon on the Mount, what right had they to call themselves Christian Churches?

The Rev. A. C. Fox then spoke of the character and work of their Union. He confessed that they did not succeed in their work as they desired, and asked what was the cause of that. It was not in their gospel. Did the fault lie with the preachers? It might be that they were not earnest enough, active enough, competent enough, to preach that gospel of Jesus, but as to that he would leave it to their judgment. Was it in the people to whom the gospel was preached? He was afraid he was now treading on delicate ground, but nevertheless, he would say what he had to say, and what he had to say would be on somewhat different lines than those followed by the able speaker of that afternoon. He wanted to ask them to become zealous proselytizers, to make converts and make the people come over to them. He did not know why there should be so much objection to the word proselytizing. One of the great causes of their comparative failure was in not reaching the masses of the people. He did not mean the members of other Churches, because he would not disturb them, but he meant those outside any Church. He thought too much was left to the parson. They wanted more of the missionary spirit in them. If they would only get over the prejudice to proselytizing, if they would give their friends an invitation to their services and make them welcome and enter into friendly talk with them; if they would take up the work of the minister and carry it out in the world; he thought the kingdom of God would spread amongst them, and their Church would do a great deal more than it was doing. Let it remind them of the words addressed to Timothy, "Preach the word of love to God, love to man, be constant in season,

out of season, reprove, rebuke, exhort with all long suffering, and teach." They must follow the example of the founders of their Church. They were proselytizers who didn't hesitate to bring men over to Christianity by earnest preaching in and out of season. The apostles and the disciples as well, founded the Christian Church, and it was for them, by doing the same kind of work, to propagate the gospel and cause the Church to flourish.

The Rev. H. E. Dowson referred to the missionary work that was being carried out in various towns connected with that Union. The enthusiasm was rising, and he wished his readers to rally round the Union, and help in the noble missionary work that was being done by it. Their Churches were not played out. The Puritan spirit was as much wanted to-day as it was two hundred years ago. There was too much pleasure-seeking, idleness, and self-indulgence, and too much national immorality. They had a good work to do and they must do it with their might.

LITERATURE.

DR. SADLER AND THE CHILDREN.*

THERE is a fine spiritual quality about certain books and lives which gives to their influence an almost resistless attractiveness. What is its secret essence? If it is religion, it is religion in its purest and most refined expression. If it is Christianity, it is Christianity according to Christ's highest teaching. If it is theology, it is that *theologia pectoris* which lies deep and quiet in the reverent heart. Perhaps this special personal quality is best described as Piety. But "piety" as a word, if not as a thought, has a little fallen into disrepute, and is considered no longer up to date. Like its companion "godliness," it has sunk into disuse, or else is tinged with distrust. Early piety seems to us a precocious unnaturalness. Austere piety, long-faced and straight-laced, repels us, of course, by its unattractiveness. There would appear to be a doubt, amounting almost to a disbelief, that a simple, cheerful, retiring piety can now exist in the midst of these assertive and competitive times.

Yet that unassertive and unaggressive godliness which we thus push into the past and then describe as picturesque, can still live and move in gracious ways even in the thick of modern demands. And when we find it, how we love it and linger upon it! Is there not a sweet spirit about even present-day piety; a special flavour of purity and odour of sanctity which win us to admit its surpassing excellency?

We have been led along this line of reflection by Dr. Sadler's "Sermons for Children." This pure and pious spirit breathes through every page of the book, and it is very fragrant. It is fitting and well that "Sunday Thoughts at Rosslyn Hill Chapel" should now have a companion volume of addresses to the children. To those who had the privilege of sitting in the pews at those spring and summer evening services, and hearing these simple words as they fell from Dr. Sadler's own lips, the pleasure of reading the printed page will be touched with tender memories. They will quietly recall a voice that is still

and a face of speaking gentleness, so faithfully reproduced in the frontispiece. How well we remember drinking in, though not one of the children, the address, in simplest paraphrase, on "The Story of a Short Life." Both Dr. and Mrs. Sadler had a special fondness for Mrs. Ewing's stories, as also for all dumb creatures, and his sympathy for Sweep the black dog was hardly less than for the invalid Leonard who learned to be brave after all, though a cripple. The tenderness with which he told us of Leonard's book of "Brave Poor Things," in which the blind organ-tuner headed the list, made an abiding impression upon one hearer at least, who often-times again hears those words "brave poor things."

But the sermons of deepest interest are those in which Dr. Sadler illustrates religious truths by happy references to his own childhood or later experiences. And in the twenty-six manuscripts here put into print there are few from which this personal note is entirely absent. We are told in turn of the first hymn he used to sing after his child-prayer every evening, of his first visit to London, of the Quakers and their meeting-house near that in which his father preached (at Horsham) and where he used to worship; of the thirty or forty German children he heard singing on the Brocken in the early morning, of his Sant engraving of Samuel, purchased in memory of a dear child with money she herself had saved, of his visit to Venice and his impression of Titian's "Presentation of the Virgin," of his rebuke to the boys in Pilgrim's-lane, of the old lady, alone and infirm, who told him her greatest comfort was twenty hymns she had learnt by heart—these and other *personalalia* all fall into their place so naturally, and help to illustrate respectively such vital subjects as "The Inward Voice" or such useful habits as "Learning Hymns." Two short extracts will suffice to show this personal simple directness in speaking for instance of the Fatherhood of God, and of the life after this world.

I don't know anything that so convinces me that God is really my Father in heaven as that He gave to my father and mother their love for me, and to me my love for them. My father and mother have long been dead, but I love them still. Last week I went to the town where they lived, to the funeral of a relative, and there was the place where my father and mother were buried, and three sisters and a brother; and I felt that I loved them as much as ever; and as I felt this love I felt that God who gave it me is indeed my Father in heaven.—"Christ and the Little Children."

A friend whom I had long known came to me in great trouble. He lived in the country, but he had two sons at school in London. When he came to me he had only one son with him; and he said, "I have brought my son: this is my only son now—the other has gone." After a short illness he had died here at Hampstead. When I visited the father some time later in his own home, I found him still bowed down in grief. I spoke to him of the hope of meeting again in a better world; but he answered, "We know nothing about that." I said, "You believe God to be your heavenly Father." "Yes," he replied, "I believe that." Then I said, "But if you believe that, does not your own heart tell you that your boy is safe in the heavenly Father's keeping?" And that seemed to comfort him more than anything else, as well it might.—"On Knowing the Father."

From those two instances alone it will

be seen that there is no avoiding the deep things of religion, no "talking down" to the children about matters of trivial concern, no intrusion of merely humorous stories to keep up a flagging interest, no laboured moralisings to enforce obvious lessons, but instead an entire reliance on the spirit to do its own work and touch the child's heart. Miss Cobbe has told us in her autobiography how "religious ideas were from the first intensely interesting and exciting to me." Dr. Sadler takes for granted that religious ideas are interesting in themselves, and hence he resorts to no adventitious aids, but goes straight to the purpose of his address. All the same, there is a plenitude of illustration taken fresh from life, or from literature. We have referred to the former, and are not surprised to find amongst the latter more than one author held in favour by Dr. Sadler, as Luther, Charles Lamb, Dickens, Hartley Coleridge, Dr. John Brown, John Woolman and Wendell Holmes. What a treasure-house of illustrations our English literature supplies for those preachers and teachers who will make use of its precious stores!

Dr. Sadler's love for the lower animals finds eloquent witness in four addresses. In the first is quoted Rowland Hill's remark that he would not "give a farthing for that man's religion whose cat and dog are not the better for it." "A Sermon on Worms" gives a simple summary of Darwin's famous "mould" discovery. In "How St. Francis Loved," we are reminded afresh of the Saint's kindness to animals, and of that excellent society, the Band of Mercy. In a charming "Bird Sermon," we are introduced to Dr. Sadler's tame study sparrow so well known to visitors at Rosslyn Manse; and to that beautiful saying of Thomas à Kempis, "By two wings a man is lifted up from things earthly: one is simplicity, the other purity." We think that Dr. Sadler's hymn, inspired by this saying, might fittingly have found a place amongst those given at the end of the volume.

Of these hymns the least we can say is that they display in an admirable degree the very qualities of simplicity and purity. To write hymns for children, and not about them, hymns which shall be neither namby-pamby in expression, nor puerile in tone, is a difficult and rarely accomplished achievement. But we would single out as of special merit those on the Prodigal Son and the Good Samaritan here turned into not unbecoming rhyme, and also a little hymn of catching melody, beginning "Lord, may I remember Thee."

To all parents who are anxious for the "nurture and admonition" of their children, we sincerely commend this volume: in it they will find the very essence of religion condensed into its simplest form, and made plain to the youngest understanding. To the Rev. W. H. Drummond, who writes the Preface, and to his co-editors in their delightful task, we prophesy in advance the thanks of all its readers.

F. K. FREESTON.

"OUR FAITH."*

THIS is a little book of religious instruction for young people, in the form of addresses such as Mr. Tarrant may have given to the members of his own con-

* "Sermons for Children." By the late Thomas Sadler, Ph.D. James Clarke and Co. 3s. 6d. net.

* "Our Faith." By W. G. Tarrant, B.A., Sunday School Association, Essex Hall. 1s. net.

gregation. To a stranger the book may prove at first rather puzzling, not knowing whose faith or whose Church is being dealt with. Towards the end of the first chapter, indeed, Mr. Tarrant says:—

In all that follows in this book, the main thing in view will be to describe, if possible, that form of religious culture, that Church and faith, which may best supply a spiritual home for us, and which will best fit us to fulfil the purposes of our life on this earth.

But only as the second chapter draws to a close is it seen that the writer is a Non-conformist and a Unitarian. This may be no disadvantage, for it awakens curiosity and so commands attention, and is evidently part of the method of the book, which opens with a picture of the life of great cities, and so comes to speak of "the temples and churches of many lands," and to a deduction of the meaning of religion. By a similar method, in the second chapter on "Our Church," the main principles of a Church that is undogmatic, non-sacerdotal, and founded on faith in the Eternal Goodness are described, with indications of other forms of faith thus excluded.

Then follows a chapter on "The World's Greatest Teachers," telling of Moses, Zoroaster, Confucius, Buddha and Mohammed, and leading up to a very helpful chapter on "Jesus of Nazareth," in which stress is laid not only on the influence of his teaching, but of his personality, and the true meaning of his faithfulness unto death. To those who value the Bible, Mr. Tarrant suggests a sympathetic study of other sacred scriptures, both for their own sake and as showing the diversity of religious enlightenment throughout the world, but also at establishing the supreme worth of the scriptures in our Bible.

The sixth and concluding chapter is on "Our Aims and Hopes," of which the keynote is the Kingdom of God and its promotion. Laying stress on the vital importance of a true spiritual life, instinct with moral earnestness, Mr. Tarrant shows how the religious movement of which he speaks is based upon the conviction of the Goodness of God, and repudiates as a contradiction of such faith the old doctrine of everlasting hell.

We proclaim a gospel of all-triumphant Love, not of half-defeated Love. We aim chiefly at recalling men to a sense of a divine Pity that willeth not the death of a sinner, but rather that he should turn from his wickedness and live. We aim at showing men that the penalty for broken law is a warning, stern but salutary, that they can only obtain blessedness through obedience. We feel that the Divine Goodness is most good in ordaining this to be so. We strive to win men to the right side by showing how beautiful it is, how their faithfulness in duty blesses all around them, and enables them to see and to enjoy the grace and glory of an existence of which a faithful Friend is the indwelling Spirit.

Such an ideal excludes whatever would materialise religion, and any spiritual despotism. Its aim is to build up "a brotherhood of free spirits who claim no authority over each other in matters of conscience, but who help and are helped as God makes possible for them."

In the service of this ideal, Mr. Tarrant's little book is written. It does not attempt to lay down the lines of a complete course of religious instruction, but to help the young people of our immediate fellowship—Unitarians, worshipping in Free Churches—to realise the principles

and the responsibilities of their Church membership. To the thoughtful reader, and in the hands of a skilful teacher, the book should prove helpful; and we would add, especially so to those who have already mastered such a book as Mr. Armstrong's "Man's Knowledge of God," and so are grounded in the fundamental truths of the religious life.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Quality of Voice. By Emil Sutro. 5s. (Putnam.)

Heroes of the Reformation: Erasmus. By Ephraim Emerton, Ph.D. 6s. (Putnam.)

The Map of Life. By W. E. H. Lecky. 10s. 6d. (Longmans.)

Bishop Sarapion's Prayer Book. Translated by the Right Rev. J. Wordsworth, D.D. 1s. 6d. (Society for Promoting Christian Knowledge.)

The Epistle of St. Clement, Bishop of Rome. By Rev. J. A. F. Gregg. 1s. (Society for Promoting Christian Knowledge.)

Echoes of Old Lancashire. By W. E. A. Axon. 7s. 6d. (Andrews and Co., Dock-street, Hull.)

The Conscience of the King. By J. C. Spence. 6s. (Sonnenschein.)

Prayers. By Archbishop Benson. 3s. 6d. and 6s. (Isbister.)

Renan's Anti-Christ. Translated, with an Introduction, by W. G. Hutchison 1s. 6d. (Walter Scott.)

The Natural History of Selborne. By Gilbert White. Edited by Grant Allen. Illustrated by E. H. New. 21s. (John Lane.)

The Ritschlian Theology. By A. E. Garvie. 9s. (T. and T. Clark.)

Singing Time. Music by Arthur Somervell. Drawings by L. Leslie Brooke. 5s. (Archibald Constable.)

Good Words, Sunday Magazine, Cornhill, English Historical Review, Woman at Home, Review of Reviews, English Illustrated.

THE CHILDREN'S COLUMN.

In the "good old days of yore," when men and women were but dimly groping after the light of truth and the way of holiness, it was believed by many that men could best serve God by retiring altogether from contact with the world, so far as this might be possible, and living a life devoted to prayer, fasting, and scourging, and the mortification of the body. The poet Tennyson has written two poems which may, perhaps, help us to see whether this effort to live apart from contact with others, and to devote one's self to care for one's own soul alone is really the best way of carrying out God's purpose concerning us; or whether he does not best serve his Maker who loves and serves his fellowmen—striving, even though but in some humble way, yet ever striving to help and bless others.

The first of the poems to which I refer is called "St. Simeon Stylites." Incredible as it may seem, this man is said to have spent thirty years upon the top of a column, or pillar, in the hope that by so doing he would save his soul, gain heaven, and be accounted one of the saints. At length the poor, wretched creature—his "thighs rotted with the dew," "half deaf," and "feeble-grown," and "almost blind"—feels that if any martyr ever merited, by his sufferings, the title to saintship that, surely, must be he! For has he not been slowly dying in agony for years?

But now let us ask, "What doth the Lord require" of us? Is it not that we should live so as to honour Him, rather than waste His great gift of life in fruitless self-torture?

Tennyson, in the poem called "St. Telemachus," portrays to us a man who, in the fifth century, began to consecrate himself to a life of prayer and fasting, living in a cave, and never changing words with men. One day, when all the West was bathed in lurid crimson, at set of sun, Telemachus seemed to hear a voice cry—"Wake, thou deedless dreamer, lazying out a life of self-suppression, not of selfless love." And after this the anchorite believed that in his ear was whispered the magical word "Rome!" The Imperial city being at this time the great centre of Christendom, and the desire of all the faithful, this call seemed to Telemachus at once the voice and call of God. He arose; and, "after following a hundred sunsets, and the sphere of westward-wheeling stars, at length he touched his goal." Being "all but deaf through age and weariness" on entering the city, he became "borne along by a stream of men," all bent on reaching the huge Colosseum, where the monstrous fights between men and animals took place, and where eighty thousand (so-called!) Christian faces might watch man murder man. During the combat—suddenly gliding from his place, upheld as it were by a strength from Heaven—Telemachus "flung himself between the gladiatorial swords," crying, "Forbear, in the great name of him who died for men, Christ Jesus." The reward of Telemachus for this brave and noble deed was death; for the enraged spectators, being thus debarred from the brutal sight of the contest and slaughter they had hoped to see, took up stones and cast them into the arena, and the old man was killed. But Telemachus, by this crowning act of his life (looking no more to the saving of his own soul, but throwing himself, with passionate earnestness, into the struggle against evil), won the love and admiration of all men. His deed was talked of by high and low; and "preachers linger'd o'er his dying words, that would not die"; and finally the Emperor decreed that such Pagan sports should no longer disgrace the city of Rome.

Alas, that even to-day, in this nineteenth century of Christian teaching, war, bull-fights, and other barbarities should still be possible! May you, who are now the boys and girls of England, in the years to come, help towards the dawn of the glad time when men and women will love only to do good; and will shrink with horror from inflicting needless pain on any living creature!

ALICE A. LUCAS.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, OCTOBER 28, 1899.

STRONG IN THEIR STRENGTH.

WE are glad to be able to offer to our readers a full report of the further celebrations of the jubilee of Hope-street Church, in addition to what we published last week, and we would specially ask of the young people of our churches throughout the country to read Mr. ARMSTRONG'S noble sermon, with its heart-stirring appeal. There are reports this week of other meetings also, at which many brave and earnest words were spoken. From various sides there come to us tokens of active life, of serious purpose, and a desire for far more fruitful service. One of the best signs of hope is the absence of self-satisfaction, and we should welcome even the most vigorous words of rebuke, wisely directed, that should stir our people, perhaps to a keener shame for what has been left undone and great opportunities that have not been grasped, and certainly to more determined effort, to fresh self-sacrifice, to more complete devotion to the cause we have at heart.

As we think of the wide field of our duty, the many posts of honour and of difficulty to be held, and those often the most difficult, and therefore honourable, which seem most insignificant in the world's eyes, we long for a closer touch with all solitary workers, and a new and keener sense of companionship in a holy service, that should be a source of joy and courage to those whose need is greatest.

There is, indeed, a great ideal of religious life which unites us as one people, and on this the solitary heart may feed and be of a good courage, even as he finds in his self-surrender to the living God the supreme comfort

and the unfailing strength of his life. It is God who has given us our ideal and has called us to this service, and the meaning of it is brought home to us in such grateful commemoration and thankful resolve as formed the best part of the recent celebrations in Liverpool. We thankfully commemorate our great leaders whose work is done, but who are never lost to us while there is a faithful heart to be quickened by their faith and the inspiration of their lives. There may be none equal to them now upon the field, but what of that? If we should be discouraged, then they have lived in vain. Not their departure, but our little faith would be to blame. That is not the lesson of the Hope-street Jubilee, but rather that in their strength we may still be strong.

We have our great ideal, in whatever lonely outpost two or three may be gathered for earnest worship and unselfish work. We have our ideal of a Free Church, in which we are to bear our witness to God, and to the supreme trust of our religion, that He is with us, that His guidance never fails, that the reverent and humble heart may be without fear and needs no other safeguard in the fellowship of freedom, but simply that surrender to His truth teaching inwardly. It is a glorious inheritance we have in that freedom of the Spirit, in which our churches are built for a true home of the religious life, for satisfaction of the deepest cravings of our nature for worship, and surrender, and loyalty to truth and right. Into that fellowship comes to us not only the presence of the Holiest, but all that He has given us for the enriching and strengthening of our life; the witness of all faithful souls, and of the great Chief of faithful souls. There comes to us the Master's presence, and we know that in our Free Churches we are to bear a joyful testimony to the power of Christian discipleship, the redeeming grace of that lowly and loving spirit, and prove in the temper of our lives and in daily duty in the world what it really means to be a Christian. So also there comes to us the constant presence, even when they are taken from our sight, of our own closest friends and teachers, they who have most clearly shown to us what we possess in the treasures of the past, who have been in their word and in their lives our best interpreters of CHRIST, and make so large a part of the *home-feeling* of our churches.

These all belong to our inheritance, for which we must be unspeakably thankful. They are given to us as a priceless possession, for the uplifting of our lives, for the solace of our times of rest and our inspiration in the active duties of our day. In accepting the trust of our Free Churches we are undertaking no light thing. It is a great appeal they make to us for faithfulness, for reverence, for self-surrender, for constant watchfulness, lest any part of our testimony to the things of God be

suffered by neglect to fall away. But it is a noble calling that may well bind us together in the closest brotherhood, that may lift us above despondency and give us an undaunted courage; and not for ourselves alone, but because the world needs such a united witness to simplicity of faith, in the freedom of the Spirit, and single-hearted Christian service.

We often hear discussions about our churches, their defects, their needs, their resources. As we desire that they should be strong and effectual ministers of the things of God to mankind, we must learn to think and to talk less about ourselves and our churches, and more of what they are to accomplish. We must forget ourselves in the reverent worship of God and the helpful service of our fellow-men.

DEDICATION OF A CHURCH.

O THOU whose Spirit witness bears
Within our spirits free,
That we Thy children are and heirs
Of Thine eternity,—

Here may this simple faith sublime
O'erarch us like the sky;
Secure below the drift of time
Its firm foundations lie.

Our thought o'erflows each written scroll,
Our systems rise and fall;
The life of God within the soul
Lives and outlasts them all.

Here may that witness clearer grow
Each waiting heart within,
The way of filial duty show,
And glad obedience win.

Here be life's sorrows sanctified,
Here truth its radiance pour;
While hope and faith and love abide,
Forever more and more.

F. L. HOSMER.

THE MINISTERS' BENEVOLENT SOCIETY.
—The forty-seventh annual meeting of this Society was held in the vestry of the Church of the Messiah, Birmingham, on Tuesday, Oct. 24, under the presidency of the President, the Rev. H. McKean. There were also present the Revs. H. Eachus, J. Howard, J. C. Street, and I. Wrigley, Messrs. E. P. Beale (hon. treasurer), Charles Harding, A. W. Wills, and T. H. Russell (hon. secretary). Apologies for non-attendance were received from the Revs. Joseph Pollard, G. A. Payne, L. P. Jacks, W. H. Lambelle, Walter Lloyd, R. Clarke Moore, A. Harvie, and G. Heavyside, and Messrs. H. K. Beale, J. Arthur Kenrick, T. F. Walker, and Richard Peyton. The treasurer's accounts and the report of the directors, which were submitted to the meeting, were received and adopted. On the motion of the President, seconded by the Rev. J. C. Street, a vote of thanks to the retiring officers and to the board of directors was passed, and the following officers were elected for the ensuing year, viz.:—President, the Rev. L. P. Jacks; vice-presidents, Mr. W. Colfox and Mr. W. G. Harrison; hon. treasurer, Mr. E. P. Beale; hon. secretary, Mr. T. H. Russell; and auditors, Messrs. F. S. Bolton and Edward Nettlefold. A vote of thanks to the chairman brought the meeting to a close.

HALF A CENTURY'S RELIGIOUS DEVELOPMENT.*

BY THE REV. R. A. ARMSTRONG, B.A.

"And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubile unto you."—Leviticus xxv. 10.

I WONDER how many of you have had the curiosity to search out those passages of the ancient Law of Israel which have given to us that word "Jubilee," which has so often been on our lips in the past few days. To the observers of the Levitical Code the year of Jubile was a year of rest and restoration, when fields were to lie fallow and men should neither sow nor reap. To us the season of Jubilee is a time of grateful reflection on the past and strenuous resolution for the future, a moment of mingled retrospect and resolve, in which we strive to gather life and force for larger duties and fuller consecration.

And if this morning I strike the note of retrospect rather than that of anticipation, it is but that we may gather guidance and inspiration, above all that the young among us may gather knowledge, understanding, and stimulus for the life and work of our Church in the half-century to come. For with all my heart I believe, with a speaker of last Thursday night, that "to-day is better than yesterday, and to-morrow will be better than to-day."

And so I have asked you to consider with me "half-a-century's religious progress"; for if once we clearly conceive what the movement has been for fifty years gone by, we shall the better understand how to strive to shape the movement for fifty years to come.

Now it would be very natural to try to sample the movement of the half-century since 1849 by comparing the utterances which have successively fallen from this pulpit during that long procession of years. But there would be one fatal flaw in such a method, resulting from the fact that on that Sunday fifty years ago, when the first Sabbath worship was held within these walls, the preacher was a man already far in advance of his time in religious thought, and therefore affording no index whatsoever to the then general standpoint of the religious world. Even from his own earlier position James Martineau at forty-four had already made considerable advance.

In fact one great revolution in his thinking on the great problems between man and God, Martineau had already completed. He had been brought up to believe that a man's conduct is determined by inevitable law, and that he has no real choice of action. Out of this position he had been gradually struggling some four or five years, when that great year of illumining which his congregation gave him in the University lecture-rooms of Germany, immediately before the opening of this church, flooded his mind with new and brighter light; and he stood up in this pulpit on Sunday, Oct. 21, 1849, a convinced believer in the magnificent truth of the freedom of the human will, and in the allied philosophy which finds the fundamental sources of religious belief in the immediate voice of the living God in the living mind and conscience of his child.

With regard to the Bible and the authority of the miracles recorded in Hebrew and Christian Scripture, I do not think that he had yet fully thought himself out of the traditional views. Like many another mind which fought its unseen battles in those middle years of our century, he first grew into a spiritual atmosphere in which the miracles became unnecessary as evidence of Christian truth or a support to the religious life, and then by slow degrees awoke to the fact that the evidence on which they themselves had rested was altogether defective and inadequate. A dozen years before, he had held the miraculous essential to Christianity and declared that without it the Gospel of Christ would fall;* now, I think, he had found out that the Gospel of Christ has foundations infinitely deeper and more secure than miraculous narrations; but it was as the fifties and the sixties slowly rolled away that he became a master of that criticism under which the miracles themselves dissolve into the rainbow tints that play about a mighty personality, and grew towards the frame of mind in which at last he wrote that most revolutionary, yet most profoundly conservative treatise, "The Seat of Authority in Religion."

But it is clear enough that in this at least the mental biography of James Martineau cannot help us. It cannot serve as index to us of the general shifting of religious thought between the day on which the doors of this church were first thrown open and the day on which we celebrate its Jubilee. The mind of this great preacher and philosopher has been far too independent and too powerful for that. And if we are indeed to trace the general development of religious thought during these fifty years, we must turn away from such personal investigation.

As I wish, then, to be very clear and to speak so that those young folk who may be the old folk of Hope-street Church in another fifty years shall fully understand, let me say at the outset that I find the main change which the half-century has wrought in a great breaking down of the dividing wall between the sacred and the secular right through the whole field of life. To take one very simple and very obvious instance first of all. Fifty years ago the common conscience of the country held Sunday a sacred day in a very special sense, while all other days were secular. It was thought positively wicked to do on Sunday many things which were perfectly right on Monday. We draw a distinction still. Many of us think it a mistake to carry the ordinary work of the week into the Sunday hours—I myself think it a most grave mistake with consequences to health and happiness irreparable; many of us think it a mistake for those who have plenty of opportunity for tennis or golf in the week to devote Sunday thereto as well. Many, indeed—conscientious and responsible people—do not appear to think these things even a mistake. But my point is that whereas fifty years ago almost every religious man would have thought such practices essentially immoral and profane, probably no one in this church to-day, though he might regret and deprecate them as inexpedient, would pronounce them contrary to the law of God and an essential sin upon the soul.

In like manner, fifty years ago most Christian people looked upon ministers of religion as so essentially a special and sacred class that they thought many things positively wrong for them which were perfectly right for lawyers, or merchants, or artisans. Billiards, card-playing, smoking—some men think those wrong to-day, others think them in moderation innocent enough. But I do not suppose there is one of you in this church this morning who would say to me, or even think to himself, that they are wicked for me, but perfectly right for you.

These may seem trivial instances; but I have instanced them because I want the younger among you specially to understand what kind of thing it is that I mean when I say that the great change in religious ideas that has been carried through in the past half-century has been the breaking down all along the line of the dividing wall between the sacred and the secular. One day is not sacred and the rest secular; nor one profession sacred and the rest secular. All days and all professions are secular inasmuch as they subserve the necessities of our physical life. All days and all professions are sacred inasmuch as they offer opportunity for righteous living, for honourable service, and for the drawing of the soul towards God.

Now there has been a vast amount of scientific and critical literature poured out upon the world this last half-century which has strengthened and stimulated this great and momentous thought-movement; and England has had no small part therein. In science the splendid work of Lyell and of Darwin, and the enunciation of the law of the conservation of energy and others, have told with tremendous force in the direction I have indicated. In the borderland between science and letters Max Müller has exercised a potent influence. In criticism the famous "Essays and Reviews," Colenso's examination of the Pentateuch, Matthew Arnold's Essays, and Rénan's "Life of Jesus" have penetrated into the common thinking of tens of thousands of Englishmen, to say nothing of the great German and Dutch scholars whom most Englishmen have only known at second hand.

The result may be taken up and looked at in three great departments of human thought.

In the first place, fifty years ago the average man looked upon the ordinary laws of nature as purely secular. He did not see in them the immediate and ever active hand of God. But he saw God's hand in any sudden and startling interruption in nature's course. It was God's hand that originally called the earth and the stars into being. It is God's hand that caused the earthquake and the tornado. There we might read His mighty will. But He did not speak directly to these men in the spring shower or the gentle summer sunshine. But that way of thinking we have now put away. Some recognise God more, some less; some are impressed with His holy presence in every time and place, others have no eyes or ears for the trailing of the garments of God through the areas of space. But at least we make no distinctions. The birth-dawn of creation was under the same laws that nightly rule the heavens now. The rain and the sunshine of common days are movements of the same energies that preside in the most tremendous convulsions of

* A sermon preached in Hope-street Church, Liverpool, on Sunday morning, Oct. 22.

* "Rationale of Religious Inquiry," p. 133.

nature. God is everywhere or nowhere. All is sacred or all is secular. In fact all is both. Nature still sings the morning-song of creation. According to our temperaments we see everywhere the natural play of element on element or the breathing of God through the chambers of the worlds. If we are wise, and mind and soul awake, we behold both in perfect blending.

To pass on to another department: Fifty years ago the Bible stood absolutely alone in literature. It was the Holy Bible, it was sacred Scripture. All other crystallised thought of man in the books of all the ages and all the nations was secular, if not profane. The story of Jonah was holier than the noblest episodes of classic legend or Scandinavian myth. Neither Plato nor Virgil, neither Shakespeare nor Milton, was of the same order as King Solomon with his proverbs or the author of the Epistle of Jude. In the one case literature was the secular work of man, in the other it was sanctified by the inspiration of God. But now men understand that no such distinction can be drawn. Some delight to show how secular is the Bible, others how sacred the works of genius of all the centuries and of all the lands. We see the human ignorances and limitations, sometimes the human passions, betrayed even in the Hebrew and Christian Scriptures; we recognise the divine leading in many a faithful history and noble poem that had its birth far away from the Bible lands and times. There are those whose delight seems mainly in showing how secular the sacred, others whose joy is to show how sacred the vast field we had counted secular. But the hard line of distinction between them is gone; the dividing wall has been overthrown.

And to take a third and perhaps the most significant of all examples. Fifty years ago no man was held to have any claim to the Christian name unless he saw in Jesus Christ a being unique, not only in the degree of his inspiration, but in the very nature of his relation to Almighty God. A man might be Trinitarian or Unitarian. He might believe Christ to be God and a Person in the Godhead, or he might believe Christ to be, not God, but man. But unless he thought this Man Jesus to stand in a wholly unique relation to God such as no other ever had attained or could attain, he was held to be altogether outside the Christian pale. It was after this last half-century had well begun that Theodore Parker was thrust out of communion with the Unitarian ministers of Massachusetts for this very thing. But now even men enjoying the savour of orthodoxy speak of the incarnation of God as realised in its degree, not in Jesus Christ alone, but in every good and devout man the whole world over. On the one hand it is shown that Jesus was purely human, that he shared the limitations of our common humanity. On the other hand it is recognised that God breathes his spirit into poet and prophet, into philanthropist and reformer, into sage and saint, in multitudes of lands and in every age, even in the same manner, less though it be in degree, as into the holy Nazarene who gave the world so mighty a propulsion on the line of spiritual and ethical development. The delight of some is in showing that Jesus had no other path to God than that which is open to all mankind. The

delight of others is in showing that the same path to God lies open to us as was open to Jesus Christ. But more and more we are coming to see that Jesus and God's whole human family are not of one flesh alone, but of one spirit too, and that in whatever sense Jesus called God Father, we are to call God Father in the very same sense as well.

Thus, then, in these three great areas of human thought have the streams of the sacred and the secular mingled, and ancient distinctions, once held fundamental, been done away. We no longer recognise a miraculous touch of God in Nature apart from the way the creative and preserving energy works at every moment and in every spot. We no longer hold one literature apart as alone inspired by the breath of God. We no longer separate Jesus from mankind as standing in a different order of sonship to the universal Father.

And I say that in this great and sweeping change, in this breaking down, all along the line, of the wall of separation between the sacred and the secular, I see the most momentous change that has come over religious thought in the last half-century, and the chief index to the progress we have made.

But I can well understand that there may be those—as, indeed, we well know there are—to whom this great revolution will seem no progress, but a deterioration; not the *building* up but the *breaking* up of religious thought. If God was no more in the six days' creation than He is in these falling October leaves, if God is no more in the Bible than in Dante or in Wordsworth, if God above all was only in Jesus Christ in the same fashion, though in more transcendent degree, as He was in Augustine or Wesley or Gladstone, then, I hear them say, are we of all men most miserable, orphaned of God and bereft of the faith delivered to the saints.

And since religious thought is chiefly of value as it leads to religious life, I ask you finally to consider for a few moments with me, whether this has indeed been a progress or a back-sliding, a strengthening or a weakening of the spiritual forces acting on society.

It all depends—does it not?—on whether this great change of conception acts on a mind and heart essentially secular or essentially religious. The message of the day comes to men of the lower type, and it seems to say, "Creation's morning hour was no more divine than the foggy November days in the mire of the city; the Bible is no more charged with a burden for your soul than the run of literature which crowds the railway book-stall; Jesus is no more a son of God than your next-door neighbour or the merchant across the way." And the man who loves best the secular and wishes for no solemn sanction upon life, no lights from God illumining his way, is well-pleased and relieved of an uneasy burden; for he thinks the preachers are disarmed, and the dim sense of a higher life refuted, since all that the world held sacred is shown to be secular after all. And I entertain no doubt that there be tens of thousands whose religious life has deteriorated under this great change, awe and reverence and holy fear being in them undone.

But how comes the message to the men of the higher type? Surely with accent glorious and inspiration most uplifting.

"God is as much in every drop of rain that falls in the city street, in every breath of the sunny summer air, as He was in the calling of the stars to order and the setting of the sun upon his majestic way. God's inspiration is as ready for the student in his chamber, for the preacher of to-day, for the leader-writer on the Press, if his conscience be consecrated to what is good and true, as it was for Moses when he led his people forth or for Paul upon Mars' Hill. God's fatherhood is as sure over you and your wife and your children and the men and women in the street as it was over Jesus when he sought a desert place to pray or in the moonlit glen of Gethsemane itself." And the man who yearns for the higher life and longs to see the light of love and goodness and pure religion in all the homes of men, has a sense of the very present God and of moving in a divine world which is a strength and glory to him for ever more. For has not all the secular been made sacred, and shines not the face of God in every place?

And so to all of you—and most earnestly of all to those who are to be the strong men and gracious, helpful women of the coming years, who are to take our places when we elders lay down our tasks—I say on this Jubilee Sunday, "Take to yourselves the great and splendid lesson of the new thought and the new knowledge. Habituate yourselves to see everywhere the sacred and to consecrate every step and phase and business of your life. See God in the green grass and the flowers, in the skies that look down on our restless city, and the great river that sweeps past our docks. See God in every word of sweetness or of noble strength, of truth or goodness that falls from the teeming Press of our age. See God in the face of every little child; try to see Him in the faces of busy men and weary women. Find God everywhere and always. Let for you the secular be swallowed up in the sacred." The wall of partition is gone. But that does not mean that God is dead and that duty is no more; but that God lives in you and all men, and that life itself is a trumpet-call to consecration and to service!

God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—*Robert Collyer.*

WHEN duty is severe, we must be more reverently dutiful; if love brings sorrow, we must love more and better; when thought chills us with doubt and fear, we must think again with fuller soul and deeper trust.—*James Martineau.*

THE one thing needful is to look up, to revere something above us, to desire something better, to hunger for a higher good. He who loves the highest, truest, and best is, in his heart and soul, a lover of God.—*J. Freeman Clarke.*

EPPS'S	C	COCOA.	The most nutritious.
EPPS'S	C	COCOA.	Grateful and comforting.
EPPS'S	C	COCOA	For breakfast and supper.
EPPS'S	C	COCOA.	With natural flavour only.
EPPS'S	C	COCOA.	From the finest brands.

THE JUBILEE OF HOPE-STREET CHURCH, LIVERPOOL.

THE celebration of the Jubilee of Hope-street Church was continued on Thursday, Oct. 19, when a soiree was held in St. George's Hall. The guests, who numbered about a thousand, were received by Mr. and Mrs. W. B. Bowring and the Rev. R. A. Armstrong.

The first part of the evening was spent in social intercourse, and in the inspection of a number of exhibits kindly lent by Dr. Nelson, Professor R. Kerr, the Rev. T. Robinson, and members of the Liverpool Microscopical Society. Both before and after the speaking selections on the great organ were given by Dr. Peace.

At 8.30 the chair was taken by Mr. W. B. Bowring, who was supported on the platform by the Revs. R. A. Armstrong, L. de Beaumont Klein, Charles Hargrove, C. H. Wellbeloved, W. J. Jupp, T. Lloyd Jones, W. H. Drummond, H. W. Hawkes, J. M. Lloyd Thomas, H. D. Roberts, J. M. Whiteman, J. C. Hirst, J. L. Haigh, J. Morley Mills, and V. D. Davis; Messrs. Charles W. Jones, T. Cook, B. P. Burroughs, and Lawrence Hall. Among those present in the body of the hall were the Hon. Mrs. Klein, Mrs. Bowring, Mrs. George Holt, Miss Holt, Mrs. Mulleneux, Miss Bowring, Mrs. Evans, Mrs. J. P. Brunner, Mrs. E. C. Hall, Mrs. Burroughs, Mrs. Sonnenschein, Mrs. Wellbeloved, Mrs. Drummond, Miss Cooke, Miss Frances E. Cooke, Miss Higginson, Mrs. Washington Rawlins, Miss Darbishire, the Misses McConnell, Mr. and Mrs. R. D. Holt, Major Evans, Major Biggs, Messrs. Henry Jevons, Walter Holland, F. C. Bowring, R. R. Meade-King, Richard Robinson, Richard D. Holt, C. S. Jones, Roland New, I. C. Thompson, H. Coventry, A. W. Hall, and F. Robinson.

In addition to the message from Dr. Martineau in Miss Martineau's letter to Mr. Armstrong, Mr. Lawrence Hall reported at the opening of the proceedings letters of regret for absence from Lady O'Hagan, the Revs. S. A. Steinthal, J. Edwin Odgers, P. M. Higginson, J. Harwood, H. S. Solly, T. W. Freckleton, C. B. Upton, H. Gow, E. L. H. Thomas, P. Prime, J. E. Stronge, Felix Taylor, J. Crossley, and W. L. Tucker (all of whom had been at one time or another connected with Liverpool); Messrs. William Rathbone, Alfred Holt, James R. Beard, and F. Monks.

Mr. W. B. BOWRING, in taking the chair, expressed the pleasure of the Committee in seeing so great a gathering of friends, and said that while that was a social rather than a business meeting, there were yet several addresses to be given, and he felt that on such an occasion he must himself say something of their congregational history. The congregation which was celebrating the Jubilee of its church that week could trace its spiritual ancestry without a break to the year 1707. In that year a number of Presbyterians from Scotland, and some from the North of Ireland, joined some worshippers from the Ancient Chapel of Toxteth, and opened a meeting house in Key-street, in Liverpool, on ground now covered by the Exchange station. It was an interesting historical fact that the communion plate now used in Hope street Church bore the inscription: "The gift of Mrs. M. Clough to the Key-street con-

gregation," with the date 1762. No name was more honoured among old Liverpool worthies, in the fields of education, philanthropy and social reform, than that of Yates. Mr. Richard Vaughan Yates left his name a memorial to Liverpool, in that he laid out the beautiful Princes Park. The founder of the family was the Rev. John Yates, whose ministry lasted nearly half a century in the Key-street and Paradise-street Chapels. He was one of the brave men in those days who dared to defy Liverpool interests and speak and agitate against what they all now felt to have been an iniquitous thing—the slave trade. Under his ministry the congregation flourished, and in 1791 they opened a larger chapel in Paradise-street, and there they further showed the breadth of their views in those days, for they opened a free school for boys and girls, absolutely undenominational. In 1823 the Rev. John Grundy was appointed minister—a man of great taste and learning, and of great eloquence. In the year 1832—and that year marked an important epoch in the history of the congregation now worshipping in Hope-street Church—their spiritual needs were ministered to by a young man, not yet thirty years of age, whose profound scholarship, eloquence, and piety commanded the admiration of the cultured classes of the town. He referred to James Martineau, who was with them still, bearing the burden of nearly ninety-five years of strenuous labour, and who held a name honoured all over the world for his literary ability and for his brilliant championship of a spiritual philosophy against the materialism of modern thought. Under his guidance the congregation continued to flourish, and numbered among its regular worshippers men well known in the history of Liverpool for public spirit, for philanthropy and for generosity. The present beautiful Gothic church was built during the ministry of the Rev. James Martineau, and was called by Sir James Picton, in his "Records of Liverpool," a cathedral in miniature. It was opened Oct. 18, 1849; and one of the first sermons preached within its walls was by the Rev. Charles Wicksteed, who afterwards was minister of the congregation in conjunction with the Rev. Alexander Gordon. The personality of Dr. Martineau impressed itself deeply upon the congregation, and deeply upon the religious community of the world; and when he ceased his twenty-five years' ministry, he was called to take up important professional duties in London. He left behind him a high standard of ministerial duty, which his successors had striven worthily to maintain. For half a century Hope-street Church had stood for the freest theological teaching unfettered by any fixed creed or dogma. Neither minister nor pew-renters were asked by the Trustees to subscribe to any particular form of dogma. The pulpit had been opened to religious teachers of many different faiths; they had listened to Hindoos, to members of the Armenian, the Baptist, the Congregational Churches, and of the Society of Friends; they were ready and anxious to learn from such teachers all they could, of what was true and right. Free thinking and free speaking in matters of religion was their motto. He would now call upon their respected and revered minister, whom they were all glad to see back again in good health.

The Rev. R. A. ARMSTRONG said that one letter he had withheld from Mr. Hall that he might himself have the privilege of reading to them two or three sentences of its contents. It was not, indeed, a letter from Dr. Martineau, but it was a letter from his daughter, containing a message from Dr. Martineau. She wrote:—

He begs me to give his hearty sympathy and good wishes to you and to your congregation, on the occasion of the Jubilee of the church, and to say that he is grateful for being remembered in connection with this event, and sorry that his benediction must be given in such poor coin, but that he gives it heartily.

And Miss Martineau added:

I take this expression "in such poor coin," to mean in so few words, only in the form of a message, which I think he felt to be a very poor and inadequate expression of his real thought and feeling towards the minister and people who count themselves as his spiritual children.

They might well believe that he felt it, as any man would feel it, a great burden of honour to stand in the succession of the Hope-street ministry as a follower of James Martineau. One might well be weighed down by the thought of the marvellous power, the beauty, the persuasiveness of those great sermons which were preached from their pulpit when those stones were new; but if ministers who had succeeded him were unable to vie with his eloquence, his learning, and his power, they could at least be faithful to the great principles which he laid down and exemplified so nobly. One might at least strive to make the pulpit a place from which a message should be delivered that should do something towards increasing the force and the endeavour after the Christian life. That was the first and foremost principle and purpose, the characteristic of their Church as of every Christian Church in the land; and they could not but feel a great joy to think of the mass of Christian endeavour, the great measure of faithfulness, the noble service, which had issued from the Hope-street Church since that great day on which it was opened fifty years ago.

In the second place, they were in Hope-street Church faithful to that wonderful, fruitful principle, which was more specially characteristic of their group of churches—that absolute theological and religious freedom, which they believed at least to be a divine condition of progress in the search for religious truth. The preservation of that freedom rested more with the people than the preacher, and it was their honour, and not the honour of successive ministers of Hope-street Church, that that freedom had been maintained absolutely unimpaired for half a century. But in response to the splendid gift of that absolute liberty of speech and thought their ministers were bound to give the best they could give—namely, unflinching utterance of conviction on all the problems with which they dealt. If any minister should hold back any part of what seemed to him to be the living Word of God, he would be unworthy to minister in a pulpit on which the people conferred so generous a freedom. It was the duty of the minister, whose high privilege it was to stand in that historic pulpit, to utter himself freely on the great problems that lay between man and God. He might speak with faltering tongue, because

of the dimness of his mind, but at least he was bound to speak the thing which he held true. This he was bound to do not only concerning those problems lying between God and man, which they summed up intellectually as theology—he was bound to do so in those still more urgent problems, as they sometimes seemed, which lay between man and his fellow-men. It was part of the function of the Hope-street pulpit to have the best word to say on the great social problems of the day, and not to be afraid to utter what he who stood there believed to be an urgent word concerning those great problems of poverty and suffering and sin, which for ever met them in the battle of their life. On that historic occasion he thanked them from the bottom of his heart for the wonderful liberty they had accorded to him.

It was not a popular position, that of absolute freedom; it was still less a popular position when that freedom led to the profession of a theology which was scouted by the Christian Church at large; but he maintained that it was a position of incomparable dignity. When he stood in that pulpit, he felt that he occupied a position which no bishop in the land occupied—that he was there before free men, to utter his word of freedom; and he believed they also felt it was good for them to have to listen to a man, who, they knew, was speaking the thing he believed, without thought of creed or articles or dogmas.

They appealed to that great company, whether members of Hope-street Church or not, for sympathy, fellowship and co-operation, as they entered on the second half-century of their Hope-street life. They asked for aid and sympathy in all their efforts, that new life might spring up amongst them from that beautiful hall which the Chairman had presented to them. He asked for help to adorn that hall. He asked for pictures worthy of the architecture of the building—not pictures which they did not think good enough to put up in their own houses, but such pictures as they would themselves like to have. They asked for help in the bazaar they were about to hold. He had never believed in bazaars until the last two months, but since he had seen the wonderful way in which they brought people together, and the work they did, he believed at any rate in that particular bazaar with all his heart. They asked them also to fill their church with fellow-worshippers. He appealed to all their members to come to Hope-street Church as they came to St. George's Hall, and to others who through the shifting of things had been left homeless, to come and accept their hospitality, and see whether they could not give them a spiritual home. He thought they were too backward sometimes in saying how glad they were to see folks. He would only say further that with the help of God they would do what they could at Hope-street Church, and whether his own health were strong or feeble, he would do whatever God enabled him to do. He had at that time a helper who was a comfort to him every day and hour, and he trusted they would be able to pull along. They would go on humbly, steadfastly, rejoicingly in that new half-century of life, that they might leave to those who came after them a church with fame undimmed and tradition enriched, he

hoped, by fresh stores of faithful service and heartfelt worship of their heavenly Father.

The Rev. CHARLES HARGROVE congratulated the young people who were present on the great future which lay before them, on which they might look back when, perhaps, they celebrated the centenary of their church. They had not only all the accumulated treasures which men of his own generation had inherited, but all the added riches, the poetry, art, and science, the experience and researches of the past fifty years. They were growing up to take possession of that future, to use it and to take heed that being but trustees and not owners of that treasure, they should hand it down, not intact alone, but increased, to those who should come after them. He had thought of saying a good deal of what Mr. Armstrong had said, and there would be no harm in some repetition, to impress upon those who were gathered there as members of the congregation of Hope-street and allied churches in Liverpool, what it was they stood for and what was committed to their trust in those churches. There were two things. The first was religion. In an age when there was much profession and very little faith, they stood for faith—faith that man was not a foundingling discovered on that planet revolving round the sun, but was related to the universe and to the one great Power that filled it: that man was the child of God. That was the first principle for which they stood, that religion, with its reality of heaven and the present Spirit of God, God with man and hearing his cry, was not a delusion and a lie, but a fact, a fact as real as any other human experience. And secondly, inasmuch as all the Churches stood for that, and he thanked God for it, they stood for the further principle, that in the interpretation of that fact, in the definition of religion and what their relations to that Power were—they were Unitarians? No, not Unitarians. They were all Unitarians, whether they avowed it or not, and they ought all the more boldly to avow it because the name was to to a great extent a reproach—but they did not stand for Unitarianism. Unitarianism was the medium through which they discerned at their best what that Power was. Unitarianism was the best to which they could attain in their present state of knowledge, but it was not an eternal truth. What they stood for was liberty—absolute freedom to seek after God, if haply, nay, if surely they might find Him. They bound neither themselves nor their descendants nor their buildings down to a Unitarian creed; they bound themselves only to seek the truth; they bound themselves to freedom—freedom from a book, freedom from the interpretation of that book, freedom from the authority of a Church and from the traditions of the past, and freedom even from the obligation of their present convictions. They sought for truth in religion, as all men sought for truth in all other matters—not binding themselves in astronomy, or chemistry, or any other science, or in literature to certain foregone conclusions, but seeking from generation to generation, trusting in each generation to see more clearly, more certainly. It was worth while to stand up for those great things, for man's relation to God, and man's freedom from all control of his fellow-men, past or present, so that with sincerity and a deep

sense of responsibility he might seek after God with all his heart.

Mr. CHARLES W. JONES said that if they wanted speakers who would refer to the past they had selected in himself a very unsuitable person for the purpose. He was not at all fond of the good old times in the past, he much preferred the present. Mr. Hargrove had said in his sermon on the previous evening that there were no Martineaus or Beards or Thoms nowadays. But were they sure there were Martineaus and Beards and Thoms fifty years ago? They said "Yes"; but were they sure that their grandfathers knew them? He would tell them two little stories. Looking over the papers of his uncle, the late Charles Darbishire, who lived at Rivington, he had found in one of his diaries an entry which showed that he had been made very unhappy by a sermon preached by Mr. Martineau. He went over to Gateacre to consult Mr. Noah Jones about it, who said that the views expressed in the sermon were certainly extreme, but he did not think that the congregation would take any objection to them. Mr. Darbishire mentioned also that he had spoken to several of the elder members of the congregation, and they did not like the sermon at all. Evidently there was no Martineau in those days in the sense that there was now. And he happened to know a little story about Mr. Thom. Shortly after he came to Liverpool a lady wrote to him, saying that he would never do any good as a preacher unless he changed his style entirely, and she sent him a volume of Belsham's sermons, saying that if he modelled his discourses on that he would do very much better. What he specially honoured Dr. Martineau for was that he had never gone back on any of his opinions. Charles Darbishire and his brother were men of the same sort, the older they got the greater Radicals they became. That was what was wanted. He could not bear the man who, when he got a little comfortable himself, was content to leave the rest of the world as uncomfortable as it was before. With regard to their move to Ullet-road, he should like to say that he thought it would be a great advantage to both congregations. He was not going to find fault with Hope-street Church, but he could never understand how they came to pitch their church so near to Renshaw-street Chapel. They never liked it, but they waited fifty years before they remedied it. Now they would have different spheres; Hope-street would be the town church, and they of Ullet-road would be, at any rate, nearer to the country. He hoped they would continue to work together in perfect harmony as in the past, and that the time would never come when they would be separated in any way. It had been suggested that it might be better if one of their churches took charge of the South-end mission, and the other of the North-end, but he should be sorry if anything of the sort were done. He wanted the two congregations to work together in sympathy, and to work hard. In conclusion, he wished to say a word of encouragement to the young people. The experience of his life was that to-day was better than yesterday, and that to-morrow would be better than to-day.

The Rev. Dr. KLEIN, as minister of a sister church, expressed the feelings of Liverpool friends towards the Hope-street Church and congregation—feelings of common rejoicing, of earnest fellowship,

and of sincere Christian goodwill. On that occasion it was pleasant and easy to fulfil the apostolic injunction to rejoice with them that rejoice, to rejoice in the prosperity of the work entrusted to their care, and in the fact that after half a century they found themselves where their forefathers stood, having borne the brunt of the day, but never dismayed, and stronger than ever in their grand foundation principle of freedom. That Jubilee had a special significance, because it brought them face to face with a very striking contrast, in the attitude towards Unitarianism, towards the people who worshipped in such a place as Hope-street Church fifty years ago, and the general attitude at present towards the same kind of people. They could well measure the difference by referring to the attitude of veneration, esteem, and profound respect universally professed to-day for the most distinguished predecessor of Mr. Armstrong, the Rev. James Martineau. Mr. Jones had made an amusing reference to Mr. Martineau as a young man. Although he was then already highly gifted, eloquent, and profoundly learned, they knew that the general spirit of the time did not permit such expressions of respect and admiration and veneration as had of late attended every one of his birthdays. He could not claim personal knowledge of how a minister of their Free Churches fared fifty years ago, but he had in his possession a copy of a book giving an account of the great controversy of the three against the thirteen in Liverpool in 1839, and from the polished vituperation to be found in those pages he gathered, that in 1849 things were still pretty lively. But above all, the one thing which made that celebration highly significant was the fact that what they stood for as religious people was now receiving a recognition not to be compared with the kind of recognition the same views received fifty years ago. Now, thanks to fifty years of human science, historical research, and Biblical scholarship, that which they stood for and which was generally known as Unitarian Christianity, had received a strength, had acquired an impulse, and had a power unparalleled in the history of religious thought. He did not mean that those principles for which they stood, which were now found to be borne out by the highest and clearest human knowledge, were fifty years ago confined to themselves; but the number of those who could afford to say what they thought, whether in the pulpit or the Press, or in any religious denomination, was not as large then as at the present time. And what he chiefly rejoiced at was not so much the ease they had thus obtained, and the respectability which had accrued to them, but that the amount of misunderstanding between themselves and other earnest people had diminished. For that he thanked God—that though many misunderstandings might still survive, nevertheless there were fewer misunderstandings separating them to-day from those generous souls in all the churches who loved freedom as they loved it, who appreciated truth as much as they did, and were no more blind than they were to the triumphs of human science and the results of Biblical scholarship. The final word must be that after fifty years of struggle and misunderstanding men were

gradually coming to see that the views for which they stood, far from being subversive of religion and Christianity, were perhaps the views that were assuring for religion and Christianity in the future the strongest support in the hearts of men. They were discovering, if he might dare to paraphrase a sacred expression, that the stone that was rejected might become the rest and the foundation of the corner. They came to see that in standing for the divine in man they might have rendered the divine in Christ more acceptable to future generations than it was at present; that in standing for a view of revelation which did not exclude scientific truth they might be working still for the acceptance of a view of revelation as never closed and never stifled, but free and open and progressive as the Spirit of God in the minds and hearts of men. They came to see that their views were after all compatible with the highest ideals. That they had to admit when they looked at a man like Dr. Martineau, and should he be forgiven if he said, like the present minister of Hope-street Church?—men who had not had the ideal stifled in their heart and conscience by the views for which they stood; and if the tree was to be judged by its fruits, then they could not wonder that men had at last to admit that where such excellent results were found, where such admirable citizenship was possible, where such noble theology existed, it could not be denied that the Spirit of God was among them. He would conclude with the same word as Mr. Armstrong, who had spoken of the freedom which had made such congregations as theirs possible, and such men as Dr. Martineau and his successors, the freedom which was solving all the great problems of the world, not only in religion but in sociology and politics as well, a freedom which was indeed the greatest thing in the world, on condition that they rose to a sense of the responsibility entailed by that freedom. If it was true that freedom had done so much and had enabled men at last to reach that vision which they believed to be the vision of the future in respect of religion, then they must admit that there had been not only a sense of freedom but a sense of responsibility as well. In that freedom they wished once more to thank Him who had led them in the footsteps of His best beloved son, gradually from darkness towards the light wherein He dwells.

The speeches were followed by another interval of social intercourse, after which the Doxology was sung, and Mr. Armstrong pronounced the Benediction.

In continuance of the Jubilee celebrations, Mr. Armstrong preached on Sunday morning in Hope-street Church the sermon on "Half a Century's Religious Development," printed in our present issue. The sermon preached by Dr. Martineau on Sunday morning, Oct. 21, 1849, the first Sunday after the opening of the church, will be found in the fourth volume of his "Essays, Reviews, and Addresses," under the title, "The Watch-Night Lamps."

It is quite impossible to understand the character of a person from one action, however striking that action may be. . . . If you are obliged to judge from a single action, let it not be a striking one.—*Sir A. Helps.*

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

TEMPERANCE SUNDAY, NOV. 26.

SIR,—Will you kindly allow me through your columns to call the attention of ministers and Sunday-school teachers to the above date, and to express the hope that in all our churches and Sunday-schools special addresses may be delivered urging total abstinence among the young. In view of the large number of children who are still outside the Band of Hope movement and in peril through the seductive influence of strong drink in the home and in social circles, it is hoped that the effort will commend itself to all who are interested in the welfare of the young, and I trust that the Unitarian Churches may not be behind other bodies in furthering this phase of social progress.

I shall be happy to supply printed information upon application.

JOHN BREDALL.

Hon. Sec., Essex Hall Temperance Association.

PROMOTING THE GOSPEL.

SIR,—Unitarians are never done reiterating the idea that in Church matters it is not the creed but the life that is of importance. I wish they really believed it. But I am sure they do not. By their fruits, I know it. Is it not clear that Mr. Roper is contradicting it when he speaks about the necessity of showing to those not in the fold what we stand for doctrinally? I respectfully submit he is. I believe in having a grand name by which to call ourselves and our churches, and a great and noble cry with which to go to the country; and so I respectfully suggest that our cry should be—the Religious Life, the fact that men may know God and enjoy communion with Him, and that these must be linked to a life that hungers and thirsts after righteousness. Let us put that in the forefront, *Religion*, the fact that God will give the Holy Spirit to them that ask Him; and at the same time, let us make it as clear as we like, that theology, important as it is, is still of minor importance to religion, is changeable, not fixed, but progressive. Free Christian, or Liberal Christian, either of these, it seems to me, would be a grand name for us to adopt. But what we exist for is to kindle and stimulate the religious life of the people, while along with that we can show that this religious Christian life is perfectly compatible with noble and rational ideas of God's character and man's destiny. To my mind, we cannot get better moral and spiritual ideas—a better religion—than Christianity provides us with; let our preachers be sure that they themselves are possessed by it, and then let them go forth with the one aim of getting their hearers to possess it too. People are dying for, and will be infinitely grateful to preachers for bringing to them, the Christian religion. While preaching religion and trying to get people converted to God and the Christian life, ministers can at the same time show that

this Christian life allows that God-given thing—perfect freedom—in theology, and that one's theological opinions may be of the sublimest and most rational character that can be conceived by the noble mind of man.

How are our ministers to possess this Christian religion? I feel that if all our ministers thoroughly (or well) understood Dr. Martineau's teaching and appreciated it, we should have within our midst a body of men who would set the country on fire with religious fervour. It is not money we need, but *men*. Give us men, and money will come pouring in and our churches will be filled—yes, filled with people glad to come, or willing to work, and spend and be spent, in the service of God and Humanity, in the spirit of Christ, by reason of the fact that God has given them of His Holy Spirit.

WILLIAM WILSON.

20, Glasgow-street, Hillhead, Glasgow,
Oct. 24.

TO BE NOTED.

SIR,—Will you help in an act of mercy by allowing me to ask attention to an advertisement in your columns respecting my altered address?

J. PAGE HOPPS.

Sanderstead Hill, South Croydon,
Oct. 21.

PROVINCIAL LETTER.

THE MIDLANDS.

Nothing is pleasanter to the young soldier than to sing the veteran's praise. There is one minister in the Midlands who has been at his present post just as long as the writer has been in the world. The Rev. Henry Eachus went to Coseley in 1865. He is there to-day. Of him I write a few lines. What prompts me is the centenary of the Coseley Sunday School, in the celebration of which not a few of his fellow-ministers took part. The services were held on Sunday, July 2, the preachers being the Revs. W. Copeland Bowie, and Henry Austin. There were large congregations and extremely good collections. On the following day the ministers' meeting was entertained to luncheon, and both there and at the public meeting in the evening his fellow-workers and friends bore witness and paid their tribute to Mr. Eachus' long quiet and noble labours. The spirit of his life is not inaptly expressed in lines taken from one of the hymns which he himself wrote for the occasion:—

Men need not doubt where work is done
To put down wrong, to build up right,
But feel assured each man has won
Who bears up bravely in the fight.

Our fathers did what we must do—
They showed the life, the truth, the way;
Their lives in Christ were formed anew;
They worked for God while it was day.

He is the twenty-first in an unbroken line of ministers from 1662. He has been behind none of them in consecration to the work; and in sacrifice on its behalf has proved himself a worthy successor of the best. There is a simple but eloquent story to which some of us listened, and which deserves to be told to a larger audience. When Mr. Eachus went to Coseley, the chapel, built in 1717, was

much damaged through mining operations. A new home was a necessity to the congregation, and their minister entered into the scheme with enthusiasm. Permission was obtained from the Charity Commissioners to lease the mines under seven acres of land with which the chapel was endowed. The sale took place in 1874, and realised £4,000, the purchasers having also to pay £60 a year ground rent. With part of the proceeds, increased by subscriptions, the present church and school-room were built. Now comes the remarkable fact. Mr. Eachus, under no constraint save that of love for his people and the cause, with the consent of the trustees and the congregation, borrowed £1,000 from the Charity Commissioners for building purposes, undertaking out of his own income to repay that amount by twenty annual payments of £50 each. That he has done, and the church stands to-day as a memorial of his noble self-sacrifice. £1,000 out of a minister's own pocket! And let it not be thought he was a rich man. Far from it. He started with £95 a year, and lived for the twenty years a life of constant but cheerful self-denial. All honour to him.

He is still full of work. This winter, in addition to the demands made on his time and strength by the Sunday services and school, he has started and is conducting classes for young people during the week. Nor are his efforts confined to the church. He is known, trusted, and honoured by his fellow-townsmen. He is on the District Council, of which he has more than once been chairman, and the School Board. Although it is now eventide with him, may it be long ere the night shuts down on his useful and happy work.

From the personal to the general. The Midland Christian Union held its autumnal conference in Birmingham on Oct. 16. It was engaged with a recommendation from the Committee that there should be a change in the title of the Union to meet the wishes of those who feel aggrieved at the absence of the word "Unitarian." The proposal was to enlarge the title by the insertion of the words "Presbyterian, Unitarian, and other," so that it should run in full "The Midland Christian Union and Provincial Assembly of Presbyterian, Unitarian, and other Non-Subscribing Ministers and Congregations of Birmingham and Neighbouring Counties." There were not a few amendments proposed, and ultimately it was decided by a large majority to simplify the recommendation to read "The Midland Christian Union of Presbyterian, Unitarian, and other Non-Subscribing Churches." It seems curious that when the name was thus put into the melting-pot, the word "Christian" should have been strongly insisted on and retained. It is surely redundant. "Presbyterian" and "Unitarian" both involve Christianity as much as "Congregationalist" or "Baptist." It is rather a sign of weakness to take every opportunity of protesting our Christianity. Why not like others assume it, and leave the rest of the world to do the same? They would not? Nor will they. And what does it matter? The one thing needful is to have, to work in, and to leave the influence of the Christian spirit. And it is more than doubtful whether the Midland Christian, or any other Union or Denomination, orthodox or heterodox, is doing a hundredth part of what it might

in that direction. We wrangle about names, about unessentials, about one another's weakness and error, to the loss of opportunity and the squandering of strength. Probably the greater number of Unitarians care more about being correctly labelled than they do for the conversion of mankind. There is an almost entire absence of the progressive spirit among us. Here in the Midlands there is practically no self-sacrifice at all for a cause which we please ourselves by belauding on public platforms. There is work to be done on every hand. But it goes by untouched. Why? For lack of money. If only something of the spirit of Mr. Eachus were in us all there would be a different tale to tell. When will there, will there ever be a general awakening?

Here is a case in point. The friends at Wolverhampton having sold their old property have bought a new site in a favourable neighbourhood, and put up their iron schoolroom. The problem now awaits solution as to what is to be done for them? What is wanted is, for the present, an iron church, and a settled minister who shall not be paid less than from £200 to £250 a year. An able man is essential. Only then can Wolverhampton be given its real chance. Shall we be able to do that? It is extremely unlikely. The Midland Christian Union has no income to spare, excites no enthusiasm, and looks almost helplessly at the situation. Its supporters are few, and not many of them generous. And no effort it makes meets with much response. Apathy on every hand.

In the early summer the Midland Sunday School Association held its annual meeting at Stourbridge. It is an insignificant Association whose existence is scarcely known beyond, and not always in the Midlands. Rarely are its proceedings reported. At this meeting, however, strong dissatisfaction was expressed, and some suggestions made, which are now under consideration, with a view to its justifying its existence. There is an unquestionable place for it, and some of us are full of hope that it will take that place.

There has been one movement started, which is full of life and promise, and to which it is a pleasure to turn. The Rev. C. J. Sueath, who is a Birmingham man, and was for fourteen years curate of St. Paul's, Balsale Heath, recently seceded, and is renting the Balsale Heath Institute, in which he is holding services. He is a man for whom the Church of England proved too narrow. A broad teacher for years within its borders, the position became intolerable. It is worth noticing as a sign of the esteem in which he was held, that when he left the church he was presented by his admirers and friends with a cheque for nearly £300. He calls the new movement "Our Father's Church," carefully avoiding the use of any dogmatic title, although he is unhesitating in his profession of personal Unitarianism. The result so far is altogether encouraging. The congregations in the evenings reach 150 or 200 persons, and there is every indication of permanence. It is another and splendid revelation of the need there is for us to bestir ourselves and seize the opportunities which are present to us on every hand.

ADDISON A. CHARLESWORTH.

WHAT IS A CHURCH?

On the second anniversary of the opening of the Kettering-road Church, Northampton, the Rev. John Byles preached on the subject of "The Church." It was a significant fact, he said, that Jesus seldom, if ever, made mention of a church. There were two places in which he was reported to have used the word, but it was more than doubtful whether even these were not interpolations of a later date. What Jesus was continually thinking of was not the church, but the Kingdom. His first utterance as he burst out upon the public was "Repent, for the Kingdom of Heaven is at hand." His earliest teaching contained a series of parables, in which he set forth the method in which the Kingdom was to be advanced. The prayer he gave to his followers was "Thy Kingdom come," and in the end, to sum up his work, he said that he came to establish the Kingdom of truth. Whence came the Church? What was its origin? Why its importance? The answer was that the Church was inevitable. It lay in the very order and nature of things. When men were charged with common convictions and enthusiasm, when they had common purposes, they must combine and form themselves into societies and associations. Life always seeks an organism in which it can express itself, and by which it can accomplish its functions. Hence it was inevitable and right that the first followers of Jesus should constitute themselves into societies. They met together to worship his memory and to stimulate in each their faith, and love, and hope, and later to arrange and organise methods for the carrying on of the work which he had entrusted to them. These organisms or ecclesias were in the first instance of the simplest sort. Their bond was the possession of a common faith, a common love, and a common hope; their ritual, if ritual it might be called, was the ritual of prayer, of praise, of mutual exhortation, and of the partaking together of a common meal. They had no elaborate creed, no property, and certainly no priest. But this simplicity, alas, was not maintained. With time came changes—changes which had their origin in the errors and weakness of human nature, and which were likely, therefore, to continually recur. Dr. Hatch, in his Hibbert lecture, described the various stages in which those alterations occurred. First the basis of the Church was altered from the possession of a common love and a common life to that of a common doctrine. Then the difference was established between Presbyters and Bishops, the Bishop ceasing to be *primus inter pares*, and becoming officially superior to his brethren. Next the Bishops of Metropolitan cities, such as Alexandria, Antioch, and Rome, claimed pre-eminence over other Bishops, and finally supremacy was asserted on behalf of the Bishop of Rome and the Church of Rome over all other Bishops and Churches, the dogma being taught of one universal or Catholic Church, outside of which there was no salvation. That dogma was the "Damnosa Hereditas" of the Church, and since had been the fruitful cause of intolerance, hatred, persecution, and strife. Getting back to a period anterior to those unhappy and disastrous developments they must ask again, "What is a Church?" Mr. Ruskin said, "That is a true Church

wherever one hand meets helpfully another, and that is the only holy or mother Church which ever was or shall be established." Matthew Arnold said "A Church is a society for the promotion of goodness." Exactly that was the object of the early Church. It was a society for the promotion of goodness, or, to use the New Testament expression, for the "advancement of the Kingdom." Such was the distinct object and intention of those who were builders and founders of the Kettering-road Church. What they desired was the worship of God and the service of man; the constant assertion of the foundation truths of righteousness and fidelity to duty and conscience; the perfecting of character which rests, and must rest, on high religious consecration, and the attainment of trust in God so firm and abiding that no suffering, no sorrow, no calamity, can permanently shake it.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bradford.—The bazaar held in connection with Chapel-lane Chapel on the 19th, 20th, 21st and 23rd inst. fully realised the expectations of the promoters. On Monday night it was found that the proceeds amounted to a little over the £520 asked for. On the first two days Bradford was enveloped in a dense fog, which prevented many friends of the cause from attending the sale. The proceedings throughout were of a most interesting and enthusiastic character. A fuller report we may be able to give next week.

Brighton (Farewell to the Rev. Alfred Hood).—A meeting of the members of the Free Christian Church and their friends was held in the Pavilion on Wednesday week, to bid farewell to the Rev. Alfred Hood and Mrs. Hood on the termination of thirteen years of ministry with them. Mr. Hood has been compelled by continued ill-health to withdraw from active work, and is leaving England for the South of France. Among those present at the meeting were Mr. Hugo Talbot, deputy Town Clerk, Messrs. F. Butler, C. F. Mellor, J. Johnson, G. J. Holyoake, Councillor F. T. Wilson, Miss Boys, Mrs. Brignall (of the Brighton Women's Liberal Association), Mr. Gilpin (Brighton Liberal Association), and the Rev. T. A. Gorton. Mr. W. Slatter presided, and expressed the great sorrow of the congregation at Mr. Hood's retirement. They hoped that it was, after all, only a farewell for a few months. He himself had been connected with the Free Christian Church at Brighton for fifty years, and even before Mr. Hood came to minister there he had been struck, on coming into contact with him, by the beautiful ideas of human life which he put before them. It had been Mr. Hood's effort to bring out the divineness in human nature. To try to benefit somebody else was the true joy of life, and Mr. Hood had been trying to do this for thirteen years. He had secured for himself a deep place in the hearts of all who knew him. Councillor Wilson announced that, among a number of sympathetic letters regretting enforced absence from the gathering, were communications from Sir Joseph Ewart, the Rev. R. J. Campbell, the Rev. A. Norris, and Mr. J. Brignall. The Brighton Women's Liberal Association, too, wrote thanking Mrs. Hood for her labours in the Liberal cause. Mr. G. J. Holyoake having spoken a few cordial words, and expressed his indebtedness to Unitarian teachers, Mrs. Brignall, Councillor Wilson, and the Rev. T. A. Gorton also spoke, bearing varied testimony to the value of the services rendered by both Mr. and Mrs. Hood. An address of warm appreciation and good wishes was then presented, together with a cheque for £263. Mr. Hood, in acknowledging the gift, said that it was a painful pleasure to meet so many kind friends, and to hear the kindly words they had spoken. The many letters, too, which he had received, he felt were more than he deserved. He reflected with satisfaction that though much remained to be done, they had seen during the years a growth in regard to the religious and social questions in which the Church had been interested, and so they felt that they had not been labouring

in vain. Nineteen years ago he had left England, and his physician had then told him he would never return. That he had been able to return and do some work he was thankful, and he hoped yet to do more. He thanked his friends very heartily for their kindly thought and feeling and their pronounced sympathy. Mrs. Hood having also added a few words of acknowledgment, the meeting terminated. On Monday, Oct. 16, the teachers of the Sunday-school gave a farewell tea to Mr. and Mrs. Hood. There were present, in addition to teachers and friends, about eighty scholars. A parting gift, in the form of a handsome gold bracelet, was given, with an address, to Mrs. Hood, from the teachers, former teachers and scholars, as a token of their affection and esteem, and in appreciation of her kind and devoted work in the school during the thirteen years she and Mr. Hood have been in Brighton. Mr. and Mrs. Hood left Brighton on Tuesday for the Continent.

Chester.—Matthew Henry's Chapel was reopened for worship after restoration last Sunday. The new arrangement of the roof is admitted by all to be a great improvement. The Sunday services were conducted by the Rev. C. H. Wellbeloved, of Southport, formerly a worshipper in the chapel, who preached eloquent and convincing sermons on the Unitarian position and the Unitarian view of the life of Jesus. The service on Tuesday evening was taken by the Rev. Charles Hargrove, M.A., of Leeds, whose beautiful discourse on our relationship with our Presbyterian forefathers was listened to with deep attention. The collections at the three services amounted to £13. As nearly always happens in restoring an old building, the actual expenditure will exceed the original estimate. There is an unforeseen outlay owing to the discovery of dry rot in the vestry and gallery. Another urgent appeal is made to all generous friends and well-wishers. (See Advt.)

Guildford.—The congregational quarterly meeting was enlivened by excellent reports of the Provincial Assembly from Mr. Edwin Ellis, J.P., C.C., and Miss Taylor. A gentleman retired from the committee, and, faithful to the progressive spirit of the period, a lady was elected to the seat vacated. At the Ward-street Literary and Debating Society a goodly audience listened with the profoundest appreciation to a lecture from the Rev. George B. Stallworthy, the pastor of the Congregational church at Hindhead. Mr. George Taylor, J.P., presided. The society is now looking forward to lectures from Mr. Howell on "Machiavelli," from Mr. Hart, of Woking, upon "Ruskin," and one from an eminent lady doctor, Mrs. Fraser Nash, which is entitled "A Crusade against Tuberculosis."

Huddersfield.—The anniversary services were held on Sunday, Oct. 15, when the Rev. William Melor (minister) preached the sermons; and on the following Wednesday evening the annual congregational tea and meeting was held in the school-room. Mr. A. Whitworth, who presided, said that it was the duty of everyone connected with the church to promote its welfare. They had hard workers in Mr. and Mrs. Mellor, and he wished them every success. He trusted the congregation would give them all the encouragement they possibly could. The Rev. W. Mellor said that their church had always stood distinctly for religious worship, for the service of God in connection with religious worship, for service in the spirit of Christ, and for the service of man as an invariable part of the service of God in the spirit of self-sacrifice and self-surrender. Along with that they had perfect freedom. They would be glad if the results had been greater; but taking all the circumstances into consideration they had reason to thank God and take courage. Having spoken of the theological and ecclesiastical development of Unitarianism, he remarked that it blended liberty and religion—religion that had been free, freedom that had been religious. Addresses were also given by the Revs. J. H. Green, J. A. Pearson, and J. Taylor.

London: Islington.—Harvest festival services were held in Unity Church on Sunday, Oct. 8, and were largely attended. The Rev. Dr. Hicks preached at both services. In the evening Weber's "Jubilee Cantata" was sung by the choir. The church was very tastefully decorated, the fruit and flowers being afterwards sent to the North London Nursing Institution and to Winifred House Convalescent Home. On Thursday, Oct. 12, Dr. Hicks gave an "At Home" in the school-room to members and friends of the congregation, and a most enjoyable evening was spent. The Literary Society has again this year arranged a splendid course of lectures and entertainments for the coming session, which opened on Thursday, Oct. 19, with a concert, under the direction of Mr. H. W. Morgan. A capital programme had been drawn up, and the artistes

were amply repaid by the large and enthusiastic audience present.

Malton.—The harvest festival was held on Sunday and Monday last, and was very successful. The chapel was well filled at both the Sunday services, which were greatly enjoyed. The collections exceeded those of last year. On Monday there was a public tea, followed by a lecture on "A Traveller in Utopia," by the Rev. E. L. H. Thomas, B.A. About 180 sat down to tea. The lecture was very beautiful and pathetic and much liked.

Manchester: Longsight.—The young men's class of the Free Christian Church Sunday-school, of which the Rev. Wilfrid Harris is the teacher, have issued a programme of subjects to be dealt with on Sunday afternoons from the beginning of the present month until April 1. October is engaged on "The Foundations of Religion." In November literature, history, and biography come in. Subsequently the morals of self-culture and citizenship are to be dealt with, and the session closes with seven weeks' study of Old Testament history. The name of an appointed speaker is added to the subject for each Sunday.

Moneyrea.—On the evening of the 17th inst. the Moneyrea School-room was crowded with an enthusiastic audience to hear an address from Mr. M. Lucas, of the Irish Temperance League, on "Lessons from a Kitchen Clock." The chair was occupied by the Rev. R. Lyttle, who spoke of the satisfactory progress the Temperance movement had made in the district, and the need of still greater exertions. Hitherto the cause had been prosecuted vigorously among the adult population. That night had started what he regarded as the most hopeful part of their work, an auxiliary branch among the children. Mr. Lucas's address was followed with great attention and frequently applauded by the large audience.

North-Cheshire Unitarian Sunday-school Union.—The annual meeting of this Union was held at Oltham on Saturday last. About 100 teachers and friends were present to tea. The chair was occupied by the retiring president, Rev. W. Harrison. The reports of the treasurer and secretary were read and adopted, and the officers elected as follows:—President, Mr. John Barrow; vice-president, Rev. T. R. Elliott; treasurer, Mr. Samuel Ashworth; hon. sec., Mr. Albert Slater. Mr. John W. Goodman read an interesting paper on "The Strong and Weak Points of our Sunday-school." A good discussion followed, taken part in by Miss Doman, and Messrs. W. Lawton, E. Walker, J. H. Elkin, E. Caton, T. Ashton, J. Wild, and J. Mircroft, &c. Songs, &c., were interspersed, and a pleasant meeting terminated by votes of thanks being moved by the Rev. W. C. Hall, M.A., seconded by Mr. W. Woolley, and responded to by Mr. Goodman and the Chairman. The discussion was prematurely closed owing to the inconveniences of the train service.

Preston (Appointment).—The Rev. Neander Anderton, B.A., has accepted the unanimous invitation of the Preston congregation to fill the pulpit vacant through the resignation, on account of ill-health, of the Rev. Jos. Harrison. Mr. Anderton will, however, not commence his work at Preston until after the termination of his engagement at Bank-street Chapel, Bolton.

Trowbridge.—There was a largely attended social gathering on Wednesday in the Congregational schoolroom to meet the Rev. J. Wain, of Bristol, who in the new year will take up the pastorate. Interesting addresses were varied with vocal and instrumental music, and refreshments were dispensed by ladies of the congregation.

York (Appointment).—The Rev. Henry Rawlings, M.A., recently of Little Portland-street Chapel, has been invited to become minister of the St. Saviour-gate Chapel, York.

Ah! light words from those whom we love and honour, what a power ye are! and how carelessly wielded by those who can use you! Surely for these things also God will ask an account.—*Tom Hughes.*

PROBABLY there is no such thing as an indifferent moment—a moment in which our characters are not being secretly shaped by the bias of our will, either for good or evil.—*Goulburn.*

OUR CALENDAR.

SUNDAY, October 29.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. F. ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. H. DRUMMOND, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, Re-opening Service, 6.30 P.M., Rev. V. D. DAVIS, B.A. No Morning Service.
Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. G. DAWES HICKS, M.A., Ph.D., and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Revs. BROOKE HERFORD, D.D., and EDGAR DAPLYN. Minister's Class after Morning Service.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.
Islington, Unity Church, Upper-street, 11 A.M., Rev. F. K. FREESTON, "The Cry of the City," and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D., "The Problem of City Life."
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning. "The Shadow of the Almighty." Evening. "The City of God."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11 A.M., Rev. STOPFORD A. BROOKE, M.A., LL.D., and 7 P.M., Rev. H. RAWLINGS, M.A.
Mansford-street Church and Mission, Bethnal Green, Citizen Sunday, 11 A.M., Rev. W. G. CADMAN, and 7 P.M., Rev. STOPFORD A. BROOKE, M.A., LL.D.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER. Evening, Musical Service.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMBERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. T. B. BROADBICK.
BUXTON, Hartington-road church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. COBDEN SMITH, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ulet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Search after Knowledge by Busy Men."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. EDWARD C. SAPHIN.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BONN.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. EDWARD C. SAPHIN.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Greer, The Old Meeting House, 11 A.M., Rev. E. C. DENDY. Sables in the grounds.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. C. A. GINEVER.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN McDOWELL, of Leeds.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—Oct. 28th, at 11.15, Dr. WASHINGTON SULLIVAN, "Two Phases of Western Religious Thought: 2. The Worship of the Unknowable."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

PULPIT SUPPLY.—The Rev. D. DAVIS, Fairfield High School, Liverpool.

BIRTHS.

MARSHALL.—On the 21st Oct., at Oak House, Huddersfield, the wife of William Lawrence Wright Marshall, of a son.

MARRIAGES.

FROST—LOFTUS.—On the 21st Oct., at Park street Church, Hull, by the Rev. E. W. Lummis, M.A., Alfred, eldest son of the late Alfred Frost, of Hull, to Annie Barbara, eldest daughter of Alfred Loftus, late of Hull.

REBSCH—BOULT.—On the 24th Oct., at Mossley-hill Church, Liverpool, by the Rev. Canon Spooner, Samuel Rebsch, of Bombay, to Lucy Edowes, daughter of the late Peter S. Boulton, of Mossley-hill.

DEATHS.

COURTAULD.—On the 20th Oct., at Bocking-place, Braintree, Sydney Courtauld, aged 59. No flowers by request.

GIBBS.—On the 24th Oct., Fanny, widow of the late David Aspland Gibbs, of Springfield Lodge, Upper Clapton, in her 79th year. Interment at Abney Park Cemetery on Saturday, 28th, at 12.30.

HIGGINSON.—On the 12th Sept., at Melbourne, Victoria, Sarah, wife of the late Rev. Henry Higginson, aged 75.

MARSDEN.—On the 19th Oct., suddenly, Ann, the beloved wife of William Marsden, of Padham, at the early age of 48.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

Schools, etc.**CHANNING HOUSE, HIGHGATE,
HIGH SCHOOL FOR GIRLS,
AND BOARDING SCHOOL.**

For the daughters of Unitarian Ministers and others.

London Matriculation, English, Latin, French, German, Mathematics, Science, Elocution, Greek, Drawing, Class Singing, Dressmaking, Cookery, Calisthenics, Playground, Swings, Cricket, Garden, Outside Sanatorium, Laundry at home.

Outside Examiner.

Fees per Term:

Boarders, £10 13s. 6d. or with Music, £12 5s.
Extras: Violin, Solo Singing, Painting, £2 2s.
Shorthand, Dancing, 10s. 6d.

Day scholars, 3 to 5 guineas, with Music extra.
Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

HALF TERM begins MONDAY, Nov. 6.

**HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWTH.**

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly well-built modern house, with southern aspect. Great attention is paid to healthful conditions of life. References allowed to parents of present and past pupils.

Terms for Board and Education on application to the Principals.

THE WARREN, KNUTSFORD.

PRINCIPAL:
Mrs. W. CARRINGTON WHITELEGGE.

Excellent individual TUITION and Home Care for the daughters of cultivated parents who would appreciate unusual advantages for Music and Languages.

AN experienced GOVERNESS desires re-engagement (daily) after Christmas. Neighbourhood of Edgbaston preferred.—Address, A. B., INQUIRER Office.

WANTED, engagement as LADY COMPANION. Many years' experience and good references.—J., INQUIRER Office.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Univalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. Pocock.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecored. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, L.L.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

SUMMER EXCURSION SOIRÉE

(Central Postal Mission and Unitarian Workers' Union), ESSEX HALL, ESSEX-STREET, STRAND, W.C. FRIDAY EVENING, Nov. 3rd. 6.30 to 10 o'clock.

Tea at 7. Lantern (Swiss Views), W. H. SHRUBSOLE, F.G.S.

Members and friends should apply early for tickets, 1s. each, to Miss FLORENCE HILL, 13, Christchurch-road, Hampstead, N.W., and enclose stamped and directed envelope.

All belonging to the Pink Parties are asked to wear their bows.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

1, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

**HOME FOR HEALTH CULTURE,
THE FIRS, BROMYARD, HEREFORDSHIRE**

This Home provides a course of Systematic Daily Exercise, combined with regular outdoor life and occupation, for Ladies and Children who are not in normal health. The exercises are given in a Gymnasium fitted with Swedish apparatus, and consist of Ling's Swedish Movements. Special treatment is given for Spinal Curvature, Atonia Hysteria, Indigestion, Neuralgia, &c.

For further particulars, apply to The Principal Miss JESSIE BAKER (trained by Mine. Bergmon, Osterberg).

**19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE, E.C.**

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W. Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

ESTABLISHED 1851.

BIRKBECK BANK

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit, and allows Interest Monthly on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

WANTED, in November, a useful MAID, not under 30, to wait upon a lady who is not very strong. Must be a good needlewoman and know something of dressmaking.—Apply, by letter, Mrs. CHARLES W. JONES, Field House, Wavertree, near Liverpool.

**ZEBRA
GRATE POLISH.**

DEPTFORD CHAPEL, Church Street.

RE-OPENING AFTER RESTORATION.

Divine Service will be held on SUNDAY EVENING NEXT, Oct. 29th. Preacher, Rev. VALENTINE D. DAVIS, B.A. Service at 6.30 P.M. Collection.

A PUBLIC MEETING

will be held on TUESDAY, Oct. 31st, under the Presidency of G. W. CHITTY, Esq., of Dover, supported by several well-known London Ministers and Laymen.

Tea and Coffee from 6 to 7. Chair taken at 7.15 P.M. Friends are cordially invited. Collection.

RESTORATION FUND.

	£	s.	d.
Amount previously acknowledged	211	19	6
Additional Contributions:			
Mr. and Mrs. J. Bredall, London	1	0	0
W. J. Evelyn, Esq., J.P., Deptford	30	0	0
A. Wilson, Esq., London	2	2	0
D. Blair, Esq., Woolwich	1	1	0
J. Slade, Esq., London	0	5	0
Mrs. Squier, Stand	5	0	0

Amount still needed, £39

Contributions may be forwarded to G. W. CHITTY, Esq., "Mildura," Park-road, Dover, or to the Rev. A. J. MARCHANT, Clifton-road, Peckham, London, S.E.

NEWBURY PRESBYTERIAN CHAPEL RENOVATION FUND.

The Committee urgently appeal for further subscriptions towards the above fund and thankfully acknowledge the following:—

	£	s.	d.
Amount already advertised	86	15	7
Miss Durning Smith	5	0	0
Dr. Brooke Herford	1	1	0
Mr. Philip J. Worsley	10	0	0
Mr. David Martineau	0	10	0
Mr. W. Slatter, Brighton	1	0	0

The British and Foreign Unitarian Association, a promise of the last twenty pounds.

Subscriptions should be sent to Mr. T. H. STILLMAN, 133, Bartholomew-street, Newbury.

UNITARIAN FREE CHURCH, HORWICH.

A GRAND BAZAAR will be held in the MECHANICS' INSTITUTE on NOV. 8th, 9th, and 11th, 1899, for the purpose of raising £500, and as much more as possible towards a sum of £1,000, needful for the redemption of ground rents (nearly £30 a year), and the formation of an Independence Fund. Towards the amount required Mrs. Samuel Fielden, of Todmorden, has generously contributed £100.

All donations will be announced at the Bazaar, and will be printed in the Report, a copy of which will be sent to every subscriber.

The Bazaar will be opened respectively by Mrs. JOHN HARWOOD, Bolton; Sir JOHN BRUNNER, Bart., M.P., and W. H. LEVER, Esq., of Thornton Manor, Cheshire.

Contributions of Goods or Money will be thankfully received and acknowledged by any of the following:—

- Rev. R. C. MOORE, Horwich, Bolton.
Mr. C. J. P. FULLER, Bazaar Treasurer,
Mona House, Horwich, Bolton.
Mr. F. C. ASHTON, Bazaar Secretary,
Crown-lane, Horwich, Bolton.

BRADFORD BAZAAR.
OCT 19TH, 20TH, AND 21ST, 1899.

With sincere thanks the Committee desire to acknowledge the following additional subscriptions:

	£	s.	d.
Already acknowledged	113	5	6
Mr. G. W. Jackson	0	5	0
Mr. F. Heilborn	5	0	0
Mrs. Bronner	5	0	0
Rev. A. W. Fox, M.A.	0	10	6
Mrs. F. J. Kitson	5	0	0
Mr. Charles Wood	1	0	0
Mr. G. A. Steintal	1	1	0
Mr. S. Hall	0	5	0
Mr. M. S. Dawson	2	2	0

Rev. E. CEREDIG JONES,
13, Blenheim-road, Bradford (Minister).

THE NEW KINGDOM.

AN ILLUSTRATED MONTHLY.

ONE PENNY. Post Free, 1s. 6d. per Annum.

Contents for NOVEMBER:

Rev. George Knight, of Failsforth (with portrait).
The New Marriage Act. C. J. Street, M.A., LL.B.
The Recent Concert in the Memorial Hall, Manchester.—Letter to the Editor.

Special Announcements.

Horwich Unitarian Church (illustrated).

How the Loco-town Reserves went to the War.
R. S. Redfern.

In Syracuse. Ethel Heywood.

In the Field:—Ministerial: Elland, Dukinfield, Stockport.

London Bazaar, Home Harvest Collections, Forward Movements.

To be had from the Publishers, Messrs. WM. HOUGH AND SONS, Manchester; RAWSON AND CO., 16, New Brown-street, Manchester; ESSEX HALL, London; and all Newsagents.

BARTON-STREET CHAPEL, GLOUCESTER.

WALTER LLOYD, Minister.

BICENTENARY FUND and BAZAAR for the extinction of the Debt of £380.

Contributions in Money or Goods will be thankfully received by

Mrs. C. W. WASHBOURNE, Allandale, Weston-road;

Mrs. WALTER LLOYD, The Hollies, Brook-st.; or Mr. W. HORSLEY, Secretary, Weston-road, Gloucester.

The Treasurer begs to acknowledge the following contributions:—

	£	s.	d.
Amount previously acknowledged	141	5	0
Harry E. Thomas, Esq.	2	2	0
Miss Anna Swanwick	2	2	0
Rev. A. W. Worthington, B.A.	1	1	0
A Friend	1	0	0

MATTHEW HENRY'S CHAPEL, CHESTER.

RESTORATION FUND.

Owing to the discovery of dry rot in the Vestry and Gallery, the congregation still need £300 to pay for the necessary work.

	£	s.	d.
Amount already acknowledged	587	13	0
Collection at Re-Opening Services (Sunday and Tuesday last)	13	0	0

Further Donations will be gratefully received and acknowledged by the Rev. H. D. ROBERTS, Brook Lodge, or Mr. WM. ORRETT, Foregate-street, Chester.

LONGSIGHT FREE CHRISTIAN CHURCH, MANCHESTER.

RE-OPENING SERVICES AFTER DECORATION.

Tuesday, Oct. 31, 7.30 P.M., Rev. Dr. L. DE B. KLEIN. Special Music. Offertory.

Tea in Schools from 6 o'clock. 6.3.

Sunday, Nov. 5, 10.45, Rev. S. A. STEINTAL. 6.30, Rev. WILFRED HARRIS, M.A. (Minister).

THE post of MISSIONARY at the Lewin's Mead Domestic Mission, Bristol, is now VACANT, through the resignation of the Rev. J. Wain.—Apply to the Rev. A. N. BLATCHFORD, Redland, Bristol.

NEW ADDRESS.

MR. J. PAGE HOPPS wishes to urge all correspondents to make a note of his new (and he hopes permanent) address:—SANDERSTEAD HILL, SOUTH CROYDON, SURREY.

WANTED, for a flat in Hampstead, a thoroughly competent COOK-GENERAL. Must be an early riser and good tempered; two in family; good wages.—Address, A., INQUIRER Office, Essex Hall, Essex-street, Strand.

PLAYS FOR WINTER EVENINGS.

Written by Rev. H. W. HAWKES.

1. Robin Hood.
2. Dick Whittington.
3. Cinderella.
4. Babes in the Wood.
5. Beauty & the Beast.
6. Red Riding Hood.
7. William Tell.
8. King Amor, or the Beggar's Bride.

Price 3d. each net, by post 3½d. The seven post free for 2s.

"These are very taking little dramas on familiar stories. The 'Plays' are written in rhyme, and are of good tone without being too didactic. They are just the thing for our juvenile societies, Bands of Hope, &c."—INQUIRER.

"These are the first instalment of a series of plays for boys and girls. They are short and simple in character, being versions of the familiar old stories whose titles they bear, and can be commended to the notice of those who are on the look-out for suitable pieces of the nature for representation."—LITERARY WORLD.

BY "AUNT AMY."

The Prince's Triumph, or the Three Riddles. A Drama for Home Representation. Cloth, gilt edges, 1s.

Romance and Reality, or Sophy's Adventure. A Play for Six Girls. 3d.

London: B. C. HARE, 4, Essex-street, Strand, W.C.

NEW PUBLICATIONS.

Fcap. 8vo, 108 pp., cloth, 1s. net.

THE RELIGION OF TIME and the RELIGION OF ETERNITY. A Study of Certain Relations between Medieval and Modern Thought. By PHILIP H. WICKSTEED, M.A.

Fcap. 8vo, 100 pp., cloth, 1s. net.

BACK TO JESUS. An Appeal to Evangelical Christians. By RICHARD A. ARMSTRONG, B.A., Author of "God and the Soul," "Faith and Doubt in the Century's Poets," &c.

THE NEW WORLD.
Vol. 8. No. 31. SEPTEMBER, 1899.

Price 3s. net; by post, 3s. 3d.

CONTENTS.—Greek Religion, by George Santayana; Popular Education and Public Morality, by Charles W. Wendte; Jesus' Foreknowledge of his Sufferings and Death, by Otto Pfleiderer; Necessity and Limitations of Anthropomorphism, by George A. Coe; The Genesis of Faith, by Albert G. Hing; The Scientific and Christian View of Illness, by James T. Eixby; Substitution, a Stage in Theological Thought, by Henry T. Colestock; Progressive Judaism and Liberal Christianity, by Clinton Harby Levy; Unitarians and the Beginning of English Liberalism, by Edward Porritt; The Ethics of the Bhagavad-Gita, by Bipin Ch. Pal; Book Reviews, &c.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for NOVEMBER:

The Suffering Servant of God, as the Redeemer and Bearer of Another's Woe.

Diversity in Unity.

Unity and Variety in Religion.

A Glimpse of Hell.

The Conspiracy against the Transvaal.

Notes by the Way and Notes on Books.

Reincarnation.

London, Edinburgh, and Oxford:
WILLIAMS and NORGATE, and all Booksellers.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick, N.B.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, October 28, 1899.

The Inquirer.

ESTABLISHED IN 1842.]

A Journal of Liberal Religious Thought and Life.

[REGISTERED AS A NEWSPAPER.]

No. 2993.
NEW SERIES, No. 97.]

LONDON, SATURDAY, NOVEMBER 4, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	...	705
LITERATURE :—		
The Failure of Paganism	...	707
Publications Received	...	708
ARTICLES :—		
The Position of Women.—I....	...	708
The Inward Life	...	710
In War Time	...	713
Citizen Sunday	...	713
CORRESPONDENCE :—		
Church Covenants	...	709
English Education Exhibition	...	709
OBITUARY :—		
Mr. Sydney Courtauld	...	710
THE CHILDREN'S COLUMN	...	711
LEADER :—		
Of the Household of God	...	712
POETRY :—		
My Dead	...	713
All Saints	...	713
MEETINGS :—		
Bradford Bazaar	...	709
North Midland Presbyterian and Unitarian Association	...	714
Holywood Jubilee	...	715
PROVINCIAL LETTER :—		
Belfast	...	716
NEWS FROM THE CHURCHES	...	717
ADVERTISEMENTS	...	719

NOTES OF THE WEEK.

THE burden of the war in South Africa lies heavily upon us, and far more heavily upon our friends of both races in that unhappy country. The discussion of the failure of statesmanship which preceded the war, and aggravated misunderstanding and suspicion until the path of peace was irrevocably closed, is fruitless now, and it seems to us for the present better to bear the humiliation of this conflict in silence. We commend to the earnest attention of our readers the prayer which will be found in another column, under the heading, "In War Time."

At the celebration of the sixty-sixth anniversary of the death of the Rajah Ram Mohun Roy on Sept. 27 in the Hall of the City College, Calcutta, the Rev. S. Fletcher Williams, as we recorded last week, presided. The spacious hall was crowded to its utmost capacity, among those present being representatives of various religious faiths. During the evening two Bengali hymns, composed by Ram Mohun Roy, were sung. The Chairman, in opening the proceedings, said it was a commendable practice to celebrate the memories of epoch-making men. It enriched the sentiment of gratitude. It reinforced the moral sense, and put before them lofty ideals of life and conduct. It reminded them that the great forces for the advancement of the world were not abstract ideas, but the forces of personality. The life and work—nay, what he believed to be the divine mission—of the Rajah Ram Mohun Roy was calculated to

produce these results, and their eulogy of it would be but vain and empty words, if it did not work out in themselves some measure of these effects. The work of Ram Mohun Roy was far from being done. It was the sowing of seed the harvest of which was far from being reaped. It was the beginning—the formative, fructifying, and heroic beginning—of a movement the maturity of which was yet far ahead of them; and the best tribute they could pay to the memory of its brave initiator would be to carry it a few further steps forward towards completion.

SPEECHES were also delivered by Rai Yotindro Nath Chowdhari, Zamindar of Toki, and nephew and legal representative of the late revered Kali Nath Munshi, who was a disciple and valued co-adjutor of the illustrious deceased; Pandit Tarakumar Kabiratna, a Hindu Pandit; Babu Mohini Mohun Chatterji; Mr. Kassein (a Mahomedan); Mr. A. M. Bose, M.A.; Bhai Mohendro Nath Bose, of the New Dispensation Church, and editor of *Unity and the Minister*; and Babu Chandi Charan Bannerji. These gentlemen spoke mainly of the characteristics of the religion of Ram Mohun Roy, with the exception of Mr. A. M. Bose, who also dwelt on his many-sided activities, and described him as a great political, social, and religious reformer—an all-round man. The Chairman, in closing the proceedings, said that India took a just and legitimate pride in the memory of Ram Mohun Roy as a pure patriot and as a fearless social moral reformer, who crowned and glorified those qualities by a life of singular spiritual purity and beauty. His services to the freedom of the Press, to the spread of education, to the claims of Indian women to intellectual training and social liberty, and to the purification of religion, had enshrined him in the hearts of his countrymen. Englishmen who were acquainted with his career were no less proud of him. Indeed, he was dear to every friend of liberty and every lover of mankind. Mr. Williams also dwelt upon the services rendered by the Rajah, as the first to bring to Englishmen a true knowledge of the religions of India, thus paving the way for the great Oriental scholars of recent times.

THE course of six elementary lectures on the Philosophy of Kant, which the Rev. Dr. G. Daves Hicks, of Unity Church, Islington, announces to begin on Thursday evening, Nov. 16, offers an opportunity of exceptional value to earnest thinkers who, in the interest of a rational theology, may desire to gain some insight into the teaching of a philosopher, whose influence is so potent for the maintenance of spiritual truth. That Dr. Hicks will

prove an admirable exponent of Kant we may confidently predict, remembering the masterly sketch of philosophical thought in this country which he contributed to the last edition of Ueberweg's great *History of Philosophy*. Particulars as to the course of lectures will be found advertised in another column.

THE memory of the late Russell Martineau will be perpetuated in Manchester College in a very fitting manner, by a prize to be offered annually to regular students in the College for proficiency in Hebrew and Old Testament studies, to be known as the "Russell Martineau Prize." Under the present scheme a candidate must not only reach a high standard in the ordinary College work, but must undergo a special examination in some book or part of a book in the Old Testament in the original language, and also generally in Hebrew or one of the cognate languages, and must present an essay embodying the result of his own study in some branch of Old Testament criticism, history or theology. If there is no candidate of sufficient merit the prize will be withheld; and if from this cause the fund should accumulate, the surplus may be used for the purchase of valuable books for the library, connected with Old Testament studies. The prize, which is to be of a value not exceeding £21, has been founded by Mrs. Russell Martineau, who has placed a sufficient sum of money in trust for that purpose, and has generously left to the College Committee a wide discretion in its administration.

DR. PATON, who was for thirty-five years Principal of the Nottingham Congregational Institute, and has rendered such eminent services in connection with the University Extension movement, the Recreative Schools Association, the National Home Reading Union, and many other branches of beneficent social work, has now retired, and his services "as a Christian minister and educationalist" were last week publicly recognised by the presentation of his portrait to the Nottingham Art Gallery, a replica being at the same time presented to Mrs. Paton. The Committee which raised the public subscription for this purpose was headed by the Archbishop of Canterbury, and the presentation on Thursday week was made by the Bishop of Hereford, who spoke in the warmest terms of his friendship for Dr. Paton, and the inspiration for good works received from him.

THE third report of the Committee of the Women's Armenian Relief Fund, just received, covers a period of two years, and is an interesting record of the work carried on in Van and its Vilayet, for the Com-



mittee, by Dr. and Mrs. Reynolds, the devoted American Missionaries. The plan followed by them was initiated immediately after the massacres by Dr. Grace Kimball, and has ever since been strictly adhered to. It consists in supplying work in spinning, weaving, knitting, &c., to the women and children, and in paying them wages by which they can live. In addition to the Industrial Bureau, orphanages holding 500 Armenian boys and girls have been established in Van, and are working admirably upon most economical and efficient lines. Besides giving the children a simple, yet thorough education, they are taught trades or agriculture, or trained in domestic work. During the severe winter of 1897-8 great stores of manufactured goods, amounting in value to some thousands of pounds, have been distributed to the starving and naked villagers, together with food, seed corn, agricultural implements, wood, &c., for erecting new dwellings. During the famine of last spring, occasioned by the bad harvest, the Committee co-operated with the various other agencies working for Armenia in raising money for keeping alive the unhappy agricultural and pastoral population of Van province. Since September, 1897, the Committee have been able to send out £2,855 for relief work, and £361 for the orphanage. Since the formation of the Committee in the spring of 1895 the fund has amounted altogether to £17,830. Subscriptions will be gratefully received by the hon. treasurer, Mrs. Cole, Danehurst, Putney, S.W.

At the autumnal meeting of the Liberation Society's Council, to be held on Monday next, Mr. W. S. Robson, M.P., is to preside, and Rev. Dr. Parker will deliver an address on "The Duty of Free Churchmen in Relation to the Present Crisis in the Church." The circular convening the meeting states that the occasion will afford an opportunity for reviewing the recent action of Parliament and Bishops in regard to the sacerdotalism and lawlessness prevalent in the Establishment, and for considering the attitude of Liberationists in view of prospective legislation. An influential attendance of the Council, subscribers, and others, is expected.

DR. J. M. WHITON sends to the *Christian World* the following notes on what he calls "a significant conference":—

The eighteenth (biennial) meeting of the National Conference of Unitarian and Other Christian Churches, held at Washington from Oct. 16 to 19, was in important respects significant. The note of recall from a one-sided interest in criticism and negation to interest in constructive theological and religious activity was repeatedly sounded. Particularly pronounced for this were the younger speakers—a class that used to be charged with a tendency to destructive radicalism. The general tone of the Conference was thoroughly positive. The great affirmations of Unitarians were strongly emphasised throughout—the Divine sonship of man, and God's immanence in the race; self-fulfilment, not self-surrender, the Divine requirement, and the spiritual leadership of Jesus in such self-fulfilment; the Divine possibilities of human nature, and faith in their realisation. The name of Jesus was also set above every other human name. A particularly significant indication of this rising temperature was in the earnest and spiritual tone of the Young

People's Religious Union, a federation of local societies affiliated with the Conference. From the British point of view at least, too little attention was given to the social questions with which practical religion has to deal. Nor have American Unitarians yet appreciated the obligation to spread their gospel of humanity among non-Christian peoples. It is to their praise that they rally to their national assemblies more numerous in proportion to membership than any other body of Christians. The "Unitarian Movement," so-called in America, is far from the decline that has been predicted from local instances of decadence. The example set fifty years ago by the older branch of the Congregational body is at length being followed, and a vigorous propaganda is planned for extension over the whole country. The extreme individualism which characterises Unitarians is gradually organising under the leadership of the ablest minds, and a copious dissemination of their best literature prepares the way for the gathering of new congregations. If their serene optimism were blended with a desirable shade of pessimistic regard to "the old Adam" in the way, they would probably be more strenuous propagandists of views they hold as essential to true religion. It seems at present to be the effort of their leaders to arouse them to this, and as was said at the Conference, "to change indifference into difference." But in a measure, more or less, the same conditions appear in every church.

THE old General Baptist Chapel at Deptford, the re-opening of which, after renovation, is reported in our present issue, has many interesting historical associations connected with it. Although 1600, given in the Essex Hall Year Book as the date of the foundation, is doubtful, it would seem that the congregation must have been well established in the reign of Charles I., for Holles, one of the famous five members of Parliament whom the King failed to arrest, belonged to it, and his wife is buried in the chapel yard. Evelyn, in his diary, speaks of the chapel, at the time of James II.'s Indulgence, as being crowded, while the parish church was well-nigh deserted, and adds: "What this will end in God Almighty only knows." The present representative of the Evelyn family very kindly subscribed £30 towards the renovation fund. There is also a well-founded tradition that Disraeli and Milner Gibson, when boys at school at Blackheath, attended the chapel. The latter, as Miss Squier said, in her very interesting letter which was read at the opening meeting, was a ward of her grandfather's, the Rev. W. Moon, who, from 1804 to 1823 was minister of the chapel. We may add that the whole amount required for the renovation of the chapel has not yet been raised, and that the Rev. A. J. Marchant will be glad to receive donations to make up the last £30.

THE late Rev. William Gaskell, M.A., for fifty-nine years minister of Cross-street Chapel, Manchester, and the veritable "Bishop" of our churches in Lancashire and Cheshire, where he was in such great request for school anniversary sermons that he used to say if he accepted all invitations he might never be in his own pulpit, has had something like justice done to his winsome character and memory in this month's *Young Days*. The editor, who was one of Mr. Gaskell's students, evidently more than esteemed him. There

is love, with the light which love only can give, in the sketch we refer to. Some capital College stories are told, which Mr. Gaskell's old students will certainly enjoy, and though written more especially with a view of making Mr. Gaskell known to younger readers, we believe the sketch, which has the approval of the family, will be very welcome to many older readers in our northern churches to whom Mr. Gaskell is a gracious memory.

In his sermon at the recent annual meeting of the East Cheshire Christian Union, the Rev. E. P. Barrow, taking as text Matthew xxviii. 19, "Go ye, and make disciples," pointed out that Christ did not say, "Go ye, and make proselytes." That was what the Pharisees did, and he condemned the Pharisees because theirs was a spirit of conquest. They wanted not so much to save souls as to capture them. They cared much more for changing a man's opinion than for changing his life. A proselyte was a man who came over; but a true convert never came over. It was as though Christ said, "Go ye and make learners first; converts after; proselytes never. Put the Gospel before them; do not ask too much; there is much that you may leave undisturbed. Ask them to repent; then to believe; and to believe—the Gospel. They must learn not this or that view, but how to be humble and find rest for their souls." Disciple, then, was Christ's word. They must beware of the proselytising spirit which tried to make a man "come over," to alter his views. To evangelise was to go to men rather than bid them come to you. If anything must be changed, change the hearts and lives rather than the minds. Nothing could be solved by argument and disputation alone. The causes of religious disquietude were more often moral than intellectual. A missionary society was very easily formed, but it was difficult to fill it with the missionary spirit—the spirit to go and teach by personal illustration the conditions of discipleship. The primary conditions of discipleship were perseverance, humility, and self-sacrifice. They were the things hardest to teach because they were the hardest to learn. It needed to be remembered that the Christian Union existed to spread, not a denomination, but the Kingdom of God—to teach, not by disseminating opinions, but by exemplifying character. The Church that would most teach the future was the Church which would best succeed in bursting the prison-house of its own thoughts about itself. The Church that preached itself was lost, for "it was true of Churches as of men: 'He that seeketh to save his life shall lose it.' Every God-fearing man must be a divine messenger, not by showing how God was God, but how man could be divine. Therein was their Heavenly Father glorified, not that they had more correct views of Him, but that they bore much fruit.

I ask no man to be contented with the amount of evil existing at any time, in any age or country. It is the nature of evil to prompt opposition to it. The more intelligence there is in man, the more vigorous and effectual the opposition it will prompt. The greatest of all calamities is the contentment that sits down at peace with a remediable evil.—William Smith.

LITERATURE.

THE FAILURE OF PAGANISM.*

It is always interesting to watch the disintegration of a great civilisation under the impact of new social and religious forces. The slow process of fusion between the new life and the old brings with it a feeling of sympathy for the ideals of the past which have become impossible. No great system of practice and belief, under which men have found the security of a settled life, can pass away without some sense of loss as well as of gain. At the moment of its dissolution men seem to realise with added clearness what a great part it has played on the stage of human affairs, and the magnitude of their own debt to it for what they hold most sacred in life. Even the conviction that its death is an apotheosis hardly alleviates the tragedy; for that is a conviction which only comes to philosophic thought when the fusion is complete. In the struggle between Hebrew and Greek thought which resulted in Hellenism, in the conflict between the higher Paganism and Christianity, in the passing away of the mediæval world in the intellectual and spiritual ferment of the Renaissance and the Reformation, in the slow emergence of a new world before our very eyes through antagonisms which go down to the very roots of life, it is not only the gladiators of hope who interest and attract us. The forces of convinced resistance also win our respect. The figures, so dignified and immobile, who stand with averted faces at the close of an epoch, cherishing their great dream of the past, refusing to yield to the light which seems so crude and glaring, without shelter or peace for the intellect or heart, they are lower than the order of the prophets, but their singular *pietas* wins for them a place, not without its own honour, among the souls who are made great by what they suffer.

As these great periods of upheaval and reconstruction are studied with the intelligence and care, which historical research is making possible for us, the influence of hasty generalisations and crude antitheses is sensibly weakened. It is no longer a struggle between truth and falsehood, light and darkness, faith and unbelief, the armies of God and the serried forces of reaction; for no historical process is capable of being reduced to such simple terms. The conflicts, which for the popular mind are often focussed in the fierce light of a few dramatic episodes, represent in reality the intellectual and religious development of generations; and we can only understand the points at issue, the reason of the long resistance, the obstinate clinging to forms of belief and social habit which already seem cold with the touch of death, and the partial nature of the final victory, when we throw ourselves back into the atmosphere of the time, and remember that we are dealing with men and with a state of society, the roots of whose religion and culture go deep into the soil of a great past. For the study of the wider problems of history there is accordingly nothing more necessary than the faithful and sympathetic retracing of the faded lines, which still represent the mental tendencies,

the social ideals, the ingrained habits and tastes, the spiritual loyalties, of phases of civilisation in many ways most dissimilar to our own. Pater did this with the pen of imaginative genius in "Marius the Epicurean" for the earlier stages of the intellectual struggle between Paganism and Christianity. Mr. Dill has now performed a similar task for the later stages of the same struggle, not indeed in the form of a romance, but in a luminous and eloquent historical study.

Perhaps we owe Mr. Dill an apology for what may appear a somewhat tardy recognition of his work; but we confess to little sympathy with the modern habit of expressing in a few days a verdict upon a book, which represents many years of careful thought and research; and we are confident that the success of this particular book does not depend upon the praise which may be bestowed upon it within even a few months of its publication. With Friedländer's "Sittengeschichte Roms" and Gaston Boissier's "La Fin du Paganisme," it is indispensable to the cultivated reader, who would understand the forces which were engaged in the long conflict between the classical and the Christian ideal. How fascinating the history of that conflict becomes in Mr. Dill's pages, as we escape from the influence of the crude idea, once so prevalent, that it was simply a battle between Christian purity and virtue and Pagan sensuality and lust, and are made to feel the strength and reasonableness of much of the Pagan resistance. He brings vividly before us the Indian summer of classical civilisation during the fourth and fifth centuries in the lordly domains and spacious dwellings of Aquitaine, and the crowded universities of Bordeaux, Toulouse and Lyons. Owing to the Imperial edicts Christianity was gaining largely in nominal adherents, like Ausonius and Sidonius Apollinaris before he was raised to the episcopate, who did not take their religion very seriously, and rejoiced in the spaciousness and tolerance of the ancient culture. But the real brunt of the opposition was represented by men like Symmachus, in whose dislike of Christianity and loyalty to his cultivated tradition we may find an element of patriotic passion, while at the other extreme stood the representatives of the rising movement of Christian asceticism, Jerome and his disciples, St. Paulinus of Nola, St. Martin of Tours, and the great men of the monastery of Lerins. It was a conflict in which there was a large amount of political feeling. The accusation that "Rome has perished in the Christian times" was no empty taunt. It was a reasonable belief, held with tenacious conviction by many minds, for whom the ancient religion and the stability of the empire were inseparable, and it called forth the full intellectual strength of Augustine in the "De Civitate Dei," and the less finely disciplined power of Orosius in his history, for its refutation. But, after all, the final issue did not depend upon the brilliant combats of argument. There were deeper forces at work. We can understand why the victory was long delayed, but we can also see that victory was inevitable. The spiritual forces were not evenly matched. In these fascinating pictures of cultivated pagan life there is a touching *pietas*, a tender affection for the good things of their inheritance, a tenacious clinging to

a patriotic tradition, but there is no faith, no sensitiveness to the problems of the present, no outlook into the future. "The real canker at the root of that society," says Mr. Dill, "was not gross vice, but class pride, want of public spirit, absorption in the vanities of a sterile culture, cultivated selfishness. It is difficult for a modern man to conceive the bounded view of society taken by people like Symmachus and Sidonius, the cold, stately self-content, the absence of sympathy for the masses lying outside the charmed circle of senatorial rank, the placid faith in the permanence of privilege and wealth, the apparent inability to conceive, even in the presence of tremendous forces of disruption, that society should ever cease to move along the ancient lines." This is finely perceived, and it helps us to understand not only the strength of the spiritual ardour which Christianity needed to fling itself against this entrenched conservatism, but also the growing attraction which the ascetic ideal exercised over thinking minds as an escape into the severities of a real world.

Before we bring this article to a close—and we have only touched briefly upon what, to us, is the central interest of Mr. Dill's book—we must refer, in a few words of genuine pleasure, to the literary art which has filled his narrative with passages of vivid description and brilliant portraiture. We may quote as an illustration of what we mean his character-sketch of the father of Ausonius:—

"For his father the poet had a profound reverence. Born to modest fortune, which gave him a place in the municipal councils of Bazas and Bordeaux, he practised as a physician for the greater part of his life, till on his son's advancement, he was suddenly raised to the prefecture of the Illyrian province. He was probably a philosophic pagan, a Stoic of the type of Marcus Aurelius, whom he resembles in many traits. Yet he had many virtues which we are accustomed to regard as peculiarly Christian. He attained the highest medical skill possible in those days, and gave his advice without fee or reward to the poor and afflicted. Careless of money, yet frugal without meanness, he neither added to nor impaired his moderate fortune. Like the sages whom he followed, he found the true wealth in regulation of the desires, but he added to this ideal a warmth of charity, and a certain serenity and sweetness, which softened his Stoicism. Holding aloof from scenes of strife and rivalry, and the treacherous friendships of the great, closing his ears to all spiteful rumour, leading a life of dignified contentment and quiet beneficence, he seems an almost flawless character, one of those saintly souls who reach a rare moral elevation without support or impulse from religious faith."

By the side of this most attractive portrait we may place the following glimpse into the interior life of one of the great houses of Gaul: "The cold calm dignity of those great houses, with endless calls to frivolous social duties, and a routine of busy idleness, must surely have made the nobler spirits sometimes long for the more strenuous and stormy life of their ancestors. As we turn the pages of Sidonius, we seem to feel the still, languid oppressiveness of a hot, vacant noon-tide in one of those villas of Aquitaine or Auvergne. The master may be looking

* "Roman Society in the last Century of the Western Empire." By Samuel Dill, M.A. Macmillan and Co. 1898. Demy 8vo. 12s. net.

after his wine and oil, or laying a fresh mosaic, or reading Terence or Menander in some shady grotto; his guests are playing tennis, or rattling the dice-box, or tracking the antiquarian lore of Virgil to its sources. The scene is one of tranquil content, or even gaiety. But over all, to our eyes, broods the shadow which haunts the life that is nourished only by memories, and to which the future sends no call and offers no promise."

When pictures like this are passed rapidly before our eyes we realise, with a certain pathetic wonder, how much that was beautiful and well-ordered, the hard-won fruit of centuries of civilisation, went down in the storm. We do not regret the victory or grudge the stern price which men had to pay for it: for if anything has become clearer to us through reading Mr. Dill's pages, it is that in no other way than by this collapse of Paganism, this passing away of a whole type and order of civilisation, and its replacement by what was at first cruder, coarser, more elemental, could the renovation of society have been effected, and the divine purpose in Christianity brought nearer to its achievement. But it is no less with profound sympathy that we watch these shadowy figures as they rise before us like the dim ruins of the Campagna in the pale light of evening. How wistfully they seem to peer into the sad and vacant future! With a dignity which is still Roman they go to meet the doom of those who cling too long to the forms of the past, who fight against the great forces of time.

W. H. DRUMMOND.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Encyclopædia Biblica. Vol. I. Edited by the Rev. T. K. Cheyne, M.A., D.D., and J. S. Black, M.A., LL.D. (A. and C. Black.)

The Last Boer War. By H. Rider Haggard. 1s. (Kegan Paul.)

The Origin of the Fourth Gospel. By P. C. Sense, M.A. 7s. 6d. (Williams and Norgate.)

Good Words. Volume for 1899. 7s. 6d. (Isbister.)

Sunday Magazine. Volume for 1899. 7s. 6d. (Isbister.)

Contemporary, Agnostic Annual, Nineteenth Century, Expositor, Scribner's, Tiny Tots.

TO CORRESPONDENTS.—Letters, &c., received from the following:—D. A.; C. C. C.; E. F. L.; R. L.; A. B. M.; C. J. S.; J. J. S. (thanks); T. W. S.; H. V. W.; J. C. W.; W. W. We cannot publish letters that are not signed with the name of the writer.

THE POSITION OF WOMEN.—I.

I BELIEVE that, when the International Congress of Women met in London this summer, few preachers spoke of it from the pulpit. Certainly, there was little public evidence that religious teachers estimated at a high rate the moral significance of the movement which the Congress represented. Yet no intelligent person can doubt that this movement is at least as great a fact as the recent Peace Conference, which received universal notice in the Churches. And one naturally asks, Why did the Women's Congress receive such scant attention?

Perhaps some people would reply with the vague remark, expressing a feeling as vague, "The two subjects are so very different!" And, indeed, there is an obvious difference between a question touching international policy and a question which is in the highest degree "domestic." But this kind of difference, if relevant at all, gave the Women's Congress a special claim upon preachers; for a minister may rightly be cautious how he trenches upon the ground of the statesman, and especially upon foreign affairs; but matters of every-day home life are his undisputed province.

There is, however, another difference. And, if one pressed for distinctness of thought and language, it would come out that the women's movement is deemed to be too *controversial* a subject for the Church and the worship hour. But the answer to this is that the most fundamental questions which the women's movement is raising cannot be kept out of the Church and the worship hour. They are there already. They were brought in ages ago.

There are ancient opinions on these questions which the Church has stamped with its authority, which are taught by the Scriptures held sacred and read as divine revelation, and which are embodied in liturgies hardly less revered. This creates a difficult situation. A request to celebrate the Women's Congress could hardly be other than embarrassing to a preacher who sincerely follows the old standards. Even to freer minds the request might not be without awkwardness, on account of the authority which those standards have in the eyes of others. But religion, having once recognised the extreme importance of these questions, cannot now evade them. It cannot pass them by and keep silence about them, merely because it may have to contradict its own pronouncements. There is only one course worthy of it. It should seek and speak the truth. It should throw off the errors of the past, caring nothing for continuity of intellectual conceptions, except so far as this implies consistency of moral purpose. It should openly welcome and encourage and inspire every effort for the progress of humanity. They at least are without excuse who acknowledge as their highest authority the light within and the upward endeavour of their generation. They should be foremost in dealing reasonably and fearlessly with this great subject of women's position and responsibilities.

I will go at once to a point which most people regard as settled both by sacred authority and by practical expediency, and will show how my experience proves to me that it is *not* settled, or that it is settled in an opposite sense. Near the

end of the 14th chapter of the first Epistle to the Corinthians, we read thus:—

Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home, for it is shameful for a woman to speak in church.

Shameful for a woman to speak in the church? Such language brings up in my mind a picture of the Quaker meeting where I used to sit as a boy and youth. Several men sat at the head of the meeting in the "ministers' gallery" facing us, but the impression made upon me by all their speaking is not to be compared with that produced by one woman who sat there also. The image of this little, white-haired lady, with round, cherubic face framed by her Quaker bonnet, is as vividly before me now as it was twenty-five or thirty years ago. She had a sweet, sympathetic voice, which won attention immediately. She spoke without the least art or attempt at effect; and a slight French accent (for she was French by birth), only seemed to add to the simplicity of her whole manner. But insight and tenderness were so beautifully combined in what she said, she had so much of the faculty of taking out the kernel of a religious doctrine and leaving the husk, and she spoke with a smile so kindly yet so serious, that she was, for me, by far the best preacher there. Could it be "shameful" for such a woman to speak in the church? If a thousand Pauls said so, I would not believe it. I will not read such words in a way which would imply belief. On the contrary, I will deny their truth, whenever I have occasion. I will do everything I can to gain for such women, liberty and opportunity to cultivate and use their gifts for the good of others.

Passing from this saying about preaching, I ask, what else does the Bible teach about women? And I remember such sayings as these:—

Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything. (Ephes. v. 22-24.)

This kind of doctrine is repeated several times in the Epistles; and in the marriage service of the Church of England the principal passages in which it occurs are collected together and form the advice to the bride with which the service concludes. Again, I have to say that I can only refer to these passages in order to repudiate their teaching. This doctrine of subjection, and the legal regulations based upon it, have given countenance to innumerable injustices and cruelties. Husbands are indeed told in the next verse that they should love their wives, but such general precepts do not carry us far; to be of any real service they need to be applied in detail to the circumstances of life. There are many kinds of "love." Amongst others, there is the love which is awakened by superficial attractions only, which soon gets tired and lasts but for a few years or months, or even days; there is the love which regards woman as a mere ornament or plaything, and is without respect; there is the love which glories in possession but not in justice or spiritual fellowship; there is the love which has one eye, or

EPSS'S COCOA. The most nutritious.

EPSS'S COCOA. Grateful and comforting.

EPSS'S COCOA. For breakfast and supper.

EPSS'S COCOA. With natural flavour only.

EPSS'S COCOA. From the finest brands.

both, upon silver and gold. What if a woman is the victim of such love and becomes a wife? Is it enough to say that, whatever happens, she must submit to her husband in all things? What a weapon this puts into the hands of evil men! The wrongs which have resulted to women are something revolting to think of.

I turn again to the Bible to see whether there is not, after all, better and fuller and more explicit teaching there. So far all my references have been to the Epistles. Do the gospels contain nothing more inspired? Does not Jesus deal more adequately with the question? I do not find that we get further light even from him. The only passage in his history which the compilers of the marriage service could refer to was that which tells of his presence at the wedding at Cana in Galilee. They also adopted the fanciful notion of the Epistle to the Ephesians, and speak of marriage as though it were but a symbol of the "mystical union that is betwixt Christ and his Church." But these references are valueless, and we may pass them over. They do not shed a ray of light of the kind we need. Nor do the sayings of Jesus about adultery and divorce. Happily, we can say that he never proclaimed the doctrine of subjection, as Paul did. Moreover, all the accounts of his behaviour towards women show that he was most sympathetic and respectful towards them, and that he warmly appreciated their friendship. But beyond this, so far as we are informed, he did not go. Unmarried himself, he cannot be held up as an example to those who marry; and it is a strange and significant fact that the one example held up by the marriage service to show in a simple and human way what marriage should be is the remote and shadowy one of Isaac and Rebecca. We have no utterances of Jesus upon the general rights and duties of women in the state of marriage, nor upon their rights and duties in the unmarried state. Universal moral precepts which apply equally to men and women, do not carry us far in this matter. Where a wide distinction is made in practice, and some distinction is made by nature itself, moral teaching must deal with the difference explicitly. But the gospels say nothing explicit in this field, except when they deal with lust and divorce.

This is not said in a spirit of carping criticism, it is simply stated as an historical fact which ought to be frankly recognised; for it is a fact which has very important bearings. It shows the limitations even of the best parts of the Bible. It shows that a minister of religion who would faithfully do his duty in helping men and women of to-day to face the problems of to-day, must value and use the Bible for just what light it gives—no more and no less. It shows that he must often appeal to other sources.

But the fact that Jesus has left so little explicit teaching upon the rights and duties of women, shows something more. It shows why even in Christian countries some of their rights have been trampled on by men, and some of their duties neglected by themselves. For both men and women have, in failure of other guidance, acted on the principles of Paul. How far we have travelled from those principles was indicated by the International Congress of Women.

H. RAWLINGS.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

ENGLISH EDUCATION EXHIBITION.

SIR,—The Sunday School Association have been invited to take part in the International Exhibition to be held in Paris next year, and as a first step to this to forward their exhibits to the Imperial Institute, where a preliminary English Education Exhibition is to be opened on Jan. 4 next.

It is, of course, impossible adequately to show results of Sunday-school labours, but something of the history of the institution—its means, methods, and aims—might be displayed, and the promoters of the Education Exhibition are strongly of opinion that in some way the Sunday-school work of England should find a place there, and be represented both in London and in Paris.

I am writing, now, to ask superintendents and school secretaries to help the Committee with any suggestions as to the showing of our work, and more especially to send me any forms, certificates, visitor's instructions, rules, reports, tickets and cards used in their schools, from which I may make a selection and display. It will add to the interest if the forms, &c., are filled in with names and particulars as when used, and should be sent to me in duplicate. They should reach me within the next ten days, and I should be obliged if my correspondents would mark their envelopes with the word "Exhibition."

ION PRITCHARD, Hon. Sec.,
Sunday School Association, Essex
Hall, Strand.

CHURCH COVENANTS.

SIR,—In his interesting speech at the stone-laying of Willaston School, the Rev. J. E. Odgers is reported as saying that in our Presbyterian churches "there was no such thing as a church covenant." No doubt that is so as a general rule, but our church at Poole furnishes a remarkable exception, for it possesses a series of covenants, drawn up in the years 1704, 1741, and 1753, each one being on the occasion of the appointment of a new minister. But these covenants are not of a dogmatic character, and embody no doctrine to which we could not assent.

OCT. 12. EDGAR SOLLY ANTHONY.

[Mr. Anthony enclosed, at the same time, a sermon of his, in which the three covenants are quoted in full. The earliest was drawn up in 1704 on the occasion of the ordination of the Rev. William Madgwick as pastor, and the erection of the first chapel on the site of the present building at Poole, and is as follows:—

Seeing it hath pleased God to call us by his grace into fellowship with himself and with his son Jesus Christ, through his Spirit: We do promise our hearty acceptance of the Lord for our God. And in faith of his receiving us for his people, do give up ourselves to him by solemn covenant, to observe all his commands revealed in his word, and to walk in all the holy ordinances of his worship all our days. And being persuaded by the light and power of his spirit in his word, that the disciples of Christ ought to

join themselves together in the way and order of Church fellowship; we do give up ourselves, first to Jesus Christ as our King and Head; and to one another also according, to his appointment; engaging through his assistance to observe all those things which he hath commanded to the church of the New Testament to the utmost of our light and knowledge therein, and according as God shall give us opportunity so to do.—That we will submit one to another in the Lord, and to the exercise of that discipline amongst us which is required by the rule of the Gospel. That we will walk in that holy subjection to our Pastor (and other church officers when God shall favour us with them) which Christ commands us. That we will communicate of the gifts and graces which God bestoweth on us, to the edification of the body; and in love without dissimulation promote the good of this whole church; that God may be glorified in us, the kingdom of Christ advanced, and our souls saved in the day of Christ.

The covenant of 1741 is more than three times as long as the above, while that of 1753 simply adds some amplification of special points in the earlier covenant.—
ED. INQ.]

BRADFORD BAZAAR.

ON Thursday, Friday, Saturday, and Monday, Oct. 19, 20, 21, and 24, a bazaar was held in the new schools adjoining Chapel-lane Chapel, and the proceedings were marked by much enthusiasm. On the first day the promoters were much depressed by the dense fog which hung over the city; but when the time of opening arrived the Channing Hall was well filled. The right keynote was struck by the singing of Dean Alford's hymn, "Forward be our watchword," after which prayer was offered by the Rev. E. CEREDIG JONES, M.A.

The chair was occupied by Mr. C. H. ELLIS, who has taken a most active and generous part in the erection of the new schools. In a bright speech he offered a cordial welcome to Mr. C. W. Jones, J.P., president of the British and Foreign Unitarian Association, who had been announced to perform the opening ceremony. Mr. Jones congratulated the congregation upon their possessing such fine premises for their various useful institutions, and expressed the pleasure it gave him to see so many of them actively engaged in good work connected with their church. He laid great stress on Sunday-school work as a most valuable training both for scholars and teachers for the duties of life. It should be the aim of teachers to give the scholars under their charge a sound moral education. Secular knowledge unless supplemented by moral training was a questionable boon.

On the motion of the Rev. E. CEREDIG JONES, seconded by Mr. BYRON BOOTH-ROYD, a hearty vote of thanks was accorded to Mr. Jones. A similar compliment was paid to the Chairman on the motion of Miss HUDSON, seconded by Mr. GATHORNE HARGREAVES.

On Friday a crowded assembly came to welcome the Right Hon. Lady O'Hagan. After the singing of the hymn "Praise to Thee, Thou great Creator," the Rev. ANDREW CHALMERS, president of the Yorkshire Unitarian Union, offered prayer. The Rev. E. CEREDIG JONES, who presided, in introducing Lady O'Hagan, said that since she had joined the Unitarian body, she had been a tower of strength to

their churches. She had been in much demand for the opening of bazaars, and her wise words and kindly counsels had been most helpful to them. For her moral courage in joining their ranks as the result of patient and conscientious inquiry, they owed her a debt of gratitude. Lady O'Hagan, whose rising was the signal for much applause, gave a most touching address, in the course of which she dwelt upon the need of peace and goodwill among individual members of churches. It was vain to pray for peace between nations, unless those who professed to be followers of the Prince of Peace were prepared to live and work harmoniously together. War was but the collective expression of unworthy feelings which swayed the hearts of individuals.

Miss COLLINS proposed a vote of thanks to Lady O'Hagan, and presented her with a shower bouquet of chrysanthemums. The resolution was seconded by Mrs. EMPSALL, and a similar vote of thanks to the Chairman was also passed.

On Saturday, which was bright and sunny, a very large company assembled to meet Sir James Kitson, Bart., M.P. The proceedings began with the hymn "O worship the King," after which prayer was offered by the Rev. John Fox, of Hunslet.

Mr. BYRON BOOTHROYD, who presided, referred to the very satisfactory results of the first two days' sale, which he regarded as a favourable commentary on the zeal of their people. In introducing Sir James, he said that they were under a special debt of gratitude to him for coming down to Yorkshire from his Parliamentary duties to open their bazaar on the third day.

Sir JAMES KITSON, in declaring the bazaar open, spoke of the marked influence exerted by religious institutions upon society during the last half century. Having been closely in contact with great masses of labour, he could bear testimony to the great change which had taken place in the condition of the people in their character and habits since the days when he first entered upon an industrial career. There had also been witnessed during that period a greater freedom of thought on theological and religious questions, and the bazaar deserved support because it had been promoted by those who refused to be bound by a creed. He rejoiced that he was associated with a communion in which, at any rate, he was free to believe and think what he regarded as the truth.

Mr. J. G. SLATER, junior warden, moved a vote of thanks to Sir James for his kindly interest in their church. He referred to the father of the baronet, who was the first Mayor of Leeds to break through the old custom of taking the members of the corporation to the parish church. The motion was seconded by Mr. C. H. SIMONDS, and carried by acclamation.

The Rev. CHARLES HARGROVE, M.A., moved a vote of thanks to the Chairman, and referred in appreciative terms to Mr. Boothroyd's valuable services to Chapel-lane Chapel. He was glad to be able to say that the cause in Bradford was now more prosperous than it had ever been during the twenty-five years he had known it. Mr. SPENCER seconded the motion, and it was carried.

The sale was continued on Monday, the 24th, and at the close of that day it was

found that the proceeds amounted to a little over the £520, which the promoters had hoped to realise.

OBITUARY.

MR. SYDNEY COURTAULD.

At the comparatively early age of fifty-nine, Mr. Sydney Courtauld died at his residence, Bocking Place, Braintree, on Oct. 20. For some months it was known that he was far from well, but he continued to attend to his many duties, till within a fortnight of his death, and the end came very suddenly.

Mr. Sydney Courtauld was a member of the firm of Messrs. S. Courtauld and Co., manufacturers of crape, who employ several hundred workers at their factories at Braintree, Bocking, Halstead, and elsewhere. He was a Justice of the Peace for the county of Essex. In 1891 he became a member of the Braintree Urban District Council, and was elected Chairman forthwith—a position which he occupied until his death, and in which he gave general satisfaction by his business-like conduct of public affairs, and his never-failing courtesy to all with whom he came into contact. He was also the first representative of Braintree on the Essex County Council, but on the expiration of his first term of office he did not seek re-election.

He took a great interest in all good objects and work in and around Braintree. The Cottage Hospital, the Mechanic's Institute, the Library, the Manor-street schools, and other institutions found in him a generous friend. Those who have visited his hospitable home, and seen his beautiful gardens and flowers will not soon forget the courtesy and kindness which he showed his guests.

Mr. Courtauld had for a long time taken a great interest in the cultivation of orchids. He had nine orchid houses at Bocking Place, which contained some two thousand beautiful specimens. He rendered great service on the Orchid Committee of the Royal Horticultural Society, whose meetings he regularly attended; and he had been very successful as an orchid exhibitor. In 1896 he was awarded the bronze medal of the Society, for the best collection of orchid plants in bloom, and had previously received several first-class certificates for his exhibits.

Mr. Courtauld was by conviction a Unitarian; he belonged, however, to what is usually called the older or more conservative school, and he hardly appreciated some of the more recent developments of thought in our religious community. He was warmly interested in the establishment of the little Unitarian Chapel at Braintree, in succession to the High Garrett Chapel. He made a gift of the site on which the present iron building stands, and in other ways he supported the work of the Rev. R. H. Fuller. In politics he was a Liberal Unionist. On educational and on many social questions he held broad and generous views. He was always ready to take his share of public work, and he will be greatly missed in the district. His intelligence and worth were recognised by men of all creeds and parties.

Mr. Courtauld married Miss Sharpe, sister of Mr. William Arthur Sharpe, and he leaves his widow, four sons, and two daughters to mourn his loss. The silent

sympathy of many of our readers will be with the bereaved family in their great sorrow. The funeral took place at the family burial place at Gosfield Churchyard. A large number of relatives and friends attended to pay their tribute of respect to Mr. Courtauld's memory. The Rev. R. H. Fuller, M.A., conducted the service at the grave.

THE INWARD LIFE.

From a letter on "Worship and Ministry" addressed by the recent London Yearly Meeting to congregations and members of the Society of Friends.

WE would earnestly encourage the minister to "give himself to his ministry," to consecrate to it his best powers of mind and body as well as of soul. There is among us a large and increasing number, whose inner conflict is with foes not only moral but intellectual, who need all the help that can be given by the wide vision and sympathetic insight of ministers who have thought deeply as well as felt deeply of the things of God.

We have room in our meetings for helpful ministry of all kinds, for the offerings of the man or woman whose stores of spiritual wisdom have been won in the hard school of life, as well as for the fruits of meditation and study that have been garnered by the more highly-trained mind. In all cases the minister will need a knowledge of the revelation of God and knowledge of men. Both require much patient and loving study; and for this, leisure should, where practicable, be found or made. Meetings should consider it a privilege to do their part by providing, where possible, well-furnished libraries of helpful and stimulating books. We are not, however, speaking merely of literary study, but, in the widest sense, of the preparation of heart and mind, which keep the minister in touch with God and humanity and enrich the gift he has received. Much added power may result from the cultivation of close social and personal fellowship with the members of the congregation. Their needs are part of the inspiration of the ministry.

It is an improvement in spiritual quality and sympathetic insight that we long for in our ministry. We hardly realise the wide difference in efficiency, in spiritual service, between the novice and the expert, between the raw recruit and the trained veteran, between the 'prentice hand and the master workman. The minister will not think to find in the meeting-house alone the consecration of heart, the discipline of character, the equipment of mind, the understanding of men, which should come to him through all the avenues of life. The meetings which are before him will be often on his mind, and he will give himself to a prayerful and reverent study of the Bible, seeking to learn therefrom the mind and will of God, as the Holy Spirit enlightens his understanding and unfolds to him the meaning of the inspired message. As he devotes every faculty to the service of Christ, his reading of the thoughts of the great teachers of every age, his contact with the passing events and vitalising ideas of the day, will become to him vocal with spiritual instruction, which he can use in ministry to others. Thus will he gain insight to speak with faithfulness and acceptance to the condition of men's

hearts, and with fuller understanding of the Divine purposes of redemption and grace involved in the central theme of all effective ministry, "Jesus Christ and Him crucified."

These thoughts, however, have a wider application. Preparation of heart and the active worship of dedicated lives are the duties of all. It is these that make up the spiritual atmosphere of a meeting. We have all a ministry; for we are all members one of another, bound to rise or to fall together; and stronger even than the solidarity of the human race is the solidarity of the gathered Church. We need to say, "I dare not be weak, for my weakness is a spreading infirmity. I must be strong, for my strength is a spreading force. I cannot sit in self-contained isolation, for my brethren need the energy of my love."

THE CHILDREN'S COLUMN.

A TALE OF TUSCULUM.

If it be possible, as much as lieth in you, live peaceably with all men.—*Rom. xii. 18.*

You have all of you heard of the city of Rome—one of the most famous, though not one of the oldest cities in the world. Surrounding this city are walls, as indeed there have been from the time when it was founded, though not of course always the same, for as the city grew so also did the walls. Beyond the walls, there begins at once a vast stretch of open country. As you look at it, at first, it seems to be level, but it is really rolling or undulating, like the great prairies of America. This open country is called the Campagna. In the olden days, up to the time of Christ, and after, this great reach of land was cultivated and populated. It was filled with pleasant homes and busy happy people. There were vineyards and orchards and olive gardens, and flocks of sheep and herds of cattle. The air, too, was sweet and fresh and invigorating, so that it was a healthy place in which to live. It was, in fact, a sort of Earthly Paradise. Now, alas! all this is changed. The land for many a long year has gone out of cultivation; there are few inhabitants; decaying vegetation covers the soil and at night, when the sun goes down, the air is heavy with fever and plague.

Yet still there is a charm about the place, and the traveller finds a beauty in it all its own. Its great vast open stretches, its lonely roads once so crowded and busy, its solemn lines of broken arches, over which, long centuries ago, the clear fresh water from the hills flowed into the great city, and over some of which, not broken, it is flowing still, all give to it a beauty and attraction. Beyond the plains are the mountains. The Alban Mountains, some of them are called; and high up on the top of these mountains are to be seen to-day the remains of a city older than Rome. It is about this city that I have now to tell you. Its name was Tusculum. It is the city of which Macaulay speaks in his "Lays of Ancient Rome" in the poem on the Battle of Regillus. Came the foe, he says—

From the white streets of Tusculum,
The proudest town of all.

It must have been a pleasant place in the olden days, resting there on its sunlit mountain, with the health-giving breezes

from the sea beyond. At the highest point of the city stood the Castle, protecting the town below. And from this castle was the grandest of views of sea and mountain and lake, and far beneath, as I have said, of this rich Campagna, a billowy sea of gardens and orchards and vineyards. Lower down than the Castle was the Forum—the market-place where the people walked and talked, and bought and sold. And not far from that was the Theatre. You may see the well-preserved remains of it to-day. This theatre was open to the sky, and as you sit on its stone benches you can see far down across the plain the city of Rome. And many and many a time these people of Tusculum, sitting at some play, must have lifted up their eyes for a moment that they might gaze on the white marble of the temples and palaces and towers of Rome, as they glistened in the evening sunshine, far off in the plain beneath.

So these two cities, and the people who lived in them, were neighbours, and for the most part they were friends. But suddenly the Romans, who were a proud and somewhat overbearing people, took offence. They had been at war with another neighbouring people, called the Volscians; and after the war, the Romans said, they had found among their prisoners, soldiers of Tusculum. It looked, therefore, as if the people of Tusculum had not been faithful to their friends in Rome. Whether this was so or not we cannot tell; but this at least was the professed ground of the quarrel. Thereupon the Romans determined to fight and to lay siege to this town of Tusculum upon the hill. Camillus, one of the greatest of their generals, was intrusted with the task. And a brave, though a terrible sight it must have been to have seen Camillus and his soldiers march forth from the city gate—each man with his shield and his spear and his axe, and on his head that gleaming helmet at the sight of which the men of a thousand races had turned pale.

Across the great broad Campagna the troops took their way, until at length the foot of the mountains was reached. Then, more slowly, they began to climb. Higher and higher they rose, through pleasant lanes bright with flowers, past rich orchards hung with fruit, by many a peaceful villa and many a happy cottage. Nearer and still nearer to Tusculum they came. But to their surprise no one seemed to notice them. The men went on with their work, and the women stayed quiet in their homes.

But still this terrible host went on, higher and yet higher. At last the white walls of Tusculum appeared, and in a moment more, at the turn of the road, the city gate was seen. But now, still greater was their surprise for the gate was open. It was not only open, it was undefended; not a man was on guard, not a soldier was to be seen. Through the gate the soldiers entered, and down the long street they began to march. And greater yet was their surprise. The shops were open and those belonging to them all were at work—the coppersmith was hammering his vessel, exactly as in any city of Italy you may see him to-day; the baker was baking his bread, and the mercer selling his wares. And the houses were open—and there were the women, each one at her household task. The girls, too, were at the fountains drawing water, and the children in the

schools—the soldiers, as they passed, could hear them reciting their lessons.

Was there ever such a sight, and what could it mean? Well, what it meant was this—that these good people of Tusculum were resolved not to fight with their friends and their neighbours from Rome. If there was to be any fighting the Romans must do it by themselves. And what was the result? Well, clearly, Camillus could not fight with a people who treated him like that. To try to do so was absurd. It would not be fighting at all. It would be only slaughter. It would be massacre. So Camillus sent for the ruler of the city, called the Dictator, that he might talk to him. And having talked to him he invited him to Rome. And there this Dictator of Tusculum met the Senate of Rome, and again they talked matters over. And, as the result, the people of Rome confirmed the ancient charters of the people of Tusculum, securing them their liberties. And later on they conferred upon them the highest honour in their power; they gave them the Roman franchise, thus making them citizens of Rome. All this occurred in the year 379 B. C.

Three hundred years before that, or rather more, in the mountain city of Jerusalem, a great prophet and statesman, called Isaiah, had tried to teach his people in a time of danger, not dissimilar, the very lesson which these people of Tusculum had so well learned and practised. "In returning and rest," he said, "shall ye be saved; in quietness and confidence shall be your strength."

There are many lessons which this story teaches, some of which you may be able, perhaps, to think of for yourselves, but there is one, especially, which I want you now to learn and always to remember. The lesson is this: it always takes two to make a quarrel. So it is that when we are doing right, acting in all things honestly and squarely, as conscience bids us, we shall commonly find that the safest and wisest way of overcoming anger and wrath and the wrong with which others threaten us, is to meet them with patience and gentleness and dignity, remembering that in "quietness and confidence" we shall certainly find "strength."

So, once more, I give you the words of our text: "If it be possible, as much as lieth in you, live peaceably with all men."

JOHN BYLES.

WORKERS' AID SOCIETY.—The Secretary begs to remind the members that their contributions and subscriptions should be sent to her before the end of November. She will be happy to give any information as to the object and scope of the Society. Address: Mrs. Goodwyn Barmby, Mount Pleasant, Sidmouth.

PREPARATION for another life! The idea is grand, none grander, if you have a high and large meaning for this preparation, if every beneficent activity, if every noble joy, if every exalted sentiment, is your preparation for eternity. The end of a thousand lives is just this, to live, under God, our highest life, to develop all our capacities for knowledge, happiness, goodness. Preparation for another world, in this sense, cannot be separated from progress or from happiness in this. It is identical with our highest enjoyment of life, with our noblest efforts to advance.—*William Smith.*

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	6
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, &c. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, NOVEMBER 4, 1899.

OF THE HOUSEHOLD OF GOD.

WEDNESDAY last was All Saints' Day, a festival which for more than a thousand years has been kept in the Christian Church. It has this great advantage, that whatever we may think of certain names included in any special calendar of saints, this one commemoration gathers up all that is good and true, and leaves it for each thankful heart mindful of the day to count over his own roll of saints—those in whom he has seen the divinest vision of the heavenly life, who have been to him the best helpers and enlighteners, the loftiest, purest and noblest, the most inspiring as leaders, teachers and friends.

It is good to have such a festival, to call back our wandering and forgetful thoughts, and help us to realise with new vividness and gratitude, not only what we owe to those noblest of our race, but what they rightly demand of us, as belonging to their fellowship. Life is immeasurably richer for those who realise that they have such a place in the household of God. The conviction comes to us in the growing sense of spiritual reality in life, with the wakening of earnest purpose, the sense of obligation, the ideal of unselfish service in the Kingdom of God. In duty, in self-surrender, in allegiance to the highest good, we most surely know that we have with us the strength of the Eternal, and underneath are the Everlasting Arms. Then from the centre of our rest in God we receive all our blessings, the glory of His beautiful world, the fulness of life, the treasures of home and the mystery of love, the strength of friendship and all the wider interests of our humanity, poured upon us from that infinite

Source of all good. The Divine purpose of our life is clear, that we should grow up to be more perfectly servants of righteousness, and children of the Eternal Father.

And so comes in the thought that must complete the circle of our being. It is but a broken fragment, if in a few years it is all at an end, if we are suddenly cut off and cease to be. But can our worship and our aspiration, our strenuous service of the Eternal and our love, which at heart we know to be stronger than death, have such an end? The spirit within us bears witness of a better truth. There is a continuing purpose of good in our life. We are in the hands of God, working for His Kingdom here, entering into the knowledge of the unseen things which are eternal, because God cares, and intends the good of His children. And their good is found not in a succession of broken fragments of life here on earth, in which each succeeding generation can be nothing to the dead past, but in the progressive life of each living soul.

He cares for His children, and they remain themselves, with Him, as they pass into the Unseen, not destroyed in death, nor changed by a sinister fate into some other person, but inheriting a continuing, unfolding life, in which aspiration leads to fuller knowledge, more perfect love, in communion with the Eternal Father and in the doing of His will. This is the prophecy of the spirit that is in us, the spirit that we are. This is our undying hope. This is the conviction of our living faith. God is not mocked in His whole creation, and He does not mock His children with the hunger of their spirit and their reaching up to His eternal good.

There is Divine progress in the world, in the successive generations of our humanity here on earth, and in that greater household of God, into which are gathered all living souls. That is the meaning of the Communion of Saints, of which we are reminded with special force on All Saints' Day. Into the future, which is with God, both the good and the evil go upon their way. But they go upon a way of progress, directed by that mercy which endures for ever—the evil to be cleansed of their iniquity, even if by cleansing fires, by the sternest discipline in the terrors of unerring retribution, yet to be cleansed, to be made fit for their appointed place in the household of God; and the good to grow in grace, with a new power of service and a richer measure of love. Thus we rightly think of the departed, not as dead, but living unto Him. And in them God has given us not a memory alone, however quickening and helpful that might be, but a better knowledge, that these all who have been so much to us in the nobleness of their life, the beauty of their holiness, the tenderness of their love for us—the saints of the greater world, and those who in the

nearest sense are our own—have still their place in the same household of God. Still they are our leaders and our friends, though separated from the present scene of our own life. They shall not return to us, but we shall go to them. There is the secret of our joy, which must at last overcome all sorrow and the fear of death. For when we go to them, it is not to death, not to the shadows of the past, and a cold oblivion, but to the richer, fuller life into which, by the mercy of God, they have entered.

Life is immeasurably richer in this faith. Our earthly years do not end in ultimate despair and the agony of disappointed faith and love. And thus life in these passing days has a deeper meaning, and we can give ourselves without fear to aspire and to love, to lay hold on righteousness and truth, to fill our hearts with the glory of the heavenly light, to drink at the fountains of the living waters, because this is our destiny, we are children of the living God. And here already, having our lowly place in the household of God, we share in that fellowship of the saints who have passed from our sight, and yet in the paths of our daily duty compass us about, if we will but think of it, as a glorious cloud of witnesses. These set before us the goal of our endeavour, not in any reward at the end of life, but in the glory of their manhood. As they have striven and conquered, so we must be true in our day, labour faithfully and patiently in our appointed place, and get the victory over all the evil that assails us or is in us.

God has given us this cloud of witnesses, this hidden companionship of faithful men. He has given us the prophets and the martyrs. He has given us JESUS CHRIST, and the great company of his disciples in every generation—the enlightenment of his example and the inspiration of his leadership. He also is our brother in the household of God, and surely it must give a new and deeper meaning to our discipleship when we remember that he is not dead, but that on some other shore, still circled by the infinite ocean of God, we may yet see his face, and hear his living word.

What the future shall be, it is not given us here to know. It is enough for us to know God, to have our rest in Him, there as here, and in the fellowship of living souls, souls that have grown, but are the same, who have been blessed by a continuing and progressive life in the household of God.

There is a wonderful gladness and quickening in this thought. How many lonely ones, with few congenial friends close at hand, or perhaps none at all, have felt the gracious touch of Jesus, and have learnt with him to trust in the Father's love. Then how infinite their gain in having such a friend, in finding that God has granted to them this most pure and inspiring

human companionship. And so of others, the great teachers, the singers, the seers of beautiful visions, the soul-stirring patriots—these may be to us not names alone in the past, but friends to whom we may continue to be grateful, as to living benefactors, of whom we may think with all their goodness yet more glorified in the heavenly light. And with profoundest truth this may be said of those who are our own, in the nearer sense, of the one family on earth and in heaven, not really separated in the love which is never lost or wasted in the household of God. Often when they are taken from our sight we understand them best, and love them with a deeper, more abiding love; and their goodness, appearing to us in clearer light, searches our hearts, and bids us be rid of all that is false and evil, and be more worthy of their love.

Of all the words of faith, springing from the supreme faith in the living God, none is greater than this, "I believe in the Communion of Saints," and that in our Father's household those who are very far from being saints are yet permitted to feel the touch of their goodness and be roused to a new faithfulness by the appeal of their pure love. It cannot be in vain that we remember them, and that we thank God our Father for His unspeakable gift in that He has called us to be fellow-citizens with the saints, and of the household of God.

MY DEAD.

I CANNOT think of them as dead
Who walk with me no more;
Along the path of life I tread
They have but gone before.

The Father's house is mansioned fair
Beyond my vision dim;
All souls are His, and here or there
Are living unto Him.

And still their silent ministry
Within my heart hath place,
As when on earth they walked with me
And met me face to face.

Their lives are made forever mine;
What they to me have been
Hath left henceforth its seal and sign
Engraven deep within.

Mine are they by an ownership
Nor time nor death can free;
For God hath given to Love to keep
Its own eternally.

F. L. HOSMER.

ALL SAINTS.

ONE feast, of holy days the crest,
I, though no churchman, love to keep,
All Saints,—the unknown good that rest
In God's still memory folded deep.
The bravely dumb that did their deed,
And scorned to blot it with a name,
Men of the plain heroic breed,
That loved Heaven's silence more than fame.

Such lived not in the past alone,
But thread to-day the unheeding street,
And stairs to Sin and Famine known
Sing with the welcome of their feet;

The den they enter grows a shrine,
The grimy sash an oriel burns,
Their cup of water warms like wine,
Their speech is filled from heavenly urns.

About their brows to me appears
An aureole traced in tenderest light,
The rainbow-gleam of smiles through tears
In dying eyes, by them made bright,
Of souls that shivered on the edge
Of that chill ford repassed no more,
And in their mercy felt the pledge
And sweetness of the farther shore.

J. R. LOWELL.

IN WAR TIME.

A MINISTER writes to us: "I do not know whether it will be regarded as an unprecedented piece of presumption to suggest to my brethren the use, during this time of war, of a common form of prayer, such as the bishops have prescribed in their respective dioceses. But under the shelter of anonymity, lest otherwise I should seem to be assuming authority to advise those who are at least as wise and good as myself, I will offer to their consideration this form which I shall use myself until the termination of the war. I should like to think that others were joining with me and my people in the same words."

The Prayer.

O Thou Who art the One God and Father of all the children of men, Who hatest nothing Thou hast made but dost hear the cry of all that call upon Thee in trouble, humbly we commend to Thy Divine compassion our kinsmen and our fellow-countrymen now engaged in war one with another, that it may please Thee to speed the cause of true freedom and righteousness, to assuage the angry passions of sinful men, to bring to an end all tyranny, oppression, falsehood, and malice; finally, to establish the reign of peace and goodwill on earth, and relieve the miseries brought upon us by this unhappy strife. Specially we pray for the wounded and the dying, for those made widows and fatherless, and for all who are suffering anxiety on account of kinsfolk and friends, or are mourning their dead, that it may please Thee to shed the peace which passeth understanding upon troubled and doubting hearts. Moreover for us all who sit at home in peace we pray that Thou wouldst make us worthy ministers of Thy healing Providence, that we may be bearers of consolation to the afflicted and of help to those in need; and may we at last all attain together to that Eternal Life where is peace for evermore. Amen.

RELIGION is not served by exasperating, but by composing the minds of men.—*Benjamin Whichcote.*

A PROUD man hath no God: for he hath put God down, and set himself up. An unpeaceable man hath no neighbour, for he hath driven them all away. A distrustful man hath no friend, for he hath disobliged all: who would be friendly to him, who hath no good opinion of another? A discontented man hath not himself; he hath lost himself, because things are not as he would.—*Benjamin Whichcote.*

CITIZEN SUNDAY.

THE REV. S. A. BROOKE AT MANSFORD-STREET.

ON Sunday evening last the Rev. Stopford Brooke preached to a very large congregation at Mansford-street, Bethnal Green. The Rev. W. G. Cadman took the devotional service. It being Citizen Sunday, Mr. Brooke chose for his subject the two kingdoms—the kingdom of earth or the material kingdom, and the kingdom of heaven or the spiritual kingdom. These had frequently been set one against the other. Some spoke as though heaven were all and earth nothing, and others as though earth were all and heaven nothing. The idea that each was exclusive of the other was most injurious. The two kingdoms ought to be harmonised: the one should not exclude the other; but the two ought to exist side by side.

The kingdom of heaven of which Christ spoke was a kingdom of the soul, life ruled by justice, love one to another and contempt of selfish aims. To this kingdom of heaven all should belong, and in it all should dwell. Heaven was a state of the soul, and the kingdom of the earth should be harmonised with it. If persons did not have sufficient of the goods of the earth for their daily needs, how could they live happily and morally? They would find it extraordinarily difficult to become members of the kingdom of heaven. Starving men were not as a rule likely to be specially honest; homeless men, or those crowded into a filthy dwelling, were not likely to be eager after righteousness. Men should have enough to live justly, wisely, and happily, but the love of material things alone, with no love of righteousness and justice, and no faith in the powers of the world to come, and no sense of a citizen's duties would only send them into a hell of selfish luxury and materialism. Everyone, urged the preacher, should have enough for the necessary wants of the body, to secure health, and to do work with pleasure, to have rational enjoyment, and to train the intelligence, and that every human being who did a fair day's work ought to have that sufficiency. At present about half the human race did not have their sufficiency, while sometimes ten men had the property of ten thousand. After enlarging on these points, every State, said he, was suffering from the disease of an overwhelming number of persons whose life was a fierce struggle to avoid death—who had not enough of the things of this world. The first duty of all good citizens was to see that each had a proper supply of food, air, shelter, water, &c. Some had far too much, too many houses, too many clothes, too much of the means of production. Between these two classes was a class thoughtful for others, who were living a simple and loving life, and were sorely troubled at the state of society. Everyone should have enough, but the moment a man longed for more than enough for his full development he began to be materialised. Too often labour and poverty when lifted to power had ruined their cause by seizing too much, by crying, "We owe no duties to mankind." Unless another spirit than this animated the labour movement, it would add another failure to the list. And here came in the kingdom of heaven—the desire to do justly, to love one another, to

forgive wrong, to cultivate peace and contentment.

All who lived and worked in the right spirit, by whatever name they were known—even though they were supposed, and supposed themselves to be without God—were of the heavenly kingdom. For God did not disown His children, even though they did not know Him.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

THE annual meeting of this Association was held at the High Pavement Chapel, Nottingham, on Tuesday, Oct. 24.

There was morning service, conducted by the Rev. A. N. Blatchford of Bristol, who preached from the text, 1 Cor. iii. 5, "Ministers, through whom we believe." He said that the central thought which he desired to convey to his hearers lay in the one word "minister." The description given by Paul could leave them in no uncertainty as to the position and the function of a minister of religion in those long-distant days. In an age when the possession of knowledge was confined to a very few, and, when the conveying of it from one man to another was simply by personal association, it was easy to trace the circle of peculiar reverence from the midst of which the Apostle or the teacher delivered his message to men of that time. Indeed, it was difficult to see how the Word of God could be preserved, or how their faith could be borne witness to save through this essentially personal agency. He would ask them to think for a moment of the awe and almost mysterious respect with which the simple Nazarenes would gaze upon and listen to the man who could say "Am not I an Apostle? Have I not seen the Lord?" And so he thought it needed no apology for him to state that there was a fitness and a beautiful naturalness in that reverence for the ministers through whom they had believed. Time's veil seemed to be a thickening one, the mists gathered, and the questions, "What did the Master really say? What is the actual kernel of the religion that He gave to us?" were being unceasingly asked by men as the ages rolled by. There began to be so many different voices in the world, and, as the Apostle had foretold, there was not one without its significance, until at last mere physical force became the factor of the propagation of theological truth and impressed upon those who were the fewer in number by the imposition of fine, the deprivation of liberty, and even of life, the particular dogma it was desired to promulgate. The world swung on in its busy way, its ever-appealing claim, now for pleasure, now for business, until it became left to a special class of men to preserve the traditions of a long-finished and now uncertain past, till the minister, the servant, the teacher, found himself superseded by the priest, who led captive the spirits of his brethren, and made the most of every opportunity for the extension of his subtle power. Civilised Europe was thus, according to the irrefutable testimony of history, plunged in Egyptian darkness. But when the hour was darkest the dawn was closest.

With the Reformation came the dawning of a glorious light which was developing into the full effulgence of that perfect day for which they longed and waited. Thus had been established a

fulness of liberty which was growing even now. The teachers required to-day were men who laboured arduously in the service of the living God, which was alone the true significance of the reproachless title of "minister." Comparison with other eras of the history of religion showed that there had been times when the spirit of progress advanced at a slow pace, but not so now in an age when the wonderfully improved means of communication made possible so ready an interchange of thought between race and race, and between men of one faith and another. Referring to their own special religious community, as one of their own brotherhood of ministry and nothing more, he spoke to them of those small households of prayer scattered over the country side, perched here and there "like lonely lights on lonely hills." What was their first mental characteristic? Clearly it was independence of mind and of thought. They were not compelled to assemble together for the meditation of serious things. When these little companies of their faithful folk gathered themselves together, they came and brought with them their intellect and knowledge to the consideration of the most serious and most important which could appeal to the soul. He said this in all modesty and humility, but it was true, and they should bear witness to it. Did they for a moment think that this attitude left the minister unaffected and untouched? In the old times men looked to the minister as to a man through whom they believed. In this strongly pulsing world did not any congregation, be it large or small, virtually say to him: Interpret for us our thoughts, answer our questions. You are men, they said, of like passions with us, no more, no less. And as to the trials and temptations we have to face, have you no word of courage and cheer for us? Passing on to the arduous duties and aims of a minister, the speaker continued: The demands were high, and he voiced his brother ministers' thoughts when he said, "Thank God they are high." For the greatness of the man's task was the inspiration of the man to achieve it. Those men of whom they were proud had risen to the height of realising their duty. They had, like proud soldiers, unquestionably followed her imperial call. It became them not to complain or abandon themselves to despair for one moment. They had the way of their duty plainly before them. Where in any church was more work left to the individual ministers than their own households of faith? In what ministry would they find a finer or truer or more dogged devotion to the task before them? But had the people the mind to work? Did they give themselves to the claims of their religious life? For only when pulpit and pew vied with one another in provoking one another to work should the cause of love be advanced to the success that was worthy of the name and principles they worked to serve.

THE BUSINESS MEETING.

In the afternoon the business meeting was held in the school-room. Mr. J. C. Warren, the president of the Association, occupied the chair, and there were also present: The Rev. H. Gow, B.A., secretary (Leicester), Mr. B. Dowson (treasurer), the Revs. J. Birks, F.G.S. (Derby), A. Bennett, M.A. (Chesterfield), A. N. Blatchford, B.A. (Bristol), J. Freeston (Not-

tingham), E. R. Hodges (Newark), H. E. Haycock (Loughborough), W. Lindsay (Christ Church), E. A. Maley (Ilkeston), H. S. Perris, M.A. (Mansfield), W. G. Price (Hinckley), J. Kertain Smith (Belper), W. Whitaker, B.A. (Leicester), Messrs. R. Enfield, F. Winsor, J.P., J. Warren, H. A. Dowson, W. Goddard, G. Bryan Briggs, W. Ellis, S. Gittins, W. Evans (Leicester), Ald. Birks, J. White, W. Godfrey (Mansfield), Smythem (Ilkeston), Ald. Saunders (Newark), W. F. Price, C. H. Roberts (Hinckley), Misses Guilford (Nottingham), Gittins (Leicester), and many other ladies and gentlemen.

The CHAIRMAN said it was his very pleasant duty, as senior warden of High Pavement, to welcome them to Nottingham, and it gave him even greater pleasure to be occupying the double office of representative of the chapel and president of the North Midland Presbyterian and Unitarian Association. It seemed peculiarly appropriate for the meetings of that organisation to be held in Nottingham. The earliest Presbyterian movement in that district was founded by their original ministers, Whitlock and Reynolds. As most of them were aware, one of the few Presbyterian classes in the country was in the Nottingham district. They owed very much to those old workers in the chapels, the original founders of the classes in places like Mansfield and Leicester, by whose efforts they had been enabled to reach the present state of spiritual and religious freedom which they enjoyed in their churches now. They ought to use their strongest endeavours in behalf of the cause in order that they might show their gratitude to their predecessors. Feeling this as he did, and impressed as he was by the conviction that no sacrifice or no work was too great for their common cause, it had afforded him the greatest possible pleasure to act as their president, and do what little lay in his power to strengthen the cause in that district. He must not encroach upon the report which would shortly be read, but he might be permitted to say that they had had a very successful year among their churches. Some of the churches, which at one time were not prominently successful, such as Ilkeston and Christ Church, had taken, under their present ministers, a new lease of life. Their friends at Newark, who had had to contend a good deal against certain influences in that old town, had made progress quite recently, and were, he believed, looking hopefully and joyfully to the future. They were hoping to re-open very shortly in Boston an old and historic chapel. This was the chapel in which their old minister, the Rev. P. W. Clayden, made his first entry, he believed, into the ministry. They were starting a campaign in Burton, where their work appeared likely to be attended with great success. He felt that if they only took heart of grace and carried their work outside, they would be able to extend their operations materially. If they were true to their principles and to their mission he believed that a great future lay before them. He was not satisfied with merely allowing their influence to permeate other churches, but advocated active work with the object of furthering their cause.

Mr. B. Dowson read the financial statement, from which it appeared that £31 11s. 5d. was in the hands of the treasurer at the end of the last financial

year. The subscription amounted to £121 2s. 3d., which showed a slight falling off, but only to the extent of £2 or £3. The collections reached the sum of £48 14s. 10d., this being a slight increase which practically nullified the decrease in the subscriptions, so that the income was about the same. The balance in the treasurer's hands was £21 7s. 11d., and they had overspent their income this year by a little over £10.

The Rev. H. Gow presented the reports which had been received from the various churches affiliated to the Association, and subsequently introduced the report of the Committee.

The report stated that in addition to carrying on the ordinary business of the Association, the Committee had given special attention to the resolution passed at the last annual meeting at Leicester, declaring that it was desirable to raise a centenary fund, with a view to a forward movement in the district. The Committee had decided that it would be wisest first to find the work and enter on it, before attempting to raise a fund. With this object, after considering several possible openings, they had entered on a new effort at Burton-on-Trent. Four Sunday afternoon services were held between Easter and Whitsuntide, with an average attendance of forty, the first service being conducted by the Rev. J. Birks. After the summer vacation, services were resumed with encouraging results, and £20 had been granted by the Association for their continuance up to Christmas. A local committee had been formed, and met all local expenses. The chapel at Boston was to be re-opened, the services being provided for up to Christmas. Afterwards the Committee would have to consider the continuance of the work. A cordial welcome was offered to the Rev. W. Lindsay at Christ Church, Nottingham, and new signs of life there and at Ilkeston and Newark were noted. The congregation of the Free Christian Church, Leicester, were engaged in removal to the west side of the town, and had themselves raised a considerable sum towards the £3,500 required.

The removal of the Rev. W. E. Addis to Oxford was referred to with great regret, and an acknowledgment of the deep debt of gratitude the Association owed to his gracious kindness and his deep spiritual influence. Reference was also made to the meeting of the National Conference at Leicester next year, with the hope that it might prove an occasion for the strengthening of the life of the churches throughout the district.

Mr. RICHARD ENFIELD, in moving the option of the report, said there appeared to him to be a general feeling of earnestness and a desire to do everything possible for all their congregations. Some of them had very great difficulties to contend against, even more than was mentioned in the report, but there seemed to be the right spirit at work. Referring to the departure of the Rev. W. E. Addis from High Pavement Chapel, Mr. Enfield paid a high tribute to the ability and kindness of their late minister, and said that he hoped the time would soon come when the chapel would be restored to the benefit of a resident minister.

The Rev. A. BENNETT (Chesterfield) seconded, and the report was adopted.

On the proposition of Mr. J. H. WHITE, the following officers were elected:—President, Mr. F. Winsor, J.P.; treasurer, Mr. B. Dowson; auditor, Dr. J. F. Blurton; hon. secretary, the Rev. H. Gow, B.A.

Votes of thanks were awarded to the Rev. A. N. Blatchford and the Rev. W. Lindsay for their services during the day,

and to Mr. J. C. Warren for his work in the presidential chair during the past three years.

At the evening meeting Mr. F. WINSOR, J.P., the new president of the Association, occupied the chair, and took the opportunity of thanking those who had placed him in that position for the ensuing year.

Miss EDITH GITTINS read a paper on "The Decay of Dogmas," which we hope shortly to publish in full.

Discussion followed, and the meeting closed with the usual votes of thanks.

HOLYWOOD JUBILEE.

THE congregation of the first Presbyterian (Non-subscribing) Church, Holywood, co. Down, celebrated on Sunday and Monday, Oct. 22 and 23, the fiftieth anniversary of the dedication of the building in which they now worship.

The Rev. S. A. STEINTHAL, of Manchester, was the preacher on Sunday. His two able and indeed moving discourses were listened to with great attention by large congregations; and as the choir provided special music, and the church was most tastefully decorated, the services were both beautiful and impressive.

On Monday evening a soiree was held in the school-room. After an interval of social intercourse, Mr. A. M. MUNSTER took the chair. There were present the Revs. Douglas Walmsley, and E. I. Frigg, of Belfast; T. Dunkerley, of Comber; J. A. Kelly, of Dunmurry; R. Lyttle, of Moneyrea; W. E. Mellone, of Warrenpoint; S. A. Steintal, of Manchester; and Dr. S. H. Mellone, minister of the church. There were also a number of friends from Belfast and Comber, beside most of the members of the congregation, and the Presbyterian and Methodist ministers of Holywood accepted invitations. The Chairman said that his first duty was to offer on behalf of the congregation a cordial welcome to the ministers and other friends who were present, and especially to welcome Mr. Steintal, and thank him on their behalf for the beautiful services which he had conducted in their church the previous day. He then proceeded to refer to the past history of the congregation, and especially to the long and never-to-be-forgotten ministry of the Rev. C. J. McAlester, commenting on the remarkable fact that, as regards the ministers who formerly had charge of the congregation, Mr. Beattie and Mr. McAlester had each a ministry of fifty-seven years. Mr. McAlester's jubilee as minister of the church was held in August, 1884, when an enthusiastic meeting took place in the Town Hall, attended by ministers of all denominations and all the leading inhabitants, and a striking tribute was paid to his exemplary life and to the work he had accomplished during fifty years of zealous ministerial labour. "Among the ministers who have preached in this church as visitors are many whose names stand high in the records of the Unitarian Church. But for Dr. Montgomery we might not now be in possession of our churches. It was mainly due to his exertions in bringing our difficulties before Parliament, when an attempt was made to oust us from possession of our churches and properties, that the Dissenters' Chapels Act was passed, which left us in full possession of our rights. Irish Unitarians should never forget this great achievement. We have also often

heard in this church the voice of the Rev. John Scott Porter, of the Rev. William Bruce, and of the Rev. Classon Porter." Mr. Munster then read parts of a historical sketch written by Mr. McAlester. The congregation traced its origin to the Rev. Robert Cunningham, who was the first Presbyterian minister who settled in the county of Down; he ministered for some years in the parish of Holywood, but was at length compelled by the prelatial party to abandon his charge; he died in Scotland in 1637. In 1726 the majority of the congregation, with their minister, the Rev. Michael Bruce, abandoned subscription to the Westminster Confession. After Mr. Bruce came the Revs. M. Beattie, J. C. Wightman, S. H. Sloan, J. A. Johnston, C. J. McAlester, and Clement Pike. Last year Dr. S. H. Mellone became the minister.

Mr. RICHARD PATTERSON, J.P., read an extract from the *Belfast Northern Whig*, of Sept. 27, 1849, giving an account of the dedication of the church and the services conducted by Dr. Montgomery on that occasion. Part of the report ran as follows:—

The Rev. Dr. Montgomery delivered an eloquent and interesting discourse from Jude i. 3. In the course of his sermon he animadverted in a striking manner on the tendencies to infidelity which have latterly appeared in Great Britain and on the Continent; and gave a lucid statement of the essential principles and great precepts of Christianity as held by all the Churches. The discourse, admirable in many respects, was especially distinguished by the spirit of genuine charity by which it was pervaded. While he did not shrink from maintaining his own views as a non-subscribing Presbyterian and a Unitarian Christian, he said nothing that could give reasonable offence to any of his large auditory, composed as it was of Roman Catholics and Protestants, Calvinists and Wesleyans. At the close of the sermon, he dedicated the church in an impressive manner to the worship of the one God the Father, the honour and glory of the Lord Jesus Christ, the advocacy of truth and freedom, of holiness and charity.

The Rev. S. A. STEINTHAL expressed his thanks for the kind hospitality shown to him in Holywood, of which he had pleasant remembrances connected with earlier visits. It was a real joy to meet old friends again, and to be reminded of those who had gone to a higher and nobler life. It had been most interesting to hear the story of their congregation told, and he could heartily congratulate them in their jubilee on having such a history to look back upon. It was a rare thing to be able to speak of the ministry of two men covering a hundred and fourteen years; and it spoke well, not only of the ministers, but of the congregations as well. One of those men it had been his privilege to know, and honour. He had known Mr. McAlester for more than fifty years, and was not surprised to find his memory so revered and loved as it was among them still. It was very encouraging to see in an address which had been presented to Mr. McAlester on accomplishing thirty years of service, that the members of the congregation had not been able to confine the presentation to themselves, but that his self-denying Christian work made many outside wish to join in the expression of respect and affection. It showed how amid the differences of opinion which necessarily must exist among men, there was an underlying ground of

spiritual unity, on which all who strove to love God and follow Jesus in spirit could meet and be at one. More and more did he hope that spirit would prevail among men, until the Universal Church of God embraced them all in loving service. He expressed his pleasure in seeing more men of his own College (Manchester College) occupying pulpits in Ireland, and welcomed the fact that so many of the Home Missionary College students were settled there. He wished that more Irishmen would enter Manchester College, to make the union of the congregations here and in England closer; and he was glad to know that in various ways the Oxford College was becoming an influence for good on both sides of the channel. He congratulated Dr. Mellone on his position. The earnest and large congregations he had seen on Sunday, and the cordial gathering met there that evening, was richly promising of good; and he hoped that when fifty years more had passed away, some of the young folks present that evening might have to tell as blessed a story as they had heard, and might congratulate their minister on being likely to add a third to the chronicles of long ministry in the Holywood Church.

The Rev. W. E. MELLONE, the Rev. T. DUNKERLEY, and the Rev. A. GILCHRIST (Presbyterian minister), also spoke pleasant words appropriate to the occasion; and during the evening an excellent programme of music was gone through by the choir of the church and some of the friends.

A comprehensive vote of thanks was moved by Dr. MELLONE, and carried by acclamation.

The proceedings then terminated.

PROVINCIAL LETTER.

BELFAST.

OUR people at Holywood have just been celebrating the fiftieth anniversary of the building of their church, and they have had the pleasure and profit of the presence with them of an honoured guest, the Rev. S. A. Steinthal, of Manchester. As you come on deck, in the chilly freshness of the early morning, entering Belfast Lough and well in sight of land, the coast-line of County Antrim to the right runs up to some of the finest coast scenery in all the Kingdom. To the left you have the lower-lying and well-wooded shores of Down. You pass Bangor, the Blackpool or Margate of the Irish North; Helen's Tower, "dominant o'er sea and land," overtopping the green hills of Lord Dufferin's park, peers at you from afar; and as you prepare to slow down, before you brave the river mist and the myriad hammerings of the ship-yards right and left, the quiet little town by the water side on the left is Holywood.

Between here and Belfast there used to be four or five miles of country road; but year by year the great city encroaches upon the fields and woods around it, and thatch and whitewash give place to red bricks and blue slates. You have watched an amceba crawling across the field of your microscope, making a stomach of itself whenever it meets with anything that will do to eat. So Belfast advances, and ere many years go by will have overtaken and overwhelmed and incorporated this peaceful and unsuspecting Holywood.

As yet, however, it is a welcome change from city life to walk the long wide street of gardened villas, cottages, churches, schools, and feel that there are oases still in the wilderness of the world's noise. People come here, not to work, but to live. Work is in the city, here is home.

Once upon a time, however, Holywood must have thought better of itself than to serve as a residential suburb of Belfast, and doubtless looked down upon its upstart neighbour at the river mouth. Our Holywood congregation dates back to 1615; our oldest Belfast church to 1642 only. The first Presbyterian minister of Belfast came here as chaplain to the soldiers of the Earl of Argyle's regiment, and very possibly had a pretty rough time of it. The Holywood people of the day were civilians and, as the times went, of more settled ways. If any reader of THE INQUIRER cares to know more of the moral and social state of Down near three centuries ago, and of the difficulties and the work and the worth of Robert Cunningham, our first minister at Holywood, I should like to ask his attention to the admirable lecture on Cunningham written by the last minister of the Holywood church, the Rev. Clement Pike, and published by Mayne and Boyd, Belfast.

Holywood seems to have had, like many others of our churches, three church buildings. There is the present church; there was the "old" church; and there was the "old chapel of all." There was a gloom over the assembly that gathered in the schoolroom a few nights ago. Sickness—a sickness that was unto death—prevented the attendance of an honoured and loved member of the congregation who, from his long knowledge of the church and its history, might have spoken of the building that was taken down half a century ago. It seemed rather a pity that no one had a good word to give it, although there were those at the meeting who could recall the opening of the present church; but it was better to note the warm and loving interest taken in the welfare of the church to-day, which was on all hands manifested, than it would have been to find a people full of pious recollections and not much else. One of the pleasantest things in all the meeting was to see the young people there, full of life, full of interest in what was going on. Evidently there is a living church at Holywood; there are large opportunities of usefulness, and promise of a bright future.

Outwardly, too, the church is better and brighter looking than too many others of our places of worship that were set up fifty or seventy years ago. The Natural History of Nonconformist Architecture would be an interesting study, had one time to go into it. But just as our people were coming to understand the merits of Gothic, and while such churches as those of Hope-street, Mill Hill, Gee Cross and Bury were educating us to a better thought of the beautiful and fitting in the builder's art, there were those among our people, it would seem, who did not like the new notions, and preferred to keep to the old Greek or Italian style of thing. The Holywood Church is of this order; but it has fared better in the architect's hands than other churches I could name. Why did those old church builders of fifty to a hundred years ago try so hard to make our churches not sober merely

but deadly dull, not impressive but oppressive, not reposeful but funereal? So many of them look like large tombs—Doric or Ionic, done in stucco, and then painted, with a pillar this side and a pillar that, and a sarcophagus or an isosceles triangle or something of that nature on top. There are churches of ours which already, by the very brightness and cheeriness of their style and plan, give promise of the hopefulness and helpfulness of the services which are held within. And there are other churches that strike a chill through you even as you look at them, where any uplift of heart and will were hardly to be expected, and where one might wear one's self out in desperate attempts to bear up amid the encircling gloom. And as for the inside of our churches: no one wants a lot of tasteless decoration; there is an abuse, as well as a use, of paint; and if we must make mistakes, it is always best to err upon the sober side. But surely we do well to remind ourselves that our churches are for living people to worship God in, and there is a limit to our right to turn them into mausoleums. I have been in churches where I could not help feeling that such limit had been greatly overpassed. It is right, and few will question it, to store in our churches the memorials of men who were leaders in the life of their time, and who worked well for truth and good. Such memorials are a help and not a hindrance to the generations that follow. But all the same, there is a very needful watch to be kept over the matter. "We love the venerable house." Yes! That is good. So is the "dim religious light." But if you make the light too dim, you may even seem to forget that we want it to see by, and "religious" and "venerable" will not quite express all we feel about it. There is a good deal to be said for Robert Collyer's wish to make our church our "common home," and "warm and bright and good to all." One of my strongest Holywood impressions was of homeliness and brightness.

And another impression that I gathered was of faithfulness to and trust in the principle of religious liberty. We call it "non-subscription" in the north of Ireland, for our controversies largely turned upon the question whether we should be required to subscribe the Confession of Faith of the Westminster Assembly of Divines; and our churches are "non-subscribing Presbyterian" because they withstood the demand, and declared for the Sufficiency of Scripture and the old freedom of thought. So far back as 1726, our congregations here had to pay the penalty of the liberty they claimed. They were gathered into one Presbytery—all such as would not "subscribe"—and by vote of the Synod of Ulster declared to be "outside its ecclesiastical jurisdiction." Holywood was, and still is, a member of this old "free" Presbytery of Antrim, along with the First Church Belfast, York-street, Larne, and other churches—we are ten altogether—in Antrim and Down. If there are those to whom "non-subscription" does not mean very much, and to whom it seems a poor negative sort of thing to unite upon—call it "Religious Freedom"—it's the same thing—and you will find that as a cause we are willing to work for it, and as a principle we shall guard it safely.

DOUGLAS WALMSLEY.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bedfield and Framlingham.—Anniversary services and meetings were held at Bedfield and Framlingham on Oct. 29, 30, and 31. The occasion was one of especial interest to Framlingham, as the Old Meeting House had been renovated and the organ improved and rebuilt. The Rev. G. Lansdown preached on Sunday morning on "The Value of Music in Religious Worship," in the evening the service was conducted by the Rev. H. J. Lawson, who had come over from Diss to show his sympathy with the movement. Mr. Lansdown gave an address on "The Truths of Unitarianism," a good many strangers were present, the congregation numbering fifty-four. At Bedfield the services were conducted afternoon and evening by the Rev. G. Lansdown, the Rev. H. J. Lawson, and the Rev. A. Amey. The little chapel was well filled, and the children sang very heartily. On Monday a tea was held at Framlingham, followed by a meeting, which was presided over by Mr. Youngman. Letters regretting absence were read from the Rev. W. Jellie and Mr. Epps, and a special message was sent from Miss Tagart to the same effect. Addresses were given by Mr. Lansdown, Mr. Fenner, of Ipswich, Mr. Dowsing, and the Chairman, who all congratulated the members on the improved appearance of the chapel. The evening was enlivened with songs and music, and a drilling display by the children. At the conclusion of the meeting a resolution was passed regretting the loss to East Anglia of Mr. Jellie, but wishing him every success in the new work he is about to undertake in New Zealand. On Tuesday evening a tea-meeting was held at Bedfield, when Lady Wilson took the chair. An interesting account of the growth of the work was given by the Rev. A. Amey. There was large attendance, and the general feeling was one of confidence and hopefulness for the future. Two of the former members, who had removed to Felixstowe came over to be present at the anniversary, and brought their baby to be christened by their former pastor.

Boston.—The chapel in Spain-lane, which has been closed for several years (services having been conducted for the last four years in the schoolroom, chiefly by one devoted lady), was re-opened on Sunday last, the service being conducted by the Rev. P. W. Clayden, who many years ago was minister of the chapel. The re-opening has been effected by the energy of the Central Postal Mission Committee, who are arranging to supply the pulpit until the end of the present year. There was a large congregation on Sunday; at a special meeting in the afternoon, at which Miss Tagart was present, a committee of the congregation was formed, and the outlook is reported as decidedly hopeful.

Bradford.—On Saturday evening the Young People's Guild at Chapel-lane Chapel held their first meeting of the coming winter session. In the absence of the president, Mr. Byron Boothroyd took the chair. In the course of a few opening remarks, he said that as a result of the bazaar of the previous week the school premises, including the Channing Hall, in which the meetings are held, were now free from debt and encumbrance of every kind. A very enjoyable evening was spent by all present, and the society started another year under most favourable conditions.

Bristol.—The Rev. A. N. Blatchford is holding Thursday evening services in the congregational lecture-hall at Lewin's Mead, with a series of addresses on "New Testament Times and Teaching."

Bury: Lancashire.—In response to the strong resolution passed by the Sunday-school teachers at their summer meeting at Oxford with regard to the necessity of bridging over the gulf existing in so many places between school and congregation, it was determined to try the experiment of a week-night service in the school premises, to which teachers and elder scholars were especially, but not exclusively, invited. The first of such meetings was held in the lecture-room on Wednesday evening, Oct. 25. In spite of wet weather, more than sixty persons, including many young people, were present, and hearty interest was shown in this new departure. The Rev. J. C. Odgers conducted the service. Such an informal devotional service in the midst of homely surroundings, with appropriate music and direct address, appeals to some minds more powerfully than the more formal and stately worship within a Gothic church. When the minister descends from his pulpit and seeks the co-operation of the laity in the simple offices of prayer and praise, a new feeling of fellowship is

aroused; all are brought nearer together. The movement is one which answers to a felt need, and is destined to grow.

Chorlton cum Hardy.—Towards raising the sum of £600 still required in order that the building scheme may be carried into effect, a bazaar was held in the Masonic Hall, Chorlton, on Oct. 27 and 28. At the opening ceremony on the first day, the chair was occupied by the Rev. J. Ruddle, and Mr. Alderman Harry Rawson in declaring the bazaar open said: "To establish in the midst of this large and growing community a new centre of religious life and educational influence is, I believe, to confer upon it a priceless boon. This church will receive into its fraternal embrace all who may seek association with it. They will find here an open door. They will be subjected to no test. They will not be asked to subscribe to any creed. They will find that differences of intellectual view on doctrinal or speculative subjects will be perfectly compatible with the culture of the devout affections and the advantages and pleasures of social worship. But it will also be your desire to manifest your faith by your works. You will not seek a selfish appropriation of the privileges your membership may confer. By sharing our blessings with others we multiply them for ourselves. It is possible that your labours may not be immediately so fruitful in results as you reasonably anticipate and hope for. But if you remain united, if only harmonious counsels prevail, if you never allow your confidence to falter or your courage to fail, you will undoubtedly attain the goal of your aspirations—a church with a vigorous spiritual vitality within, and the exercise of an enlightening, beneficent, and invaluable influence on your neighbours and friends. I heartily commend your present effort to sympathy and support. You have the indefeasible claim of those who, whilst seeking help from others, have also helped themselves. The sacrifices you have already made and those which may yet await you constitute a strong recommendation to the pecuniary assistance of all who have favoured us with their presence. There is a time for all things—a time to rest and a time to work. This, my friends, is your time to buy and to sell. I have entire faith in the liberality of the buyers and the diligence of the sellers at this bazaar, which I now declare to be open." On the second day Miss Dendy declared the bazaar open, and the Rev. Denby Agate occupied the chair. The proceeds of the two days amounted, we understand, to about £120.

Devonport.—The Rev. Edward Sharp, in undertaking the ministry at Christ Church, has addressed a letter to the congregation, which contains the following passage:—"I am not unaware of the difficulties which we must encounter. We shall all need to exercise much patience and forbearance. But I feel sure that, as it will be my aim to be helpful to you, and to advance the cause of true religion to the best of my ability, so I may rely with confidence upon your encouragement, support, and co-operation. I cannot, I think, better convey to you my conception of the responsible position to which you have called me, than by concluding with these words taken from the Ordinal of the Church of England—"and now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office and charge ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and admonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever." Mr. Sharp announces a course of Sunday evening sermons on the Church as "The Army of God," "The Building of God," and "The Family of God."

Horwich.—At the bazaar to be held next Wednesday, Thursday, and Saturday, there will be a Bolton stall, kindly provided by and under the management of the ladies of Bank-street Chapel. The opening ceremony will be at twelve o'clock on the first day, and at 3 P.M. on the second and third days. The congregation is largely composed of Unitarians who have gathered together from places wide asunder, from Manchester and Bury, and several towns in Cheshire; from the Midlands, the Eastern counties, and from London. Great enthusiasm prevails, and there cannot be much doubt as to the result of the bazaar.

Hull.—The Park-street Literary and Social Union commenced its winter session on Wednesday evening, Oct. 25, when the President and Mrs. Lummis were "at home" to members of the Society, and others. A large company assembled and spent a very happy evening, the capital programme provided being much appreciated by the guests. At the second meeting on Wednesday, Nov. 1, Councillor Hanger opened a discussion on

"Sunday Observance," and on the following evening Dr. Waters began a course of lectures on "First Aid to the Injured," under the auspices of the Union. The Rev. E. W. Lummis is now delivering on Sunday evenings a course of lectures under the general title of "Choose your Religion." The first of the series, delivered last Sunday evening, had for its subject: "What is a Religion?" and attracted a considerable number of strangers to the church.

Kingswood, nr. Birmingham.—Last Sunday, Oct. 29, being Hospital Sunday, special sermons were preached by the Rev. J. Hardings Matthews. The collections were in aid of the Queen's Hospital, Birmingham, and amounted to £5 15s. 1½d.

Leicester: Free Christian Church.—The anniversary services of this church were held on Sunday, Oct. 22, conducted by the Rev. W. Copeland Bowie, who preached to good congregations, morning and evening. Anthems "Send out thy light" (Gounod) and "Lead, kindly Light (Stainer)" were rendered by the choir; Miss Florence Pratt taking the solo in the latter. This being the occasion of the last anniversary services to be held in this building, in consequence of the "forward" movement, in which the congregation is at present engaged in removing to one of the suburbs, which will take place at the end of the present year, a social gathering was held in the church on Monday evening, Oct. 23. Mr. W. Evans presided over the meeting, and was supported by the Revs. W. Copeland Bowie, A. N. Blatchford, B.A. (of Bristol), H. Gow, B.A., W. Whitaker, B.A., and Messrs. T. Fielding Johnson and F. T. Mott, and a large number of friends and members of the cause. Stirring addresses were delivered bearing upon the new movement, and signalling a successful future for the church. During the evening selections of music were rendered by Mrs. and Miss Weston and the Misses Pratt.

London: Blackfriars Mission and Stamford-street Chapel, S.E.—The third "Pleasant Saturday Evening" of the present session, on Saturday last, took the form of a popular temperance meeting. A good audience assembled, and the programme was heartily appreciated. Music was provided by the Misses Bredall, Miss M. Ore, and Mr. A. A. Tayler, and the Band of Hope Choir sang three of their melodies. The address was given by Mr. Edward Welsh, of the National Temperance League, whose subject, "Human Documents and the Tales they Tell," proved a striking record of some of his experiences of the evils wrought by drink, gained during his tenure of office as Missionary at the Southwark Police-court. The Rev. Frederic Allen, who presided, called attention to the various activities of the Church and Mission, all now in full winter working, and announced that at the next Saturday Temperance meeting, on Nov. 18, Mr. J. Martin Skinner will speak on "How to live Long."

London: Deptford.—The old chapel, after undergoing thorough renovation, was re-opened on Sunday evening, the service being conducted by the Rev. V. D. Davis. On Tuesday evening a meeting was held to celebrate the event. After tea the chair was taken by Mr. G. W. Chitty, of Dover, who has acted as treasurer of the renovation fund, and there were also present the Revs. A. J. Marchant (minister of the chapel), W. Copeland Bowie, W. G. Tarrant, Harvey Smith, H. W. Perrie, T. E. M. Edwards, F. Alles, H. Rylett, and V. D. Davis. There was a good attendance of members of the congregation and other friends. A letter was read from Mr. J. G. King, secretary of the congregation, regretting his inability, on account of ill-health, to be present, saying that the meeting would mark not only the re-opening of the chapel, but the completion of eight years' service of their minister, and speaking warmly of the happy relations existing between minister and people. The Chairman, in his opening address, announced that over £250 had been received, and that about £30 more was needed to complete the work of renovation. He concluded by reading a most interesting letter of historical reminiscence from Miss Squier, of Dover, a daughter and granddaughter of former ministers of the chapel. The Rev. A. J. Marchant described what had been done in renewing the roof of the chapel, and building a new room at the back, in place of two old vestries, which had fallen into decay, and also in cleaning the interior of the chapel. The estimated cost of the work had been £240, but other expenses, including new gas fittings, and rent of hall while the work was going on, had brought the expenses to close on £280, and they still needed about £30. Many holy memories, he said, attached to that old chapel, and it had still a work to do among the poor people of the district. Although he did not succeed in filling the chapel, some new friends had been gathered in, and there were some old members faithfully devoted to it. He found work to do also in the cause of education and temperance, and for

the social uplifting of that neighbourhood. The Rev. W. C. Bowie spoke of the great work that might be done by such chapels in the poorest quarters of the City, where they were face to face with the people and the battle of life was keenest; such places of worship should be made parish churches in the truest sense of the term, in touch with the real life and thought of the people. They must not be content to leave things as they are, with all the social evils of the time, but must make experiment after experiment, until they succeeded in finding remedies for them. The Rev. W. G. Tarrant followed with an earnest speech, after which a collection was made, which amounted to £4 6s. 11d. The Rev. Harvey Smith spoke as representative of the General Baptist Assembly, and was followed by the Revs. H. W. Perris, H. Rylett, and T. E. M. Edwards. A vote of thanks to the Chairman brought the meeting to a close.

London: Essex Church.—The third series of educational lantern lectures arranged for the working classes is now being given in the school-room. The Rev. R. H. Bloor has lectured on "Australia and Tasmania," giving an illustrated account of the exploration of the Continent. On Tuesday last Miss A. J. Lawrence lectured on "The Yellowstone Park." There was an audience of 120 persons, who intently followed the description of its natural wonders, and continually applauded the artistic slides which had been specially brought over from Minnesota. The Rev. Frank K. Freeston will lecture next Tuesday on "The Saints and Churches of Italy," and on the Tuesday following the Rev. Edgar Daplyn will lecture on "Old Norwich." An illustrated syllabus of the whole course may be had at the church.

London: Little Portland Street.—A soirée was held in the Portland Schools on Wednesday, Oct. 25, arranged by the Congregational Society as a farewell to the Rev. H. and Mrs. Rawlings, on their resignation after nearly eight years and a half of connection with the chapel. There was a good gathering of members of the congregation, and in the middle of the evening, after the business connected with the society was finished, Miss H. Busk, on behalf of the congregation, in a few words expressed the great regret that was felt that Mr. and Mrs. Rawlings had determined to sever their connection with the chapel, while wishing them every success in any new work they might undertake. She also presented them with a silver mounted purse, containing £110, and accompanied by a letter embodying these sentiments which had been engrossed and signed by about eighty-five contributors, and handsomely bound in dark red morocco by Mr. E. J. Hains, a member of the congregation. In his reply, Mr. Rawlings thanked the congregation, and at the same time announced that, though he had not given up his intention of writing a book, to gain time for which he had resigned his pulpit, he felt he must say that he had received an invitation to York. He would carry with him many pleasant memories, and he hoped friendships amongst this congregation. The rest of the evening was spent in social intercourse with some songs and music provided by the choir and members. On Sunday afternoon, Oct. 29, one of the elder boys and one of the youngest girls of the Sunday-school presented to Mr. Rawlings, as a parting gift from the scholars, two volumes of the Polychrome Bible; and at the evening service that day, he preached his farewell sermon to a good congregation. Various ministers will conduct the services till the end of the year, amongst whom will be the Rev. J. Estlin Carpenter, Mr. Herbert Rix, the Rev. C. H. Wellbeloved, the Rev. P. H. Wicksteed, and the Rev. H. Gow.

Manchester: Bradford.—The foundation-stone of the new church in Mill-street is to be laid on Saturday, Nov. 11, by Mr. John Dendy. Particulars as to the meeting will be found in our advertisement columns.

Manchester: Oldham road.—An interesting gathering was held in the school-room, Valley-street, on Saturday, Oct. 28, when Mr. James Burgess (so long closely connected with this congregation) invited the scholars, teachers, and officers of the school to a tea-party and social evening, in celebration of his diamond jubilee. There was a large gathering, and after tea the chair was taken by Mr. Edwin Jones, one of the superintendents of the school. A very hearty vote of thanks and of congratulations was accorded to Mr. Burgess, on the motion of the Chairman, and seconded by the Rev. W. Reynolds, B.A. Mr. Burgess, in replying, referred to his long connection with the church and school, and earnestly advised the scholars to keep up their attendance at these institutions both now and in after life. Mr. Robert Fielding also spoke, Games, recitations, music, and the distribution of sweets and apples filled up an evening of evident enjoyment. A few dances were indulged in after

the younger scholars had departed, and "Auld Lang Syne" was sung at parting.

Manchester Unitarian Sunday School Union.

—The annual meeting and soirée were held on Saturday, Oct. 28, in the Memorial Hall. After tea the President, Mr. Woodhead, took the chair, and in the course of his address, spoke of the Teachers' meeting at Oxford last summer. It had generated a sense of comradeship and an enthusiasm which sent all back to their work with increased resolve to do all they could. He hoped it was possible to make that Union of greater value and service to the teachers, by promoting greater friendship and cordiality amongst all connected with the schools, and make them feel they were parts of one great whole, and that they were engaged in a great and noble cause. Next year the jubilee of the Union is to be celebrated. Mr. Woodhead hoped there would be a meeting for reminiscences, when the workers of to-day might be told how the workers of fifty years ago conducted their affairs. He hoped the Whit-Sunday Festival would be a very special one, and also that there would be a grand field day somewhere for all the scholars in the Union. The Rev. J. J. Wright also delivered an address, which is to be printed and circulated through the schools. He said that Sunday-school work was never more difficult, never more needed, and, on the whole, never did more real good than to-day. It had become more difficult since the passing of the Education Act of 1870, because it has had to move up to higher ground and has grown more complex. Previously the Sunday-school had to work in the lower and middle storeys of a lad's nature. Its main work now is to teach the art of life, the noblest of all the arts—the most difficult to learn and the most difficult to teach; yet that or nothing is the *raison d'être* of Sunday-school work. That work, in other words, is religious. It was never more needed. Think of the men and women you know who give way to foolishness or knavery, in whom there is a moral screw loose; they have never learnt the most needful art of all—namely, the art of life. Take it all in all, the Sunday-school was never doing more good, was never more alive to the necessity of training the young. The teacher's lesson ought always to have some bearing upon life. Applied Religion is taught more to-day than ever before. Yet many have not yet risen to the recognition that that is the one object of their work. They too often forget that all books and lessons are only means and not ends in themselves; the end is the art of life, which involves the sense of God and His good laws, the joy of duty, the loveliness of goodness, the charm of Christlike life. It is to secure and keep up health and strength that we eat; so with lessons, books, &c., in the Sunday-school—they are only means to an end. He did not plead for less machinery in the school; but they must wake to the fact that it is machinery and that only. It required a mind to develop a mind, and a heart to develop a heart. They should ask concerning every lesson—Does this, and how does it, bear upon life and character? Otherwise, it may be good, but it can only be second best. During the evening part songs and vocal solos were rendered by members of the Moss Side Choir; recitations were given by Miss M. Hutton, and violin solos by Mr. O. L. Taylor. An enjoyable evening was brought to a close by the president pronouncing the benediction. Mr. Woodhead has been elected president for the third consecutive year; Mr. Mellor and Mr. F. Golland have been re-elected treasurer and secretary respectively.

Mossley.—The chapel anniversary sermons were preached on Sunday last by the Rev. C. Peach. In the afternoon a cantata was given by the choir. The collections amounted to £32 10s. Within the last month another £32 has been collected for the purchase of a banner for the Sunday-school processions, &c.

Newchurch.—A week-night service of a purely devotional character has recently been started on Wednesday evenings. The meeting takes place in the schoolroom, and lasts not more than an hour. An attendance of between forty and fifty has been already secured. It is very encouraging to find members of the church willing to assist in conducting the service, and also to have the support of our esteemed organist, Mr. R. Holt. There is no reason why the degree of sympathy and zeal already manifested should not be maintained, and even better success achieved.

Notlage.—A successful tea-meeting was held at the General Baptist Chapel, on Tuesday last, the proceeds of which are to be devoted to the church funds. An entertainment was held in the school-room in the evening, when our own young friends, who were kindly assisted by a few others not connected with the chapel, gave a very interesting programme, and a most enjoyable evening was spent.

Padiham.—The sudden death of Mrs. William Marsden, which we recorded last week, removes a devoted member of Nazareth Chapel. She was an earnest Unitarian, and always longed that others should share her own beautiful faith. But her broad Christian spirit of "goodwill toward men" made her the constant visitor and attendant at the sick bed or afflicted home of neighbours of other persuasions as well as her own. She was both a zealous worker and a true peacemaker. Her genial and equitable temper was rarely disturbed, but on one occasion after administering a sharp rebuke to a friend for unfriendly talk about neighbours, when some one said, "You'll never be friends again after that," she replied, "Yes we shall, because I love her." Mrs. Marsden's warm-hearted kindness will be missed far beyond the circle of her own home. She was indeed "faithful unto death," being suddenly called away just as she had returned home from one of her visits to a sick friend.

Southern Unitarian Association.—The quarterly meeting of this Association was held at Poole on Oct. 25. The Committee met at three, and after tea a public meeting was held, with the president, Mr. J. Cogan Conway, in the chair. The Chairman urged the duty of bearing undaunted testimony to the truth as we conceive it; the Rev. C. C. Coe dwelt on the value of united expression of the religious sentiment; the Rev. E. C. Bennett advocated positive religious teaching; the Rev. Clement Pike spoke of the importance of combined effort, by great and small alike, in support of our cause; and the Rev. E. S. Anthony insisted on our right to religious equality. A vote of thanks to the Chairman, proposed by Mr. William Carter, and seconded by Mr. Belben, concluded the proceedings, which were interspersed with music by the choir.

York (Appointment).—The Rev. H. Rawlings, M.A., has accepted the invitation to become minister of the St. Saviour's Chapel, York, and commences his duties next Sunday.

Yorkshire Unitarian Sunday-school Union.—The thirty-third Teachers' Conference took place on Saturday last, in the Priestley Hall, Leeds. There was a moderate attendance. After tea a conference was held, the newly-elected president (Mr. Fred. Clayton, of Leeds) presiding; the Revs. C. Hargrove, M.A., and John Fox being also present. A cordial welcome to Leeds having been extended to the delegates by the President, Miss Brown, of Bardon Grange, read a paper entitled "Gleanings from the Oxford Conference." As one of the delegates of Mill Hill School, Miss Brown had taken copious notes of the proceedings at Oxford, and she was thus enabled to include in her essay the principal features of many of the papers read thereat, among them being those absolute essentials—suitable lessons, and how to prepare, and how to give such lessons. Many other important and useful features were embraced in the paper, which was an interesting, instructive, and exhaustive one, and the desire was general that Miss Brown would allow it to be printed and circulated among the schools in the Union. Mr. C. S. tainer (Leeds), Mr. H. Dyson (Halifax), and Mr. W. Heeley (Lydgate), who were also delegates, emphasised the importance and value of the Oxford Conference. An exceedingly interesting discussion was evoked by the paper, the president, the Rev. C. Hargrove, the Rev. J. Fox, Mr. W. F. Ferro, Mr. W. Holgate, and others taking part therein. Miss Brown having been cordially thanked for her paper, on the motion of Mr. Terry, seconded by Miss Overbury (Wakefield), the meeting concluded with singing and prayer.

BIRTHS.

HOLT—On the 27th Oct., at 11, Devonshire road, Liverpool, Mrs. Richard Durning Holt, of a daughter.

NAIDU—At Hyderabad, on the 26th Sept, Sarojini, the wife of Dr. Naidu, of a son—Jaya Sunya.

MARRIAGES.

SMITH—MORRIS—On the 31st Oct., at Bank-street Unitarian Chapel, Blackpool, by the Rev. W. Bions, Edmund, youngest son of James Smith, of Crumpsall, to Edith, elder daughter of the late George Morris, of Nottingham.

DEATHS.

BRUCE—On the 27th Oct., at Tunbridge Wells, after a short illness, Emily, eldest surviving daughter of the late Henry Bruce, and of Mrs. Bruce, of 28, Hyde Park-square.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OUR CALENDAR.

SUNDAY, November 5.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. F. ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. E. D. PRIESTLEY EVANS.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Revs. BROOKE HERFORD, D.D., and EDGAR DAPLYN. Minister's Class after Morning Service.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. ELLIS.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "All Saints and All Souls." Evening, "Love your Enemies' versus War."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11 A.M., Rev. STOPPARD A. BROOKE, M.A., LL.D., and 7 P.M., Rev. F. H. JONES.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. COPELAND BOWIE, "The Unitarian Message."
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. J. TOYE, and 6.30 P.M., Mr. E. CAPLETON.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COX.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. T. B. BROADRICK.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
ISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBDEN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPE.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. VERNON HERFORD, B.A.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. VERNON HERFORD, B.A.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Sales in the grounds.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. W. LEE.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE, S.W.—Nov. 5th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Sacrament of Judas." The Ethical Ideal in a recent Drama.

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTERNOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. "Christ's Words on Peace." Mr. H. G. CHANCELLOR. Tea at Six o'clock. All welcome.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

PULPIT SUPPLY.—The Rev. D. DAVIS, Fairfield High School, Liverpool.

UNITY CHURCH, UPPER STREET, ISLINGTON.

A LECTURE in connection with the Literary Society will be given on THURSDAY EVENING, November 9th, on "THE EARLY CHRISTIAN CEMETERIES OF ROME" (illustrated by a set of Lantern Slides), by the Rev. J. EDWIN ODGERS, M.A. (of Manchester College, Oxford). Chair to be taken at 8 o'clock. Friends invited.

NEW ADDRESS.

MR. J. PAGE HOPPS wishes to urge all correspondents to make a note of his new (and he hopes permanent) address:—SANDERSTEAD HILL, SOUTH CROYDON, SURREY.

WANTED, for a flat in Hampstead, a thoroughly competent COOK-GENERAL. Must be an early riser and good tempered; two in family; good wages.—Address, A., INQUIRER Office, Essex Hall, Essex-street, Strand.

WANTED, in November, a useful MAID, about 30, to wait upon a lady who is not strong. Must be a good needlewoman and know something of dressmaking.—Apply by letter to Mrs. CHARLES W. JONES, Field House, Waver-tree, near Liverpool.

WANTED, engagement as LADY COMPANION. Many years' experience and good references.—J., INQUIRER Office.

WHAT TO EAT, AND HOW TO COOK IT.—Send wrapper stamped and addressed, and I will send you free a Book containing 60 Receipts for Vegetarian Cooking, with a Hint on Healthy Diet.—ANDREW GLENDINNING, 34, London Wall, London.

BARTON-STREET CHAPEL, GLOUCESTER.

WALTER LLOYD, Minister.

BICENTENARY FUND and BAZAAR for the extinction of the Debt of £350.

Contributions in Money or Goods will be thankfully received by

Mrs. C. W. WASHBOURNE, Allandale, Weston-road;

Mrs. WALTER LLOYD, The Hollies, Brook-st.; or Mr. W. HORSLEY, Secretary, Weston-road, Gloucester.

The Treasurer begs to acknowledge the following contributions:—

	£	s.	d.
Amount previously acknowledged	147	10	0
Mrs. E. J. Nettlefold	...	...	2 0 0
Miss L. K. Garrett	...	...	2 2 0
H. W. Gair, Esq.	...	...	2 2 0
John Harrison, Esq.	...	...	2 2 0
Dr. G. Vance Smith	...	...	2 2 0
G. W. Chitty	...	...	1 0 0

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. Pocock.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,

FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—Geo. McLeod & Sons, Hawick, N.B.

UNITY CHURCH, UPPER STREET, ISLINGTON.

A Course of SIX ELEMENTARY LECTURES on "THE PHILOSOPHY OF KANT" (intended for Beginners) will be given in the School-room of the above Church by Dr. G. DAWES HICKS, commencing on THURSDAY, November 16th, and to be continued on Nov. 30, Dec. 14, Jan. 4 and 25, and Feb. 8.

To commence each Evening at 8 o'clock. Fee for whole course, 2s. 6d. (to defray expenses). Syllabus to be obtained at the door.

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.

SUNDAY SCHOOL ANNIVERSARY.

On NOVEMBER 12th, 1899, SERMONS will be preached by the Rev. WILLIAM JELLIE, B.A., Minister-elect for the new Unitarian Church, New Zealand.

Services commence at 11 A.M. and 7 P.M.

Collections will be in aid of the Funds.

R. WATERALL, Esq., Treasurer, Waddon.

Manchester District Association of Presbyterian and Unitarian Churches.

FORWARD MOVEMENT.

The FOUNDATION STONE of the New Church, situated in Mill-street, Bradford, Manchester, will be LAID, SATURDAY, Nov. 11th, 1899, at 3.30 P.M., by Mr. JOHN DENDY.

TEA in the Bradford Public Hall, Ashton New-road, at 5 o'clock, at a charge of One Shilling.

A PUBLIC MEETING will be held in the Bradford Public Hall, at 6.30 P.M., in which the following, amongst others, will take part:—The Revs. G. Knight (President), A. Gordon, M.A., D. Agate, B.A., C. Roper, B.A., W. E. Atack; Messrs. J. Dendy, G. H. Leigh, and Councillor A. H. Scott.

Donations from friends who cannot be present at the ceremony will be gratefully received and acknowledged by the Rev. W. E. ATACK, North-road, Clayton, Manchester.

UNITARIAN FREE CHURCH, HORWICH.

A GRAND BAZAAR will be held in the MECHANICS' INSTITUTE on NOV. 8th, 9th, and 11th, 1899, for the purpose of raising £500, and as much more as possible towards a sum of £1,000, needful for the redemption of ground rents (nearly £30 a year), and the formation of an Independence Fund. Towards the amount required Mrs. Samuel Fielden, of Todmorden, has generously contributed £100.

All donations will be announced at the Bazaar, and will be printed in the Report, a copy of which will be sent to every subscriber.

The Bazaar will be opened respectively by Mrs. JOHN HARWOOD, Bolton; Sir JOHN BRUNNER, Bart., M.P., and W. H. LEVER, Esq., of Thornton Manor, Cheshire.

Contributions of Goods or Money will be thankfully received and acknowledged by any of the following:—

Rev. R. C. MOORE, Horwich, Bolton.

Mr. C. J. P. FULLER, Bazaar Treasurer,
Mona House, Horwich, Bolton.

Mr. F. C. ASHTON, Bazaar Secretary,
Crown-lane, Horwich, Bolton.

MATTHEW HENRY'S CHAPEL, CHESTER.

RESTORATION FUND.

Owing to the discovery of dry rot in the Vestry and Gallery, the congregation still need £300 to pay for the necessary work.

Amount already acknowledged...	£	s.	d.
Collection at Re-Opening Services	587	13	0
(Sunday and Tuesday last)	13	0	0

Further Donations will be gratefully received and acknowledged by the Rev. H. D. ROBERTS, Brook Lodge, or Mr. WM. ORRETT, Foregate-street, Chester.

BIBLE READINGS WITH MY CHILDREN.

By Mrs. PHILIP COHEN.

In two parts. Price 2s. each, or 2s. 3d. Post Free.

"Written in a style highly attractive to children."—The Very Rev. the CHIEF RABBI.
"Continues to be regarded in our private families as a most welcome friend."—Rev. G. EMANUEL, B.A.
"The charm of style is so attractive in its simplicity; will ensure a large and affectionate circle of readers."—The late Rev. A. L. GREEN.

Published by WERTHEIMER, LEA, and Co., Circus-place, London Wall, E.C.

Schools, etc.

CHANNING HOUSE, HIGHGATE, HIGH SCHOOL FOR GIRLS, AND BOARDING SCHOOL.

For the daughters of Unitarian Ministers and others.

London Matriculation, English, Latin, French, German, Mathematics, Science, Elocution, Greek, Drawing, Class Singing, Dressmaking, Cookery, Calisthenics, Playground, Swings, Cricket, Garden, Outside Sanatorium, Laundry at home, Outside Examiner.

Fees per Term:

Boarders, £10 13s. 6d. or with Music, £12 5s.

Extras: Violin, Solo Singing, Painting, £2 2s.

Shorthand, Dancing, 10s. 6d.

Day scholars, 3 to 5 guineas, with Music extra.

Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

HALF TERM begins MONDAY, Nov. 6.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWITH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

SCHOOL FOR GIRLS AND LITTLE BOYS.—CONAMUR, SANDGATE, KENT.

PRINCIPALS:—Miss JARVIS and Miss CLARA BERRY.

Good House, close to the sea; south aspect.

Reference kindly permitted to T. GROSVENOR LEE, Esq., Clent, near Stourbridge; JOHN HEYWOOD, Esq., The Pike, Bolton, &c.

THE WARREN, KNUTSFORD.

PRINCIPAL:

MRS. W. CARRINGTON WHITELEGGE.

Excellent individual TUITION and Home Care for the daughters of cultivated parents who would appreciate unusual advantages for Music and Languages.

ESTABLISHED 1851.

BIRKBECK BANK

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit, and allows Interest Monthly on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

HOUSEMAID (thorough). Could take charge of house: London or suburbs; good references; age 38.—C. M., Tonge House, York-road, West Norwood, S.E.

Will make a SUITABLE CHRISTMAS PRESENT.

(Ready towards end of the month).

A NIGHT WITH JESUS. A DREAM STORY.

By J. L. HAIGH.

PRICE SIXPENCE.

(Special terms to all engaged in Domestic Mission Work).

LIVERPOOL BOOKSELLERS' COMPANY, LIMITED,
70, Lord-street, Liverpool.

THE MILL HILL PULPIT.

A Monthly Sermon by

Rev. CHARLES HARGROVE, M.A., Leeds.

November Number.—"THE NOVEMBER METEORS."

Price 1d. Annual subscription, 1s. 6d. post free.

Apply, Essex Hall, or CHAS. STAINER, 82, Ravenswood-terrace, Hyde Park, Leeds.

THE ETHICAL WORLD.

EDITED BY DR. ST'ANTON COIT and

J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C

HOME FOR HEALTH CULTURE, THE FIRS, BROMYARD, HEREFORDSHIRE

This Home provides a course of Systematic Daily Exercise, combined with regular outdoor life and occupation, for Ladies and Children who are not in normal health. The exercises are given in a Gymnasium fitted with Swedish apparatus, and consist of Ling's Swedish Movements. Special treatment is given for Spinal Curvature, Anæmia, Hysteria, Indigestion, Neuralgia, &c.

For further particulars, apply to The Principal Miss JESSIE BAKER (trained by Mme. Bergmon, Osterberg).

19th CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21

Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.

7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.,

and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD Deansgate.—Saturday, November 4, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2994.
NEW SERIES, No. 98.]

LONDON, SATURDAY, NOVEMBER 11, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	721
ARTICLES :—	
The Coming Star-Shower	722
The Position of Women.—II.	723
Coleridge at Clevedon	724
The Inward Life	726
Notes from Calcutta	731
London Unitarian Bazaar	732
LITERATURE :—	
Back to Jesus	725
CORRESPONDENCE :—	
Deptford and the Hollis Family	725
The Making of Proselytes	726
THE CHILDREN'S COLUMN	727
LEADER :—	
From the Shadows into Light	728
OBITUARY :—	
Anna Swanwick	723
Thomas Hoyle Hope	729
John Shackleton Mathers	730
John Mahler	731
NEWS FROM THE CHURCHES	732
ADVERTISEMENTS	734

NOTES OF THE WEEK.

THE autumnal meetings of the British and Foreign Unitarian Association at Bristol on Tuesday and Wednesday, Nov. 21 and 22, promise to be very interesting and successful. The congregations at Lewins Mead and Oakfield-road are doing everything in their power to give a hearty welcome to the representatives of the Association, and to ministers and delegates from congregations and societies in the West of England and in South Wales. The religious service on Tuesday afternoon, Nov. 21, will be at Oakfield-road Church, Clifton, when the Rev. Jeffery Worthington, B.A., will take the devotional service; and the Rev. J. Estlin Carpenter, M.A., will preach the sermon. At the public meeting in the evening, Mr. P. J. Worsley will take the chair; addresses will be delivered by Mr. Charles W. Jones (President) on "The Work of the Association and its Claims to Support," Lady O'Hagan on "Our Message to the Present Age," the Rev. J. Estlin Carpenter on "What Modern Criticism has done for Religion," the Rev. Tudor Jones on "From Orthodoxy to Unitarianism," the Rev. V. D. Davis, B.A., on "Our Devotional Literature and the Use we should make of It," the Rev. F. W. Stanley on "The Work of our Church to-day"; also short addresses by Mr. Oswald Nettlefold (treasurer), and the Rev. W. Copeland Bowie (secretary). On Wednesday morning, Nov. 22, there will be a conference on "Unitarian Missionary Needs, Opportunities, and Methods," when papers will be read by the Rev. H. S. Solly, M.A., and the Rev. W. Griffiths, Ph.D., B.D., followed by discussion. There will be a luncheon at one o'clock, at which Mr. Charles Thomas, J.P., will preside. The Rev. T. J. Jenkins, of Trebanos, will represent the

South Wales Unitarian Association, and Mr. Lewis N. Williams, of Aberdare, the South-East Wales Society. The congregations at Bath, Bridport, Bridgwater, Cardiff, Cheltenham, Cirencester, Crewkerne, Devonport, Gloucester, Merthyr, Moreton Hampstead, Pontypridd, Shepton Mallet, Sidmouth, Swansea, Taunton, Tavistock, and Torquay, have already intimated that their ministers and other representatives will be present.

A PUBLIC MEETING is to be held in the Queen's Hall, Langham-place, London, on Tuesday, Nov. 21, at 7 P.M., at which the Right Hon. Viscount Peel has kindly consented to preside. This meeting is to inaugurate the work of the Central Temperance Legislation Board, an association formed by the leading Temperance societies of the country to unite all sections of Temperance effort in an endeavour to secure legislation on the lines of the Minority Report of the Royal Commission on the Licensing Laws, which was signed by the Chairman, Lord Peel, by the Archbishop of Canterbury, Sir William Houldsworth, Sir Charles Cameron, Dean Dickinson, Mr. William Allen, Mr. W. S. Caine, Mr. Herbert Roberts, and Mr. T. P. Whittaker. Readers of THE INQUIRER will be interested to know that the Earl of Carlisle is a Vice-President of this Central Temperance Legislation Board. Reserved tickets for the meeting, price 1s., or tickets for free admission, may be had from Mr. A. F. Harvey, 4, The Sanctuary, Westminster, S.W.

THE city of Hull has recently taken a step which will, we hope, be quickly followed by other large towns. Last week the Chairman of the Burial Committee, Mr. Solomon Cohen, laid the foundation-stone of the first municipal crematorium in England. A large company was invited to the ceremony, and among those who attended there were almost as many clergymen as doctors. Prayer was offered by the Rural Dean, and the Mayor's chaplain read a passage of Scripture. (It may have been an impulse of humour which led him to select 2 Peter iii., plainly for the sake of the tenth and twelfth verses.) The "religious difficulty" was referred to by several speakers as a thing of the past, and certainly it has found no exponent on this occasion, either in the pulpit or the press. We sincerely trust that the prejudice, on grounds of dogma, against a way of disposing of the dead which sanitary and economic science both approve has indeed lost its strength; and we suggest to Unitarians in public life the propriety of working towards an object which combines reverence for the departed with care for the health of the living.

THE value of the lectures delivered by the Rev. S. Fletcher Williams at the City College, Calcutta, has been acknowledged in the following terms, in a letter addressed to Mr. Williams, on the eve of the Poojah holidays in October, by Mr. Umes Chandra Datta, B.A., Principal of the College:—"I beg to convey to you the hearty thanks of the authorities of the City College for the very valuable services you have so kindly rendered to the institution for a period of more than seven months. The students have been much benefited by your lectures, both theological and literary, and we earnestly hope you will not deny them the advantage of your instruction when opportunity for the same offers again."

As the Christmas season comes round again, and people are beginning to open their hearts and purses in the cause of charity, the Noel Society makes its appeal for the little ones. This Society was started in 1892 by a few friends, with the object of bringing some happiness into the lives of poor ill-fed children, to whom the Christmas season means, as a rule, nothing more than bitter cold and extra hunger. By distributing toys at children's homes on Christmas-eve, the members of the Noel Society have managed with little cost and trouble to give a large amount of pleasure. The Society has grown in the seven years from half-a-dozen members to over a hundred. Yet the demand for toys is still greater than the supply, and there is abundant scope for new members and more donations. Members contribute either toys or donations, and no toy may cost more than fivepence. Last Christmas 1,240 toys were sent for distribution, and nearly 1,000 of them were given away at six centres in London. There was also a distribution in Manchester. Information and copies of the report may be had from the secretary, Miss K. M. Robinson, Winscot, Merton Park, S.W., and contributions may be sent to the treasurer, Miss D. Nettlefold, Streatham-grove, Norwood, S.E. There is a large branch of the Society in Birmingham, with Mrs. Archibald Kenrick as treasurer, and Mrs. Cecil Crosskey as secretary.

PREACHING in the Free Protestant Church at Capetown, on the Sunday following the outbreak of war, the Rev. R. Balmforth made an earnest appeal to his congregation, which is composed of members of both British and Dutch race. The following are passages from the sermon, as reported in the *South African News* of Oct. 16 :—

It would ill become me at this juncture, and would but accentuate differences and embitter feeling, were I to go, even briefly, into the many and complex causes which

have led to this great calamity. I believe there has been grave misunderstanding, undue suspicion, imputation of motives, unskilful statesmanship on both sides, but as to war itself—you know my opinion, an opinion which I expressed and justified here many weeks ago, an opinion which in its general principle I know to be supported by some of the best and wisest men in England. That is a principle which contains within it the germs of a world-wide unity and fraternity, that the time will come, and should be now, when the States or nations which go to war without first submitting their differences to arbitration will receive the condemnation of the civilised world.

* * * * *

In a little while foolish and thoughtless people on both sides will be eagerly looking for accounts of brilliant victories, and reading such accounts with a kind of depraved excitement—an excitement which comes with the temporary survival of barbaric instincts. Let our attitude be rather one of profound sorrow—sorrow at the thought of fair fields desolated by scenes of human carnage, sorrow for the mothers in Great Britain as well as in South Africa, who will mourn for lost sons; for wives bereft of husbands; for children who will call for fathers, whom they will never see again on earth; sorrow at the thought that such things can be after nineteen centuries of so-called Christian teaching. And let this sorrow steel our hearts and minds to a stronger, a deeper, a fiercer hatred of this terrible fiend of war.

For the rest, let us remember and take comfort in the thought that we are in the hands of a higher and a better Power than human vengeance and human will; that, for whatever wrong is or may be done, God will bring his inevitable retribution, and when the tide of human passion has had its way, and every man surrenders to the Great Account, both high and low alike—each according to the measure of his guilt—shall be answerable to that great Divine law. May quiet fortitude and patience be with us all in the trying times which are to come, preserving in us a just, an honourable, and a law-abiding spirit.

THE report of the proceedings at the jubilee celebrations at Hope-street Church, Liverpool, which recently appeared in these columns, is now reprinted as a three-penny pamphlet, and may be had from the Liverpool Booksellers' Co., 70, Lord-street, or at Essex Hall. In the reprint are included the sermons preached by the Rev. Charles Hargrove on Oct. 18, and by the Rev. R. A. Armstrong on the following Sunday morning.

THE Sunday School Association has just published a booklet of Readings for use with the lantern slides, illustrating Dr. Brooke Herford's "Story of Religion in England" (chapters 17-29). The selections, which cover the Reformation times, are made by the Rev. F. K. Freeston, and are clearly printed with good headings referring to the 45 slides. Particulars as to the hiring of the slides are printed on the back of the title-page. (S.S.A., Essex Hall. 3d.)

THE Entertainments Committee in connection with the London Bazaar have not been idly basking in the success achieved by them with the performance of *Comus* last July. They have been busy arranging for a *matinée* to take place at the Prince of Wales' Theatre, on Jan. 16, when the *Midsummer Night's Dream* will be played under the direction of Mr. J. H. Leigh and Mr. Herbert Lawford. Some of the leading parts will be in the hands of well-

known Shakespearian actors and actresses, and others will be rendered by the talented amateurs who made the performance of Milton's *Masque* so brilliantly successful. Mr. Herbert Lawford will lead the Athenian clowns as Nick Bottom, and Mr. J. H. Leigh, whose wife is taking part in the performance, is giving the use of the theatre, and himself paying many of the incidental expenses. The play (apart from the personal interest of the occasion) is one that should be highly attractive to young folks and others home for the holidays, and it is hoped that the date may be kept clear for "supporting the cause." Fuller particulars are to be announced shortly, but we may now add that the ordinary theatre prices will be charged.

THE COMING STAR-SHOWER.

If the sky be clear on Tuesday night—or rather the early hours of Wednesday morning—we may hope to witness one of the finest sights of a life-time. The shooting-stars, always to be expected near the middle of November, come in their thousands three times in a century, and the brilliant display is due to arrive this year. Lances of light, emanating from one centre in the East, and thrown in all directions, will rain fire as though there were war in heaven.

In 1799 the brilliant spectacle was seen almost exclusively in America; but there it was visible from Greenland to the Equator. Humboldt says: The most extraordinary luminous meteors were seen towards the East. Thousands of bolides and falling-stars succeeded each other during four hours. From the beginning of the phenomenon there was not a space of the firmament equal in extent to three diameters of the moon that was not filled every instant with bolides and falling-stars. All these meteors left luminous traces, five to ten degrees in length, as often happen in the equinoctial regions. The phosphorescence of these lasted seven or eight seconds. In Labrador and Greenland the spectacle threw the Esquimaux into a state of utter amazement. Under the Equator, and further South, the fall of meteors was everywhere observed by the missionaries, and in some cases recorded in the church books.

The display of 1833 was also seen well in America: the stars fell like flakes of snow, and it was calculated that at least 240,000 had fallen during a period of nine hours. Seldom had a scene of greater or more awful sublimity been exhibited than at the Falls of Niagara, on this memorable occasion. The awful roar of the cataract heightened the sense of sublimity when its waters were lightened up by the glare of the meteoric torrent in the sky. In many parts of the country the people were terror-struck, imagining that the end of the world was come, whilst those whose education and vigour of mind enabled them to remain calm, were nevertheless vividly reminded of the grand description in the Apocalypse:—"The stars of heaven fell unto the earth, even as the fig-tree casteth her untimely figs, when she is shaken of a mighty wind."

As these great showers—of 1799-1800, and 1832-1833—were about thirty-three years apart, the shower of 1866 was predicted, and did not disappoint expectations. Only, some people, after watching till mid-

night, grew tired and went to bed—just before the celestial fireworks began.

The cometary origin of meteor swarms had already been suspected: and the observations made in 1866 enabled astronomers to settle the theory pretty accurately.

The November meteors are a shoal of "stones," following in the path of Tempel's comet, which goes out beyond the planet Uranus, and returns to the vicinity of the sun in 33½ years. They are not the tail of the comet, for that does not move in the comet's orbit; but they follow the head, and are not seen by us excepting when they enter the earth's atmosphere and take fire by the friction. They move fifty times faster than a rifle bullet, and any of them, large enough to reach the ground, without burning entirely away to gas and dust, are taken up hot and scorched. They seem to be scattered all round the comet's orbit, so that we encounter a few of them every year, when we cross their tract on Nov. 13 or 14, but they are thicker in one part, and that is the part which we are to cross next Tuesday night.

The connection between meteors and comets has been called the most striking astronomical discovery of our time; and perhaps it is so, if we follow it out in thought. Those faint and distant clouds of light called nebulae, seem to be vast aggregations of meteors, and when a moving shoal passes through them, with inconceivable velocity, the collisions strike up fire and we see a new star! Kepler saw such a star, and speculated ingeniously about it; and several such new stars have been seen within the last few years. Perhaps the Star of the Nativity had its origin thus. It may be that the fires of our sun are partly maintained in this way, from shoals of meteors pouring down upon it like hail. The earth itself grows larger by the stones and dust that fall, and which have been falling for millions of years past. Meteors of the atmosphere are not mere whiffs of gas, escaped from the earth: they are solid matter, coming from outer space, to tell us that the stars are composed of the same materials as the earth, and that the universe is one.

This awakens thought—even profound spiritual thought—for, as Humboldt remarks: He who is penetrated with a sense of this mysterious connection, and whose mind is open to deep impressions of Nature, will feel himself moved by the deepest and most solemn emotion at the sight of every star that shoots across the vault of heaven.

G. ST. CLAIRE.

THE yoke, the burden that Jesus bore—what was it? It was sacrifice of self to others so unreserved that it became most joyful. It was a love so fervid and self-forgetting that the barrier between saint and sinner, between man and God, between this world and the life to come, was melted away in its glow.—G. S. Merriam.

EPPS'S	C	COCOA.	The most nutritious.
EPPS'S	C	COCOA.	Grateful and comforting.
EPPS'S	C	COCOA	For breakfast and supper.
EPPS'S	C	COCOA.	With natural flavour only.
EPPS'S	C	COCOA.	From the finest brands.

THE POSITION OF WOMEN.—II.

To enable us to view with hope rather than fear the prospect which the present movement opens out, there is one aid more potent than any other—it is to take long views, wide views; to place changes, which by themselves may seem ominous, in their large historical setting; to see their relation not only to the life of our own day and country, but to the life of the human race. He who does this will acquire a balanced judgment; he will probably be less disposed to expect great changes to take place quickly; but he will also be less disposed to say that any change which seems to be in accord with ideal justice, is impossible. A deep plunge into history always reveals many ugly, slimy things; but when the swimmer comes to the surface again, and surveys the world in which he actually lives, he feels new vigour. History is a great teacher of hope. Let us face the past of woman's history for the sake of her present and her future—and for the sake of man's present and future also.

"Man's present and future also," I say. For, to quote Mr. H. Spencer, "In no way is the moral progress of mankind more clearly shown than by contrasting the position of women among savages with their position among the most advanced of the civilised."* If this be true (and historians and thinkers of all kinds endorse it), the study of the contrast alluded to has the widest bearings. In proportion as we understand it, we understand also in what moral progress in general consists. In proportion as we ascertain its causes, we ascertain also how the condition not alone of women but of men too may be raised. We have at the one extreme (as Mr. Spencer goes on to say) "a treatment of women cruel to the utmost degree bearable; and at the other extreme a treatment which, in certain directions, gives them precedence over men." The transition from the one kind of treatment to the other implies a thorough change in the whole moral code—a change such as must profoundly modify the relations of all the social units, apart from any question of sex. That is why the elevation of one sex is bound up with the elevation of the other. And this is a truth which is not only evident to the reason; it is also abundantly proved and illustrated by the habits and customs of the various races of mankind.

What is the chief characteristic of savage life? What is the most striking and most pervading mark which distinguishes it from civilised life? It is the sway of force, the worship of physical strength. The two chief employments of the lowest tribes are war and the chase; and in these pursuits, when as yet the arts are undeveloped, it is mere animal vigour and power which succeeds and wins honour. Hence the strong acquire all authority, the weak become completely subject. And as the same tendency runs through the whole social body, men, as the stronger sex, assume the position of masters and women become their slaves. The husband or father exercises the same arbitrary rule over the members of the family that the chief does over his people. That women should hold a degraded position in the lower stages of civilisation is, therefore, not surprising; but the

oppression and cruelty which they suffer are not on that account less painful to contemplate. They become wives by capture or by sale. Their labour is that of the merest drudge, and no matter how much it may tax their strength, they must do it at the bidding of their lords. If a man finds himself encumbered by those dependent upon him, he holds of least account the lives of members of the weaker sex, and women and female children are sent to death whenever he may wish to make life easier for himself. Amongst the Fijians before the introduction of Christianity, there was, perhaps, summed together all that is most horrible in the savage treatment of women. To describe all their brutality would be too revolting. It is enough to mention that women were little better than beasts of burden; they might be sold at pleasure; a wife might be killed and eaten by her husband if he chose. How significant that this went along with despotic rule, an elaborate military organisation and a free indulgence of the fighting spirit. The slavery of women is a sure accompaniment of the reign of force. How true this is shown not only by the hundreds of savage races, whose barbarity we regard as a thing to be expected, it is shown also by the history of nations which have in time reached a high pitch of civilisation. Here, for example, are a few points from Gibbon's account of the position of a wife among the Romans.* The marriage union "was on the side of the woman rigorous and unequal." She was *bought* from her parents, and in the house of her husband took the position of a *child*, over whom, as over the rest of the family, he had almost absolute power.

By his judgment or caprice, her behaviour was approved, or censured, or chastised; he exercised the jurisdiction of life and death. . . . She acquired and inherited for the sole profit of her lord; and so clearly was woman defined not as a person, but as a thing, that, if the original title were deficient, she might be claimed like other movables by use and possession of an entire year.

This was in the days when Rome had still its conquests to make, and was only beginning to extend its power. In later days, when the arts of peace had advanced, the Romans gave women a position superior to that which they held in Christendom for many hundred years.†

At this point the question is suggested—how was it that Christianity for so long seemed to fail in this matter? It was a religion of peace and gentleness, and one might have supposed that the more peaceful and gentle sex would have received its due. It was a religion which professed to disclaim all artificial distinctions of class or condition on the ground that they could be of no account in the sight of God; and one would have expected it to put men and women on a perfect equality. How happened it that the result was far otherwise? Alas! it is seldom that the sublimest principles are carried completely into practice, and in this case there were two reasons why the natural claims of women were ignored. I have quoted passages in which Paul speaks of woman as an essentially inferior being.

* "Decline and Fall, &c." C. xliv.

† See Lecky's "History of European Morals," ii. 304, 338 (7th edition). I may here acknowledge my indebtedness to the closing chapter of Mr. Lecky's history, which is a mine of information on the subject.

But in doing this Paul was only speaking in the manner which was habitual with the Jews. Even to this day women are fenced off from men by wire netting in the synagogue; and, remembering that, one is not surprised to find in the Old Testament and other Jewish writings little but low ideas of women. Remember that in the Old Testament a woman is represented as the origin of all human ills; that polygamy and the capture of women in war were authorised by the law supposed to be divine; remember, too, the dearth of noble female characters in the Old Testament, and you will get some idea, and also some explanation, of the position of inferiority occupied by Jewish women. Some of Paul's sayings can, indeed, be more than matched from the Rabbinical writings, as, for example, by such passages as these:—"The voice of a woman is an obscenity." "When men sing assisted by women it is impudence, and when women sing assisted by men, it is as fire applied to tow." How strange such notions sound to our ears! Yet they help us to account for much in early Christianity; for Christianity was, after all, an outcome of Judaism, and it is only natural that it should preserve some traces of its parentage. None but those who trace it to a purely superhuman origin would expect anything else.

But there was a second source of the early Christian's ideas regarding woman—viz., asceticism. One of the chief characteristics of the first Christians was their stern protest against sensual indulgence. The world was in dire need of the protest; but, like everything else, it could be carried too far, and the Christians committed this error. Paul discouraged marriage and spoke of it in a manner which is utterly offensive to modern feeling. The same line was soon followed with still greater strictness by the Fathers of the Church. They were, of course, compelled to admit that both men and women were necessary for the continuance of the race, but they did so with great reluctance and even vexation. And, with the grossest unfairness, they cast the whole blame of irregularity in the relations of the sexes upon poor woman. In the strongest language, which would be only ludicrous were it not instructive as illustrating the prejudicial effect of constant dominance, they denounced woman as the chief source of temptation to man. She was the mother of all human ills. She should be ashamed at the very thought of her sex. Every personal charm was but a source of guilt and sorrow. Beautiful women should hide themselves. Holy men should hide from them. All this and much more was uttered constantly and with the utmost seriousness, and naturally when Christianity came to power, the laws were shaped by the Church's teaching. It soon became impossible for women to succeed to any considerable amount of property, and they were reduced to the alternative of marriage or a nunnery. In every way they were put at a disadvantage compared with men, and no considerable attempt was made to modify this cruel inequality until the close of the last century.

Thus strange and repellent are many of the ideas and customs which have ruled the fate of women. But the long and wide view which embraces all this depressing ugliness, reveals something more. It

* "Principles of Sociology" p. 716.

reveals the fact that great changes have taken place; that there is no theory or doctrine regarding women's position which is fixed and infallible, and that in some countries enormous advances have been made towards a true solution of the problem. And hence springs hope for the future.

Where the sway of force has abated, women can do much for themselves in some matters. But in the most fundamental points men must be appealed to, and the appeal comes most fitly from men.

It is a matter of supreme importance that the relations between men and women should be under the moderating and subduing influence of a high ideal of purity; but it is a gross injustice to heap upon woman all the responsibility for the maintenance of such an ideal, and to shower upon her all the punishment of failure. We have seen how shamefully unfair the early Christian Fathers were in this matter; but men of to-day are shamefully unfair, too. As long as public opinion casts all the shame of dishonour upon the unhappy woman, men and women will not stand in right relations. Men will enjoy freedom; women will be confined to occupations where privacy and seclusion will be a protection. We all know the cry that it is immodest for women to enter upon this or that pursuit. How often is this plea based, more or less honestly, upon false estimates of the respective obligations between men and women.

The true means of maintaining right relations between men and women is a full recognition by each sex of the real *dignity* of the other. But to men women's dignity will never appear what it is, until all the arbitrary assumptions that have been made regarding women's characteristics and calling are surrendered. These assumptions have hitherto prevented most women from being as *worthy* of respect as they might have been.

H. RAWLINGS.

COLERIDGE AT CLEVEDON.

THERE are few places in England which are not immortalised by the fact that some man of genius was born there or once sojourned there for a time. I was never more struck by this than during a recent visit to Clevedon, in Somersetshire. This is now a fashionable watering-place, but happily much smaller, retired, and reposeful than most. It is of recent growth, and a hundred years ago was an insignificant village by what was called Severn Sea. It is now most widely known as the resting place of Henry Arthur Hallam, who was buried in the old church situated in a hollow of the hills close by the water side, and separated from the modern town by some fields and Church Hill. The scene is described by Tennyson in *In Memoriam* in the stanza beginning—

The Danube to the Severn gave
The darken'd heart that beat no more;
They laid him by the pleasant shore,
And in the hearing of the wave.

I paid a visit to the church at the earliest opportunity to see the memorial to Hallam and to read the long and touching inscription. One Sunday morning we attended worship in the church, and the seat allotted me, being at the corner of the chancel, commanded a view of the memorial tablet upon which my eyes frequently rested during the service,

and Tennyson's lines mingled with the Psalms for the day, and came still more vividly to mind as the preacher discoursed on the raising of the Widow's son—

When on my bed the moonlight falls,
I know thee in thy place of rest
By that broad water of the West,
There comes a glory on the walls:
Thy marble bright in dark appears,
As slowly steals the silver flame
Along the letters of thy name,
And o'er the number of thy years.

The "marble" is now photographed on my memory.

As you walk from Clevedon railway station to the church along the Old Church-road you come across a still more substantial memorial of another of the great poets of the century. It is the little wayside cottage to which Samuel Taylor Coleridge took his bride, Sara Fricker, immediately after his marriage in Bristol in 1795.

Before his marriage Coleridge was full of enthusiasm in the cause of freedom and with the idea of the regeneration of mankind, and his aspirations were shared by his friends, Robert Southey and Robert Lovell. These three youths proposed to regenerate the world and found a new republic on the banks of the Mississippi or Susquehanna. Finding the old world would not be reformed after their mode, they determined to found a new one in which all was to be liberty and happiness. "The deep woods of America were to be the site of this paradise. There all the evils of European society were to be remedied, property was to be in common and every man a legislator. Unborn ages of human happiness presented themselves to the three philosophers while they dreamt of human perfectibility."

In the midst of these plans of vast import, and while waiting at Bristol till they could find means to carry them out, they fell in love with three sisters, and "all their visions of immortal freedom faded into thin air." Whether this was due to the ladies, who all appear to have possessed great good sense, or whether it was due to want of funds, is immaterial; the scheme was given up, and Coleridge took his bride to this humble abode, the rent of which was only £5 a year. But Coleridge was a poet, and that, perhaps, was one reason why he could be happy with so little, and he believed that all men might be as happy if they had no more—nor less.

Sweet abode!

Ah! had none greater! And that all had such!

The scene of the poem in which this line occurs is generally understood to be Clevedon, but I am not certain whether it does not refer to Nether Stowey to which Coleridge afterwards removed. Still, with a little allowance it will serve for Clevedon.

Low was our pretty cot; our tallest rose
Peep'd at the chamber window. We could hear
At silent noon, and eve, and early morn,
The sea's faint murmur. In the open air
Our myrtles blossom'd; and across the porch
Thick jasmines twined; the little landscape round
Was green and woody, and refresh'd the eye.

It was a spot which you might aptly call
The Valley of Seclusion! Once I saw
(Hallowing his Sabbath-day by quietness)
A wealthy son of commerce saunter by,

Bristow's citizen; methought it calm'd
His thirst of idle gold, and made him muse
With wiser feelings: for he paused, and look'd
With a pleased sadness, and gazed all around,
Then eyed our cottage, and gazed round again,
And sigh'd, and said, it was a blessed place.
And we were blessed.

Happy poet to be so easily contented, but then he was only three-and-twenty and newly married!

And yet he was not contented to pass his life in pleasant idleness and the selfish enjoyment of love and Nature.

Ah! quiet dell; dear cot and mount sublime!

I was constrained to quit you. Was it right

While my unnumber'd brethren toil'd and bled,

That I should dream away the entrusted hours

On rose-leaf beds, pampering the coward heart

With feelings all too delicate for use?

I therefore go, and join head, heart, and hand,

Active and firm, to fight the bloodless fight
Of Science, Freedom, and the Truth in Christ.

In another poem "The Eolian Harp," written at Clevedon, Coleridge gives expression to religious thoughts somewhat akin to those in Wordsworth's well-known lines written on the banks of the Wye:

O the one life within us and abroad,
Which meets all motion and becomes its soul,

A light in sound, a sound-like power in light,

Rhythm in all thought, and joyance everywhere—

Methinks, it should have been impossible
Not to love all things in a world so filled;
Where the breeze warbles, and the mute still air

Is Music slumbering on her instrument.

And what if all of animated nature
Be but organic harps diversely framed,
That tremble into thought, as o'er them sweeps,
Plastic and vast, one intellectual breeze,
At once the soul of each, and God of All!

If the poem had ended there we might have looked upon Coleridge as an exponent of the "Higher Pantheism" which Tennyson delineated more than half a century later. But Coleridge was of a vacillating disposition and varied as sentiment or reason happened to predominate; though he explained it at one time by saying that his head was with Spinoza, but his heart was with Paul and John—to complete the sentence he should have added, "and Sara"—for in this Clevedon poem he descends from the heights of transcendental speculation because his young wife discourages such impious vagaries:

But thy more serious eye a mild reproof
Darts, O beloved woman! Nor such thoughts

Dim and unhallowed dost thou not reject,
And biddest me walk humbly with my God.
Meek daughter in the family of Christ!

Well hast thou said and holily despraised
These shapings of the unregenerate mind;
Bubbles that glitter as they rise and break
On vain Philosophy's aye-babbling spring.

Coleridge was evidently from the first not of the stuff out of which prophets and martyrs are made—no, nor even

philosophers—but as the author of the “Rime of the Ancient Mariner,” he is secure of a fame which most philosophers might envy. This poem was first conceived, if not completed, when Coleridge lived at Nether Stowey, and Wordsworth at Alfoxden, about five-and-twenty miles from Clevedon. WALTER LLOYD.

LITERATURE.

“BACK TO JESUS.”*

Two years ago Mr. Armstrong took as the subject of his Essex Hall Lecture “The Significance of the Teaching of Jesus,” and affirmed his conviction that the sum and substance of that teaching was the Fatherhood of God. “I believe,” he said, “that the source of the spiritual life and teaching of Jesus lay in his vivid sense of the Divine Fatherhood as an ever present fact, and that his aim was not to impose on any man belief in this fact as a doctrine based on his own authority, but to waken in all men their own slumbering sense of its reality.” In his most recent essay “Back to Jesus,” which is addressed as an appeal to Evangelical Christians, Mr. Armstrong re-affirms this same conviction, and shows how it is confirmed by a careful study of the Gospels. He begins by welcoming the movement in the more liberal of what are known as Evangelical circles, which is not content to rest in the statements of the creeds nor even in the Scripture record, but aims at finding in Jesus himself, the living Christ, the central inspiration of religion and an assured starting point for all thought of God and human destiny; but then he pushes home the inquiry as to the real Jesus, and urges that the result of such an appeal to his authority as to the ultimate truths of the religious life is very different from that of the popular re-interpretation of the old orthodoxy.

The first part of the essay indicates by what method in the study of the Gospels the truth as to the personality and the teaching of Jesus is to be arrived at. There is a description of the process by which the Gospels grew, and by which elements current in the popular thought of the time may very naturally have coloured the picture, so that there is need for discrimination of the essential spiritual teaching of the Master from other elements due to exaggeration or misconception on the part of the reporters. The sound rule of guidance is laid down, that teaching which belongs evidently to the master mind, far above the level of popular religious conceptions at the time, may be confidently attributed to Jesus, while whatever clouds or distorts the clear shining of that truth is more likely to belong to the medium of tradition through which the teaching has passed and in which it is embodied in the Gospels. And it is further shown why the first three Gospels are felt to bring us nearer to the actual teaching of Jesus than the fourth. As a result of the application of this principle, the conclusion is drawn that the great central truth which Jesus taught was that of the Fatherhood of God, with its dependent doctrine of the Brotherhood of Man; and three very interesting chapters follow, in which the actual words of Jesus

concerning the Fatherhood, as contained in the first three Gospels, are examined in detail.

What Jesus meant by the doctrine Mr. Armstrong describes in the following passages:—

It seems to me, then, that the central and initial conviction which Jesus wished to impress on his disciples was this: that the symbol most truly expressing the relation of God to men is the relation of an ideal father to his children, that fatherhood was to him the type of an individual and personal love and care, protective at every moment, of perfect wisdom in foreseeing and providing, and encouraging the full and free utterance of the emotions and aspirations of the child in the listening ear of the parent. Jesus taught in perfect simplicity, and without the admixture of any suggestion of other persons in the Godhead besides the Father, that the love of the Father for each individual child of man was a personal love of infinite tenderness, and that the individual man might at all times and places speak, without mediation of any kind, direct to the heart of the All-Father and receive the answer that he needed.

And again in a later chapter:—

Amid all the controversies of the Churches, amid all the doubts and difficulties of theological speculation, amid the clanging battle of all the orthodoxies and all the scepticisms, amid the agonised struggles of the human mind to discover and to realise the relation which God sustains to men—amid the wistful questionings, whether any divine care watches over us, whether any ear really hears our secret prayer, whether there is any unseen love embracing and leading each one of us on his laborious way—there comes the answer, clear and unhesitating, from the fields of Galilee and the borders of the Lake and the dusty highways about Jerusalem, the answer of Jesus, whom all Christendom calls Lord and Master: “Yes, God is your Heavenly Father—yours, O man, weary with toil of brain or hand; yours, O woman, weeping with the sorrow of your womanhood; yours, too, O little child, laughing at your play. He is your Father, of an infinite wisdom and tenderness. You can breathe no prayer, but it reaches his paternal heart. You can suffer no sorrow and no pain, but his compassion compasses you behind and before. You can have no joy, but there is gladness with you in your Father’s spirit.

The great need of Christendom, Mr. Armstrong urges, is really to get back to Jesus, and to share with him the completeness and power with which he realised that supreme truth of the Fatherhood of God; for that is all-sufficient. What Evangelical Christians have found in God the Son and in God the Holy Ghost, Jesus found and would have us find in the Father, the ever-present, the sustaining and quickening Spirit of our life; and what we ought to find in Jesus himself is not God in another form, or another Person of the Godhead, but the one Brother who, of all others, most surely leads us to the Father, and makes us understand what it means to be a child of God.

Mr. Armstrong goes through the chief doctrines of the Evangelical Creed, and shows how they may, indeed, answer to human needs, but how those needs are more truly met by the great doctrine of the Fatherhood, as Jesus taught it. The religion of the Fatherhood, he affirms, is essential Christianity, which if fully realised, would change the complexion of the religious world, and even reverse the classification of men as “believers” and “unbelievers” so common on the lips of many Christians.

For it would seem that they who so

heartily accept the teaching of Jesus with regard to the gracious love which the Heavenly Father bears his children that they do not feel the need of the specific doctrines characteristic of what is called Evangelical Christianity are the “believers”; while they who lay all the stress on those specific doctrines of Evangelical Christianity because they cannot be satisfied with faith in the Heavenly Father, are in their degree the “unbelievers.” It would seem that much which passes as the very substance of Christianity does in fact derive its strength from a profound and deplorable scepticism—a scepticism concerning those basal spiritual facts which formed the substance of the teaching of Jesus Christ. It would seem that if we are to talk about “orthodoxy” and “heresy” at all—and the less we talk about them the better—we shall have to acknowledge that those are the “orthodox” whom we took for “heretics,” and those are the “heretics” whom we took for “orthodox.”

To one who speaks as Jesus does supreme truths of the spiritual life, appealing not to any external authority, but to the inward witness in his hearers’ hearts, a sentiment of loyalty in those who learn of him, and of veneration and grateful love, is natural and right. And that is the great strength of our Christian discipleship. Mr. Armstrong utters a warning that sentiment may dip into sentimentality, where not the teaching but the person of Jesus is held to be primary. But it appears to us that this warning may be liable to misunderstanding, and that a distinction may be fairly drawn. It is *with Jesus* that we learn the fulness of that great truth of the Fatherhood of God, and its marvellous significance in the discipline of human life and the moulding of the child-like spirit. We do not set the person of the teacher above the truth he taught, but we see the truth most clearly mirrored in his soul. Thus he is with us in the holy places of our religious life, and it is no sentimentality, but the reverent acceptance of a priceless gift of God, with which in lowly discipleship we seek to follow him. That sentiment may degenerate into sentimentality is no doubt true; but that is not the case where even the utmost loyalty and reverence are given to a human teacher and friend, who teaches not only by his word, but by his life and character; his disciples do not set his person above the truth he teaches, but they recognise in him its best interpreter.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER’S NAME; and all private information should be accompanied by the name and address of the sender.]

DEPTFORD AND THE HOLLIS FAMILY.

SIR,—In your historical note on the re-opening of the old chapel at Deptford, you state as a proof of the early date of the congregation, that Holles, the famous member of Parliament under Charles I., belonged to it, and that his wife is buried in the chapel yard. I very much doubt this statement, which I think arises from a confusion between two different persons. The member of Parliament was Denzil, Lord Holles, son of the Earl of Clare (1597-1681). So far as I am aware, there is no ground for asserting that he was ever connected with Deptford, or that

* “Back to Jesus”: An appeal to Evangelical Christians by Richard A. Armstrong, B.A. Philip Green, 5, Essex-street, Strand, W.C. 1s. ret.

his wife is buried there. There is, however, a tombstone in the chapel yard to the memory of Sarah, wife of Nathaniel Hollis, who died in 1703, but this is an entirely different family. Nathaniel Hollis (1663-1738) was one of the three sons of Thomas Hollis (1634-1718). The family originally belonged to Rotherham. Thomas Hollis, after serving his apprenticeship in Sheffield, came to London in 1654 and joined the Church worshipping in Pinner's Hall. He was a member of this society for over sixty years, and on his death a funeral sermon was preached by the pastor at that time, the Rev. Jeremiah Hunt. His eldest son, Thomas Hollis (1659-1731), was also a member of that society. The second son, Nathaniel, seems to have been connected with Deptford, as his wife was buried there, but possibly the connection was on the side of his wife. The family were certainly Baptists in principle; they are best known as benefactors of Sheffield and of Harvard College. The last descendant of Nathaniel Hollis was a grandson, Thomas Hollis, F.R.S., who died a bachelor in 1774, and by whom the existing tomb at Deptford, to the memory of his grandmother, was erected in 1755.

He was sometimes supposed to be connected with Denzil, Lord Holles, but he himself corrected the mistake. He says in a letter that the rudest speech he ever made in his life was to an Irish colonel, whose acquaintance he made abroad. The colonel, who was a Jacobite, received him very hospitably, and said to him in the course of conversation: "There was a great man of your name on the Parliament side in the civil wars; are you of his family?" Thomas Hollis instantly replied: "No, Sir, but I am full of his spirit."

John Hollis, the youngest brother of Nathaniel, had a large family. About two hundred of his descendants are living at the present time, among whom is

EDGAR SOLLY ANTHONY.

THE MAKING OF PROSELYTES.

SIR,—It would have been of much interest and advantage if you had been able to give us in full the Rev. E. P. Barrow's sermon before the East Cheshire Christian Union. Mr. Barrow's utterances are always thoughtful and instinct with the Christian spirit, and if one does not always feel that they carry persuasion with them, that makes one only the more desire to have them in their completeness. This sermon would seem to have touched very suggestively a difference that seems to be scored somewhat deeply amongst us; and, with your indulgence, I should like briefly to state wherein lies my difficulty in following its argument.

Let us first clear away what appears to me to be an unfortunate, as it is certainly a common, interpretation of one of the pregnant sayings ascribed to Jesus. Mr. Barrow does not, indeed, directly commit himself to that interpretation; but he implies it and will not, I think, repudiate it. In Matthew xxiii. 15, in the course of a terrible catena of invective, Jesus is represented to have cried, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves." (R.V.) Now the common interpretation makes this a condemnation

of proselytism, and a stigma attaches to the word on account of this saying, and this saying alone. Yet surely it contains no censure of proselytism as such; but only of proselytism by men suitably described as sons of hell, and so affecting their proselytes as to make them twice as much so as themselves. But none of us, I think, will be quite prepared to describe a conscientious and ardent Ritualist or Evangelical or Unitarian as a "son of hell," or to suggest that any person whom he may win over to his opinions or even persuade to join his ecclesiastical organisation is thereby rendered a double-dyed son of hell. On the contrary, it may sometimes even be the first step in the proselyte's spiritual awakening. So far as I am aware, Jesus nowhere condemns proselytism—the persuading of a man to join a particular religious organisation; and its praiseworthiness or blameworthiness depends on the spirit and motive of the proselytiser and the spirit and temper it induces in the proselyte.

But the main burden of Mr. Barrow's earnest plea seems to be that it is harmful to try to bring other men to your own religious "opinions" or "views." Now, "opinions" and "views" are words suggesting a somewhat cold and superficial intellectuality untouched by spiritual emotion. But suppose we substitute the word "convictions." "Conviction" is still primarily intellectual; but we all feel, I think, that a man's "convictions" may be deeply suffused with emotion, that they may be all aglow with spiritual fervour; and, in fact, that a spiritual fervour which is to be a moving power in the world must have its roots deep plunged in convictions clearly apprehended by the mind and passionately loved by the heart.

Now there are many among us whom one supreme conviction moves with unparalleled force, the conviction, namely, of the Fatherhood of God in its full and wide-reaching significance, barring out, as it seems to us to do, many commonly received orthodox doctrines which appear to be unconscious contrivances for mending and patching up a religion in which that Fatherhood is imperfectly apprehended and appreciated. Of course, you may call this great conviction of ours "an opinion," "a view," and so it is, though it has a moving force not commonly associated with those terms. Now, what I respectfully desire to know from Mr. Barrow, and those who hold similar language to his, is whether they condemn, and think that Jesus would condemn, the earnest and sustained effort of those who hold and cherish the conviction I have described, to infuse it into other minds, and bring over our fellow-countrymen to it and to fellowship in societies in which it prevails. The conviction I have referred to may or may not best be named "Unitarianism." That is a secondary matter. But is it or is it not a wrong thing, unworthy of a religious society and condemned by Jesus Christ, to strive by appeals alike to reason and to the spiritual witness of God to bring men to this "conviction," "opinion," or "view"? RICHARD A. ARMSTRONG.

Liverpool, Nov. 7.

TO CORRESPONDENTS.—Letters, &c., received from the following:—R. B. Capetown (thanks); H. D., Bulgaria; W. H. D.; H. G.; G. D. H.; A. J. M.; S. H. M.; W. M.; C. E. P.; M. P., Sydney; E. R. (certainly not); T. S.

THE INWARD LIFE.

From Miss Anna Swanwick's "Evolution and the Religion of the Future."

THE fundamental truth of religion, embodied in the utterance of Jesus, "Be ye perfect as your Father in heaven is perfect," appears to be this:—That it is given to man not only to apprehend the existence of God, as an objective reality, but also, through the combined action of reason and conscience, seeing that God is immanent in the human soul, to discern His character and will. Accordingly, while with the progress of science, man's knowledge of the external universe expands, and his conceptions of the Most High gain consequently in grandeur and sublimity, he will, through the growth of his moral nature, more especially on the lines of human sympathy, be enabled to appreciate man and more fully the infinite love of the universal Father. The Supreme Being becomes thus the proper object of our religious affections, conscious harmony with whom constitutes man's highest well-being. Or, to quote the words of our venerable prophet of the nineteenth century: "The universe is not dead, but Godlike and our Father's." A firm hold upon this fundamental truth appears to me to be the one thing needful to calm the unrestfulness of the age; to curb its materialistic tendencies; to impart nobleness and dignity to life; and to stimulate the efforts of the wise and good to build up humanity into a holy temple, in which God may dwell by His Spirit.

"But in what words speak even afar off of the unspeakable?" I shall not attempt it, but shall simply call attention to the grand Hebrew utterance which constitutes now, as of old, the fundamental law of life, upon the fulfilment of which depends the highest well-being alike of individuals and of communities; an utterance which called forth from Jesus the emphatic words, "This do and thou shalt live." "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself."

In conclusion, I would emphasise the importance attached by Jesus to his conception of establishing on earth the kingdom of heaven, as the supreme object of human endeavour; the prominence given in his model prayer to the words, "Thy kingdom come," reveals the ideal towards the realisation of which we are invited to be fellow-workers with God Himself; nor must we forget his solemn utterance, "The kingdom of heaven is within you," a statement implying allegiance, on the part of the individual soul to the invisible king, with loyal obedience to His holy will, inspiring the effort to extend, in the surrounding world, the reign of righteousness and love. The establishment and maintenance of God's kingdom involve, however, the knowledge and observance of the laws which He has implanted in the constitution of the universe, alike in the domains of nature and of life. In the light of this grand ideal the whole range of human activity would be glorified, and the service of God be transmuted into the service of man. The scientific discoverer, the sociologist, the statesman, the philanthropist, each in his sphere, would feel that he was striving to enter into the counsels of the Eternal, and to propound His laws for

the guidance of humanity; even the humblest effort of duty would be irradiated by the consciousness of the Divine approval and sympathy, and thus all our aspirations and endeavours would tend to the realisation of the grand ideal embodied in the poet's words:—

Come, kingdom of our God!
And make the broad earth thine;
Stretch o'er her land and isles the rod
That flowers with grace divine.
Soon may all lands be blest
With fruit from life's glad tree;
And in its shade like brothers rest,
Sons of one family.

THE CHILDREN'S COLUMN.

ALONG the railway, a mile or two out of Glasgow, a number of navvies were one day hard at work mending the line. An express train was nearly due; and the men left the rails and stood back on the bank. A whistle, and then a dull, thundering sound foretold its approach. Far away it could be seen, every moment growing clearer and clearer, as it rushed onwards bearing its burden of passengers towards the great city in which the homes of many of the travellers lay.

A boy, who had been working on the line, stood among the men. He was not old enough for heavy work, but he was of use in running errands and handing tools. He happened to look down at the railway line and saw that a sleeper had started out of its place. The train might be wrecked if it were not put right, and in less time than it takes to tell it the boy had signed to his uncle, who stood near him, and man and boy sprang down upon the line. The train thundered by in safety, but the two who had saved it lay crushed and dead upon its track.

In a day or two, great numbers of those working men followed a little funeral procession up a hill side to the grave in which their fellow-workers were laid, and as they climbed they spoke in hushed voices of the young lad who had so unexpectedly proved himself a hero.

Here is another story which tells us of the heroism of some boys and girls two hundred years ago or more, in the city of Bristol. It was during the reign of Charles II. when people were forbidden to worship anywhere except in the parish churches, and brave men and women went to prison cheerfully for conscience sake. Among others, the "Friends" suffered cruelly. Because they persisted in meeting together for their silent worship, they were dragged before the magistrates, and still it was always their brave cry that the King might as well think to hinder the sun from rising and the tide from flowing as to hinder the Lord's people from meeting to wait upon Him while *two of them* were left together.

So, happy homes were broken up, and husbands and fathers were thrown into loathsome, crowded prisons; and then, because the wives and mothers thought it their duty still to keep up their meetings for worship, they, too, were sent to prison, and in the desolate homes only the children were left.

And now what do you think these boys and girls did? They followed the example of their parents, and with wonderful courage, resolving to do what was right, and not what was safe and prudent, they went to their meeting-house to worship God as they had been brought up to do,

and young brothers and sisters passed fearlessly on their way through rough people who sometimes laughed at them and sometimes threatened them. These Quaker children were, some of them, put in the stocks; the constables warned others that they would be beaten; still they were unmoved, and many of them were imprisoned, until there was no more room in the gaols of Bristol.

People sometimes have strange ideas about heroes and heroism. They forget that the nature of men, and of children too, are *gradually* formed, and that it is by training every day in little ways of unselfishness and duty that we get ready to be brave and true when the great need comes. That Scotch boy who saved the express train must have been used to caring for other people more than for himself. If he had been self-indulgent and cowardly, he would never have jumped down on to the railway line that day, and shown himself a hero. Those children in Bristol would have hidden themselves timidly in their homes instead of following the brave example of their parents, if they had not been used to thinking first of all what was right to do and then doing it.

And so from this we come to think about that common, well-known word—habit. While we are young, habits are easily made. We form our good or bad habits by the thoughts and deeds of every day, and our characters are made by the habits we grow into. In the American forests among the luxuriant undergrowth is sometimes to be found a curious creeping plant that wraps its strong, twining branches round any object that comes in its way. You can break away from this vegetable octopus when it is young, if you are on your guard; but it is said that a careless traveller may find himself a prisoner unawares, bound in the grasp of the plant as by strong ropes. Two boys, in light-hearted, thoughtless mood, went out one holiday to spend it in exploring the outskirts of one of those mighty forests in America which lie near the clearings that settlers have made for their homes and farm land. They were warned to beware of this dangerous plant, but they gave little heed to the warning; and, suddenly, as he pushed his way through the thick brushwood one of the boys felt himself seized and wrapped round by the stems of a mysterious plant. He called for help and his companion came to release him, but, as he tore at the twisted rope-like fastenings, the second boy was caught in like manner, and most earnestly did they wish that they had never come within reach of the imprisoning tendrils. So with our bad habits. If we are not on the watch they gain the mastery over us and make us their prisoners.

Few of us are called upon to do great deeds of heroism, but we are all called to build up within ourselves beautiful characters and to lead loving, useful, daily lives, and this we cannot do if we give way to the selfish wish, to outbursts of passionate temper, or to temptations to be cowardly or untrue. We do not always bear in mind what power we really have over ourselves, how it is in our power to become in character what we wish to become. We make resolutions again and again, and again and again we break them because we do not really mean them and do not act upon them straightway. Good resolutions are worthless without good

deeds to follow them. Here is a beautiful saying for you, as true as it is beautiful:—

"There is no time better than to-day to begin the triumph over temptations. The change needed is only in ourselves. Do but say 'In God's strength *I will*,' and the victory is sure." FRANCES E. COOKE.

"THE November Meteors" is the subject of the Rev. C. Hargrove's Sermon in this month's *Mill Hill Pulpit*. Taking for text Jeremiah x. 2, the sermon shows how, contrary to the prophet's exhortation, Christians of many generations have been dismayed at the signs of the heavens. Thus Luther declared in an Advent sermon:—"The heathen write that comets may arise from natural causes, but God creates not one that does not foretoken a sure calamity," and again he said, "Whatever moves in the heaven in an unusual way is certainly a sign of God's wrath."

Cranmer and Latimer were of the same mind, and John Knox, the great Scotch Reformer, saw in the signs of heaven "a warning to the king to extirpate the Papists from his realm." Our own Ralph Thoresby, as we read in his Diary, was terrified at the comet of 1682, and records his prayer, "Lord, fit us for whatever changes it may portend; for though I am not ignorant that such meteors proceed from natural causes, yet are they frequently also the presages of imminent calamities." "God is not bound," writes another theologian, "to his creation and the ordinary course of nature, but must often, especially in these last days, resort to irregular means to show forth his anger at human guilt."

In contrast to this view, Mr. Hargrove pictures the divine order of the heavens, even in what might seem a chance shower of meteors, and describes the marvellous orbit of that host of meteors, which brings to us every 33 years the glorious display to be looked for on the night of Nov. 13-14. (On page 21 the day seems to be wrongly given.) In the midst of the inconceivable immensity of space, crowded with stars, our little lives might seem to be utterly lost; and yet, while every atom that consumes itself on a November night is in God's care, and moves only as He wills, a living soul is of more value than a whole system of stars. And with this lesson the sermon concludes:—

When I contemplate this mighty river, whose drops falling to earth become our meteor showers, river whose breadth is 100,000 miles, and whose course extends 2,000 million miles away from the sun—when I remind myself that of the countless myriad atoms which compose it no one is lone, lost, unguided—that the course of the main body and of every tiny straggler is subject to inviolable law—when I add that this is but one of innumerable meteoric tracks of like kind—then I take good heart for myself and my fellow men, all who have been and shall be, and doubt not that this great river of human life flows on subject to law, that each individual is guided to its destiny by an Infallible and Omnipotent Hand, and that the mighty host of Humanity moves, not according to its wayward wills, but to the fulfilment of the sure purpose of the Creator.

No longer therefore do they dismay us these "signs of heaven," but now bring us message of assurance even from the depths of space. Yes, Law is over these, creating, controlling, guiding, transforming—and it is over me too, my birth a coming into new being at God's call, my life an orbit subject to God's ordering, my death a change to some other state which I need not be curious to know of now; and All is well!

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, &c. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, NOVEMBER 11, 1899.

FROM THE SHADOWS INTO LIGHT.

It is our sorrowful duty to record this week the departure from our midst of several friends widely known and honoured, whose lives have been to us of lasting benefit and leave us now rich in grateful memories, and not in memories alone.

In the stillness, which is of God, while we share for a season very intimately that Divine benediction which we see to rest upon them, as a release perhaps from grievous sufferings, or as the calmness at the close of a long and beautiful even-tide, we enter, as perhaps at no other time, into the reality of life. With reverent and wondering thought we follow the liberated spirit, new-born into the greater joy, and rejoice as the glory of the heavenly light falls upon our hearts. We know that the weary are at rest, the agony is at an end, and though we do not know where or how the mysterious gates are opened, and the soul is borne away on the hands of tender ministrants, yet the great conviction of home and heaven in the FATHER'S care comes with a deep and satisfying sense of rest and of fulfilment. With exultant faith we think of the new and richer life, the fresh opportunities of service, the opening vision, the more perfect fellowship of spirit. Our grief in their departure is not forbidden, and yet there is something deeper and beyond the power of words. We know that it is well with them, and with a love that overcomes all sorrow we are content that for them and for ourselves the FATHER'S will is done.

So out of the great silence we return with a stronger faith in life, with a more joyful energy to do the work of

our day, and enriched with a new and deeper fellowship with the Unseen. We have now a better understanding of our friends, and know what they have given us, and how they will continually help us toward the better life.

To what is said in the memorial notices of Miss ANNA SWANWICK, Mr. J. S. MATHERS, Mr. THOMAS HOPE, and Mr. MAHLER, there will be grateful response in many hearts. We do not propose here to add any further personal words, but are glad to be allowed to reproduce the following passages from Dr. BROOKE HERFORD'S address at the funeral service for Miss SWANWICK at Rosslyn-hill Chapel:—

The "Valley of the shadow of death" is not all darkness and gloom; nor are the "rod and staff" of the invisible Presence the only comfort for the heart of man. Every sweet good life lights it up with a tender radiance, and here and there are some whose words of strong and happy faith echo along it like the songs of angels. It is such an one the loving memory of whom gathers us here to-day. It is more than a private loss we feel; though in the modesty and simplicity of her character, those who knew her in the home are apt to think of her chiefly in the charm of that bright converse of friend with friend, which those who have shared it will never forget. But in reality Anna Swanwick was one of the foremost women of this century, not so much in the front as at the heart of its eager onward movement. "What an interesting world it is," was one of her favourite sayings, and that vivid interest was in her from the beginning and lasted to the end.

She had no fear of that which we call death, although she had such a happy enjoyment of life and friendship and all the beauty and interest of the world. Death, as we call it, was no death to her. She had explored that thought with so many others. All the doubt and perplexity which came with this intense concentration of modern study in the wonders of material Nature never shook her paramount faith in the spiritual. One of her latest books was her answer to all that, in that little book, "Evolution and the Religion of the Future." She had no shrinking from such questionings, and would be quite content whatever might be the great Father's will. Only the last time that I was privileged to see her, a few weeks ago, she was speaking of this, and quoting George Eliot's lines about "the Choir Invisible"; but, in reality, her heart was just as confident of the Future as of the Present—and she most of all loved and often quoted Mrs. Barbauld's lines:—

Life, we've been long together,
Through pleasant and through cloudy
weather;
'Tis hard to part, when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away—give little warning—
Choose thine own time!
Say not "Good-night"—but in some
brighter clime
Bid me "Good-morning!"

These our friends, with many others whom we thankfully remember, have passed from the shadows of our mortality into the light of a new day;

and their word to us is, that we shall not be downcast, or ever mourn as those who have no hope, but with a good courage and the upward look set our hands to the work to which we are called. That it may be worthily done, they have shown us, and that it is worth while so to be faithful to the Highest. Through them, by the grace of God, we have a firmer hold upon the unseen things which are eternal.

OBITUARY.

ANNA SWANWICK.

No attempt can here be made to give an adequate or balanced estimate of the many-sided genius and the lofty and inspiring character which have given Miss Anna Swanwick so conspicuous a place in the lives of many hundreds of her contemporaries. Only a few scattered impressions and reminiscences, and a bare outline of the external framework of her life, are possible.

She was born in 1813, at Liverpool, the third and youngest daughter of John Swanwick. After studies at school and home, she went to Berlin, where she worked at Hebrew as well as at the German and Greek literatures, which were subsequently to bring her so much distinction. On returning to England (her family now residing in London), she added to her philological accomplishments some knowledge of the higher mathematics, which she studied under Professor Newman, whose limpid sincerity of intellect and of character deeply impressed her. The basis was thus laid of a friendship between teacher and pupil that lasted unbroken through more than fifty years, and which was equally valued by both.

In 1843 she published a volume of selections from Goethe and Schiller, and continued to work the same mine until, in 1850, her translation of the first part of "Faust" appeared. Subsequently she was strongly urged by Baron Bunsen to attempt a translation of some of the Greek dramas, and in 1865 she issued a translation of the "Trilogy of Æschylus."

In 1873 she completed her translation of Æschylus. It has achieved an assured position, and is now in the fourth edition. When the "Agamemnon" was acted in Greek, by students of the University at Oxford, she was much gratified by the selection of her version for printing with the text for the convenience of the audience. In 1878 she returned to "Faust," and completed her work by translating the Second Part. She had never belonged to the most enthusiastic band of admirers of "Faust," and she confessed to finding the Second Part relatively uninteresting; but her general powers, and specifically her command of metrical form, had so matured in the nearly thirty years since the appearance of her earlier work, that her translation of the Second Part may safely be regarded as the more brilliant performance, and even has the appearance of greater inspiration. Amongst her other works may be mentioned a general survey of literature, entitled "Poets, the Interpreters of their Age," published in 1892, as the expansion of a paper which she read to the Congregational Society of Little Portland-street Chapel. This is a remarkable instance of the character-

istic magnanimity with which she proportioned her efforts rather to the grandeur of her subject than to the character of the occasion that called forth her work. A glance at this book will show how very much wider was the range of her literary admirations than would be indicated by an isolated consideration of her specific work as an interpreter of the German and Greek dramatists. She often spoke of Dante's "Paradiso" as the book that had changed her conception of life more than any other, and she could probably rejoice in equal familiarity with all of the supreme master-minds "who give us nobler joys and nobler cares." She once reported a conversation she had had with Mr. Gladstone, in which they both agreed that all persons who had risen to a certain mental level must be at one as to the poems which occupy the absolutely first rank. Characteristic differences come in, when we compare the poems which we rank just short of the highest. If this be so, there should certainly be some significance in Miss Swanwick's intense and enduring delight in Milton's "Comus." It occupied a prominent place in the lecture which has just been spoken of, and the present writer once had the privilege of listening to a conversation between Miss Swanwick and Professor Newman, which ranged over many topics, till that of "Comus" was struck. Professor Newman pointed out what he thought was a drawback to the moral efficacy of the poem. Miss Swanwick's eye flashed, and she assumed the air of one defending the impeached honour of a dear friend. Passage after passage from "Comus" rushed to her lips, and a defiant challenge was thrown in from time to time, till her hearers were fairly carried away in the sweep and torrent of her vindication.

Her last publication was an expansion of an article contributed to the *Contemporary Review*, entitled "Evolution and the Religion of the Future," which appeared in 1894.

The above enumeration, which is far from complete, will serve to show that Miss Swanwick was a considerable, though not a voluminous writer. At least two of her translations ("Faust" and the "Plays of Æschylus") take rank as classics, and all her publications have done their work of enlightenment and stimulus in their day. But Miss Swanwick's literary work only represents a small part of her many-sided and intense vitality. She was early interested in the education of women, and took a prominent part in the establishment of ladies' Colleges, particularly Bedford College. She took a keen interest in all attempts to open higher intellectual and social opportunities to the working-classes, and was one of the first to join in establishing the Working Men's Club movement. Her social tact and genial hospitality made her house in Cumberland-terrace a centre of intellectual life and enjoyment, through a length of years which seems to cover a whole epoch of the life of London.

An air of exalted joyousness and confidence in all good influences made her society a mental and spiritual tonic, and many an one, known and unknown, would have felt that his year had not been properly inaugurated if he had not attended her New Year's gathering. Her public and social activities did not exhaust her amazing energy.

Though her bodily frame was feeble and for long periods of her life she was subject to severe illness, though she lay awake through many a weary night and paid in nervous exhaustion the price of her life-giving activities, yet the spirit seemed to triumph over all weakness and to draw life direct from its purest sources independently of the medium of the body. She was able, in addition to all that has been enumerated, to give herself without stint, year after year, to the lowliest work in Sunday-school or week-day class, and to deal out overflowing measure of affectionate and thoughtful kindness to the wide circle of her family connection and the still wider circle of her personal friends. No claim, material or spiritual, ever seemed to surprise her with an empty hand or an irresponsible heart. She never forgot a friend and was never forgotten by one. Indeed, this constant, detailed, tender, personal thought for friends in every rank of society and every condition of life, perhaps remains upon the mind as the most striking characteristic of this wonderful and beautiful life. Such scope and such intensity of affection are rare indeed, and the high quality infused into them by sustained and ardent faith and habitual communion with "the noble living and the noble dead" made her love a veritable well of life, finding "in every nook a lip that it might cheer." Clever, good, and generous she seemed to all who came into even slightest contact with her, but beyond this an impression of greatness deepened upon those who knew her best. If no man is a hero to his *valet de chambre*, here at least was a woman who seemed heroic to those about her, just in proportion to their intimacy with her intimate life. To a vast circle of acquaintances she was a marvel of intellectual versatility, philanthropic activity, and social tact. The inner circle of those around her (including old dependents and servants, loved and loving) felt something akin to awe, as though in the presence of majestic power and (as one of them has said) of "the sweetest soul that ever looked through mortal eyes." In truth, those eyes, and the features in which they were set, were the despair of artists, and must be the despair still more of him who would paint in words. Her figure and her features alike bore the impress of strain, and her voice, though flexible, had little natural melodiousness of tone, but through all the living spirit so breathed that voice, face and figure became the transparent garb, or rather the visible setting forth of soul. Tenderness and grace spoke through the whole range of the gamut in them; but when moral principles must be vindicated they were capable of assuming an impressive sternness which spoke of the strength that underlay her tenderness. An expression as of Luther's "demonic" eye might from time to time be caught; for though she had a strong deference for assured position, whether in the intellectual or the social world, yet where fundamental spiritual and moral principle was at stake she would follow no master, bow to no authority, and respect no position. Never was there a more infallible power than hers of discriminating between the humility that acknowledges superior information and power, and the moral and spiritual pusillanimity that allows principles to be warped or thrust aside by personal authority. Hence, while she opened her mind with perfect catho-

licity to all spiritual influences and was humble in her estimate of her powers, while she fearlessly faced philosophical doubt and questioning, not as a foe to be fought, but as a depth to be explored, yet where fundamental, spiritual and moral principle was concerned she stood immovable. She had "burned her way through the world to this," and no one could make her call right wrong, rob her of the treasure of her faith, or induce her to turn back upon her religious traditions of freedom, progress, and truth. In all the later part of her life she felt the inspiration of Dr. Martineau's teaching, and enjoyed his friendship, which she prized as one of the choicest privileges of her life. Her social and political aspirations, however, were too deeply based in her own nature to need the sanction or even the support of any guide, and hence to the end she was as keen and hopeful as she had ever been in her youth. Her confidence in the spiritual realities and in the triumph of moral principles had not grown by the breath of popular applause, and did not sink in seasons of reaction or flagging faith around her. The bright and joyous spirit which triumphed over pain and trial was with her to the last. She "lived by admiration, hope, and love."

P. H. W.

THOMAS HOYLE HOPE.

WE deeply regret to announce the death of Mr. T. H. Hope, of Chowbent. He passed away peacefully about 6.30 on Tuesday morning last at his residence, The Laburnums, Atherton, in the sixty-sixth year of his age. For four years past Mr. Hope had been in failing health. During the last three months his illness took a more acute form, and for some time he suffered greatly. Fortunately he was at length relieved of all his pain, which he had endured with wonderful patience, and for several days before his happy death he was, in mind and spirit, the Mr. Hope whom those have known who have known him in life at his best. He leaves a widow, three daughters, and three sons, two of the latter succeeding him in his legal profession, in the firm of Messrs. Hope and Garstang, of Atherton, Leigh, and Wigan. Born in 1834, of an old Chowbent stock, Mr. Hope was a typical Chowbenter, and few if any citizens of the township of Atherton did more in their life-time than he for the good government, the education, the sanitation, and the general advancement of the district. He was at one time an active member of the Board of Guardians, and a very active member of the Local Board until he became its solicitor. He was the President of the Liberal Association for the Leigh Parliamentary Division, which includes Atherton, and was a well-known speaker on many platforms, his speeches being all characterised by the high principles which governed all his thought and life.

But it was the Religious Faith we stand for that Mr. Hope most loved to help and serve. To this he was utterly devoted. His attachment to the old Chowbent Chapel (1722) was warm enough to kindle into enthusiasm almost the coldest and most indifferent man who came into contact with him. His knowledge of its history and of the older chapel (1645) was something remarkable. So thoroughly

had he made himself acquainted, through books and documents of all kinds, with the personages of the past, who had been in any way connected with the chapel, that he could speak of them almost as if he had actually lived with them. Standing before the dark oak "three-decker" pulpit in the chapel, it was his delight to tell of the eminent men who had occupied it since "General" Wood's ministry in it (1722-1759), including such men as Dr. Priestley, Thomas Belsham, and John Taylor. With a stranger on a visit, or a party of young people from the Sunday-school, Mr. Hope would gladly go from tablet to tablet in the chapel, or from grave to grave in the chapel yard, and tell out of his ample stores of information, what he felt to be well worth knowing. He was accustomed to say that none of our chapels known to him was richer in historical associations than the Chowbent Chapel. For years, indeed, Mr. Hope had been accumulating material for a complete history of Chowbent, including its relations to our other chapels.

Mr. Hope, while health lasted, was a regular attender, morning and evening, every Sunday, at public worship. He was an extremely hard-working man, doing in ten years what ought to have taken him twenty, and yet he would often, even in later years, come also to the Sunday-school, and would take any class or give an address. He had great faith in our Sunday-school work. He was senior secretary of the chapel, and took a real interest in all the connected institutions. Recently he was Chairman of the Bolton District Sunday School Union, and was a member till his death of the Home Missionary College Committee. In our Lancashire churches, especially, Mr. Hope was well known. The characteristic speech he delivered at Monton, at the annual meeting of the Provincial Assembly of Lancashire and Cheshire, will not soon be forgotten by those who heard it. He was unanimously elected President a few years later, and though his health was failing then, his presidential address at Rochdale was a notable one. But Mr. Hope's best work for the Unitarian body, next to his regular work at Chowbent, was done as Chairman of the North and East Lancashire Unitarian Mission within the last two or three years. Those who best know the critical circumstances through which he strongly and wisely steered the Mission, will not forget his real nobility. Even those who at first did not agree with him, in that crisis learned to trust him, to esteem him, to own him right, and, as their letters, which were a great solace to him, testify, they learned to love him too.

Strong in his own faith and in his own intellectual conclusions, he was a man of great sympathy, and of the uttermost catholicity of spirit. Month by month, by request, he contributed a page of Notes on Ecclesiastical History to the *Atherton Parish Church Magazine*; and it was quite a common thing for him to go and read Services of Song at the various Non-conformist Churches in Atherton. He delighted in this unity of spirit.

His work is done. His work was good. He leaves a heritage of character to his family, and an example to all Unitarian laymen. His nature was deeply religious, truly Christian. Towards men he might seem independent, towards God he was at a little child.

J. J. W.

JOHN SHACKLETON MATHERS.

A STRENUOUS life of great public usefulness and of earnest service in our religious community was brought to a close at daybreak on Friday, Nov. 3, by the death of Mr. John Shackleton Mathers, of Leeds. For some years his health had been uncertain, and latterly he suffered from an internal malady which rendered a severe operation necessary. With characteristic cheerfulness and courage Mr. Mathers set his house in order, arranging papers connected with the various trusteeships he held, and with his public work, and after the operation, for twelve days hopefully waited within sight of death for life, for life was sweet to him. "I am going to pull through," he said. "The Father has yet more work for me to do." Surely he was right—more work, but in some other sphere.

Mr. Mathers was born at Leeds on Oct. 24, 1844. His father was a member of the Society of Friends; by heredity and early association the quiet ways and inwardness of that people left their influences with him. He loved quietude, and kept a reverent ear for the voices within. Quite early in his life he became a scholar in Sion School, a large undenominational Sunday and day school, in which Unitarians were well represented. When an attempt was made to seize the school by the evangelical section of its management, his uncle, Joseph Shackleton, with others, one Sunday morning, the schools having been closed against the Unitarians, had the lock broken and the doors forced open. Ever since the school has kept on the even tenor of its way, though unable in changed times to maintain its former position of great numerical success and of municipal and political influence.

A little later Mr. Mathers became a teacher, then superintendent, in the Holbeck Domestic Mission Sunday-school, and a regular worshipper at the services. What he did he did wisely, thoroughly, earnestly. It is not, therefore, to be wondered at that he exercised great power and influence among the youth of the Mission at that time. He taught, he entertained at his home, he led in country walks, games, dramatic performances, himself painting the scenery, and gave himself and his belongings in sympathy and brotherliness to the young life that gathered about him, and who so readily responded to his call and lead. How cherished and sweet such memories are to the men and women who are to-day the mainstays of Holbeck Chapel is told again and again just now with heavy hearts and tearful eyes. The congregation will keep his memory green for many years to come, for they cannot forget how he laboured to perfect the plans of their handsome new chapel and commodious schools, how unweariedly he worked to secure the necessary funds, how generous his own giving was, how well he advised in the negotiations resulting in the independence of the congregation, and how he has filled, and with what conspicuous ability, every office in connection with the congregation's life and activity. He seldom missed service at Mill Hill Chapel in the morning, and was a member of the Chapel Committee at his death, but his work was done at Holbeck.

His interest and work were concentrated on, not confined to, one congregation. A man of such fine business powers, good judgment, experience of affairs, rare methodi-

cal habits in all he undertook, quick sympathy and warm-heartedness, was sure to be much sought after by the surrounding congregations, and by our various associations, and so his name is found on many trusts and committees. He was a trustee of the chapels at Holbeck, Malton, and Whitby. Having family connections with Malton, he has always taken a deep interest in the congregation there, and a few years ago he, at his own expense, re-pewed and decorated the chapel. Up to the time almost of his death, he was very actively engaged on matters of business, arising out of the Whitby Chapel Trust. He was a faithful member of the Executive of the British and Foreign Unitarian Association, at the meetings of which his intimate knowledge of the Yorkshire group of churches served them in good stead: though then weak and suffering he went up to London to attend the last meeting preliminary to the Council. He had a seat on the Committee of the National Conference, and will be sorely missed by the surviving members, who relied much on his experience and business capacity. When the Conference held its meetings in Leeds twelve years ago, the success of the arrangements was due to his remarkable organising powers more than to the work of any other single person.

The Yorkshire Unitarian Union will suffer a great loss by his going. He was for two years its President, and a member of its Committee for many years. His knowledge of the outlying churches was remarkable, giving great weight to his advice in matters of business as between them and the Union. In former years the Yorkshire Sunday School Union enlisted his interest, and he was for some time its Secretary. He was particularly fond of attending the annual meetings of these various associations, and of taking with him some members of his family. Few men are so well known amongst the Yorkshire congregations as he was. He was some years ago President of the Home Missionary Board, at the time when by designation the Board became a College.

In his wanderings up and down the country for health or holiday he never failed to be present at the service of the Unitarian Chapel if there happened to be one near; and if it was a lonely post, he always made a point of having a friendly chat with the minister, and in earlier days would often occupy a pulpit himself in case of need. Many a minister, and many a friend, too, will recall the warm welcome—the kindly hospitality of his home.

Mr. Mathers commenced his business career in the office of the Leeds Provincial Building Society, in Albion-street, and when still a young man was appointed manager, in succession to Mr. John Kershaw, the founder of the society. From this position he retired in 1893.

For a lengthened period Mr. Mathers took a prominent part in the public life of Leeds. He was first elected a member of the Corporation by the burgesses of Holbeck Ward in November, 1869, and served for various terms as councillor and alderman. As chairman of the Free Public Library Committee he rendered valuable service in organising that institution. As a member of the Waterworks Committee, he devoted much time and thought to the development of the scheme which has given Leeds one of the best water supplies in the country. Always a vigorous poli-

tician, Mr. Mathers was for twenty years one of the secretaries of the Leeds Liberal Association, and in more recent years he was a hard-working member of the General Council of the National Liberal Federation. With Sir James Kitson and Sir Wemyss Reid, he took a leading part in the organisation of Mr. Gladstone's famous victory in 1880, when the great statesman was returned for Leeds by an overwhelming majority.

As a magistrate, Mr. Mathers was assiduous in the discharge of his duties. He took great interest in the affairs of New Wortley, which he represented for several years on the Bramley Board of Guardians, and since 1869 he has occupied the post of chairman of the New Wortley Burial Board. Mr. Mathers was a Fellow of the Society of Arts, and also a Fellow of the Statistical Society.

This friend of so many people and causes was a man of strong, clear brain; his heart was warm and tender; he had strongly the emotion of religion, which exalted and illumined his ideals, making him strong in life, brave and serene in death.

The funeral at the New Wortley Cemetery on Monday was a marvellous demonstration of public regard and sympathy. There were present the Lord Mayor of Leeds, Sir James Kitson, Bart., M.P., Mr. T. R. Leuty, M.P., the magistrates of the city, many deputations from public bodies and a great concourse of friends. The service was conducted by the Rev. Charles Hargrove, who delivered an impressive address on the character and work of the deceased. If a man's worth may be measured by the sense of pain and loss at his departure, then Mr. Mathers' life was worthy indeed.

JOHN MAHLER.

MANY friends in Liverpool and in a wider circle will have heard with sorrow of the death of Mr. John Mahler, at Sudworth, New Brighton. With great courage and patience he had for months suffered from a very painful illness, and with a marvellous tenacity of hope his eager spirit fought through the bitter fight. When on Sunday morning the end came, there could only be great thankfulness for him in his release.

A native of Switzerland, Mr. Mahler was born in 1833 at Zürich. Before coming to this country he spent some little time in Italy, but in 1855 settled in Liverpool, and as an iron merchant established the business firm which bears his name. Coming as a stranger to the town, he asked one Sunday morning to be directed to a Presbyterian chapel, and was meant to find his way to the Scottish church in the neighbourhood of Renshaw-street. But a happy fortune led him into another Renshaw-street chapel, where at that time the Rev. W. H. Channing was preaching, and there he found what he felt at once to be very much better. From that time until his death Mr. Mahler remained a faithful member of the Renshaw-street congregation, coming thus under the influence not only of Mr. Channing, but of the Rev. J. H. Thom during the second period of his ministry, and of the Rev. Charles Beard. When Mr. Mahler, a good many years ago, went to live across the river at New Brighton, he and his family became connected also with the Liscard Congregational Church, and enjoyed the intimate

friendship of the Rev. J. H. Gwyther, the minister of that church. It was in keeping with the broad sympathies and the earnest Christian spirit which ruled in Mr. Mahler's life, that Mr. Gwyther and Dr. Klein should take part together in the memorial service on Tuesday at the Anfield Crematorium.

A life uneventful in quiet diligence, in the grace of a genuine modesty and sympathy with all noble ends, does not demand an elaborate record, and these words are written chiefly in grateful memory of a generous, affectionate, and blameless life, of which the influence has been none the less beneficent and quickening, because unobserved of the world. How true was Mr. Mahler's generosity, and how deep his sympathy with the poor and suffering, is best known to those who were nearest to him; one instance ought to be recorded, in his provision ten years ago for the establishment and maintenance of a Home for orphan girls, which he gave into the charge of his eldest daughter. This he gave, and provided that the good work should be continued, both for the sake of the hapless little ones, and for those who should be the better for that trust put into their hands. An unobtrusive helper of many good causes, of public charities, of education and social amelioration, Mr. Mahler has left the most precious memories to those who were admitted to the intimacy of his own home. There they best learnt to know not only his warm-hearted friendliness, the many interests of a cultivated taste, his delight in all beautiful things, and his love of music, but the strength of his loyalty to all that is good and true, to the hope of progress for mankind, and the ideal of a pure and noble life which he quietly cherished and earnestly followed. Through the deep waters his brave and tender spirit has now passed, to where beyond these voices there is peace. His friends are the better for having known him.

NOTES FROM CALCUTTA.

Calcutta, Oct. 12, 1899.

CALCUTTA is now emerging from seven or eight weeks' experience of being damped and stewed in a sort of combination of steam-laundry and heated oven. The Government of India, unable to use its brains under the intensely close, moist, oppressive heat—compared with which the "dog-days" in England may be said to present several degrees of cold—still remains at Simla. It will return to Calcutta in November or December, and by March or April next year its powers will again have become exhausted, and it will migrate to the hills. It would seem that eight months in Simla are required to enable it to undergo four months' work in the plains of Bengal. Those brain-workers who are not highly-placed Government officials have to gird up their loins as best they can under the burden of Calcutta's summer sultriness. The Professors and students at the local Colleges must often feel faint and weary. I know some little of it; but those who are teaching and studying day by day in a bath of moist heat, with not a breath of air stirring, not so much as the leaf of a tree being moved, are endowed with a devotion to duty which contrasts with the "necessity" of the Government in escaping to Simla. But, at last, relief has come even to them; and with the advent of a

great national festival in October the Colleges are closed for five weeks. The thirst for education grows. It is said that the student community in Calcutta is larger than ever this year, and numbers probably fifteen or sixteen thousand of young fellows from all parts of Bengal and other provinces.

During the second half of the year Brahmoism has lost several representative men. Some of these were venerable men who came to their grave like as a shock of corn cometh in its season. Others were younger men of marked promise. Of the former, Rajnarayan Bose was the most influential. He was the venerable President of the Adi Brahmo Somaj, and is described as "a great and saintly man," whose name has been a household word in Brahmo circles for upwards of forty years. All the Brahmo papers speak of him in terms of reverent appreciation, as an English scholar and powerful writer, as one who imparted to the Brahmo movement warmth of love and fervour of devotion, as the head and centre of many liberal and reformatory movements at Midnapur, as a charming personality whose company was sought by Brahmos, orthodox Hindus, Christians, Mahomedans, Agnostics, and indeed by all classes. The *Lahore Tribune* gives this estimate of him:—

He was one of His servants, sent to our help by the Lord, in this age of transition, to show us the way, in our bewildered wanderings in search after standards. He was a scholar, thinker, author, and reformer, but above all he was a saint. His beautiful life was one divine sermon.

Among the younger active Brahmos who are now no more may be named Babu Balendranath Tagore, grandson of Maharshi Debendranath Tagore. He has been removed from earthly scenes and companionships by an untimely death, perhaps because, as Tennyson came to feel of his friend, Arthur Hallam, God has need of his powers of usefulness in other spheres.

So many worlds, so much to do,
So little done, such things to be,
How know I what had need of thee?
For thou wert strong as thou wert true.

It is the universal testimony that Balendranath Tagore's spirit was of ethereal mould, and that he breathed forth airs of heaven wherever he went. Latterly he had thrown himself with great ardour into a laudable attempt to affect a union between the Adi and the Arya Samajes. He has been called away to "where beyond these voices there is peace" before his well-intentioned effort has had time to take root. Of the other Brahmos of mark who have recently passed beyond the veil I need not speak. Each of them was a power for good: some of them have stamped their image on the community in which they lived.

Some of my Brahmo friends here are in a pessimistic mood, and ask, Where are the successors of these men to come from? I reply, Where they came from. I do not share the apprehensions of the fearful of heart. If Brahmoism be of God, He will not fail to raise up witnesses to it. Ram Mohan Roy appeared at a time when no one was looking for such a captain of salvation. Keshub Chunder Sen was raised up unexpectedly, and with scarcely any other equipment than the supreme equipment of the direct vision of God, the prophet's soul of fire. Who knows what

spirits the future may bring forth touched with the hallowed fire of God's altar? My Brahmo friends, be not faithless, but believing! But why look for men of almost superhuman powers of heart and mind? If they come, there will be ample room for them; but if they do not come, will the wheels of progress be stayed? It is the duty of every individual Brahmo, instead of waiting for a leader to show him the way, to be faithful to the uttermost in his own limited sphere. It may be that in the future of Brahmoism, as in the early history of Christianity, not many mighty, not many noble, will be called, but that God will choose the weak things of the world to confound the mighty. Speak to the children of Brahmoism that they go forward! Above all, that they go forward to revive the lofty and deep tone of spirituality, the radiant purity of life, the harmony of conduct and profession, the unity of spirit, which gave to Brahmoism its original power, and which won for it respect even where it did not gain adhesion.

The celebration of the sixty-sixth anniversary of the death of Raja Ram Mohan Roy drew together a crowded audience in the large hall of the City College on September 27. Your correspondent had the honour—and he regarded it as a great honour—of presiding over this immense gathering. The gratifying feature of it was its widely representative character. I do not know whether any orthodox Christians were present; but there were representatives of Hinduism, Judaism, Mahomedanism, and of the several forms of Brahmoism. The speakers dwelt mainly on the virtues which characterised the Raja's life, and emphatically on the essence of his religious teaching, in which he inculcated the fundamental and permanent unities under all types of religious belief. It was claimed for him that he was the first religious teacher of India to enunciate in clear terms the essential unity of all religions, in spite of the differences in their origin, growth, and ceremonial parts. Mr. A. M. Bose took a wider range; spoke of the Raja as a versatile genius who had not his equal in ancient or modern India, and described him as the completest man who was ever born in India, who in every field of work, literary, social, political, or religious, stood as a towering figure not approached by anybody else. But, as I have said, the notable characteristic of the meeting was the union of Hindus, Jews, and Mahomedans to their tribute of reverence to one whose life and teaching were an illustration and embodiment of the ministry of reconciliation. As the *Indian Messenger* says:—"It was a beautiful sight to see the descendants of those who were the greatest opponents of the Raja during his lifetime assembled to pay homage to the greatest man that modern India has produced." Ah! if only the same spirit were manifested towards the living advocates of religious and social reforms in India as is now manifested towards the life, character, and work of Ram Mohan Roy, what might not be achieved in this country! But it is the way of mankind everywhere and in all ages—it requires the touch of death to quench all dissonances in meeting harmonies, and the perspective of time to see prophets and reformers in their true proportions.

Professor Max Müller has recently addressed to the Rev. P. C. Mozoomdar a

letter which has been reproduced in nearly all the leading journals of India. The *Indian Witness*, a Calcutta orthodox paper, describes it as "perhaps the most remarkable appeal ever issued to the people of India." The organs of Brahmoism praise its generous and liberal spirit, coming from one who is a true friend of India, and who has done more than any other to spread among Englishmen a knowledge of the sacred literature of India. But they do not hesitate to reject its author's counsel. Professor Max Müller, taking the term Christ as the designation of a spirit as well as the name of a historic person, affirms that, in his view, Brahmos are already Christianised; and, aware that some of them, like Mr. Mozoomdar, call themselves disciples of Christ, he appeals to all Brahmos to declare themselves definitely on the side of Christianity, and to do this by joining the Church of England! For Brahmos to adopt this latter course would be to turn their backs upon their past, to stultify themselves, to lose their individuality, and to give the support of their adhesion to an institution whose Creeds and Articles run counter to their deepest and most characteristic convictions. What affinity is there between Brahmoism and the Nicene Creed, the Athanasian Creed, and the orthodox doctrines of the Thirty-Nine Articles? Not only no affinity but such antagonism that in the Athanasian Creed the Church of England pronounces that those noble Theists, Nanak and Chaitanyo, those seers of Brahmoism, Ram Mohan Roy and Keshub Chunder Sen, and all departed Brahmos, have been condemned to perish everlastingly. Professor Max Müller is perfectly conscious of the incongruity; but he is significantly silent on the Creeds and Articles of the Church of which he describes himself "a devoted member." He refers, however, to the "scapegoat" doctrine of the Atonement, concerning which he says that, with many other honest Christians, he feels exactly as Brahmos feel; but as this is "the view of certain theologians but not of the Gospels," there is nothing in it which should prevent Brahmos from uniting with the Church of England "as lay members." The answer to this from Brahmos here is, naturally—first, convert your own Church, its ministers and missionaries, to your own conceptions; free it from the Creeds which still bind it, and which would be a yoke and a burden to us; reform its services into line with your own broad, liberal Christianity, and then you may appeal more consistently and logically to us to affiliate with it! For myself, God forbid that I should judge the conscience of any man; but for many of us who are Unitarians, to follow the example of Professor Max Müller and join the Church of England, with its unreformed, distinctly Trinitarian, and sacerdotal Prayer Book, would be an act of disloyalty to our most cherished convictions. Brahmos here, if not for identical for equally fundamental reasons, feel the same; and hence Professor Max Müller pleads with them in vain. Above all things, even above liberal religion, they say, intellectual veracity! To which every Unitarian will respond, Amen and Amen!

S. FLETCHER WILLIAMS.

A TRUE friend is one who makes us do what we can,—Phelps.

LONDON UNITARIAN BAZAAR.

At a meeting of the Executive Committee held on Wednesday evening, Nov. 1, it was evident that the determination to make the forthcoming Bazaar a success had lost nothing, but had rather gained in strength by the holiday season of rest from active effort. The members of the Committee, gathered in council under their leader, Dr. W. Blake Odgers, were full of enthusiasm, as well as of suggestions, as to the best methods for securing the largest amount of co-operation from our various churches. The King's Hall Rooms at the Holborn Restaurant have been secured for the bazaar, and already the ladies are making the necessary arrangements as to various stalls. The Entertainments' Committee have been busy at work, and their efforts have been productive of substantial financial results. The performance of *Comus*, in July last, was in every way a great success, about £38 being realised after all expenses were paid. The weather was ideal; and the grounds of Upper Heath, Hampstead, kindly lent for the occasion, were admirably adapted. A very hearty and unanimous resolution was passed by the Committee to Mr. and the Misses Lister for allowing the garden to be used for the performance, and for their extreme kindness and hospitality towards the performers and helpers.

And now arrangements are being made for the performance of *Midsummer Night's Dream* at a matinée on Tuesday, Jan. 16, at the Prince of Wales's Theatre, which has been generously placed at our disposal, free of all charge, by the proprietor, Mr. J. H. Leigh.

An interesting letter was read from the Secretary of the London Unitarian Welsh Services, showing that the Principality of Wales is not going to allow the opportunity to pass without doing what it can to contribute not only money, but articles of Welsh industry, &c. A lecture on "Welsh Proverbs" is to be delivered on the evening of Dec. 7, in Essex Hall, on behalf of the Bazaar Fund.

The interest felt in this effort to raise £12,000 is becoming somewhat "imperial," for an intimation has reached the Committee that India is anxious to contribute towards the Bazaar, and its practical sympathy will be welcomed very warmly.

In order that the poorer members of our congregations may have an opportunity of visiting the Bazaar, it has been decided to issue sale cards for 1d., 3d., 6d. and 1s., which will be supplied to the churches for sale, and to be exchanged for goods at the Bazaar.

The treasurer's report showed that about £3,200 had been promised. A full list of contributors is published in this week's *INQUIRER*.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Accrington.—On Sunday week anniversary services were held. In the morning there was a special service for young people, conducted by the Rev. W. H. Burgess, at which part of the service given at the close of "Hymns and Choral Songs" was used. The minister gave an address on "True Greatness," basing his remarks on Jeremiah v. 5, "I will get me unto the great men, and will speak unto them, for they know the way of the Lord and the judgment of their God." The subject was illustrated and enforced by a reference to the life

and character of Alfred the Great, the thousandth anniversary of whose death (Oct. 25) had been reached the previous Wednesday. The afternoon and evening services were conducted by the Rev. A. Gordon, Manchester. In the afternoon the text was from Isaiah i., "Cease to do evil, learn to do well," and the plan which was followed by Christ of teaching those about him by force of example rather than by precept, was shown to be the only effective method whereby virtue could either be taught or learned. In the evening sermon on Revelation ii. 13, "Antipas my faithful martyr, who was slain among you," the lesson of fidelity to religious conviction was brought home by the recital of the story of Edward Wightman, the last of those who suffered death by burning for their religious opinions in England, his chief heresy being unsoundness on the doctrine of the Trinity. Special music was rendered by the choir at each service.

Birmingham: Small Heath.—Harvest thanksgiving services were held in October, and also the first anniversary services of the Waverley-road Church. The minister, the Rev. H. H. Johnson, recently published a sermon on "The Moral of the Dreyfus Case," and would be glad to publish a series of weekly sermons in the interests of liberal religion, if he were assured of sufficient support. The Church now prints a monthly Calendar, embodying the *Seed-Sower*.

Boston.—The second of the re-opening services in the Unitarian Chapel, Spain-lane, was held last Sunday evening, Nov. 5, when the Rev. W. C. Pope, of Lewisham, preached a sermon on "Religion and a Correct Life." Upwards of eighty persons were present. In the afternoon Mr. Pope also gave an address to the men's P.S.A. Society, on "Faithfulness," which was much appreciated by the 300 members present.

Braintree.—On Sunday week the Rev. R. H. Fuller preached in the Free Christian Church a sermon in memory of the late Sydney Courtauld, J.P. The text was Acts x. 23, "A just man and one that feared God," and in the course of his sermon Mr. Fuller spoke of Mr. Courtauld as one who was marked by a conspicuous love of fairness, a transparent justice of intention and prompt and courageous expression of it. He was thorough in all he did, as a business man, as a horticulturist, a musician, a magistrate, a Councillor; and in all these things he was at the service of others. He was just to the opinions of others, while staunch in holding his own. His generosity had been abundant, but never careless.

Central Postal Mission and Unitarian Workers' Union.—A very successful summer excursion soirée was held at Essex Hall on the evening of Friday, Nov. 3, when a large number of those who had joined the delightful Pink parties at Grindelwald during the summer were welcomed by Miss Tagart, Mrs. H. Rutt, Miss Florence Hill, and other helpers. During the evening a large number of Swiss views, many of them of great beauty, and some humorous reminiscences of the holiday, were shown with a lantern by Mr. Shrubsole, Mr. Cosens Prior, Mr. C. Fenton, and others. An address was also given by Miss Tagart, who mentioned that many letters had been received expressing great delight at the holiday. One letter had been from Mr. J. P. Schmidt, of Southend, whose recent death was a great trouble to them, and would be a great loss to the Southend congregation. Those summer excursions were planned, not merely to afford a pleasant holiday, which could be got through other agencies, but to bring people together from different congregations, to help them, and especially the young people, to realise what their common faith ought to be to them, to awaken fresh interest and to take counsel as to work in different parts of the country. In the previous year they had made a profit of over £70, part of which had been set aside as a reserve fund and the rest used for missionary work. In the present year they had reduced the charge, and had heavier expenses, so that there was a small deficit, met from the reserve fund. The collections at the last four services amounted to £6 3s, a good part of which had been used for the re-opening of Boston Chapel. There had been 146 persons in the three parties, and over £1,000 had passed through the managers' hands, so that the work had been laborious. But it had been very willingly done.

Chowbent, Astley, and Leigh, Lancashire.—A united congregational party consisting of members of the three Unitarian congregations named above, was held at Leigh on Saturday, Nov. 4. Tea was served in the school-room at 4.30, and at 6.30 a meeting was held in the church. The object of the party was to encourage good feeling and sympathy among the members of these different congregations, which are near enough together to help each other in their common work. At the meeting

held in the church the chair was taken by Mr. Thos. Harwood, of Bolton, and addresses were delivered by the Chairman, the Revs. J. J. Wright, P. Holt, and A. H. Dolphin, the ministers of the three churches represented. A good programme of music and song had been provided by Mr. Frank Eckersley and the members of his choir, and one and all felt that the meeting, which is one of a series, had been a very helpful one, and had accomplished much in the direction the promoters had in view in organising the party.

Devonport.—On Wednesday, Nov. 1, an induction service was held on the occasion of the Rev. E. Sharp, recently a curate of the Church of England, entering on his duties as minister at Christ Church. The Rev. Philip H. Wicksteed, M.A., who was assisted by the Rev. J. Barron, of Tavistock, conducted the service, and delivered an impressive and eloquent charge to the minister, whom he formally welcomed to the Unitarian ranks. Mr. Wicksteed's address will not soon be forgotten by those who were privileged to hear it. Mr. Barron, in conclusion, addressed the congregation, dwelling upon the ideal relationship between church and pastor. The attendance was good, among those present being several friends from Plymouth. A social evening to welcome Mr. Sharp to Devonport will be held on Nov. 29.

Dowlais.—Harvest festival services were held here on Sunday, Oct. 29, when the pulpit was occupied by the Rev. T. J. Jenkins, Gellionen, morning and evening, and the Rev. J. Hathren Davies, Cefr, in the afternoon. The church was very prettily decorated for the occasion, and in spite of the unpropitious weather large congregations were present throughout the day. The annual tea-party in connection with the church took place on Thursday afternoon, Oct. 19, and was as largely attended as in former years.

Eastbourne.—The largest gathering we have had in our room, assembled on Monday night, to hear the Rev. Geo. St. Clair's illustrated lecture on the "Coming Star-shower." The lecture was purely scientific, and attracted some leading residents from different churches. The admission was by ticket, price sixpence. The good attendance was the more remarkable, as Eastbourne was keeping carnival in continental fashion, and many ladies were afraid to pass through the streets. The chair was taken by the Rev. John Taylor, of Enys-road, who expressed his gratification with this astronomical lecture, and his hope that Mr. St. Clair would remain long enough in the town to favour them with geological lectures also. The previous week the newspapers gave some prominence to Mr. St. Clair's sermon on "Social Reform."

Godalming.—On Nov. 1 and 2 a conversation and bazaar were held in the Meadow School-room, to raise funds, among other things, for the much-needed renovation of the schools. The stalls were attractively decorated, and short entertainments were given at intervals, comprising conjuring, by Mr. Sidney O'dridge, of London; songs by the Masters Hardy, of Guildford; and selections by the School String Band. Including donations, the sum realised will, it is hoped, amount to over £25. An illustrated souvenir was published for the occasion, a few copies of which may still be had on application to the secretary, Mr. S. R. Verstage, price 6d. each. The Committee wish to sincerely thank all those who so generously came to their assistance in this effort on behalf of the school.

Leeds.—Collections were made last Sunday at Mill Hill on behalf of the Red Cross Society. The morning congregation contributed £130 2s. 6d., the Sunday-school at the afternoon service £1 11s. 2d., and the evening congregation 46 17s. 1d., a total of £138 10s. 9d. The Rev. C. Hargrove was the preacher.

Liverpool: The Unitarian Institute.—The annual meeting was held in the Lecture-hall of the Institute, 3, Sandon-terrace, on Thursday, Nov. 2, the President, Mr. W. B. Browning, in the chair. There was only a small attendance of members, and after the usual business the following resolution was moved by the President:—"That as the new buildings in connection with the Hope-street and Uilest-road Churches will serve the purposes for which the Unitarian Institute has been chiefly used, it is the opinion of the members that the Institute should be closed next summer by the trustees, in accordance with clause 7 of the constitution." Some discussion followed, Miss E. Cooke and other members speaking of the great help the Institute had been in carrying on work connected with the local churches during the last ten years, and as a bond of union for the various congregations. Mr. L. Hall proposed that a room should be engaged somewhere and kept up as a library and reading-room; this was generally approved by those present, and the President having promised that the suggestion should be carefully considered, the

original resolution was carried *nem. con.* Mr. Bowring was re-elected president, Mr. C. Sydney Jones treasurer, and Mr. A. W. Hall secretary.

London: Mansford-street Church and Mission.—On Wednesday, 1st inst., about 110 past and present teachers and scholars gathered in the school-room to renew old acquaintances. The room had been daintily decorated with coloured foliage, kindly sent by Miss Smith, of Ascot; and by cut flowers provided by the kindness of Mrs. Squire and Miss E. J. Garrett. At 8.15 the Rev. W. G. Cadman offered the visitors a hearty welcome on behalf of the present teachers, and conveyed a greeting from our dear old friend, the Rev. C. L. Cokran. After the secretary had read a letter from Mrs. C. H. Waid, and had made an appeal on behalf of the "Poor's Purse" (with an unusually poor result), the company adjourned for refreshments. A musical programme followed, and the thirty-second annual gathering was brought to a close by the singing of the customary hymn and the Benediction.

Manchester: Bradford.—On Monday, Oct. 29, the Sunday-school anniversary services were held in the Public Hall. In the afternoon a lantern service was held, conducted by the Rev. J. J. Wright, who also preached in the evening. These will probably be the last anniversary services to be held in the old place, as the new church is nearing completion and will be ready for occupation, it is hoped, before Easter. The Sunday-school has grown rapidly, and is now one of the finest in the district, and the work generally is progressing very favourably in the hands of the resident minister, the Rev. W. E. Atack, with the hearty co-operation of the officers and congregation of the church and school.

Manchester: Oldham-road.—At the annual communion service last Sunday evening, the minister the Rev. W. Reynolds, B.A., preached on "The Communion Service, Ritualistic and Rational."

Newbury (Appointment).—The Rev. Ephraim Turland has accepted an invitation to the pulpit of the Presbyterian Chapel.

Shrewsbury.—On Sunday week special services were held in the High-street Chapel in celebration of the 203rd anniversary of the congregation and for harvest thanksgiving. The Rev. J. C. Street was the preacher morning and evening, and in the afternoon addressed the children of the Sunday-school. At the morning service he spoke of the history of the congregation, going back to 1662, as the oldest Nonconformist Church in Shrewsbury, representing the spirit of the two thousand who came out into the wilderness for the sake of the church of righteousness. Special hymns and an anthem were sung. The collection was on behalf of the choir fund. There were good congregations.

Stalybridge.—The annual sermons were held on Sunday, Oct. 22, the Rev. H. E. Dowson being the preacher morning and evening, and the Rev. Charles Oliver in the afternoon, special hymns being sung by the scholars, under the direction of Mr. Evan Greenwood. The church was crowded at each service, and the collections were the largest taken for several years. The annual party of parents and teachers was held on Oct. 23, when 200 sat down to tea. Mr. W. Thompson, one of the directors of the Sunday-school, presided over the meeting. During the proceedings the Rev. W. Harrison gave an address and distributed the certificates to the successful students of the examinations, conducted by the Manchester District Sunday-school Associations. He congratulated the school on holding the first place in the examinations, a position which they had held for many years. Eighty had sat and seventy-five had been successful. The examinations were not everything, but they represented "something accomplished, something done." He should have been content with a lower position, but now that they had won the first he hoped they would maintain it. The Rev. W. C. Hall also addressed the meeting. On Sunday morning, Nov. 5, the Rev. W. Harrison preached a sermon in commemoration of the completion of eleven years' ministry, and the longest ministry of the church, from the text, "Days should speak, and years should teach wisdom." He reminded the congregation of the changes which had taken place since his settlement among them, and impressed upon them the duty of leaving to those who came after them a noble example of worship and service. Mr. Harrison is at present delivering evening discourses on "The Land where Jesus lived," giving his impressions of Palestine during his visit in the spring of the present year.

Styal and Dean Row.—We regret to learn that the Rev. John Felstead has felt himself obliged, in consequence of ill-health, to resign the pastorate of the combined congregations of Norcliffe Chapel, Styal, and Dean-row, Cheshire. His resignation will take effect at the end of the present year.

OUR CALENDAR.

SUNDAY, November 12.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
 Blackfriars Mission and Stamford-street Chapel, Sunday-school Anniversary, 11 A.M. and 7 P.M., Rev. W. JELLIE, B.A., Minister-elect of New Zealand.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
 Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. R. H. U. BLOOR, B.A., and 7 P.M.
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Revs. BROOKE HERFORD, D.D., and EDGAR DAPLYN. Minister's Class after Morning Service.
 Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. T. P. SPEDDING.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAVES HICKS, M.A., Ph.D.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "A Living Sacrifice." Evening, "The Value of Words."
 Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
 Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
 Little Portland-street Chapel, near Oxford-circus, 11 A.M., Rev. STOPPORD A. BROOKE, M.A., LL.D., and 7 P.M., Rev. F. H. JONES.
 Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. R. H. U. BLOOR, M.A., "The Kingdom of Heaven."
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER. Musical Evening.
 Plumstead, Common road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.
 Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Mr. T. ELLIOT, "What Unitarians believe about Christ."
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
 Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. B. MIDLANE, and 6.30 P.M., Mr. L. TAVENER.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. E. S. ANTHONY, M.A., B.D.
 BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
 BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M.
 BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
 BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
 BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
 CANTERBURY, Blackfriars, 11 A.M.
 DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
 DOVER, Adrian-street, near Market-square, 1 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
 LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
 LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBLEN SMITH.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
 LIVERPOOL, Uilet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLIN. Evening, "The Relation of Unitarian Christianity to the Bible; with some Reference to other Sacred Books."
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
 MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. E. A. HILLIER.
 OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. E. A. HILLIER.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. S. BURROWS, of Dover.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE, S.W.—Nov. 12th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Revolt of English Liberal Catholics against the Roman Policy in the Dreyfus Case."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

PULPIT SUPPLY.—The Rev. D. DAVIS, Fairfield High School, Liverpool.

DEATHS.

HINGSTON—On the 6th Nov., at "Parkfield," Park Hill-rise, Croydon, Charles Levi Hingston, aged 72. No flowers, by request.
 MATHERS—On Friday morning, the 3rd Nov., at Hanover House, Leeds, John Shackleton Mather, aged 55 years.
 SWANWICK—On the 2nd Nov., at Tunbridge Wells, after a very short illness, Anna Swanwick, LL.D., of 23, Cumberland-terrace, Regent's Park.
 WRAGG—On the 19th Oct., at Stonegraves, Chesterfield, Charles Wragg, aged 66 years.

Schools, etc.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWITH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly well-built modern house, with southern aspect. Great attention is paid to healthful conditions of life. References allowed to parents of present and past pupils.

Terms for Board and Education on application to the Principals.

THE WARREN, KNUTSFORD.

PRINCIPAL:

Mrs. W. CARRINGTON WHITELEGGE.

Excellent individual TUITION and Home Care for the daughters of cultivated parents who would appreciate unusual advantages for Music and Languages.

HOUSEMAID (thorough). Could take charge of house: London or suburbs; good references; age 38.—C. M., Tonge House, York-road, West Norwood, S.E.

WANTED, by a young GENTLEMAN, age 20, a situation as SECRETARY, CLERK, or AMANUENSIS, or any capacity in which he could be usefully employed and reserve some time for study. Small salary only, with board and lodging or its equivalent. References. Address—"HELP," 2, Gloucester-row, Weymouth.

COMPANIONSHIP TO LADY.—WANTED, by young lady; 25; music; reads well; some hospital practice. Apply—Rev. W. JELLIE, Ipswich.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—Geo. McLeod & Sons, Hawick, N.B.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

IT IS NOT
Reckitt's
PARIS Blue
 UNLESS RECKITT'S NAME IS ON THE WRAPPER.

PRELIMINARY ANNOUNCEMENT.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

The AUTUMNAL MEETING will be held at BRISTOL on TUESDAY and WEDNESDAY, Nov. 21 and 22.

Preacher, Rev. Professor CARPENTER, M.A., of Oxford; Supporter, Rev. JEFFERY WORTHINGTON, B.A., of Taunton.

Detailed arrangements in next week's issue.

UNITY CHURCH, UPPER STREET, ISLINGTON.

A Course of SIX ELEMENTARY LECTURES on "THE PHILOSOPHY OF KANT" (intended for Beginners) will be given in the School-room of the above Church by Dr. G. DAWES HICKS, commencing on THURSDAY, November 16th, and to be continued on Nov. 30, Dec. 14, Jan. 4 and 25, and Feb. 8.

To commence each Evening at 8 o'clock. Fee for whole course, 2s. 6d. (to defray expenses). Syllabus to be obtained at the door.

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.

SUNDAY SCHOOL ANNIVERSARY.

On NOVEMBER 12th, 1899, SERMONS will be preached by the Rev. WILLIAM JELLIE, B.A., Minister-elect for the new Unitarian Church, New Zealand.

Services commence at 11 A.M. and 7 P.M.

Collections will be in aid of the Funds.

R. WATERALE, Esq., Treasurer, Waddon.

NEWBURY PRESBYTERIAN CHAPEL RENOVATION FUND.

The Committee earnestly appeal for further subscriptions towards the above fund, and thankfully acknowledge the following:—

	£	s.	d.
Amount already advertised	103	6	7
Mr. W. Slatter, Brighton	1	0	0
Miss Travers, Bridport	0	10	0
The Provincial Assembly	15	0	0

Subscriptions should be sent to Mr. T. H. STILLMAN, 133, Bartholomew-street, Newbury.

BARTON-STREET CHAPEL, GLOUCESTER.

WALTER LLOYD, Minister.

A BAZAAR will be held in the Unitarian School-room, GLOUCESTER, in aid of the BICENTENARY FUND for the extinction of the Debt of £380, on WEDNESDAY and THURSDAY, Nov. 22nd and 23rd.

The Bazaar will be opened on the first day at 3 o'clock by CHARLES W. JONES, Esq., President of the British and Foreign Unitarian Association, and on the second day by Mrs. ASHBE.

Contributions in Money or Goods will be thankfully received by

Mrs. WASHBOURNE, 40, Weston-road;
Mrs. WALTER LLOYD, The Hollies, Brook-st.;
or Mr. W. HORSLEY, Secretary, Weston-road, Gloucester.

The Treasurer begs to acknowledge the following contributions:—

	£	s.	d.
Amount previously acknowledged	158	18	0
R. N.	2	2	0
P. J. Worsley, Esq.	5	0	0
S. T. Gooden, Esq.	1	1	0

THE OLDHAM-ROAD UNITARIAN CONGREGATION, MANCHESTER. invite contributions of superfluous Clothing, &c., for their JUMBLE SALE, to be held NOV. 25th.

Address Parcels to Mrs. HAZLEWOOD, 299, Oldham-road, Manchester.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Univalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vanco Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

HOME FOR HEALTH CULTURE,
THE FIRS, BROMYARD, HEREFORDSHIRE

This Home provides a course of Systematic Daily Exercise, combined with regular outdoor life and occupation, for Ladies and Children who are not in normal health. The exercises are given in a Gymnasium fitted with Swedish apparatus, and consist of Ling's Swedish Movements. Special treatment is given for Spinal Curvature, Anæmia, Hysteria, Indigestion, Neuralgia, &c.

For further particulars, apply to The Principal Miss JESSIE BAKER, (trained by Mme. Berguon, Osterberg).

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21 Mincing-lane, E.C.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARCASTLE, F.S.I., 5, Old Queen-st., S.W.
Miss ORME, 118, Upper Tulse-hill, S.W.
STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

Will make a SUITABLE CHRISTMAS PRESENT.

(Ready towards end of the month).

A NIGHT WITH JESUS.

A DREAM STORY.

By J. L. HAIGH.

PRICE SIXPENCE.

(Special terms to all engaged in Domestic Mission Work).

LIVERPOOL BOOKSELLERS' COMPANY, LIMITED,
70, Lord-street, Liverpool.

HOPE-STREET CHURCH JUBILEE.

A FULL REPORT of the PROCEEDINGS, including the SERMONS preached by the Rev. R. A. ARMSTRONG, B.A., and the Rev. CHARLES HARGROVE, M.A.,

Reprinted from "The Inquirer,"

Can be obtained from the Liverpool Booksellers' Co., Ltd., 70, Lord-street, Liverpool.

Price 3½d. post free.

THE MILL HILL PULPIT.

A Monthly Sermon by

Rev. CHARLES HARGROVE, M.A., Leeds.

November Number.—"THE NOVEMBER METEORS." Price 1d. Annual subscription, 1s. 6d. post free.

Apply, Essex Hall, or CHAS. STAINER, 82, Ravenswood-terrace, Hyde Park, Leeds.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and

J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

New and Revised Edition of

Prayers for the Use of Christian Families

By JOHN SCOTT PORTER.

Limp cloth, 6d.; boards, 9d.

May be obtained at Essex Hall, Essex-street, Strand, London, and at the Depository, 35, Rosemary-street, Belfast.

Also New and Revised Edition of

THE CHILD'S GUIDE TO CHRIST

(A Scripture Catechism for Young People).

6d. per dozen, from 35, Rosemary-street, Belfast.

The fact that a New Edition of each of the above works has been called for speaks for itself.

HYMNS for CHRISTIAN CHURCH

and HOME. The Evesham congregation having adopted Leeds edition of Berwick Hymnal, has copies of H. for C. C. and H. to dispose of. Three sizes. Half and quarter price, according to condition.—Apply, Rev. R. DAVIS, Hopefield, Evesham.

ESTABLISHED 1851.

BIRKBECK BANK

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit, and allows interest Monthly on each completed £1.

BIRKBECK BUILDING SOCIETY,
HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY
HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

London Permanent Chapel Building Fund

An Appeal to Unitarians to assist in raising at least £12,000 for the support and spread of Liberal Christianity in the Metropolitan Area.

President—Sir JOHN T. BRUNNER, Bart., M.P.

Chairman of Committee—W. BLAKE ODGERS, Q.C., LL.D.

Treasurers—FREDERICK NETTLEFOLD, Esq., and FRANK PRESTON, Esq.

(1.) A portion of the Fund, not exceeding one-third of the net amount raised, shall be devoted to paying off debts or charges on, or purchasing the freehold of, some of our chapels and halls in or near London. The particular congregations to receive this assistance, and the amount of the assistance to be given to each such congregation, shall be settled by the Committee of the London District Unitarian Society, regard being had to the efforts made by each congregation to help itself.

(2.) The remainder of the Fund, not less than two-thirds of the whole, will be formed into a Permanent Chapel Building Fund for granting loans towards the purchase of sites and the erection of buildings with OPEN TRUSTS. This Fund shall be vested in a body of twelve Trustees, who shall be nomi-

nated in the first instance by the Council of Ministers and Delegates and the Subscribers to the Special Fund. The Trustees shall have a voice in the selection of the site, and shall themselves decide what amount they will advance towards the cost of its purchase and of the erection of the building.

(3.) The sum so advanced shall be a charge on the land and building, and shall be repaid in such manner and subject to such conditions as the Trustees shall in each case deem proper. The Trustees in their discretion may remit payment of interest. The income of such portion of the Fund as is not out on loan, and the interest on any loans, shall either be paid to the Treasurer of the London District Unitarian Society, or added to the capital of the Fund, as the Trustees may in each case determine.

THE FOLLOWING CONTRIBUTIONS HAVE ALREADY BEEN PROMISED:—

£	s.	d.	£	s.	d.	£	s.	d.			
Sir John T. Brunner, Bart., M.P.	1,000	0	0	Mr. Alfred J. Boulton	10	10	0	Mr. Charles Gresswell	1	1	0
Sir Edwin Durning-Lawrence, Bt., M.P.	1,000	0	0	Rev. W. Copeland Bowie	10	0	0	Mrs. Hadfield, Altrincham	1	1	0
Mr. Frederick Nettlefold	1,000	0	0	Mrs. H. C. Briggs, Ambleside	10	0	0	Mr. W. J. Hands, Scarborough	1	1	0
Miss J. Durning Smith	500	0	0	Mr. G. W. Chitty, Dover	10	0	0	Mr. J. Jackson, Blackpool	1	1	0
Mrs. Alfred Lawrence	200	0	0	Mrs. T. Colfox, Bridport	10	0	0	The Misses Lewis	1	1	0
Mrs. Nettlefold, Birmingham	200	0	0	Mrs. Dobson, Tunbridge Wells	10	0	0	Miss Maginnis	1	1	0
Dr. and Mrs. W. Blake Odgers	200	0	0	Miss Dunn	10	0	0	Mrs. Charles Morton, Exmouth	1	1	0
The President of the British and Foreign Unitarian Association	100	0	0	Mr. Henry Lupton, Leeds	10	0	0	Mr. W. Reynolds	1	1	0
Mrs. L. M. Aspland	100	0	0	Miss A. V. Mallet	10	0	0	Mrs. Schultz, Rickmansworth	1	1	0
Mr. Walter Baily	100	0	0	Mr. P. M. Martineau, Esher	10	0	0	Mr. Lewis W. Williams, Aberdare	1	1	0
Mr. G. L. Bristow	100	0	0	Mr. J. S. Nettlefold, Birmingham	10	0	0	Mr. R. W. Wright	1	1	0
Mr. G. W. Brown	100	0	0	Mrs. Shannon	10	0	0	Mr. J. Adeane	1	0	0
Mr. H. Doughty Browne	100	0	0	Lt.-Colonel W. R. Trevelyan, Penzance	10	0	0	Mr. W. T. Hadfield, Canterbury	1	0	0
Mr. T. Chatfield Clarke, Mr. Howard Chatfield Clarke, and Mr. Edgar Chatfield Clarke	100	0	0	Mr. F. D. Bowles	5	5	0	Miss M. Hall	1	0	0
Mr. E. C'ephau, Leicester	100	0	0	Mr. H. J. Morton, Scarboro'	5	5	0	Miss Mary Jones, Windermere	1	0	0
Mr. Henry W. Gair, Liverpool	100	0	0	Mrs. Henry Rutt	5	5	0	Mrs. R. Moore	1	0	0
Mr. John Harrison	100	0	0	Miss Stainbank, Boston	5	5	0	Mr. and Mrs. H. Rawlings	1	0	0
Mr. and Mrs. Percival Hart	100	0	0	Mrs. Taylor, Bolton	5	5	0	Miss Squier, Dover	1	0	0
Mr. W. R. Lake	100	0	0	Mr. H. Woolley, Manchester	5	5	0	Mr. R. Bertram	0	10	6
Mr. F. W. Lawrence	100	0	0	Mr. A. W. Worthington, Stourbridge	5	5	0	Mr. John Francis	0	10	6
Mr. I. S. Lister and the Misses Lister	100	0	0	Mr. Hugh Atkins, Hinckley	5	0	0	A. B., Leeds	0	10	0
Mr. D. Martineau	100	0	0	Mr. Thomas Atkins, Hinckley	5	0	0	Miss Harriet Baker	0	10	0
Mr. Oswald Nettlefold	100	0	0	Mr. J. Howard Brooks, Wilmslow	5	0	0	A Friend, Sheffield	0	10	0
Miss Preston	100	0	0	Mrs. Cash	5	0	0	Mr. John Quintrell, Chertsey	0	10	0
Lady O'Hagan	100	0	0	Mrs. Digges	5	0	0	Mr. Thomas Cocker, Rotherham	0	5	0
Mr. F. S. Schwann	100	0	0	Rev. T. E. M. Edwards	5	0	0	Newington Green Chapel, 1st List:—			
Mr. William Spiller	100	0	0	Mrs. Enfield	5	0	0	Mr. Ion Pritchard	20	0	0
Mr. S. S. Taylor	100	0	0	Mr. W. Haslam, Bolton	5	0	0	Mr. F. W. Turner	20	0	0
Mr. Harold Wade	100	0	0	Mr. C. T. Mitchell	5	0	0	Mr. and Mrs. T. Pallister	15	15	0
Mrs. Webb	100	0	0	Mr. J. J. Rawlings	5	0	0	Young	15	0	0
Mrs. Edward Berry	50	0	0	Mrs. Robinson, Salisbury	5	0	0	Mr. and Mrs. Howard Young	15	0	0
Mrs. Bruce	50	0	0	Mrs. Steer, Clifton	5	0	0	Mrs. Pritchard	10	0	0
Mrs. Alfred Collier and family	50	0	0	Miss Thornely	5	0	0		80	15	0
Mr. H. W. Hill	50	0	0	Mr. P. E. Vizard	5	0	0	Unity Church, Islington, 1st List:—			
Miss Ellen M. Lawrence	50	0	0	Miss Worsley	5	0	0	Mr. Alfred Wilson	25	0	0
Miss C. A. Lawrence	50	0	0	Mr. and Mrs. T. Worthington, Alderley Edge	5	0	0	Mr. Hugh Martineau	21	0	0
Miss Mary Martineau	50	0	0	Mr. G. Andrews	4	0	0	Mr. C. P. R. berts	19	10	0
The Family and Representatives of the late Francis Morton, Esq.	50	0	0	Mr. J. Glover	2	10	0	Miss Scott	3	3	0
Mr. C. F. Pearson	50	0	0	Mr. C. Woolnough	2	10	0	Mr. John Spiller	3	3	0
Mrs. C. F. Pearson	50	0	0	Mrs. C. Woolnough	2	10	0	Mr. Pickford	3	0	0
Mr. and Mrs. Rupert Potter	50	0	0	Mr. A. Fleck, Gateshead	2	2	0	Mr. Herbert Chamberlain	1	1	0
Mr. Russell Scott	50	0	0	Mr. H. J. Bakewell	2	2	0	Mr. Finch	1	1	0
Miss Anna Swanwick	50	0	0	Mr. S. Charlesworth	2	2	0	Mr. F. L. Sargent	1	1	0
Mr. William Thornely	50	0	0	Mr. J. E. Darbishire	2	2	0	Mrs. Strohmenger	1	1	0
Miss S. Scholes Wrigley, Windermere	50	0	0	Mr. F. Garrett	2	2	0	Mr. J. Waters	1	1	0
The Misses White	30	0	0	Mrs. James Hill	2	2	0	Mr. Kemshead	0	10	6
Miss Barber, Preston	25	0	0	Mr. F. J. Hyte	2	2	0		71	11	6
Mr. Thomas B. Bowring	25	0	0	Mrs. Stanley Jevons	2	2	0	Wood Green Unitarian Society, 1st List:—			
Mr. W. Wallace Bruce, L.C.C.	25	0	0	Mr. James Laycock, Scarboro'	2	2	0	Mr. Richards	10	0	0
Mr. E. K. Blyth	25	0	0	Rev. J. Martineau, D.D.	2	2	0	Mr. Sudbery	10	0	0
Mrs. George Buckton, Oxford	25	0	0	Mr. G. A. Morgan	2	2	0	Mr. King	5	5	0
Mr. Stanley Chatfield Clarke	25	0	0	Mrs. Oram	2	2	0	Miss Aspden	5	0	0
Mr. John Harwood, Bolton	25	0	0	Mr. Henry Payton, Birmingham	2	2	0	Literary and Dramatic Club	4	0	0
Mr. and Mrs. E. Handfield Morton	25	0	0	Mr. and Mrs. E. G. Ravenstein	2	2	0	Mr. Jolly	3	3	0
Mr. J. T. Preston	25	0	0	Mr. Edwin Rowland	2	2	0	Mrs. Wrigley	3	3	0
Mr. Frank Preston	25	0	0	Mr. Thos. Rowlands, Liverpool	2	2	0	Mrs. Bolton	3	0	0
Dr. and Mrs. Vance Smith, Bowdon	25	0	0	Mrs. Buller, Kendal	2	0	0	Mr. J. Mummery	2	2	0
Mr. James Walton	25	0	0	Mr. John W. Crompton, Chorley	2	0	0	Miss Wheman	2	2	0
Mrs. Wrigley, Windermere	25	0	0	Lt.-Colonel J. G. Cockburn Curtis, Dover	2	0	0	Dr. Mummery	2	0	0
Mr. S. R. Kearne	20	0	0	Mrs. Ellen B. Pearsall	2	0	0	Mr. Child	1	1	0
Mr. Richard S. Osler	20	0	0	Miss L. Toulmin Smith, Oxford	1	10	0	Mr. and Mrs. Cowlin	1	1	0
Dr. and Mrs. H. Rayner	20	0	0	Mr. H. J. Adams	1	1	0	Mr. Ryley	1	1	0
Mr. and Mrs. A. H. Thompson	20	0	0	Mrs. Allen	1	1	0	Mr. Bobby	0	10	0
Rev. James Harwood	15	0	0	Mr. E. Bridger Athawes	1	1	0	Mr. Marshall	0	10	0
				Mr. H. Blessley, Portsmouth	1	1	0		53	18	0
				Mr. Alfred Clarke	1	1	0	Total	£8,136	4	6
				Miss Everet	1	1	0				

Promises of further Contributions, which may be paid at any time up to May 1st, 1900, will be gladly received by the Treasurers. They should be sent to, and will be acknowledged by,

FRANK PRESTON, 6, Derwent Villas, Whetstone, N.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2995.
NEW SERIES, No. 99.]

LONDON, SATURDAY, NOVEMBER 18, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	737
LITERATURE :—	
The Religion of Time and of Eternity	739
Philosophy in India	740
Articles in the Reviews	741
Publications Received	742
OBITUARY :—	
H. R. W. Lemann	742
THE CHILDREN'S COLUMN	743
LEADER :—	
The Atonement Once More	744
ARTICLES :—	
The Inward Life	742
Prayer to be used during War	745
The Inspirations of Science	745
Truth and Men	747
CORRESPONDENCE :—	
Proselytes and Disciples	747
MEETINGS :—	
Bradford, Manchester : Stone-laying	748
NEWS FROM THE CHURCHES	749
ADVERTISEMENTS	750

NOTES OF THE WEEK.

MR. OSWALD NETTLEFOLD, the Treasurer of the British and Foreign Unitarian Association, desires us to remind our readers that Sunday next, Nov. 19, is "Association Sunday," and he hopes that the friends and supporters of the Association will respond generously to the appeals which will be made to them on behalf of its funds. Anyone who is unable to be present at the Sunday services of a chapel, or who resides too far away to attend any place of worship, can send a contribution direct to Essex Hall, and it will be added to the amount received on Association Sunday.

THE statue of Oliver Cromwell, by Hamo Thornycroft, which looked so enormous in the Academy, has now been placed in the open space between the road and the outer wall of Westminster Hall, facing St. Margaret's Church and the Abbey, and was unveiled on Tuesday. The site is magnificent, and the noble statue, on a massive pedestal of Portland stone, with a bronze lion crouching at the foot, is thoroughly worthy of it. It is a triumph of art to have produced such a memorial of one of the greatest of Englishmen. At a crowded meeting in the Queen's Hall the same evening, Lord Rosebery was the chief speaker and pronounced an eloquent eulogy on Cromwell. One of the most interesting passages of the speech was that in which he spoke of Cromwell as "a practical mystic, the most formidable and terrible of all combinations, the man who combines the inspiration, apparently derived, and in my judgment, really derived, from close communion with the supernatural and the celestial, with the energy of a mighty man of action. Such a man lives in communion on a Sinai of his own, and he appears to come down

to this world below armed with no less than the terrors and the decrees of the Almighty Himself." Answering the question whether Cromwell was a hypocrite, Lord Rosebery said that those who thought so could never have read his letters to his children. They were the genuine outpourings of a sincere soul. Nor could a hypocrite have exercised the tremendous and sustained influence he did over the men who followed him.

THE Whitefield Memorial Church, which has taken the place of the old Tabernacle in Tottenham Court-road, built for the great Revivalist preacher in 1756, was opened on Tuesday, the first sermon being preached by Dr. Parker. The cost of the building has been more than £14,000, and the minister, the Rev. G. A. Suttle, announced that there still remained £7,500 to be raised. Towards this £930 was given or promised during the day. Luncheon was held in the Top-lady Hall, in the basement beneath the church, in which there is a tablet to the memory of the author of "Rock of Ages," near the spot where he was buried. Among those who took part in the subsequent proceedings of the day were the Revs. Dr. Horton and Hugh Price Hughes. The Archbishop of Canterbury and Lord Nelson have contributed to the building fund, and a lady has presented the minister with the original lease of the Tabernacle site made out to George Whitefield.

A CONFERENCE organised by the Christian Social Union was held in St. Martin's Town Hall, on Tuesday afternoon, to consider the subject of overcrowding and the housing of the poor. Mr. H. Asquith, M.P., presided, and pointed out that under the present law there was power to remedy the worst evils, if the local authorities could be made to act, but it was notorious how difficult it was to get at the owners of the worst slum property. A resolution was passed, urging that local authorities should fuse to the utmost their powers under Part III. of the Housing Act, by which they have power to build on vacant land, without the great cost of clearing away insanitary property, and asking also for further legislation. On the previous day Lord Rosebery, in opening some new municipal dwellings built by the vestry in Shore-ditch, had made a speech in the same sense, and urged that the county of London ought to have power to take up vacant land beyond its borders, for building purposes, and then by improved cheap transit by tram and train the pressure of overcrowding would be enormously relieved.

WE called attention last week to the public meeting to be held in the Queen's Hall on Tuesday evening, to inaugurate the work of the Central Temperance Legislative Board, the object of which is to unite all sections of Temperance effort in an endeavour to secure legislation on the lines of Lord Peel's Minority Report. Admission is by free tickets (or reserved seats 1s.), to be obtained from the chief Temperance Societies, or from the office of the Board, 4, The Sanctuary, Westminster. Lord Peel is to take the chair, and Sir W. H. Houldsworth, Bart., M.P., Mr. P. T. Whittaker, M.P., Mr. W. S. Caine, M.P., and Mr. A. F. Hills, J.P., are the announced speakers. Another interesting Temperance meeting next week is the Conference to be held on Thursday at the Unitarian Church, East-hill, Wandsworth, under the auspices of the Essex Hall Temperance Association, when a discussion will be opened by the Rev. W. Chynoweth Pope, of Lewisham, on "How to Preserve our Children as Abstainers." The chair will be taken at 7.30 by the Rev. W. G. Tarrant, and there will be music during the evening.

THE first volume of the "Encyclopædia Biblica," edited by Professor Cheyne and Dr. J. Sutherland Black, is now published, and the work is to be completed in four volumes within two years. The Encyclopædia was originally projected by the late Professor Robertson Smith, on the completion of the *Encyclopædia Britannica*, of which he was the editor; but failure of health obliged him to leave the new work in the hands of his assistant-editor, Dr. Black, and Professor Cheyne. The object of the new Encyclopædia is to give "a survey of the contents of the Bible as illuminated by criticism, a criticism which identifies the cause of religion with that of historical truth." Among the contributors to the first volume are the Rev. W. E. Addis, of Manchester College, Oxford; Professor W. H. Bennett, of Hackney; Professor Karl Budde, of Strasburg; Professor R. H. Charles, of Dublin; Canon Driver, Canon Armitage Robinson, Professor Sanday, Professor G. A. Smith, of Glasgow; Professor Tiele, of Leyden; and other distinguished scholars, British, American, and Continental. At no very distant date we hope to publish a full notice of this valuable work, and our special object in this note is to draw the attention of our readers to an offer of the publishers, Messrs. Adam and Charles Black, which holds good until the end of the present month. The Encyclopædia is published at the price of £4 net, for the four volumes, or £5 in half leather. During the present month the work may be secured for £3 net, or £3 15s. in half-leather. This is a good



opportunity for adding a very valuable work to chapel libraries; it should be added, however, that is hardly a popular dictionary of the Bible, but essentially a book for scholars, and we would venture to suggest to generous friends that to many ministers, who have not such means at their disposal, the gift of the "Encyclopædia Biblica," would be of the very greatest service.

THE opening of the session, 1899-1900, of the Faculty of Protestant Theology in Paris, took place on Friday, Nov. 10. There was a large gathering of ministers, laymen, and ladies representing all the Protestant churches of Paris. In accordance with time-honoured traditions, after the reading of a lesson from the Bible, and a prayer on this occasion by Professor Vaucher, Professor Sabatier, the Dean of the Faculty, presented his report of the work of the past session, 1898-1899, in that clear and interesting way of which he is such a master. This was followed by his stirring address to the students—"de viriles paroles sur la nécessité du travail personnel"—delivered in a lofty yet friendly spirit, for M. Sabatier is pre-eminently "ami des étudiants"; nor was the address lacking in inspiration also for the larger audience present. The *Temps* gives a short, but, of course, inadequate, extract from this address, as follows:—

What is the aim of University studies? Is it to fill a young man's mind with a certain quantity of information, notions and formulas? Surely not. The essential point must be to awake and develop in him personal activity of thought, to create a living mind, so that he may unfold that gift of God, his own originality. A mind unstimulated by study, a mind left inert and barren by knowledge however extensive, cannot really be said to exist; it is a waste, a loss, a bad debt, so to speak, in the realm of minds.

The following items of statistics from the annual report may not be without interest. The number of regular students at the College was 78 (70 French and 8 Foreign), as against 74 for the preceding year; and other regular attendants 14 (7 French and 7 Foreign). The College Library, under the vigilant care of Professor S. Berger, continues to prosper. It numbers at present 13,191 volumes, being an increase on the past year of 948 volumes. This increase is largely due to the generosity of Mme. Lichtenberger, the widow of the late lamented Dean, who gave permission to the Librarian to make a selection from her husband's books of any and all that might enrich the valuable Library of the Faculty. The College in consequence now possesses the richest collection of works on Religious Thought in Germany in the eighteenth and nineteenth centuries.

THE *Christian Register* of Oct. 26 and Nov. 2 contain a very full report of the eighteenth meeting of the American National Conference of Unitarian and other Christian Churches, held at Washington, D.C., Oct. 16-19, of which we have already given some brief notes. The striking addresses by the Rev. T. R. Slicer on the subject, "Is God yet Personal and Immediate?" and by Professor C. M. Tyler, on "Recent Tendencies towards Anthropomorphism in Religious Thought," are given in full in the *Register* of Oct. 26.

The Hon. George F. Hoar, who was re-elected President of the Conference, spoke in his opening address of the great services rendered by Unitarians to America, of the emphasis they laid on Hope, and their faith in Freedom. He was thankful that Unitarianism could not be defined, as none of the great things of the Universe, neither the human soul, nor eternity, nor God, could be defined. They were thankful also, not so much for the things which separated them from the great body of Christians and believers in God and righteousness, but for the things which united them. He expressed, in conclusion, his faith that the world is growing better, that to-day is better than yesterday, and to-morrow will be better than to-day.

THE report of the Council was presented to the Conference by Dr. Edward Everett Hale, in the unavoidable absence of Dr. M. J. Savage. Having referred to the founding of the Conference in 1864, and the energy and foresight of Dr. Bellows in making it a truly national institution, the report dealt with various aspects of missionary work, and quoted a saying of Dr. Hedge's, that the Conference, though not an executive body, had "revealed the Unitarian Church to itself." When after serious consideration in that Conference they were agreed upon any measure, it was sure to be carried out, and the American Unitarian Association was a strong executive arm. Thus the *New World* had been established as a high-class theological and ethical Quarterly, and the *Christian Register* had been endowed, and was now issued in its present acceptable form, as a thoroughly representative paper in their body. In the first year of the Conference, through the enthusiastic initiative of the late Rev. Eli Fay, an endowment had been provided for the re-establishment of Antioch College, which up to the present time had sent reports to the Conference; but it had now been arranged that the College should be entirely independent, electing its own trustees.

WE have received from Mr. H. Kissor Singh a report of the sixth anniversary of the Jowai Unitarian Church, in the Khasi Hills, India. The anniversary was celebrated during the week ending Sunday, Sept. 17, daily home prayer meetings being held in the houses of members. On Saturday, Sept. 16, the sixth anniversary of the Jowai Free School was celebrated, many friends and sympathisers being present. Mr. Kissor Singh, the manager, read the annual report. The four pupils who had been sent up for the L.P. Scholarship examination all passed, one standing first in the Khasi Hills district, and obtaining a Government Scholarship and Mrs. Rita's prize. Needle-work for the girls had been introduced as a new feature into the school, as suggested last year by Mr. S. E. Rita, the sub-divisional officer of Jowai; also simple sewing for the boys, as suggested by Mr. S. F. Williams; and in music the tonic-sol-fa system had been adopted, introduced into the district by the Rev. R. Evans of the Welsh Mission. There were fifty-three pupils on the roll at the beginning of the month, mostly children of Unitarian families. After the reading of the report, prizes were distributed, including two given by Mrs. Rita. Copies of *Every other Sunday*, sent by Mrs.

Kate Gannett Wells, were given to children who had no prizes. Before the meeting closed, the National Anthem and other songs were sung.

ON the evening of the same day the annual meeting of the church was held, when the accounts were read. During the year there had been a marked increase in membership. On every day of the week there had been some meeting. On Monday evenings workers' classes were held, on Tuesday afternoons the children's weekly service, at which elder boys were taught to take part, on Wednesday evenings the members' meeting, and on Thursday afternoons the women's meeting. On Friday evenings the home prayer meeting was held at members' houses in rotation, on Saturday evenings a service preparatory for Sunday, on Sunday morning school for adults and children at 10.30, and sermon at 2 P.M. On the anniversary Sunday two well-attended meetings were held, addresses being given by three laymen and Mr. Már Singh. In the evening a general committee meeting of the Union was held. The workers in the Khasi Hills are few, but they are of good courage, and confident of the ultimate triumph of true religion.

WE are glad to note the effort that is being made to consolidate the Sunday-school work of our churches in Scotland. Under the auspices of the S.S.A., assisted by the McQuaker trustees, a meeting of delegates, teachers and other friends of Sunday-school work is to be held on Saturday, Nov. 25, in the Unitarian Hall, Constitution-road, Dundee. The chair is to be taken by Mr. James Graham, President of the Scottish Unitarian Association, and a resolution will be submitted recommending the formation of a Scottish Sunday-school Union. Papers on various aspects of the work will then be read by Mr. Ion Pritchard and the Revs. A. Webster and H. Williamson, to be followed by discussion.

ON Thursday next (23rd) Miss Rose Kingsley will give an illustrated lecture on "French Painters," at five o'clock, in Bedford College, York-place, Baker-street, W. The lecture will be the first of the series of free and open occasional lectures for the session 1899-1900, and invitation tickets may be had on application to the secretary. Miss Rose Kingsley is probably our first authority on the subject she has chosen, her mastery of French art having earned for her the title of "Officier de l'instruction publique."

WHEN evil is returned for evil, the first offender thinks himself excused, because the other is as faulty as he; on the other side, he that by courtesy and forgiveness makes an enemy become a friend, makes a lasting friend.—*Benjamin Whichcote.*

EPPS'S COCOA.	The most nutritious.
EPPS'S COCOA.	Grateful and comforting.
EPPS'S COCOA.	For breakfast and supper.
EPPS'S COCOA.	With natural flavour only.
EPPS'S COCOA.	From the finest brands.

LITERATURE.

THE RELIGION OF TIME AND OF ETERNITY.*

MR. WICKSTEED'S Essex Hall Lecture is an extremely valuable and suggestive contribution to theological literature. Small though it is in compass, it has succeeded in making plain and intelligible a problem which, sooner or later, must force itself upon the religious consciousness—a problem which has, in point of fact, been set for it by the whole trend of current scientific and speculative thought. And to have this problem clearly and emphatically formulated is no small gain. Especially in matters pertaining to the spiritual life is it true that he who knows how to ask the right question is already half way towards obtaining the answer.

The author approaches his subject through the avenue of mediæval conceptions. He draws attention to the changed attitude of the modern mind in regard to the Middle Ages, noting, more in detail, as some of its features, the recovered sense for the greatness of mediæval architecture and painting, and the revived interest in Francis of Assisi, in Aquinas, and in Dante. To account for this changed attitude, Mr. Wicksteed carries our thoughts back to the period of the Renaissance, in order to bring out the fact that, whilst the Humanist and Reforming ideals of life were really opposed to each other in principle, they were allied, each from its own point of view, in antipathy to the ideals of the Middle Ages. And their combined movement was successful in imposing its theory of history upon posterity. There is more to be said, indeed, than probably Mr. Wicksteed would admit, in defence of Hegel traversing the ages in question with seven-league boots,† but, in any case, it is certain that Hegel, with his fine historic sense, would have been among the first to endorse the protest against the shallow prejudice with respect to the long stretch of time from the fall of the Western Empire to the period of Luther. If history is to be regarded as an intelligible development, there can be no blanks, such as the popular view would imply, and Mr. Wicksteed is perfectly justified in adducing, by way of evidence, the large substratum of belief unconsciously absorbed from mediævalism by the reformers and their followers. The reassertion in our day of the potency of mediæval ideals is, then, no capricious phenomenon: it is due to our gradually becoming aware of the source whence these "deeper beliefs" emanate, and to the way neglected aspects of the truth have of avenging themselves upon those who overlook and depreciate them by laying undue and exclusive stress upon other aspects. We shall best disarm the reactionary attempts of modern ecclesiasticism in so far as we rightly appreciate the elements of permanent value contained in the system of thought upon which it is based.

* "The Religion of Time and the Religion of Eternity" (The Essex Hall Lecture, 1899). By Philip H. Wicksteed, M.A. Philip Green, 5, Essex-street, W.C. 1s. net.

† Hegel's Lectures were intended as a *Geschichte der Philosophie*, not as a *Culturgeschichte*. The period of the Middle Ages does occupy over 150 pages, whilst the whole of modern philosophy from Bacon to Fichte is disposed of in less than 400. It must be remembered, moreover, that the text has been put together from students' notes.

As a contribution towards such appreciation, Mr. Wicksteed directs attention to one aspect of mediæval theology, through which it stands in favourable contrast with much current representation of the nature of Deity. He selects, namely, for consideration the group of religious ideas which gather round the notions of Eternity and Fruition. The mediæval thinker, trained in conceptions elaborated in the schools of Greece, did not conceive of the divine consciousness as subject to the conditions of temporal sequence. For him, Eternity did not mean endless succession, in the midst of which, of course, God himself would never attain complete perfection, but a state of being in which time was transcended, and all the parts of the whole held together in one absolute experience, for which there could be no before and no after. And consistently therewith, he did not surrender even the finite soul to a ceaseless process of becoming, of which the goal could never be reached, but only striven after. The fruit of knowledge and of divine communion were not only worth the winning, but worth the having, and could be had, if not supremely in the absolute sense, yet supremely in the relative sense, that is to say, under those limitations which are the conditions of finitude. A consciousness of things *sub specie aeternitatis* was a reality for the mediæval saint. If, as Malebranche expressed it, God is the place of spirits, then the consciousness of a spirit that it was in that place was the realisation for it of the life eternal—a life "worthy to be lived not for what it leads to, but for what it is." And for such a state of fruition, to see things in God was to see things as God sees them, not as in their fragmentary incompleteness they appear to be, but as they actually are.

This religion of Eternity has largely dropped out of the modern consciousness, and very interesting is the way in which Mr. Wicksteed shows how. The dualism of mediæval thought was constituted, not by its ascribing an independent existence to time, but by its assigning a permanent position to evil. Time was a creation, tending towards a speedy finale, and the human history it rendered possible was a history, not of progress, but of degeneracy and corruption. We have changed all that. The revival of learning, by opening up the treasures of ancient speculation, suggested also the possibilities of future intellectual achievement; scientific reflection, by throwing back the walls of the material universe, has come to regard them as sufficiently wide to admit of a reign of law, practically boundless in extent and duration. These characteristics of modern thought, together with alluring prospects of mechanical and social improvements, have all tended to fix our gaze upon the future, and to awaken a sense of the unknown developments the world holds in store for mankind. "This earth became the centre of human interest at the very time when it ceased to be physically the centre of the universe." The abandoned doctrine of an eternal hell has been replaced by the belief in an endless progression.

"Endless progress to what?" In the absence of any intelligible reply to that question, the changed attitude of mind just indicated does not represent an unmixed gain. It involves, in fact, a loss. And the loss appertains chiefly to the higher spiritual life. Not only does the

idea of endless progress give a certain vagueness to the higher spiritual life, it reduces it also to a kind of self-contradiction. If, namely, it is not so much truth as the search for truth we value, then we are seeking not with the hope of finding, but on the express understanding it is better not to find; if moral effort and self-sacrifice are themselves the noblest things ethically, then a Kingdom of Heaven, in which evil should be overcome and the occasion, therefore, of moral effort and self-sacrifice withdrawn, would be a condition in which the life most worth living could be lived no more. "Progress has a meaning if there is a goal," if there be, that is, a truth which is "worth enjoying as well as worth seeking," and "a life that is worth living as well as worth gaining"; but if "progress to perfection turns out to be only another expression for the endless deferring of perfection, which indeed is only perfect so long as we do not enjoy it," then we have forfeited the right to use the term "progress" at all. "Clouds of stagnation and ennui" would settle down upon our heaven, and, as Professor James tersely puts it, we had "better lose than win the battle, or at all events better ring down the curtain before the last act of the play, so that a business that began so importantly may be saved from so singularly flat a winding-up."

With the main contention thus imperfectly sketched, the present writer is in complete accord; it may not be out of place, however, to add a few reflections partly supplementing, partly criticising, Mr. Wicksteed's treatment of it in detail.

The objection to the anthropomorphic conception of God, as a "being who lives the life of Time," and "watches to see what Time shall bring forth," is forcibly and convincingly stated:—

If we so conceive of God, he indeed is not eternal; but Eternity itself is not so easily exorcised. If we banish it from our conception of God, it takes its awful stand behind him, God himself we have entangled in the flux and succession of time, but above him now stands an iron fate which holds both him and us in its grip, dictating the conditions under which he shall strive to gain his ends, holding him to laws and to necessities, which are not modes of his being nor forms of his self-utterance, but necessities to which he must submit. And this awful background of fate, not God, is then the Eternal.

Yes, this is true; but, even then, the Nemesis here depicted would only be the Eternal in virtue of its embracing and including God and all things within itself, not as standing over against them and imposing its decrees from without. The proviso is important, for it enables us to see that time and eternity are not to be regarded as irreconcilable opposites. Mr. Wicksteed insists more than once that we "cannot think time away." Happily there is no need of our undertaking any so hopeless an enterprise. Time has its own reality; the question is whether it is a reality of such a kind as to be co-extensive with existence generally. If it is not, then we should expect to find portions of our experience unconditioned by it. And that, I conceive, is precisely what we do find, and to a much larger extent than Mr. Wicksteed, if I have understood him rightly, would acknowledge. Every universal truth is, for example, an instance in point. We infer that "the individual A will die" from premisses which assert that

"all men are mortal," and that "A is a man." But if the relation between the premisses and the conclusion were a time relation, our inference would be logically invalid. We could not know that all men were mortal *before* A and the whole of his brethren, present and to come, had actually given up the ghost. In other words, no universal truth could ever be assured, if it were entangled in the infinite series which temporal conditions would impose upon it. No doubt, in the order of our *experiencing*, the premisses do come *before* the conclusion, just as, in the case cited by Mr. Wicksteed, the vibrations corresponding to the first bar of the piece of music affected Mozart's auditory nerves before those corresponding to the second; but in the order of truth or fact, of *what is by us experienced*, it is as absurd in the one case as in the other to discern a succession among elements which have only meaning as constituting a whole.

Even in those departments of experience where the time element is admittedly important, it is worth while to note that it often becomes increasingly less so with the advance of intelligence. The historian differs from the mere chronicler by representing human development, not so much in the form of a bare chronology, as in that of a systematic unity, linking its principles together by virtue of their logical and ethical significance rather than by virtue of the successive occurrences, through which they are exemplified. A great constructive history operates mainly to minimise the importance attached to the merely temporal order of events, and to emphasise the spirit of which they are the expression.

Considerations such as these may serve, at least, to bring into clearer prominence the essential truth, that a life such as ours, subject to temporal limitations, is separated nevertheless by no impassable barrier from the life eternal. They may warn us also not to expect a solution of the problem by the simple expedient of looking for a cessation of the time experience in the future, as though Eternity were something outside of and *after* Time. That would be to encumber ourselves with the old difficulties over again. We require not the power of thinking time away, but the power of thinking *through* time to the deeper reality of which it is the partial manifestation.

With this result Mr. Wicksteed will concur—it was to show the reasonableness of the mediæval ideal of seeing things as God sees them that he went forth to the "combat" (p. 3). But I am not sure whether the sharp antithesis he seems to draw between progress—"man's distinctive mark alone"—and attainment, between what is "useful," for the sake of what it leads to, and what is "enjoyable," for the sake of what it is, would not thwart the object he has in view. That the distinction is a valuable one I entertain no doubt, but, like most distinctions, it ought not to be worked too hard. Surely, it is not impossible that what is in itself intrinsically worthy may also be "useful," as leading to something else intrinsically worthy, and *vice versa*. Indeed, in a universe where each part is what it is through its relation to every other part, this is inevitable. The moral life, for example, is emphatically a progressive life, and for it to be otherwise the moral agent would not only require to share the life of God, but to be God. It is a familiar ethical maxim that the ideal never can be reached, because it,

even as the individual whose ideal it is, is perpetually advancing. But this does not mean that the moral agent is for ever in pursuit of his shadow. Goodness is none the less goodness because there is a better which it opens out and is a means to. In every good act, as such, the ideal is realised, the intrinsically worthy life is being lived; each stage acquired through the effort towards moral perfection is, as such, morally perfect, and differs only in degree but not in kind from complete perfection. Similarly with regard to intellectual progress. I imagine most readers of his lecture will feel that Mr. Wicksteed has dealt somewhat unjustly with Lessing. It is true the celebrated "motto" is expressed ambiguously, and, if we take the passage as quoted by Mr. Wicksteed (p. 102) literally, there certainly does seem ground for the interpretation put upon it. Yet it is scarcely conceivable that the author of the "Education of the Human Race" could really have meant the choice to lie between "truth," on the one hand, and "the eternal search for truth, coupled with eternal error," on the other. What he had in mind, surely, was a choice between the whole truth, revealed without any effort on his part, and the gradual realisation of truth, coupled with error to the extent in which, at each stage, the former exceeded the latter. Whether the choice recommended would be commendable even then is another matter; but, at least, it would be relieved of all suspicion of "insincerity," or want of "honesty." Where Lessing went wrong, I take it, was in supposing that a quantitative comparison was applicable, and that the difference between absolute and partial truth was capable of being expressed (by an omniscient mind, of course) in numerical units. But when we get rid of the fatal dualism latent in this view, it ought to become clear that truth, however partial, is truth, so far as it goes, and, as such, is of infinite worth.

"Weakness never needs be falseness: truth is truth in each degree."

I have nearly run my clepsydra dry with drier argumentation, but I reserve the driest for the end. Is there not a worse objection than vagueness to such a phrase as an "eternal now"—namely, that it is self-contradictory? I am aware, of course, how much we are at the mercy of metaphors in these matters, and fellow-feeling makes one wondrous kind. But we cannot have our cake and eat it, and, if a timeless eternity is what we want, we must be prepared to transcend present time as well as past and future. Nor does the term "co-existence" (p. 23) avail better to express what we mean, for it simply transforms an endless length into an endless breadth. If we must have a metaphor, probably inter-dependence is the nearest we can get, but the philosophical course is to dispense with such picture-painting altogether, and to make the effort to realize in thought how the universal is related to the particular. For, after all, a visual picture is a thing of space and time, and it ought not to surprise us that eternity does not lend itself to that mode of delineation.

G. DAWES HICKS.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

PHILOSOPHY IN INDIA.

THE veteran scholar, the Right Hon. Professor Max Müller, still continues to set to all his juniors a splendid example of untiring toil. In his latest work, "The Six Systems of Indian Philosophy,"* he gathers up what he modestly entitles "some of the notes" which have accumulated in his note-books during a long and laborious life. Forty-seven years ago he published his first contributions to this subject: now at seventy-six he can produce a substantial treatise of more than six hundred pages. The abundance of material is bewildering: in the brief notice which is alone possible here, no adequate idea of its variety can be conveyed.

At the outset, however, the uninitiated reader may stumble at the title. Why "the Six Systems"? No one would attach a number to the schools of ancient Greece or modern Germany. But the conditions of India are different. There the student is confronted with one prime fact. Almost the whole of its surviving literature reaches us under the sovereignty of Brahmanism. In the long process of religious and philosophical evolution only those schools held their own which in some way recognised the authority of the Veda. The position is somewhat analogous to the relation of the scholastic philosophy and the Roman Church, though there was no great outside power like that of Aristotle which had to be reconciled with orthodox belief. But just as the acknowledgment of the supremacy of the Faith permitted a large variety of speculation on matters which the Church had not defined, so the thinkers of India enjoyed an almost boundless liberty under a restraint which (within limits to be named directly) was all but nominal. This freedom displays itself at the outset in the searching questions of some of the later hymns of the Rig-Veda; it animates the inquirers in the forest debates described in the Upanishads; it appears again and again in the discussions in the great epics; and it survives in the boldness with which the deepest ontological problems are handled by the expositors of the "darsanas" or "theories" or "views" which finally established their place as orthodox. "Whence are we born?" asks an inquirer at the beginning of the Svetâsvatara-Upanishad, "whereby do we live, and whither do we go? O ye who know Brahman, (tell us) at whose command we abide here, whether in pain or in pleasure? Should time, or nature, or necessity, or chance, or the elements, be considered as the cause, or He who is called Purusha, the Man, that is the Supreme Spirit?"

It follows from this fundamental condition that the six systems are largely concerned with similar themes, and start from certain common presuppositions. Thus at the outset "almost the first question which everyone of the Hindu systems of philosophy tries to settle is, How do we know?" Professor Max Müller sees in this recognition of "Noëtics" as having the first claim to attention, an element of superiority in the thought of the East compared with the West. The answer, however, does not run along the lines of modern "epistemology." It is contained in the doctrine of the three Pramânas or

* Longmans, Green and Co., London, 1899. 18s.

"measures,"* according to which the channels of knowledge are classed under the heads of perception, inference, and authority. Different accounts of these are given in different schools, and varying values are assigned to them; but they form substantially a common basis for all. Again, they all accept the principle of Karma, and the phenomenal reality of the world of transmigration. There are many indications, however, of protest against this great doctrine. It was already denied 500 B.C. by one of the contemporaries of the Buddha. There is a curious figure under the name of Brihaspati who appears in the pre-Buddhist literature as a teacher of demons, and whose name was attached to verses still current in much later centuries which plumply rejected all the hopes of the popular religion, "There is no paradise, no deliverance (from transmigration), and certainly no Self in another world." In fixing his attention on the Six Systems, Professor Max Müller by no means ignores what lies outside them—witness his account of the Brihaspati-philosophy (p. 123 ff.)—but the reader sometimes wishes for more light on what was going on in other fields where the paramountcy of Brahmanism was disowned. This, however, is only to say that the book before us deals with a specific line of philosophical development. By its title it does not aim to do more. It is only when Professor Max Müller hints in his Preface at the point of view suggested by Professor Knight, the intimate connection—namely, between the philosophy of a people and its national characteristics—that larger expectations are raised. But even a scholar with so immense a range of learning may well shrink from attempting to penetrate the jungle which envelopes the metaphysics of later Buddhism.

The form in which the doctrines of the six schools have come down to us is that of Sūtras, collections of aphorisms in an extremely abbreviated condensed style, in which the principles of the system are set forth. Just as mediæval scholasticism occupied itself with commentaries on the "Sentences" of Peter the Master, so in the Indian schools the great commentators developed the teachings of the Sūtras. It becomes, then, of the first importance to determine if possible historically the chronological succession of these works. But this is a task of enormous difficulty. With bewildering complexity they often seem to quote each other! Nothing can exceed the patience with which again and again Professor Max Müller sets himself to unravel the tangled threads, or the frankness with which he states the uncertainty of the results. What would not the student give for a clear historic series like that from Thales to Aristotle! It is known, for instance, from the Chinese Buddhist pilgrim, Hiouentsang (629–648 A.D.), that the Six Systems were then formulated in literary products, but the existing Sūtras of the Sāṃkhya school have been recently shown to belong to the year 1380 A.D. And yet, on the other hand, its ideas and terminology pervade some of the Uparishads, and in the view of Professor Garbe, for example, were among the intellectual antecedents of Buddhism. The general conclusion which Professor Max Müller reaches, places the formative period for the Six Systems between the origin of

Buddhism and the reign of Asoka, about 500–250 B.C. The speculative tendencies which they consolidated, existed, however, long before, at least in the case of the Vedānta, the Sāṃkhya, and the Yoga: they represent, not the particular ideas of the traditional authors of the Sūtras in which they are embodied, but the general results of generations and centuries of patient thought. Their prime object was to show man the way out of the cycle of transmigration in which he was involved by what was known as "moral causation," the necessity by which all that he thought, and said, and did, produced its inevitable effect of weal or woe. The only rescue lay in knowledge or philosophy.

In order to achieve this deliverance from all suffering, from all limitation, from all the bondage of the world, man must learn what he really is. He must learn that he is not the body, for the body decays and dies, and with it all bodily sufferings might seem to end. But this is again denied, because through an invisible agency a new Ego would spring up, liable to suffer for its former acts just as it was in this life. A man must learn, therefore, that he is not even what is meant by the Ego, for the Ego also has been formed by surroundings or circumstances, and will vanish again like everything else. Then what remains? There remains behind the body, and behind the Ego, or the individual person, what is called the Purusha, or the Atman, the Self, and that Self is to be recognised either as identical with what was in earlier times conceived and called the Divine, the Eternal, the Unconditioned, namely Brahman, or as Purusha, perfect, independent, and absolute in itself, blissful in its independence and in the complete aloofness from everything else. The former was the view of the Vedānta, the latter is the view of the Sāṃkhya philosophy. . . . Whatever we may think of these two solutions of the world's great riddle, we cannot but admire their originality and their daring, particularly if we compare them with the solutions proposed by other philosophers, whether of ancient or modern times. . . . Such views cannot be criticised as we criticise ordinary systems of religion or morality. They are visions, if you like, but they are visions which to have seen is like having been admitted to the vision of another world; of a world that must exist, however different in its eternal silence from what we and from what the ancient seers of India imagined it to be—pp. 363-5.

In expounding the successive systems Professor Max Müller bases himself again and again on some important text, from which long translations or abstracts are supplied. This method brings the student face to face with valuable material, but the ordinary reader will find it somewhat hard. It involves frequent repetitions; there are long excursions and digressions; the effect is sometimes to obscure the wood by the trees; the mass of detail overpowers the general view. But the unwearied spirit of his teacher ought to carry the student on. The freshness of the author's interest never flags: convinced of the significance of the great story which he has to tell, he labours undaunted to the end. There are valuable bibliographical lists, and a copious though not exhaustive index at the close. The book is admirably printed; a misprint may be detected here and there, such as *bānte* for *bhante* (p. 21), *satkāryavada* for *satkāryavāda* (p. 481), but among thousands of Indian words they are extraordinarily rare. On p. 261, line 22, the *Pūrva* and the *Uttara-Mīmāṃsā* have changed places; St. Mark was not an apostle (p. 271); and the

remark (p. 306) that "Kapila squashes the whole argument" may be suitable to the jottings of a note-book, but hardly to the philosophic page. Trifles are these indeed. No such attempt as this has yet been made to put before the English reader the chief conceptions of Indian wisdom on the philosophy of religion and the meaning of the world. Professor Max Müller is to be congratulated on still possessing the energy and patience as well as the wide and penetrating knowledge to render so great a service. J. ESTLIN CARPENTER.

ARTICLES IN THE REVIEWS.

THE reviews of this month have naturally been intent on South Africa, though with events moving so fast, some of the matter has read rather strangely. Mr. Edward Dicey's strongly Imperialist article in the *Nineteenth Century* is followed by an article on "Native Unrest in South Africa," by Mr. E. M. Green, showing that when the troubles between the British and Dutch elements are appeased, there will be another very serious problem to be faced. "The Kaffirs are no longer untutored savages; they have begun to realise their grievances, and to desire their rights, which unless we give them they may take for themselves in a manner that can be little anticipated." The *Contemporary* has three South African articles, of which Sir Charles Warren's on British power must be considered side by side with Mr. Percy Molteno's on "The Cause of the War," which contains a strong indictment of Sir Alfred Milner's conduct of the negotiations. In the same review, Canon Knox-Little deals with the Lambeth "Opinion," which he holds to be a mistake, and pleads for tolerance of the clerical lovers of incense. Sir Edward Fry writes on "Commercial Corruption"; and there is also Professor Auguste Sabatier's paper on "Christian Dogma and the Christian Life," which was read at the recent meeting of the Christian Conference, and to which we referred at the time. Of other articles in the *Nineteenth Century*, Canon Barnett's on "Charity versus Outdoor Relief" should be noted, and Mr. Mallock writes in characteristic vein on "The Intellectual Future of Catholicism." There is also an article by Professor Max Müller on "Literature before Letters."

MR. HENRY FROWDE, of the Oxford University Press Warehouse, will issue in January an edition of the "Hexateuch," in two quarto volumes, the first containing a full introduction and elaborate tabular appendices, and the second giving the text of the Revised Version, displayed in a novel manner, so as to distinguish at a glance the constituent documents, and furnished with copious references and carefully written footnotes. The editors are the Revs. J. Estlin Carpenter, of Oxford, and G. Harford-Battersby, vicar of Mossley Hill, Liverpool, who have been assisted by other scholars. The first draft of the analysis now printed in full was made by a committee of the Society of Historical Theology, the Oxford successor to the Taylerian Society.

WHEN your own burden is heaviest, you can always lighten a little some other burden.—G. S. Merriam.

* The word survives in the modern Persian *Fermān*, an authoritative order—p. 188.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

The Apostle Paul's Reply to Lord Halifax. By the Rev. W. Wynn. (Elliot Stock.)

Present Immortality. By A. H. Currer. 6d. (Watts and Co.)

Papers and Addresses from the Friend's Summer School. 2s. and 3s. (Morland and Henson, 170, Edmund-street, Birmingham.)

The Doctrine of the Real Presence. By T. B. Strong, B.D. 3s. (Longmans.)

Shakespeare's Sonnets. Arranged by S. Butler. 10s. 6d. (Longmans.)

A Book of Bachelors. By A. W. Fox, M.A. 16s. (Constable.)

The Christian Use of the Psalms. By the Rev. T. K. Cheyne, M.A., D.D. 5s. (Isbister.)

The Touchstone. By Helen Shipton. 3s. 6d. (Isbister.)

The Fundamental Ideas of Christianity. By John Caird, D.D., LL.D. With Memoir by Edward Caird, D.C.L., LL.D. Two vols. 12s. (MacLehose.)

The British Empire and Alliances. By T. E. S. Scholes, M.D. 8s. 6d. (Elliot Stock.)

Charles Wavendon and Others. By Caryl J. Blunt. 6s. (Elliot Stock.)

Two New Women and Other Stories. By Mary Beaumont. 6s. (Clarke and Co.)

God's Greater Britain. By John Clifford, M.A., D.D. 3s. 6d. (Clarke and Co.)

The Cat and the Mouse. By Alice B. Woodward. 1s. (Blackie and Son.)

In Doors and Out. 2s. 6d. (Blackie and Sons.)

Protestant Dissent and English Unitarianism. By Walter Lloyd. 2s. 6d. (Philip Green.)

Bookman, Educational Review.

LONDON FORWARD MOVEMENT.—Arrangements have been made for holding a series of Sunday evening services in the Public Hall, Kirkdale, Sydenham, commencing on the 26th inst., at seven o'clock. The Revs. W. Copeland Bowie, W. G. Tarrant, B.A., J. E. Stronge, and T. E. M. Edwards, will deliver the addresses, which will deal with some of the distinctive teachings of Unitarianism. The co-operation of friends living in that neighbourhood, and within easy access, is most earnestly sought. Too often Forward Movement efforts receive but little practical sympathy from "the Household of Faith," and the work of welcoming those who come to the services, the conduct of the singing, and all other arrangements connected with the Mission devolve upon one or two. If our own friends would rally around us, we should make a very different impression upon strangers. The great need always is, musical helpers, those who can play or sing, to lead the choral part of the service. It is hoped that those who are willing to render help will communicate with the Rev. T. E. M. Edwards, Knollys-road, Streatham, who has charge of the movement. The hall is midway between Forest-hill and Sydenham, and is about six minutes' walk from the Sydenham Station on the London, Brighton and South Coast Railway.

OBITUARY.

H. R. W. LEMANN.

THE Bath congregation has once more to lament the loss of a valued member in the death of Henry Rodolph Walker Lemann, who passed away, after a brief illness, on Nov. 9, at his residence, Home Lodge, Bathampton, at the age of eighty-seven years.

Mr. Lemann was born in London in 1812, and was the youngest son of a physician, Dr. Francis Lemann. He was educated at the school of the now famous Pestalozzi, at Yverdon, in Switzerland, afterwards at private schools, and at Eton. He then studied farming in Norfolk, and in 1840 emigrated to Australia, where he had a cattle farm on the Government Survey of Port Fairy, about 200 miles from Melbourne. His near neighbours and intimate friends were still earlier settlers, Mr. and Mrs. Selby. He came home in 1848 with letters of introduction to Mrs. Selby's family, and soon after married her sister, Mary Earles, a member of Mr. Aspland's congregation at the Gravel Pit Chapel, Hackney, returning to Australia with his wife in 1849. The discovery of gold in Victoria in 1851-2 caused for a time great disorder in the colony, and the death of his father occurring about this time, he resolved to sell his land and return home. Though he afterwards visited Australia more than once, his home and family were always henceforward in England.

For some years he farmed his own land in Sussex, and then removed to Bathampton, where he resided for thirty-three years, during the whole of which time he was a member of the Trim-street Congregation. It was in his seventh year that he was sent to the famous school of the venerable Pestalozzi; and it would seem that this early experience left a most enduring impression upon a character that was ever afterwards marked by a certain Republican simplicity, a disregard of all artificial distinctions, a strong Liberalism in political and religious thought, and a love of freedom and of the open air. His father's family belonged to the Church of England, but he read and thought for himself, and in religion, as well as in the choice of the free colonial life rather than a more conventional professional career, he showed the effect of a happy and natural childhood. He sympathised intensely with all Liberal movements, most of all, perhaps, with the great struggle which ended in the liberation of the slaves in the United States, and was well known among his village neighbours as a constant friend of reform.

But it was not only as the advocate of progress that his sympathy and help will be missed. Blessed with unusual vigour to the end of his career, he was constantly found among his friends in the city of Bath, to whom his bright and cheery presence was ever welcome. Few men could be more beloved, for his kindness never varied, and his sincere goodwill was at all times assured. He lived to a ripe age, and was happily spared lengthened suffering; but those who knew him will keenly regret that they can look upon his face no more, and will extend their heartfelt sympathy to Mrs. Lemann and her three daughters in their irreparable loss.

He was buried at the Abbey Cemetery on Monday, Nov. 13, the service being conducted by the Rev. F. W. Stanley.

THE INWARD LIFE.

From the Rev. J. H. Thom's "Christ the Revealer."

It may be doubted whether from a long ancestry we have not inherited too much—from habit now, rather than from any existing preference—of the Puritan predominance of preaching—whether this is not too much the central interest of our public services—whether worship, and the calm deep influences of praise and prayer, are what we most supply, the restoratives of the soul that chiefly we find here. Yet the spirit of a Church must be derived, not so much from instruction, weighty as that may be, as from its frames of prayer, its media of devotional sensibility, its hymns and utterances of aspiration, its modes of approach to the heavenly Grace, the influences that descend upon it from God—nor can anything be more painfully unsatisfying, draining away all the deeper life, the holier atmosphere of the soul in any Church which it characterises, than when worship is made subordinate that the human orator may stand forth. What we should bring to the House of God is a seeking spirit: what we should desire to take away is a frame of heart steeped in the sense of unseen things, fresh and tender with the cool dews of heavenly grace, braced for goodness by the nearer presence of the All-Good, taken for a time from care, and care, and transient fetters, into the open eternity of the Father's Love.

Our religious atmosphere seems charged with restlessness, and we are largely engaged in the least edifying of all employments—self-criticism, spoken in public (in 1859, and again in 1879). Now I deem that there is high wisdom and religion in being content even with our deficiencies, if they seem to come out of our providential lot and position, and not of voluntary fault or any uncongeniality of heart. Let us rest—not abide, but rest—in what we are, if what we are is only genuine and dutiful—let us wait and work patiently within the sphere that is clear to us until God elects us to something better, and not corrupt our hearts by the aimless motions of a blind discontent. There is much of lamentation that seems to me utterly unhealthy; it may ground itself on many discouraging facts, but it is not wise in its issues, nor refreshing in its own spirit. It may be that we are not the Church, nor the men, that the times require, but not the less we are what we are by the grace of God. There may be multitudes waiting for a word to be spoken to them with power, but if we keep back no word that is given to us, then they must wait till God sends the servants who are inspired to speak the word they want. Meanwhile, what is our duty? Is it to be blind to these things? Is it to be satisfied with ourselves? Is it to fall into any languid fatalisms? No—but to be faithful and true, and ever hopeful, because God knows where and how He wants us; and if, without any known unfaithfulness of ours, we are weak and small, then let us be content to be weak and small, and make no swollen efforts at greatness.

For my own part I am contented to see a great work waiting to be done, and to know that not yet are we equal to the doing of it, if *that*, though no doubt it is humanly depressing, is yet the discipline that God has provided for us. But if I am contented to wait God's time, though I see as it were the coming glory, and know that others will gather it—that at a day, perhaps not far distant, some Man sent of God will speak the word that will then seem so clear and simple that a child might have uttered it, and we shall all wonder how we missed it—a word before which our sects shall disappear and roll together like drops of water—there yet is one thing with which I will never be content, and that is, to hold back one word of the testimony that is given to us in the measure of utterance that God affords—nor to suffer others to hold it back without planting in their conscience the broken barbs of all those arrows of light which their faithlessness has quenched.

THE CHILDREN'S COLUMN.

"ICH DIEN."

Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matthew xx. 26, 27.

You have all of you seen, I suppose, a picture or a model of what are called the Prince of Wales's feathers; but, perhaps, you are not so familiar with the motto underneath. Possibly you have never noticed it at all. Below the feathers are two words—not English, not even Latin, but German; the two words are "Ich Dien," which, being translated, mean, "I Serve." Now, how does it come to pass that the Prince of Wales has these three feathers for his sign, and these two words, in German, for his motto?

The reason is this: 550 years ago, or rather more, a great battle was fought between the English and the French. It was fought, as, happily for us, has been the case with so many of our battles, not on English but on foreign soil. It was fought in France, and is known in history as the Battle of Crecy. On the English side there were three leaders. First there was the King, Edward III.; he, of course, commanded the whole; but he was not himself actually in the battle; for, before the battle began, he retired to the top of a hill above the field on which it was about to be fought, and there from a windmill he watched the progress of the fight. The second leader was the Earl of Northampton, an ancestor of the present Marquis. To him the King committed the command of the left division of the army. The third leader was the Boy-Prince of Wales; for at the time of the battle he was only sixteen. And it was because his father, the King, was anxious that his boy should have the honour that day of conquering the French, or as the King put it, of "winning his spurs," that he himself retired to the windmill, and left the young prince to fight *his* part of the battle alone. And the boy did win his spurs, and a wonderful victory was gained.

The Duke of Wellington used to say there was nothing so dreadful as a

victory, excepting a defeat. And I think the young prince and his father must have had some feeling like that as they walked over the battlefield that evening after the battle was ended; for there, it was said, lay dead 1,200 knights, English and French, besides 30,000 footmen. A terrible sight it must have been for that young lad. But of all the sad sights that day, there was one that seemed even sadder than the rest. For there, fallen from his horse, was lying an old man, dead. His hair was white and encircling it was a King's crown. And the old man, plainly, had been blind. It was the blind old King of Bohemia, who had been fighting on the side of the French. And when during the battle the old man saw that the day was going against his friends—for there is a sense, you know, in which even blind men can see—he said to two of his followers: "Lead me right into the middle of the fight that I may strike one good blow with my sword to-day." So two of his friends led the old man into the thick of the fight. And when the boy and his father, after the battle, came up to the place, all three lay dead. But this was not all: in the old King's hand was his standard, and on the standard were pictured our three feathers, and underneath the feathers were inscribed the two words of which I have been speaking—"Ich Dien" ("I serve"). And when King Edward saw it, he said to his son: "Take it my son, there is no nobler motto for a young man to have."

So the Prince took the standard with its motto, and from that day to this the three feathers have been the sign of our Princes of Wales, and the two German words their motto. And "none nobler" could they have!

"I Serve"—this was the motto of Jesus, the motto by which he lived himself. "I am among you," he said, "as one that serves"—the motto which he commended to his followers, and in obedience to which hundreds, and even thousands, of those followers themselves have lived.

Fifteen years ago there was living in England a good and noble man, known as Lord Shaftesbury. His motto—the motto which he inherited, and the motto by which he lived—was almost the same as that of the Prince of Wales: the motto was, "Love and Serve." And when the costermongers of London, whom Lord Shaftesbury had often served and helped, showed their appreciation and their gratitude by presenting him with a coster's cart and a beautiful white donkey to draw it, they had painted on the cart the motto, in this case—as true, as it was noble—"Love and Serve."

So what I would say to you boys and girls, to-day, is what King Edward said to his son on the field of Crecy—"Take it, my children, take this motto; for there is none nobler for a boy or girl to have." Resolve, now, that you will serve your day and generation according to the will of God, and that you will do something, at least, to make the world a happier and a better place.

But there are two things I must ask you to remember, the first that no service is too small to be of value. Even the cup of cold water, rightly given, is sure of its reward. William Wordsworth, the great poet, was once asked by a young girl to write in her album, and what he wrote was this:—

Small service is true service whilst it lasts,
Of humblest friends, bright Creature,
scorn not one;
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun.

No service is too small or insignificant to be of value; and possibly if we possessed the power by which to reckon all things up, we should discover that the sum total of the world's happiness depends far more on countless little services than it does on a few that are very great. Little deeds of kindness, little words of hope and cheer repeated every day and every hour in home, and school, and street, and places of business and of pleasure—these are the things that gladden life. And these are things we all of us can show.

The second thing I have to ask you to remember is this: "true service," as Wordsworth calls it, is commonly the nearest service. Not the noisiest or the biggest or the service most likely to be reported in the papers, but the nearest. "Whatsoever thy hand findeth to do, whatever is nearest to thee, do it."

I read, not long since, the story of a boy who did this literally. This boy was in India forty years ago, at the time of the great Mutiny. He was a clerk in the telegraph office at Delhi, where the Mutiny broke out. The native troops at Delhi had seized the arsenal and were killing all the Europeans they could find. The office was deserted; the clerks—save this boy—had fled: he was alone. In a moment more, as he knew, the natives would arrive. And there, within reach of his hand, was his instrument. Stretching to it, he signalled "Lahore"—another station—and receiving the answer that Lahore was listening, he clicked out this message: "Native troops in open rebellion; murdering all Europeans; all arms in their possession." It was the boy's last act; an instant more, and dusky faces darkened the door, and in another, the cruel foe had cut him down. The boy was "faithful unto death": what his hand found to do, he did—did with his might—did AT ONCE. And when in after days the Colonel who had been stationed at Lahore repeated the story, he always added: "That boy saved India."

Now there are duties near us all; little deeds of helpfulness and kindness which all of us may show; not one of you who may not, every day, do something to make other people happy. Your mother, who is tired, perhaps, with her long day's work; your younger brother who is troubled with his lessons; some old woman down the street, who would be glad to have an errand run or some few sticks brought home to help to light her fire—all these are near, and to help them, even in what seem small ways, is true, real service. By-and-by, greater service—or what seems greater—will be offered to you.

Have, then, the three feathers, or not, as you like—but at least take the motto—the motto that fell from the dead hand of the blind old King of Bohemia, "Ich Dien" ("I Serve").

And remember what Jesus said: "He that would be greatest among you, let him be your minister; and he that would be chief among you, let him be your servant."

JOHN BYLES.

EXACTNESS in little duties is a wonderful source of cheerfulness.—F. W. Faber.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	8

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, NOVEMBER 18, 1899.

THE ATONEMENT ONCE MORE.

THE address which made most impression at the recent International Congregational Council at Boston seems to have been that by the Rev. P. T. FORSYTH, D.D., of Cambridge, on "The Evangelical Principle of Authority." That address, if we are not mistaken, or the substance of it in a more elaborate form, appeared in the October number of the *Contemporary Review*, under the title, "The Cross as the Final Seat of Authority." We gather from an article contributed to the *Christian World*, of Nov. 2, by Dr. WASHINGTON GLADDEN, on "The Doctrine of Expiation," that the address, eloquent and impressive as it was, did not command the unqualified assent of the audience to which it was delivered; and to the searchings of heart thus occasioned we perhaps owe the series of articles on "The Atonement in Modern Religious Thought," begun in last week's *Christian World* by the Rev. R. J. CAMPBELL, of Brighton, and continued this week by Dean FARRAR—a series in which we are promised contributions from Professor HARNACK, Dean FREMANTLE, Dr. MARCUS DODS, and others, and which promises to be of the greatest interest.

Dr. FORSYTH's plea is for what he regards as the true evangelical faith, the very essence of religion. Nothing else, in his view, can stand against the claims of the Church to supreme authority, of which the logical conclusion is Papal Infallibility, and nothing else can remedy the moral ruin of which mankind is the victim. That true evangelical faith he finds in the acceptance of CHRIST, the crucified Redeemer, as the supreme authority. Not the Bible, but the Gospel, he declares, is the religion of Protestants. "The final au-

thority is the Gospel in the Bible, which is JESUS CHRIST and Him as crucified." "Only a deep and expiatory view of Atonement invests CHRIST with this final moral claim, or the Cross with its ultimate authority."

Of late years, and especially on the part of Anglican Catholic writers, we have been accustomed to hear it more and more earnestly argued that in the Incarnation is the supreme truth of Christianity; but here a different line is taken, and we are told by Dr. FORSYTH that the chief stress ought to be laid on Atonement, as the central spiritual fact of the universe, and the most vital truth of religious life. How far his eloquent appeal may succeed in the re-instatement of a doctrine, which in certain quarters reputed evangelical has confessedly fallen into some neglect, it will be interesting to see.

There is no compromise in Dr. FORSYTH's statement. CHRIST, not as spiritual teacher or moral ideal, but as Redeemer, is to be accepted as the absolute person of history and of the universe, having in Himself the final authority, which is beyond question, of the supreme moral Being. Christian truth, which centres in Him, is to be accepted as miraculously given. The whole meaning of Christianity, which came not by evolution but revolution into the world, is in Him and His atoning death; and it is a miracle worked in every human soul when the Redeemer is accepted, and the new life, the only true life, is thus begun. To substantiate this stupendous claim for the Cross as the final seat of authority, Dr. FORSYTH has to accept the doctrine of a ruined human nature, and an inherited "sinful conscience," which is helpless before the Divine law of righteousness; and he draws a distinction between natural and supernatural affection, and between the natural development of moral life and what comes by supernatural grace to a converted Christian, which to us, remembering the teaching of JESUS during his ministry on earth, seems at once to condemn the whole theory of religious life, of which it is a part.

To love your enemy and forgive your revilers is a totally new and supernatural affection. It is not a natural affection educated, cultured, and refined. Our note is neither culture nor is it character as the result of culture—even of religious culture. It is the change made by grace as an act of forgiveness, and not as a system of consecration. . . . We must insist on the New Testament idea of the *miraculous nature of the Christian life*, whether we entered on it by a sudden breach with our past or not. Its nature is a standing break with the world in the sense that there is for the soul a decisive difference between the human graces as evolved from nature and as devolved from grace.

When Dr. FORSYTH speaks thus of "graces evolved from nature," and of "natural affection" as distinguished from supernatural, we seem to have stumbled upon an astonishing piece of

spiritual scepticism, and must remain unmoved by even the most passionate plea based upon "the evangelical experience of the desperate soul," which involves such a denial of God in the common places of His world.

But it will perhaps be replied to us that we are "mere Theists" and unregenerate, and can therefore have no knowledge of the diviner graces of the Christian life. In Dr. FORSYTH's elucidation of the nature of the supreme moral authority, we find this passage:—

A God who is God only of individuals soon becomes an individual God. We relapse into Theism, which is just individualism obtruded into God. There is no social authority possible on a mere Theistic basis. The individual force of moral authority is due to its social nature and power, to its seat in a God who is in His nature social, and in His unity manifold, triune. "L'Esprit Saint c'est Dieu social." The seat of authority is not only in the centre of the soul, but of society. This great white throne is set up among men because its roots are in the central society of the Godhead itself.

To this metaphysical puzzle of the "society of the Godhead" we find ourselves asking again and again, "What would JESUS say?" What Dr. FORSYTH means by an "individual God," and by the social authority which is not possible "on a mere Theistic basis," we do not pretend to understand, but that the Eternal, whom with JESUS we have learnt to call our FATHER, is the one source of all moral authority, the inspirer of our life and our helper in every need, we are fully assured. And, in view of the above-quoted passage, we ask ourselves, What then of the religion of the Prophets and the Psalmists? Was there no strength of divine authority in that great word, "What doth the LORD require of thee but to do justly, to love mercy and to walk humbly with thy God?" And when JESUS bade the people do the will of the FATHER in heaven, was he mocking them with an impossible ideal, until his atoning death should give them the supernatural grace which alone could make obedience possible?

Dr. WASHINGTON GLADDEN, in the article already referred to, strongly urges, as against Dr. FORSYTH's view, that JESUS must himself have preached the Gospel, and that "where the truth of the Fatherhood of God is fully set forth, there is the whole Gospel." It is that very Fatherhood, he further argues, which finds expression in the cross of CHRIST, since it is the nature of the FATHER to suffer with His children. "He suffers with them, not only because He loves them, but also because He hates the sin that is destroying them." Thus the death of CHRIST is seen to be not a penalty paid in the place of sinful men, but a supreme act of self-sacrifice, expressive of the Divine abhorrence of sin and of love for those who are to be lifted out of their sin; and this is the law of all higher life, that we must suffer together,

and help one another upon the upward way.

There is, therefore, no need to return to any doctrine of Atonement, as effecting in some mysterious transcendent way a revolution in the spiritual order of the world; but the natural unfolding of the thought of God as Father, and the trust thus awakened, wonderfully quickened by the teaching both of the life and death of Jesus, and confirmed wherever there has been the true life of brotherhood among his followers, must be all-sufficient for the moral and spiritual needs of men.

The thought of the sufferings and death of Jesus has undoubtedly a strong hold upon the human heart, and the appeal to his great love thus manifested must awaken a fresh devotion of grateful discipleship; but that the way of redemption from sin is only through the Cross, as interpreted by Dr. Forsyth, we find it impossible to believe, especially when we remember that it was Jesus himself who told the story of the Prodigal Son.

PRAYER TO BE USED DURING WAR.

ALMIGHTY God, who art the Father of all the families of man, and hast laid them under the dominion of Thine eternal law and inscrutable purpose, may it please Thee to grant that in the pain and stress of the war in which our nation is presently engaged, we may be able to restrain all private passions, and entertain just and generous thoughts of our enemies. And whether this trouble shall issue for us in victory or defeat, may we accept the event as from Thee. May devotion to duty dignify the soldier's calling, and the consciousness of faithful service be his solace in agony and mortal pain. Comfort all hearts made desolate by the ravages of war; forgive whatever of wrong has led to this dread controversy; and in Thine own good time, bring friend and foe alike into the conditions of a true and lasting peace. Amen.

HUMAN help in our need, human forgiveness of our wrong-doing, human love in our loneliness: these are the sacraments through which, at their sweetest and purest, we feel a divine help and forgiveness and love flowing into our souls.—*G. S. Merriam.*

It is easy to observe that, as they who are most gentle and sparing in censure are usually most exempt from blame, so the most censorious are usually the most stupid in discerning, and most careless in retrenching their own faults. And needs it must be so, for the actions of other men devour their leisure, take up the intention of their spirits, employ the keenness of their passions on them, so that they cannot, and will not, attend to themselves; they are so much abroad, they are so very busy elsewhere, that they little know or care what is done at home; while they are spying and pulling out "motes from their brother's eye," they "consider not the beam that is in their own eye," although never so gross and obvious.—*Isaac Barrow.*

THE INSPIRATIONS OF SCIENCE.

BY THE REV. BROOKE HERFORD, D.D.

"The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made."—Romans i. 20.

I WANT to speak of the confirmation and even inspiration which science in its later stages is giving to this religious thought and faith which brings us together in the life of our churches. When I was beginning my ministry, the talk was all about the difficulties and perplexities of science. And indeed they were very real. The material world was being explored in every branch of it with such brilliant realism, that the spiritual world seemed vague and doubtful in comparison. The difficulties touched the whole circle of faith—the thought of God, of any soul in man—of immortality—even of any divine authoritativeness in morals—so that many people lost much confidence in that side of life, in all the study and exercise of religion. It seemed to lack reality, compared with the exact investigations of outward and tangible nature. I have felt all that myself. One does not need to be a scientist to follow with intense appreciation what the scientists are doing and thinking. Why, there were years when hardly a three months passed without bringing some new step of discovery, or some new forecast of theory by those who seemed to see and think the furthest, which made one feel anew as if the whole underpinning of religion and worship was being knocked away. And there could be no evading it—at least for us. I once heard Oliver Wendell Holmes say that "alone among Christian Churches, Unitarians had faced the modern discoveries of science with perfectly open eyes." And, of course, that meant perplexity and doubt for a time. But now we are going to have our reward! For if one does not need to be a scientist to feel the difficulties science presents, certainly one does not need to be a scientist to appreciate its affirmations and even its inspirations. And it has come to me of late that really, taken altogether, its great new discoveries not only do not touch the ancient reverence of mankind, but in their larger, longer sweep of meaning set it upon a broader base, and with an infinitely higher reach of meaning.

The first of these inspirations of science that I will speak of is, the reassurance of the Eternal Goodness which has come in the fuller unfolding of Evolution. At first, you know, Evolution seemed to bring insurmountable difficulty to religious faith. As men tracked it, working, here and there, they seemed to find everything silently doing itself, by impassive law; no place for God, and certainly no place for divine goodness. The law seemed not only impassive but merciless: that "struggle for existence," with the weaker always going to the wall, filling the world with strife and cruelty: a thousand things in nature and in history which no ingenuity of reasoning could show in any light of goodness. No! but gradually as the whole scope and immensity of this great thought of Evolution has appeared, as daring, surefooted thinkers have traced it back and back through the vast periods that geology proves and that astronomy has to infer, there has risen up the sense of an ordered meaning present through the whole which awes the mind. Even in the passing detail, as of some

gracious beauty in a flower, or the curious wonder of an insect spinning a cocoon, one is constantly touched by an irresistible impression that something means this; but when you even glance along the whole vast cosmic process the sense of a mighty meaning becomes almost overwhelming. When the astronomer takes me back to the primal fire-mists for the remotest beginning of worlds, and shows me those fire-mists circling into spheres and systems, and some cooling into globes, and at last a strange new element of life appearing, covering the globe with verdure, coming at length to animal life, at first in lowest forms, but through the measureless periods developing into higher forms of infinite variety—from monad into mammal, and up to man; and all things coming at last to the infinitely varied wonder and beauty of the world as you and I see it about us to-day—why, simply, I may shut my eyes, just dazed, and refuse to think about it at all; but if I do think about it, I cannot help recognising in it all thought, meaning, orderly meaning, and progressive meaning.

That is something of an inspiration, this reassurance of an eternal meaning, that we at least are not chance atoms, drifting like floating specks of foam upon a tideless ocean dense with mist, but parts of a vast traceable onward movement—a movement that has already come to wonderful things, and touches us with an irresistible sense of further meanings still.

And not meaning only. I think it comes to us, in this longer look which Evolution gives, that it is a good meaning, that the power which dominates the whole must surely be good. We may not see it in the passing event. You watch things as they are working out to-day, and there is much to cause doubt as to whether the power which causes, or even permits it all, can be good. Books have been written on the cruelty of Nature. "Red in tooth and claw," as Tennyson wrote; a "scene of incessant strife," as Huxley called it. That "struggle for existence"—all things preying on one another—has an awfully merciless look, as if some vast machine were just tearing things to pieces—living things to pieces—all the time. And when you look into the human world, it does not need Dahomey and its horrors; life on the underside of civilisation; East-end life in hard times; plague or famine among the close-packed millions of India—how our hearts shudder for such things, and long for some tiny scrap of omnipotence to make them less. And sometimes things culminate in such crises of agony—such agony as Alva's soldiers wrought in Holland three hundred years ago; such agony as Armenia has suffered in our very sight; such sharp points of unutterable horror as that crowding, trampling multitude at the Moscow Coronation; or that fiery furnace at the Paris charity fair—that one feels like shrieking out against any idea of goodness in God, if God there be.

I know! I have felt all that! But still, what is it makes us horror-struck at such things? What is this pity that we feel? Whence comes it? This also is part of this long process of Evolution. It seems a curious thing, does it not, that this slow, silent working of things together which has brought the world on, even by all this struggle for existence, has, as its finest result, evolved a Being capable of looking into the struggling process, and criticising it, and being sad-

dened by it, and trying to mitigate it? At the first flash of it, it seems as if there might be two processes of Evolution—one evolving nature higher and higher, but with these forces of struggle and merciless outcome of suffering; and the other evolving man, up to mercy and pity and help. But no! The whole is one vast complex process; and surely, then, it is in this highest, latest product—man—that we have the real interpretation of the whole, that “to which the whole creation moves.” Yes! there is plenty still that we do not understand; but such a steady unfolding, through such inconceivably vast time, of ordered meanings leading finally to man—man conscious of what goodness is, and loving it, and feeling it the very greatest thing of all—that the whole grows upon me more and more, in spite of much I cannot understand, as a very inspiration of faith in the Eternal Goodness—goodness the final meaning of the whole.

There is one of the inspirations of this great scientific truth of Evolution. Another is, the trust it gives us in the higher indications of our own nature. Here is this moral life in man, this which comes out in principles of righteousness, which makes laws and sets up the world's institution of justice and struggles for the good. Here is man's religious life, “feeling after God if, haply, it may find Him,” seeking for some life above man's self, to worship, and to lean upon in prayer and trust; and not only feeling after God, but after some further life to come. What is all this? And can man trust these things, as anything real, or are they mere restless and morbid fictions of man's conceit, taking the echoes of his own thought for intimations from a higher realm?

As this questioning age has tried to apply its science to these vague, immaterial things, they have seemed so vague, so intangible, so impossible of verification by any scientific process, that there has grown up a widespread scepticism about them, and all sorts of theories have been shaped out as to how they came, not only to be, but to prevail so widely among mankind. The thought of God has by some been traced back to the savage's ignorant dread of the powers of nature. The thought of further life to come had its beginning, we are told, in dreams. The sense of right and duty may have grown up out of the accumulated motives of self-interest. And so all round the circle of man's outreaching life towards the infinite and the Divine he has been beaten back, as it were, upon himself, and even Evolution itself has been pressed into the service to explain man's blundering aspirations, and to marshall his retreat from the supposed cloud-land of superstitious fancy, to the solid ground of facts.

Well, all that explaining away has been profoundly unsatisfactory. Multitudes have felt their lives poorer for it, even while they have sorrowfully allowed that they could see no other way. Men and women have longed to pray, and felt the old songs of worship tremble on their lips, but choked them down because they fancied science had shown only empty vastnesses of space, where once they thought was a listening, loving Presence. And it is all a blunder! Science has done nothing of the kind, and Evolution, when you take in the full vast meaning of it, does the very opposite! For Evolution has not only

evolved plants and beasts, it has evolved man—and man not only in the physical frame in which you can still trace the continuous plan, but in higher faculties, and powers, and feelings which seem above all connection with that lower life of his evolved beginnings. As I try to contemplate what the evolution of Man means, my mind is filled with awe. Why, even the slow processes which have evolved the beauty of a flower, or the prehensile power of an elephant's trunk—how wonderful it is to think of them! But think of the evolution of a man: the development of mind; the growth of the first rude tribal sense of right into the “categorical imperative” of a conscience; the evolution of animal lust into pure human love; all the higher range of human qualities which are the most tremendous forces in history—the passion for righteousness, the “enthusiasm of humanity,” the uplook to some higher life than man's, the onlook to some further existence than the present. Even as mere phenomena of the present these things are too great, too uniform, too widespread, to be dismissed as mere curious variations of morbid growth. But when we take them in their place in this vast orderly evolution of human nature, why their place is the topmost and the surest place. “Evolution” not only permits us so to view them, but compels us to do, unless our whole process of thinking is to be put to confusion: Evolution, surely, guarantees its own best and permanent results. Man is the meaning of the whole. The mind is the meaning of man; and among the qualities of mind, surely those are the highest in which he rises to the sense of duty and dares to think of faith in God and in a further life to come.

Consider this last thought for a moment, for it is on this that thinking people have become most confused and discouraged to-day—the question of life to come—and it is on this that any large thought of Evolution seems to me to have an absolute inspiration! Look at it as a mere academic question of to-day, and there is a good deal to be said on both sides. Certainly, the further life has never been proved. No certain voice comes to us across the void. The promptings of nature, as you and I may feel them to-day, are vague and ill-defined. No one has ever traced the vital spark beyond the body's life, or even found it as anything distinct at all. No! but just here, where all our observations of to-day seem somehow to fail us, comes in the significance of Evolution. Look at the thought of further life, in the long development of man. It is no tardy conclusion from fragmentary arguments, but part of the mighty chain of tendency. You trace something of it as long as you can trace man at all. Goldwin Smith has lately written one of the most trenchant criticisms of all the common arguments for life to come; but at the end, he admits that “there does seem to be a voice in every man which, if he will listen to it, tells him that his account is not closed at death.” He seems to regard this as a slight concession, indeed; but really, in the light of this vast orderly Evolution, it carries the whole thing! What is it that puts in man those dim faint tendencies which keep pushing him on a little and a little more along those lines of character which lead on through in-

calculable periods from the savage to the sage and saint? It is not mere desire. Why, oftentimes this sense of further life has taken forms which have been a dread, and made man long not to be. To use again that saying of Dr. Martineau's: “Man does not believe in immortality because he has ever proved it; but he is for ever trying to prove it, because he cannot help believing it.” It is part of his evolution. And this great Nature, which does not evolve an instinct in the meanest insect without something to correspond to it, shall we not trust it in the greatest thought which it has evolved in the heart of man?

And just here comes in one or more of these “Inspirations of Science.” For see: all through man's thinking of what he has called “soul,” of whether there is such a thing, and of whether it is to live again, he has kept groping about among the resources and possibilities of the material body and the material world. Especially he has been hampered by the difficulty of conceiving of life not resident and continued in some body. How shall this life of mine continue to be, in this personal consciousness which alone would be any real immortality, if this material body through which it acts and feels is simply dissolved and ended? I do not know; and, once, that “I do not know” seemed a grave argument against any such continuity. But how is it to-day? Why, science itself has simply risen above all that apparatus of investigation and reasoning which used to feel limited by the resources of matter. Science itself has passed beyond materialism. In its finer researches to-day, it is moving freely and confidently among elements which are just as undiscoverable by any direct perception as life or soul in man, or as God in nature. Its most fixed terms are turning out to be mere algebraic symbols. We do not even know what matter is, or whether it is any real thing, or merely a succession of ideas or impressions such as we have in dreams, which yet seem so real. This electricity, what is it—of which no one knows whether it is a substance or a force? This ether, which no eye has ever seen, nor finest instrument detected its presence, and yet which scientists are agreed must exist, pervading even the mass of steel or stone, among the particles like air between the separate lumps in a coal-heap, and equally filling the vast interstellar spaces? Or these “X Rays,” owning in their very name how utterly beyond all previous conception they are? Life! what difficulty can there be about life, or life's continuance, when all the thought of the mere body, and of matter and substance altogether, is widened out by facts like these? Once be sure that life is at all—that you and I are points of conscious life—and that “conscious life” is the most wonderful and most tremendous thing in the Universe, and there is no difficulty about its continuance if its own mysterious nature and tendency seem to point that way.

Ah, no! The real, greatest wonder is not how personal life should continue, but how ever it came to be. But having come to be, and having evolved into this consciousness of self, and ability to look into the universe and into itself; and all the way impelled onwards towards goodness and towards the worship of some higher power, let us tread confidently on, sure that this universe is verily the expression

of that higher power, and is not going to land us in chaos or intellectual confusion.

Even Paul, in that old time, when men had spelled their way into so little of the universe, thought that enough was seen for men to glorify the invisible power and Divinity: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made." How much more so now. This is the inspiration with which all this wonderful science of our time enriches and clears my mind. It lifts me clear out of the half-meaning and confusion of the moment to a great height, from which I see the whole creation ever moving on, in orderly growth, even the mere earth coming ever to a nobler type; and the creatures that somehow grew up in it, developing through awful silences of time from beast to man; and man growing from man the savage into man the thinker, and growing still in conscience, affection, worship, faith, and ever, part of that faith, the looking on to greater life still beyond. And then, just when such soaring thought seemed blocked and contradicted by the poor limitations of the body and the earth, science rends the veil, shows us the dull, hard matter, that seemed to hold us prisoners, as a mere ethereal texture, free to all the purposes of God, and for whatever may be His uses and destinies for man.

Yes, these are inspirations, inspirations to man to lift himself up from the ground; to trust his higher nature, and, even in the commonest lot in which he has to live, to walk with a great faith in God, and a great preaching heart of wondering adoration.

TRUTH AND MEN.

IN the course of a stirring speech at the recent meeting of the American Nation Conference of Unitarian and other Christian Churches, the Rev. Samuel A. Eliot, secretary of the A.U.A., spoke as follows:—

"I have but little use for a merely didactic religion. Intellect may here decide and conscience rebuke, but still we need a more adequate dynamic for progress. Our ideals will evaporate without embodiment unless some passion for service kindles in us. I cannot but rejoice, then, that you bid me turn from debate over the perplexities of Ethics and Divinity to consideration of the public serviceableness which is, after all, the just test and measurement of our vitality. I cannot believe that even the most accurate religious opinions can ever alone constitute a pure and true Christianity. Pure Christianity demands not only right belief and receptivity of spirit, it demands imaginative vigour, a robust temper of service, a radiant love. I distrust even the morality out of which no heroisms grow. A good theology—and we have it—that attracts but careless allegiance seems to me worthless beside a poor theology that really inspires the strength of self-sacrifice. The tests of religious conviction are such as these: Does it kindle the fire of love? Does it light the blaze of righteous indignation? Does it run through society as a cleansing flame, burning up what is base and mean? Does it refine life? If it stands these tests, then, whatever the accuracy or in-

accuracy of its opinions, it is no heresy; and, if it fails to stand these tests, is it not perilously near to being a mockery?"

"Yet do not misunderstand me. I do not forget that deliberate conviction must precede all useful activity, and I rejoice that in an age too much given to superficiality and haste this Conference is ready to address itself to the careful study of great intellectual and spiritual problems. The practical and the meditative life should balance and supplement each other. A religion that was all outward activity would be but a self-exhausting fire: a religion that was chiefly opinion would be but an intricate bit of mechanism without any fire under the boiler. Neither the truth of our doctrine nor the mere quantity of our outward endeavour is a complete test of our usefulness. The scholar who has only the meditative power may find truth, but remain so wrapped up in contemplation of it as never to find the men to whom to impart it; while the man who has only the power of outward activity may find the men, but have no vision to declare to them. It is the faith that combines a truth and an affection which has immortal vitality. To furnish truth for men and men for truth, is not that the noblest office of manhood?"

* * * * *

"Let us never mistake machinery for power. Organisation will wait on inspiration. We can invent no automatic mechanism to turn our knowledge into life. Only by the consecration of the individual can organisation be made effective. Let us lay down our tracks of progress, let us devise the mechanism through which our thought and hope may speed; but let us not forget that the only source of power is in personal conviction, devotion, and self-sacrifice. God's way to men is through men. The gospel is impotent unless it is incarnated in human souls. The great religions of the world have won their triumph, not through outward organisation, but through the idealism of individuals. Christianity itself is not a matter of politics or creeds: it is just the self-perpetuating power of an example. Christianity is not a system of doctrines: it is just the testimony of a life. 'Personality,' said Bunsen, 'is the lever of history.' It is vain, said one of our own leaders, to try to make a better world except by the antecedent creation of consecrated people. 'The only salvation is through saviours, and saviours are people who have sanctified themselves for others' sake.'

"On the one hand, then, I ask you to see to it that your Association does not become a body without a spirit; and, on the other hand, see to it that it shall provide an adequate channel through which your sympathy and helpfulness can abundantly flow. If we have any precious treasure of truth, any vision of a better commonwealth, we hold it, not as a luxury, but as a trust. We must not seek to serve ourselves, but to strengthen and purify those principles of religious liberty and civic order which underlie all that we call civilisation."

THE imagination and the feelings have each their truths, as well as the reason. The absorption of the three, so as to concentrate them in the same point, is one of the universalities requisite in a true religion.—*Guesses at Truth.*

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

PROSELYTES AND DISCIPLES.

SIR,—An imperfect newspaper report of my sermon preached before the East Cheshire Christian Union on the text, "Go ye, and make disciples," and a series of questions based on that report, place me at some disadvantage in replying to a critic so acute as Mr. Armstrong; but I will do what I can to supply omissions, and to meet objections.

Though the proselytising spirit of the Pharisees was glanced at, the point mainly dwelt upon was Christ's avoidance of the term "proselyte" in his final missionary charge (Matt. xxviii. 19, 20), although that term was in common use and was specially reserved for those who "came over" from heathenism (Acts ii. 10). Of the term "disciple" already claimed for his followers, and then extended through them to "all the nations," I speak thus:—

It is a name which binds, but does not restrict. It leaves the way open: It leaves much undisturbed. There came a day when other terms were imported into the Christian profession—the soldier, and the soldier's oath—but it began with the image of the scholar, the learner. Jew and Greek and Barbarian could come under this term. The fusion of the best elements in Eastern and Western thought and life was made possible by the adoption of this inclusive word. Discipleship is open to all grades, all ages, all occupations; there is no condition so free, so liberal, so capable of present adaptation, so capable of future expansion. It proceeds by stages, here a little and there a little; it is experimental, for each lesson must be reduced to practice:—"Go ye, and make disciples; teaching them to observe all things whatsoever I commanded you."

How severely practical the primary conditions of Christian discipleship are, and how remote from intellectual test, I show by citing Christ's own statements:—"By this shall all men know that ye are my disciples, if ye have love one to another; If ye continue in my word, then are ye my disciples indeed; If any man come to me, and hate not his own life, he cannot be my disciple; Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." These "ifs" of Love, Perseverance, Humility, Self-denial constitute a moral and spiritual basis, and to teach them is to make primarily a moral and spiritual appeal. In this connection I also point out that it was through this appeal grounded on this basis, and not through argumentative statement, that the first preaching of Christianity took effect:—

We read in the Acts of the Apostles that an angel "loosed the apostles out of prison, and bade them go and stand and speak to the people all the words of this life." Men taught Christ by living Christ. Moral conversion was the message which shook the Empire, and penetrated the forests of the north, and crossed the seas to our own shores, and brought kings from their thrones, and swept the country-side—the message of living witnesses radiant with the life they preached.

Against this evangelising spirit I set the proselytising spirit, the recruiting, enlisting, beating-up spirit, the spirit which says, "Be one of us by thinking as

we do," which fastens on doctrinal error rather than on moral defect, and encourages a man to think that his religion is more to blame than himself, and that truth can be reached by a ladder of amended definitions. It is, I said, a shallow spirit. It imagines that a new adherent can "come over" from the convictions, habits and affections of a lifetime, forget his very mother-tongue of belief and reverence and love, and shed his faith like ill-fitting clothes:—

To "come over from orthodoxy"—what a cold-blooded phrase! If a man has ever adored Christ, and poured out his soul to him in prayer, then there is something in orthodoxy, if it has ever really been his, which is flesh of his flesh, and bone of his bone, and cleaves to him as his own skin. But if orthodoxy is to him only a set of propositions which can be exchanged for another set, and this with him is to "come over," then suspect him, and suspect yourself. What ought you really to think of one who can recast his Christology after reading a pamphlet?

It is, I added, a jealous, watchful spirit. It may be nonconformist and yet insist on conformity; not, indeed, conformity to creeds and rubrics, but conformity to type, not less oppressive. You come under close observation. You must accept certain ideals of worship and church government. You are thought disloyal if you rebel against a custom, a form, a phrase, a name—and this, I contended, was not the open discipleship of Jesus.

Coming to practical exhortation, I assumed that a Christian Union for missionary purposes was already committed to Christ's missionary method. From that point of view I deprecated the lazy, amateurish circulation of controversial literature, and the narrowing down of religious inquiry to mental perplexities:—

If we must call the penny post and printed matter to our aid, where are our Tracts for the Times? What do we say to men about their vices, apart from their views? What do we say to the outcast, the fallen, the depraved, and, still more, to the rich who misuse their wealth, the proud who misuse their strength, the wise who misuse their wit?

To grapple, then, with Mr. Armstrong's leading questions, Does Jesus condemn proselytism as such? Is it unworthy of a religious society to proselytise? I would to both questions answer, "Yes." The satire which lies in "Ye compass sea and land to make one" is, to my mind, a condemnation of method as much as of character. But I make much more of this, that the "Be one of us by thinking as we do" spirit is quite absent from his teaching. Nor can I think of him as "persuading a man to join a particular religious organisation." It was ever his way to regenerate with new affections rather than to indoctrinate with new beliefs—"Learn of me the secrets of my heart, and ye shall find rest for your souls." The conservative teaching of Jesus on the ceremonial side of religion, showing how little he desired those who came unto him to come over from that use and that society to which they were attached, is too little recognised. It was ever his aim to merge all comers in a kingdom, a society if you will, for which there should be no name less wide than that of heaven itself; and all that is at variance with his method, and seems to be opposed to his mind, I take as tacitly condemned. As for religious societies which act in his name,

let them "infuse convictions" certainly, but only as we infuse them one upon another in daily intercourse, and always as principles of right conduct rather than as principles of correct belief, speaking the truth in a love quite free from the bitterness, and even from the emphasis, of sectarian zeal. To do otherwise is, I submit, to do that which is "unworthy" of religion.

Whatever it is that Mr. Armstrong defends, I hope he will not continue to call it proselytism. It is a tainted word, full of confusion and false suggestion, a term of reproach which rival Churches fling one at another. Proselytism is an admirable weapon—until it is turned against ourselves. Possibly Mr. Armstrong himself may have thought of the clergyman in the parish school as a proselytiser, though he also "may be all aglow with spiritual fervour." A Church that avowedly proselytises lays itself open to suspicion that it is not so much in love with truth as with its own expression of it, or so much concerned with men's souls as with its own success. If stigma is attached to the word on account of the saying in the First Gospel, it also attaches to it because it stands for a permanently mischievous tendency in the religious mind.

I am sorry that Mr. Armstrong, at the end of his letter, supports the amazing notion that Unitarians have a peculiar hold upon the doctrine of the Fatherhood of God. "Our Father" is the first word in orthodox teaching, Fatherhood the first picture laid upon the infant mind, and, if stern lines disclose themselves in the drawing, it is because fatherhood itself contains them—a father's love is searchingly severe—and the reported sayings of Jesus warrant them. Nay, it is quite possible to obscure the doctrine by depicting love too much as good-natured indulgence. If I mistake not, the doctrine of the Fatherhood of God is as capable of reduction to an arid formula, can be as easily lodged and carried in some receptacle of the brain, as any other theological statement. There is another doctrine on which Christ laid equal stress, the correlative doctrine of the Sonship of Man—"that ye may be the children of your Father"—and I cannot help thinking that if Unitarians would dwell as much on the conditional Sonship, so partially realised, as on the absolute Fatherhood, so universally admitted, they would be more effective instruments in making "disciples of all the nations."

I cannot hope that what I have now said will carry much persuasion, but it may do something to make clear my former meaning.

EDWIN P. BARROW.

Manchester, Nov. 13.

BRADFORD, MANCHESTER: STONE-LAYING.

On Saturday afternoon, Nov. 11, the foundation-stone of the new church in course of erection in Mill-street, Bradford, Manchester, was laid by Mr. John Dendy. The building is designed for the accommodation of the congregation and Sunday-school at present meeting in the Bradford Public Hall, under the ministry of the Rev. W. E. Attack. Notwithstanding the unsettled state of the weather, there was a fair attendance of both ministers and laymen representing the Unitarian Congregations in this district. The President of the District Association of Presbyterian

and Unitarian Churches, the Rev. GEORGE KNIGHT, presided. He assured the Bradford folk of the hearty good wishes of the Association for their success, and hoped it would not be very long before the church was formally opened. He trusted they would always be loyal to truth, united in charity, and that years of honour and usefulness might be in store for them.

The Rev. DENDY AGATE, in presenting a mallet and silver trowel to Mr. Dendy, said he was desired to do so by both the Association and the Bradford friends. It was, he said, during Mr. Dendy's first year of Presidency that the Forward Movement was started, and during his second year of office that it was decided to start work at Bradford and Urmston. That work was indebted to him for much thought and interest and money, and he had watched the growth of the Bradford cause especially with a keen anxiety for its welfare.

Mr. DENDY, in the course of his remarks, said:—"We do not come here in a spirit of rivalry with any existing Church. We gladly recognise what good work is already being done in this district. The memory of the late Mr. Crossley is sufficient to teach us humility. We seek no success at the expense of any other beneficent agency. If we did we should fail, and should deserve to fail. But we believe there is room for us also, that there is a work which we are fitted to do, and people here whom we are able to help. We seek to do that work and render that help in peace and charity with all our neighbours, and, whenever possible, in hearty co-operation with them. We intend, God helping us, that it shall not be our fault if anything of strife or ill-will should follow upon the foundation of this place. We believe that in our Father's house are many mansions, and that this saying holds good of this world also. To-day we found our little mansion here, certain that if we be true and faithful He will recognise and bless it, small and humble though it be. We trust to make this place a centre of religious life and of organised work for the benefit of our fellow-men. We hope that here men and women and little children will be enabled to draw nearer in love to God and to one another. Why can we not join ourselves to some larger Church and throw in our efforts with its work? How gladly some of us would do that if it were possible! Some day it may be that all Christian people will be at home in every Christian Church; but that time is not yet. It is not yet, because in the vast majority of cases the joining of any Church involves something more than participation in those great beliefs and affections. It involves, expressly or by implication, an assent to certain more or less definitely stated matters of intellectual opinion, or articles of faith. The creeds are the doorkeepers of most of the Churches, and to be lawfully inside you must first satisfy them. We know there are great numbers of good and honourable men and women, who do in perfect truthfulness and good faith satisfy those doorkeepers and enter those other Churches. What shall we say to them, but that we wish them "God-speed," and ask their brotherly goodwill? We come here in no narrow controversial spirit. But we know also that there are others to whom this is no longer possible, who find themselves unable to

enter the old homes. To them we offer a new home—not one in which they will be asked to satisfy some new doorkeeper, but one of which the doors will stand for ever open to all; where it will not be stated or implied that by entering in a man commits himself to anything more than a desire to join in work and worship with those already there. We stand here for the principle of open trusts—a principle founded upon the belief that God's revelation to man is a continuous and progressive one, that all truths are from God, and that new truths are constantly becoming known to us. We cherish the freedom to seek ever new light. We think it is wrong for us to place any obstacle in the way of the same freedom for those who are to come after us. This building, however, is to be a centre of work as well as of worship. Hither I trust will come many eager souls anxious to do something to help their fellows and by some practical service bring a little nearer the kingdom of heaven upon earth. To all such we shall offer a welcome, and try to afford them opportunities such as they desire. I have always hesitated to speak of this place merely as a church, because that word carries with it to many minds something of a reproach. It suggests to some an assemblage of persons, more or less respectable in the conventional sense, whose principal object is to gain something for themselves, if not in this world then in the next. I will not stop to inquire how far that reproach is justified. I will only say that my own belief is that one of the surest foundations for a helpful communion in religious worship is to be found in an earnest communion in religious work. And by religious work I mean all work undertaken in the spirit of Jesus, whether in his name or not, for the help of our fellow-men; for their spiritual and for their material welfare, for their secular as well as for their religious education; ay, even for their innocent and very necessary recreation. We entertain no exaggerated hopes of a speedy and brilliant success. We know that the work may be slow and difficult. Duty often is, and this is an attempt to discharge a duty, the duty of sharing what good things we have with our fellow-men. But we go forward in the faith that if we be steadfast and true, the blessing of God will rest upon this place, and that in due season some harvest will be garnered here for Him." Mr. Dendy then proceeded to lay the stone.

Mr. WAITE moved, and Mr. HAZZLEWOOD seconded, a vote of thanks to both the Chairman and Mr. Dendy, to which the latter responded. Hymns were sung during the service; the opening prayer was offered by the Rev. Priestley Prime, and the concluding prayer by the Rev. Charles Roper. The collection amounted to between £8 and £9.

A substantial tea was provided at five o'clock in the Bradford Public Hall, in which afterwards a public meeting was held, which was presided over by Mr. G. H. LEIGH, in the unavoidable absence of the President of the Association. The Chairman spoke as one closely connected with the work of the Association in recent years, who had taken a great interest in the Bradford cause. Their minister had shown himself worthy of their help and sympathy in all respects. He thought that the building in course of erection would be found sufficient for all their present

requirements. They might feel justly proud of its character and appearance. In it they would be able to consolidate and do much to bring brightness and encouragement into the lives of those amongst whom they lived and worked.

The Rev. W. E. ATTACK, in the name of the Bradford people, gave a cordial welcome to everybody, and announced that apologies had been received from Revs. S. A. Steinthal, W. H. Burgess, J. E. Stead, B. C. Constable, T. P. Spedding, W. L. Tucker, R. T. Herford, J. W. Bishop, and other friends.

The Rev. DENDY AGATE made his address interesting with reminiscences. The Sunday-school which started with fifty scholars now has nearly 250 scholars. Some of those who were scholars five years ago have grown up into fine young men and women, and are helping splendidly in the work.

Mr. JOHN DENDY said that freedom was not all the message they had for the world. There was an idea abroad that they were negative and not positive in their gospel. There might be some truth in that once, for they were forced into a fighting attitude; but it was not the whole truth, for they had a strong, living, positive faith to give to the world. There seemed to him four great religious facts to teach—namely, God, Man, Revelation and Salvation. Upon all these points they had a faith to offer, strong and positive. They believed in God as the most real of all realities, with faith grounded not merely on the report of others, but from their own actual experience, which was confirmed by the testimony of others. They believed in Man, not as a fallen but as a rising being; growing in perfection, spiritual and not material; endowed with divine powers—reason, conscience, love. And as God never left man in isolation, they believed in Revelation, not as a past act, something written in a book once for all, but in a daily communication between Creator and creature. They believed also in Salvation which meant a coming home to God; not a past act performed for them, but a drawing of man to God day by day—the ultimate destiny of all. They had, therefore, a positive faith good to live by and to die by, a faith to which thoughtful people were coming more and more, and which would eventually triumph over those forms of faith which did injustice to the character of God.

Principal GORDON followed with one of his breezy speeches, with plenty of good points in it. He did not believe in the cry "Back to Jesus." The Golden Age of the Master's activity was not in the past; he believed in the evolution of Christian thought and experience which had yet to come forth from that grain of mustard seed sown so many years ago. "On to Jesus" should be the watchword of living Christians.

We are marching to Emmanuel's ground,
To fairer lands on high.

Yes, and to fairer lands below. Earth came first; Heaven only second. Emmanuel's ground was here, if they were his, if they had got his thoughts in their hearts. Then, in Bradford as in Palestine, they could be a living community proving that the life Jesus lived was contagious; and that was the reward and aim of a Christian Church.

Councillor SCOTT and the Rev. CHARLES ROPER also addressed the meeting; and the speeches were interspersed with some

excellent music, vocal and instrumental, rendered by Miss F. Howard, Messrs. C. Howard, and H. Gibson. It was a most successful and inspiring meeting, and ought to send our Bradford friends on their way with a good heart.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

APPEALS.

Miss Jennett Humphreys writes:—I want some 20 pairs of cast-off cricketing trousers, some 20 woollen jerseys, and some 20 pair of indiarubber shoes, to fit out as many extremely poor members of a gymnastic class. The young fellows are of the genuine working grade; their ages vary from 16 to 20, their earnings are, perhaps, as low as 12s. or 14s. a week; they enjoy the relaxation and the sense of muscular power the exercises on the rings and ropes and bars of the gymnasium give to them; but as they "fall in" at the call of their instructor, and as they vault and climb and march, amidst better-off fellow-members, some of whom are able to afford fairish gymnastic clothing, they are sadly hampered by the unsuitability of their heavy boots and working braces and shirt-sleeves. They feel, also, that sort of humiliation which young men who can "dress" for any variety of games will readily understand; and if any of these last will look through their ample wardrobes and send such garments as they will not wear again, I shall be deeply grateful. Let the parcels be addressed to me at the Portland Institute, Little Titchfield-street, W.

Boston.—The third of the re-opening services in the Unitarian Chapel, Spain-lane, was held last Sunday evening, Nov. 11. Mr. Partington, of Hull, preached a very good sermon on "Joy in Worship," which was much appreciated by the hundred persons assembled. At the close of the service, several copies of the *Christian Life* were sold, and numerous tracts distributed.

Buxton.—A sermon, by the Rev. George Street, on "Protestantism Up-to-Date," preached in the Hartington-road Church, on Sunday week, is printed in full in the *Buxton Herald*, of Nov. 8. The preacher advocated a broader interpretation of Protestantism than that presented at the recent "National Protestant Congress" in Manchester.

Chesterfield.—The congregation here has recently suffered a serious loss in the death of Mr. Charles Wragg, at the age of sixty-six. Mr. Wragg was one of the oldest and staunchest members of Elder Yard Chapel, which he had attended from his boyhood. His seat was rarely unoccupied, and he was always an enthusiastic supporter of all that concerned the welfare of the church. He took an eager interest also in the progress of our churches generally. We shall sorely miss his faithful zeal and constancy, and hearty personal service in the cause he loved. The funeral, which was largely attended, took place at the chapel, on Oct. 23, the minister officiating.

East London Unitarian Sunday-school Union.—The first meeting of the winter session was held on Saturday evening, Nov. 11, at Stratford Unitarian Church. The Rev. H. Woods Perris presided. After tea Miss A. Lawrence read a thoughtful and stimulating paper on "Patience in our Work," which was followed by an interesting discussion, in which the Rev. W. G. Cadman, the Rev. John Toye, Miss Florence Hill, Mr. Waddington, Mr. Noel, Mr. Hawkins, and Mr. Taverner took part. The meeting concluded with games and music.

Glossop.—A bazaar, the object of which was to raise a sum of £300 towards the liquidation of the debt on the new Parsonage, was held in the School-room on the 10th and 11th inst. On Friday the bazaar was opened by the Rev. H. Enfield Dowson, B.A., of Gee Cross; and on Saturday by Mr. J. H. Brooks, of Broadbottom; the chairmen on the two days being, respectively, Mr. Wm. Pilkington, of Manchester, and Mr. Wm. Noble, of Hollingworth. In spite of very stormy weather, there was a large gathering at the opening ceremony on each day, including numerous representatives of the local orthodox churches, and many visitors from the kindred congregations of the district. The bazaar has resulted in a complete success, exceeding all the expectations of the promoters. The proceeds amount to over £400.

Horwich.—A very successful four days' bazaar was held last week in the Mechanics' Institute, to raise £500, and as much more as possible towards £1,000 needful for the redemption of ground rents and the formation of an Independence Fund for the Unitarian Free Church. The bazaar was opened on Wednesday, Nov. 8, by Mrs. John Harwood, of Bolton, the chair being taken by the Rev. S. A. Steinthal. Mrs. Harwood, in declaring the bazaar open, said she was glad to have an opportunity of congratulating the minister and congregation of the Horwich Unitarian Church upon the work they had already done, and of expressing her warm sympathy with them in their present effort. Several years ago mission services were held at Horwich, conducted mainly by the Rev. S. Thompson, of Rivington, under the auspices of the North-East Lancashire Mission, but on the establishment of the railway works there it was found absolutely necessary to provide increased accommodation, as many of the employes had been members of their churches in other districts. The mission, therefore, at once took steps to erect a church and school and to provide a minister who should devote the whole of his time to the work. This step had been fully justified by the success which had attended these efforts, as shown by the fact that at present the congregation numbered about eighty members, and there were 150 connected with the school. Another very gratifying feature was the large number of young people connected with the congregation. Their freedom of thought naturally entailed upon each one of them a very careful consideration of their religious position, and whilst they adhered firmly to their own convictions they must recognise the sincerity of those who did not agree with them. It was gratifying to think that there was now a more general disposition to accentuate points of agreement rather than of difference. She trusted that the time was not far distant when there would be still more co-operation amongst the various religious communities for the common good. She hoped and believed that church would be a centre of light and leading in Horwich. On Thursday the bazaar was opened by Sir J. T. Brunner, Bart., MP., Mr. Thomas Holt, of Bury, in the chair. Both speakers made sympathetic reference to the recent death of Mr. T. H. Hope. Sir John, referring to the object of the bazaar, said he wished well to all Unitarian congregations. They were a small body, and to those who knew their habits of thought that was no matter for wonder, for it required some strength and some courage to become a Unitarian and to proclaim oneself a Unitarian. How were men and women attracted to Unitarianism? He had thought of the case of his father, who some sixty-seven years ago had joined the Unitarian congregation worshipping then and until a few months ago in Renshaw-street, Liverpool. He came from Switzerland, where there were very few open manifestations of differences in religious thought, and his business partner in Liverpool took him to the Unitarian place of worship. He had been educated for the Lutheran Church, but had been unable to take the oath as a priest, and his visit to the Unitarian Chapel in Renshaw-street revealed to him that he had been a Unitarian in a country in which Unitarianism was unknown. This incident was recalled to show that very important results might accrue if each Unitarian would take at least one friend with him to his place of worship. He thought they did not make their ideas and teachings sufficiently known, and he was in favour of a more aggressive propaganda. On Saturday the bazaar was opened by Mr. W. H. Lever, the chair being taken by Mr. J. W. Scott, J.P., who said that they were sometimes told by their critics that the Unitarian faith was one for cultured and leisured people only. If that were true there would be very little reason in seeking to establish it in Horwich, where he should say the work-a-day people were in a vast majority, and the leisured people a small minority, if not almost non-existent. Their numerous working-class Unitarian congregations in the north, at all events, contradicted this idea. The Unitarian faith was as much for working people as it was for leisured people, or else he should not belong to it himself. As a church it was their desire to take their place in Horwich amongst the many other religious agencies, which were each in their respective spheres, labouring for the better life. That those outside their own denomination sympathised with them was shown by the presence of Mr. Lever, a gentleman broad-minded enough to sympathise with every effort of his fellow-men, and he appreciated his catholicity of spirit. Mr. Lever, in re-opening the bazaar, said he was very pleased if he could do anything to draw all Dissenters more closely together in one bond of brotherhood for one common object. He did not see why Nonconformists should allow any barrier of particular belief to stand between them and other churches in any good work that was started for the elevation of

mankind. It was a very serious mistake. They all had a splendid work to do, a work which lay close to the hands of every religious denomination, a work which he ventured to think could only be undertaken by the churches and chapels throughout the length and breadth of the land. Up to now they and their forefathers had had to fight for their liberties. They had obtained their liberties, but they were now entering upon another phase, when they would have to fight for the social betterment and education of the masses of their fellow-men. The Rev. R. C. Moore, minister of the church, in proposing a vote of thanks to Mr. Lever, took the opportunity of also thanking all who had helped to make the bazaar so great a success. The total receipts amounted to £717.

Midland Sunday-school Association.—The annual autumnal conference was held in the Waverley-road Schools, Small Heath, Birmingham. After tea, which was kindly provided by the Waverley-road teachers, a meeting was held in the church, the President, Mr. E. L. Tyndall, in the chair. The Rev. E. P. Hall (of Cradley) gave an address on the "Children of the Congregation," and spoke of the way in which the children of the well-to-do members of our congregations were neglected; they did not come to Sunday-school, and many of them did not receive religious instruction at home, and the consequence was that when they grew up they often drifted away from our churches; although we gained more adults than other churches, we lost a greater proportion of our young people. He knew of one church where the children in the congregation were gathered together after the morning service, and taught by the minister, and in that church there was a larger percentage of families continuing for two or three generations than in most other churches. A discussion followed, in which several suggestions as to the best methods of instructing the children were made.

Mountpottinger (Belfast).—On Sunday evening, Nov. 5, a grand musical service was held, the church being packed on the occasion. The choir, under the leadership of the Rev. W. J. Davies, rendered choruses from Haydn's "Creation" and Mozart's "Twelfth Mass," and several solos and a trio were sung. Mr. Davies preached on "Moral Gems from a Musician's Life." The service was fully appreciated, and the collection was satisfactory. A novel and most enjoyable concert, entitled "Ye Olde Fo'kes' Concert," was given on the evening of the 10th inst., in the Central Hall, Rosemary-street, on behalf of the building fund of the Mountpottinger Church. The hall was literally crammed. All the artists and chorus were dressed in costumes representative of the last two centuries. The ladies in their beautiful old-fashioned dresses and the gentlemen in their powdered wigs, cut-away coats and knee-breeches contrived to make the platform a charming picture. The concert was greatly enjoyed, and much credit is due to the friends who worked so hard to secure a brilliant success.

Reading.—The annual sale of work in connection with the Unitarian Free Church was held in the Victoria Hall, on Wednesday fortnight, the opening ceremony being performed by the Mayor (Mr. W. G. Wellman). As in former years, the sale was a great success, the members of the Church having their efforts backed up by numerous friends outside their own community. Some tableaux by the children, arranged by Miss Skinner, were very successful. In the evening there were washing competitions (for prizes presented by Lever Bros.), polishing competitions, and other attractions. The amount received, including £20 in donations, was about £57.

Rotherham.—The second lecture of the Literary and Social Union of the Church of Our Father was delivered on Wednesday, Nov. 8, by the Rev. J. E. Manning, M.A., of Sheffield, before a large audience. The subject of the lecture was "The Salt Mines of Poland," which was illustrated by a splendid set of limelight views. The Rev. W. Stephens presided, and a cordial vote of thanks to the lecturer was passed.

Southport.—The thirty-second anniversary of the Portland-street Church was commemorated on Sunday week (5th inst.). The Rev. C. H. Well-beloved preached in the morning, and the Rev. William Bions, of Blackpool, in the evening. There were large congregations, especially in the evening, when Mr. Binns delivered a powerful discourse on "Present Day Religion, an Optimistic View." On the following Monday evening, the annual congregational tea meeting was held in the schoolroom adjoining. The attendance was excellent, and the hearty hopeful spirit manifested throughout the proceedings was most encouraging. Tea over, an adjournment was made to the church, where an organ recital was given by Mrs. Campbell, At

7.30, the chair was taken, in the schoolroom, by the Rev. C. H. Wellbeloved, who in his opening remarks spoke of losses they had sustained during the past year by death and removal, and other matters connected with their congregational life and work. Among the speakers were Mr. C. E. Hudson (Treasurer), Mr. H. B. Jagger (Secretary), Dr. Wormald, the Rev. J. M. Lloyd Thomas (of Liscard), and the Rev. William Binns. Mr. Thomas gave a very interesting address on his personal experiences as a convert from Orthodoxy to Unitarianism. He was glad to note amongst us a re-action from extreme Rationalism leading to a new reverence for the Bible as a human book and for Jesus Christ as a human personality. Mr. Binns dwelt eloquently on the progress of religious ideas, mainly under the influence of modern science, and a more critical study of the Bible. The meeting afterwards resolved itself into a social gathering, songs and music being contributed by friends connected with the congregation. A fine electric installation has just been introduced into the church and school—the light being used for the first time on this occasion of the anniversary. It is an immense improvement.

OUR CALENDAR.

SUNDAY, November 19.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

- Bermondsey, Fort-road, Upper Grange-road, 11 A.M.
Rev. HAROLD RYLETT, and 7 P.M.
Blackfriars Mission and Stamford-street Chapel,
11 A.M. and 7 P.M.
Brixton, Unitarian Christian Church, Effra-road,
11 A.M. and 7 P.M., Rev. H. S. TAYLER, M.A.
Croydon, Free Christian Church, Wellesley-rd., West
Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M.,
Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M.
and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane,
11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place,
11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and
7 P.M., Revs. BROOKE HERFORD, D.D., and
EDGAR DAPLYN. Minister's Class after Morning
Service.
Highgate Hill Unitarian Christian Church, 11 A.M.
and 7 P.M., Rev. C. E. YATES.
Islington, Unity Church, Upper-street, 11 A.M.
and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-
road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "The Peace which Passeth Understanding." Evening, "Mother Earth."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E.
STRONGE.
Lewisham, Unitarian Christian Church, High-street,
11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus,
11.15 A.M. and 7 P.M., Rev. C. H. WELLBELOVED,
of Southport.
Mansford-street Church and Mission, Bethnal Green,
7 P.M., Rev. HAROLD RYLETT, "Unitarians and
the Bible."
Peckham, Avondale-road, 11 A.M. and 6.30 P.M.,
Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M.
and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M.
and 7 P.M., and 3 P.M., Service for Children,
Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M.,
Mr. LUCKING TAVENER. Evening, "What
Unitarians believe about the Future Life."
Stoke Newington, The Green, 11.15 A.M. and
7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M.
and 6.30 P.M., Rev. F. ALLEN. Sunday-school
Anniversary.
Wandsworth, Unitarian Christian Church, East-hill,
11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev.
Dr. MUMMEY.

PROVINCIAL.

- BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M.,
Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev.
ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M.
 BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
 BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
 BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
 CANTERBURY, Blackfriars, 11 A.M.
 DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
 DOVER, Adrian-street, near Market-square, 1 A.M. and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. A. O. SHRUBSOLE, F.G.S.
 HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
 LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
 LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBDEN SMITH.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
 LIVERPOOL, Ulet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Unitarian Christianity in the Light of Modern Religious Thought."
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
 MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. VERNON HERFORD.
 OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. VERNON HERFORD.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. W. BINNS, of Blackpool.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. E. HOWARD.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE,
 S.W.—Nov. 19th, at 11.15, Dr. WASHINGTON
 SULLIVAN, "Should we go to Church?—The
 Ethics of Religious Conformity."

PULPIT SUPPLY.—The Rev. W.
 STODDART, B.A., is at LIBERTY to take
 occasional Sunday duty.—30, West Bank, Stamford-
 hill, London, N.

PULPIT SUPPLY.—The Rev. D.
 DAVIS, Fairfield High School, Liverpool.

BIRTHS.

ATAK—On the 11th Nov., at Cheetham House,
 North-road, Clayton, Manchester, the wife of
 the Rev. W. E. Atak, of a daughter.

DEATHS.

CLARK—On the 11th Nov., at 12, Bridgford-road,
 Nottingham, William Clark, in his 70th year.
 LEMANN—On the 9th Nov., at Home Lodge, Bath-
 ampton, Bath, Henry Rodolph Walker Lemann,
 aged 87 years.

VAUGHAN—On the 9th Nov., at 25, Church-road,
 Forest Hill, Mrs. Elizabeth Vaughan, aged 71
 years. Deeply lamented.

Board and Residence.

A DOCTOR'S wife is willing to receive
 into her household a GIRL (delicate or other-
 wise). Could attend good private school with the
 lady's own children if desired.

Good recommendations given and required.
 As to terms, &c., address "C," 15, German-
 place, Brighton.

A FEW young people received in
 PLEASANT HOME near Victoria. Terms
 moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-
 road, S.W.

BOARD and RESIDENCE, South of
 England. Healthy neighbourhood. Home
 comforts. Seven miles from Brighton, near South
 Downs. Station Hassocks (on main line L.B.S.C.).—
 Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL,
 TROUTBECK, WINDERMERE, is situated
 550 feet above sea level, and about 2½ miles from
 the station at Windermere. Every home comfort.
 Moderate terms.

BOURNEMOUTH.—Elvaston, West
 Cliff, BOARDING ESTABLISHMENT.
 Unrivalled position on sea front, close to the High-
 cliffe Hotel. 50 rooms. Full-sized billiard table.
 Lovely grounds, with access to Cliff Promenade.
 Due south. Near Unitarian Church.—Mr. and
 Mrs. Pocock.

BOURNEMOUTH.—Most comfortable
 private BOARDING-HOUSE; close to sea;
 sheltered among the Pines; south aspect. Billiard-
 room (full-sized table). Terms moderate.—Address,
 Miss CHALDECOTT, Stirling House, Manor-road.

ST. LEONARDS.—"Crantock," 59,
 Warrior-square. First-class BOARD
 and RESIDENCE, newly furnished and redecorated.
 Sea View, excellent cuisine, billiard room, sanitary
 certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL,

Proprietor, FREDERIC SMITH.

Recently enlarged, remodelled and refurnished,
 now affording

ACCOMMODATION FOR ABOUT 250 GUESTS.

The best patronised TEMPERANCE HOTEL in
 London. Highly commended by leading
 Unitarian Ministers.

Spacious Coffee, Reading, and Drawing Rooms.
 Electric Light. Lift.

Apartments, 1/6 to 2/6. Breakfast, 1/3 to 2/-.
 Service, 9d.

77 & 101,

SOUTHAMPTON ROW, LONDON, W.C.

Telegrams: "QUIETUDE, LONDON."

19TH CENTURY BUILDING SOCIETY
 ADELAIDE-PLACE, LONDON BRIDGE,
 E.C.

Interest on Loans reduced to Four-and-a-half
 per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21
 Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
 Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.,
 and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per
 cent. DEPOSITS received at 3, 3½, and 4 per cent.,
 withdrawable at short notice.

LIBERAL ADVANCES promptly made
 Monthly repayment, including principal, premium
 and interest for each £100 advanced—21 years,
 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.;
 10 years, £1 1s. 8d. Survey Fee to £500, half-a-
 guinea.

Special facilities given to persons desiring to pur-
 chase houses for their own occupation. Prospectus
 free.

FREDERICK LONG, Manager.

Schools, etc.

EDGBASTON COLLEGE for GIRLS,
 Bristol Road, Edgbaston, Birmingham.

PRINCIPAL—Miss BAILY.
 HEADMISTRESS—Miss ELEANOR MOSS, B.A. Hons.

A limited number of Boarders taken at residence
 of Principal.

The College, which is opposite the residence, has
 accommodation for 120 pupils. Lawn tennis,
 gymnasium, asphalt playground.

The Curriculum is based on the Cambridge
 Examination regulations, and resident pupils have
 the advantage of Public School life combined with
 home comforts.

Application to Secretary, Miss S. AWDRY.

HIGH SCHOOL FOR GIRLS,
 SOUTH MARINE TERRACE,
 ABERYSTWYTH.

PRINCIPAL ... Mrs. MARLES THOMAS.

Pupils most successfully prepared for Public
 Examinations. Scholarships have been obtained
 at the University Colleges. Special attention paid
 to the physical side of education. Gymnasium.
 Swedish drill.

**SCHOOL FOR GIRLS AND LITTLE
 BOYS.—CONAMUR, SANDGATE, KENT.**

PRINCIPALS:—Miss JARVIS and Miss CLARA
 BERRY.

Good House, close to the sea; south aspect.

Reference kindly permitted to T. GROSVENOR LEE,
 Esq., Clent, near Stourbridge; JOHN HEYWOOD,
 Esq., The Pike, Bolton, &c.

THE WARREN, KNUTSFORD.

PRINCIPAL:
 Mrs. W. CARRINGTON WHITELEGGE.

Excellent individual TUITION and Home Care
 for the daughters of cultivated parents who would
 appreciate unusual advantages for Music and
 Languages.

ESTABLISHED 1851.

BIRKBECK BANK

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST
 allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS
 of minimum monthly balance, when not drawn
 below £100.

STOCKS, SHARES, and ANNUITIES pur-
 chased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank re-
 ceives small sums on deposit, and allows Interest
 Monthly on each completed £1.

BIRKBECK BUILDING SOCIETY,
 HOW TO PURCHASE A HOUSE FOR
 TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY
 HOW TO PURCHASE A PLOT OF LAND
 FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on
 application.

FRANCIS RAVENSCROFT, Manager.

COMPANIONSHIP TO LADY.—

WANTED, by young lady; 25; music;
 reads well; some hospital practice. Apply—Rev.
 W. JELLIE, Ipswich.

AS COMPANION.—Lady seeks en-
 gagement as above. Town or country. Good
 references.—E. P., 35, Highbury New Park, N.

FREDK. LONG & SON,
 AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
 4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of
 Property in any part of London or Suburbs under-
 taken. Valuations for Probate, &c.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

AUTUMNAL MEETINGS, BRISTOL.

TUESDAY, NOVEMBER 21st, 1899.

RELIGIOUS SERVICE, Oakfield-road Church, Clifton, at 4.30. Rev. JEFFERY WORTHINGTON, B.A., will conduct the Devotional Service.

SERMON by Rev. J. ESTLIN CARPENTER, M.A.

Collection in aid of the Funds of the Association.

Tea at the Victoria Rooms at 6 P.M. Tickets 1s. each.

PUBLIC MEETING at 7.30. Chairman, PHILIP JOHN WORSLEY, Esq., B.A., J.P. Addresses by CHARLES W. JONES, Esq., J.P. (President), "The Work of the Association and its Claims to support"; Lady O'HAGAN, "Our Message to the Present Age"; Rev. J. ESTLIN CARPENTER, M.A., "What Modern Criticism has done for Religion"; Rev. W. TUDOR JONES, "From Orthodoxy to Unitarianism"; Rev. V. D. DAVIS, B.A., "Our Devotional Literature and the Use we should Make of it"; Rev. F. W. STANLEY, "The Work of our Church to-day"; Mr. OSWALD NETTLEFOLD (Treasurer), "Missionary Work from a Treasurer's Point of View"; Rev. W. COPELAND BOWIE (Secretary), "Our Message to our own People."

WEDNESDAY, NOVEMBER 22nd, 1899.

CONFERENCE at Oakfield-road Church at 10 A.M. Chairman, C. W. JONES, Esq., J.P. Papers by the Rev. H. S. SOLLY, M.A., and Rev. W. GRIFFITHS, Ph.D., on "Unitarian Missionary Needs, Opportunities, and Methods." The following will take part in the Discussion:—Revs. T. J. JENKINS, F. T. REED, A. E. O'CONNOR, D. J. WILLIAMS, T. B. BROADRICK, Mr. C. H. PERKINS, and others.

LUNCHEON at Whatley Hall, Clifton, at One o'clock, under the Presidency of CHARLES THOMAS, Esq., J.P. Tickets 3s. each.

SUNDAY SCHOOL TEACHERS' CONFERENCE

(Under the auspices of the Sunday School Association, assisted by the McQuaker Trustees).

A MEETING of DELEGATES, TEACHERS, and other Friends interested in Sunday-school Work in Scotland, will be held on SATURDAY, 25th November, 1899, at the UNITARIAN HALL, CONSTITUTION-ROAD, DUNDEE.

The Proceedings will commence at 4 P.M. Chairman, Mr. JAMES GRAHAM (President of the Scottish Unitarian Association).

Resolution will be submitted recommending the formation of a Scottish Sunday School Union.

Papers by Mr. ION PRITCHARD (Hon. Sec. Sunday School Association), the Rev. A. WEBSTER (Chairman of Aberdeen School Board), and the Rev. H. WILLIAMSON (Dundee). To be followed by Discussion.

BARTON-STREET CHAPEL, GLOUCESTER.

WALTER LLOYD, Minister.

A BAZAAR will be held in the Unitarian School-room, GLOUCESTER, in aid of the BICENTENARY FUND for the extinction of the Debt of £380, on WEDNESDAY and THURSDAY, Nov. 22nd and 23rd.

The Bazaar will be opened on the first day at 3 o'clock by CHARLES W. JONES, Esq., President of the British and Foreign Unitarian Association, and on the second day by Mrs. ASHBE.

Contributions in Money or Goods will be thankfully received by

Mrs. WASHBOURNE, 40, Weston-road;
Mrs. WALTER LLOYD, The Hollies, Brook-st.;
or Mr. W. HORSLEY, Secretary, Weston-road, Gloucester.

The Treasurer begs to acknowledge the following contributions:—

	£	s.	d.
Amount previously acknowledged	167	1	0
Mrs. Isaacs	1	1	0
S. C.	1	1	0

WOULD W. W. kindly communicate with W. CLARK LAZENBY, 61, Desboro'-road, Eastleigh, Hants.

BIBLE READINGS WITH MY CHILDREN.

By Mrs. PHILIP COHEN.

In two parts. Price 2s. each, or 2s. 3d. Post Free.

"Written in a style highly attractive to children."—The Very Rev. the CHIEF RABBI.
"Continues to be regarded in our private families as a most welcome friend."—Rev. G. EMANUEL, B.A.
"The charm of style is so attractive in its simplicity; will ensure a large and affectionate circle of readers."—The late Rev. A. L. GREEN.

Published by WERTHEIMER, LEA, and Co., Circus-place, London Wall, E.C.

THE SUNDAY SCHOOL ASSOCIATION.

NOW READY FOR THE WINTER SEASON.

Two Sets of LANTERN SLIDES

Illustrating Dr. BROOKE HERFORD's Book,

"THE STORY OF RELIGION IN ENGLAND."

Set I. Chapters I.—XVI.—49 slides, illustrates "From the Far Off Past until the Beginning of the Reformation."

Set II. Chapters XVII.—XXIX.—45 slides, illustrates "Reformation Times."

The terms and conditions of the Loan of the Slides can be ascertained from the "BOOKLET OF READINGS" prepared for use with each set. Price Three pence each, by post 3½d.

A List of other Slides on Loan, including a Selection of well-known HYMNS, can be had post free on application.

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex-street, Strand, W.C.

NEW PUBLICATIONS.

JESS: BITS OF WAYSIDE GOSPEL. By JENKIN LLOYD JONES, of Chicago. 320 pp. Crown 8vo, 1s.

The story giving the title to the volume is an account of the life and death of a horse once owned by the Author. These sermon-talks are all on out-of-door subjects, the love of Nature, her influence over man's spiritual life, and other similar themes.

THE CHOIR INVISIBLE, and other Sermons. By JOHN WHITE CHADWICK. 228 pp. Crown 8vo, 4s. net, by post 4s. 4d.

READY 1st DECEMBER.

POCKET ALMANAC FOR 1900.

Containing a List of Ministers and Churches, Diary for each Week and Month, Cash Account Pages, &c. Tuck, gilt edges, 1s. net, by post 1s. 1d.

London: PHILIP GREEN, 5, Essex-st., Strand, W.C.

NEWBURY PRESBYTERIAN CHAPEL RENOVATION FUND.

The Committee urgently appeal for further subscriptions towards the above fund, and thankfully acknowledge the following:—

	£	s.	d.
Amount already advertised	119	16	7
The Rev. Wm. Agar, Sidmouth	0	10	0
Anon.	5	0	0
Oswald Nettlefold, Esq.	1	1	0
Mrs. Aspland	2	2	0
A Friend	1	0	0

Subscriptions should be sent to Mr. T. H. STILLMAN, 133, Bartholomew-street, Newbury.

THE OLDHAM-ROAD UNITARIAN CONGREGATION, MANCHESTER, invite

contributions of superfluous Clothing, &c, for their JUMBLE SALE, to be held NOV. 25th.

Address Parcels to Mrs. HAZZLEWOOD, 299, Oldham-road, Manchester.

HOME FOR HEALTH CULTURE, THE FIRS, BROMYARD, HEREFORDSHIRE

This Home provides a course of Systematic Daily Exercise, combined with regular outdoor life and occupation, for Ladies and Children who are not in normal health. The exercises are given in a Gymnasium fitted with Swedish apparatus, and consist of Ling's Swedish Movements. Special treatment is given for Spinal Curvature, Anæmia, Hysteria, Indigestion, Neuralgia, &c.

For further particulars, apply to The Principal Miss JESSIE BAKER (trained by Mme. Bergmon, Osterberg).

JUST PUBLISHED.

A New and Important Work for all Unitarians to Read.

Cr. 8vo, pp. 236, cloth, 2s. 6d. net, by post 2s. 10d.

THE STORY OF Protestant Dissent & English Unitarianism

BY

WALTER LLOYD.

CONTENTS:—Introduction. II. The Presbyterians. III. Richard Baxter. IV. The Ejection, 1662. V. The Protestant Dissenters, 1689. VI. The Meeting-Houses. VII. Non-Subscription. VIII. The "Christians Only." IX. The Unitarians. X. John Biddle. XI. Lindsey, Priestley and Belsham. XII. The Unitarian Societies. XIII. The Trinitarian Controversy. XIV. Undogmatic Unitarianism. XV. Conclusion.

Note.—Anyone sending Mr. Philip Green, not later than Dec. 22nd, a Postal Order for 2s. 6d., will receive a copy of this new book post free.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

Will make a SUITABLE CHRISTMAS PRESENT.

(Ready towards end of the month).

A NIGHT WITH JESUS.

A DREAM STORY.

BY J. L. HAIGH.

PRICE SIXPENCE.

(Special terms to all engaged in Domestic Mission Work).

LIVERPOOL BOOKSELLERS' COMPANY, LIMITED, 70, Lord-street, Liverpool.

THE MILL HILL PULPIT.

A Monthly Sermon by

Rev. CHARLES HARGROVE, M.A., Leeds.

November Number.—"THE NOVEMBER METEORS."

Price 1d. Annual subscription, 1s. 6d. post free.

Apply, Essex Hall, or CHAS. STAINER, 82, Ravenswood-terrace, Hyde Park, Leeds.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and

J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

New and Revised Edition of

Prayers for the Use of Christian Families

By JOHN SCOTT PORTER.

Limp cloth, 6d.; boards, 9d.

May be obtained at Essex Hall, Essex-street, Strand, London, and at the Depository, 35, Rosemary-street, Belfast.

Also New and Revised Edition of

THE CHILD'S GUIDE TO CHRIST

(A Scripture Catechism for Young People).

6d. per dozen, from 35, Rosemary-street, Belfast.

The fact that a New Edition of each of the above works has been called for speaks for itself.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—Geo. McLeod & Sons, Hawick, N.B.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD Deansgate.—Saturday, November 18, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2996.
NEW SERIES, No. 100.]

LONDON, SATURDAY, NOVEMBER 25, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	753
ARTICLES :—	
“Back to Jesus”	755
The Inward Life	759
A Prayer in Time of War	765
LITERATURE :—	
A New Theological Quarterly	754
In a College Chapel	756
“The New World”	757
CORRESPONDENCE :—	
Unitarians and the Pledge	757
The Question of Proselytism	758
Church Covenants	758
OBITUARY :—	
William Clark	758
THE CHILDREN'S COLUMN	759
LEADER :—	
Missionary Opportunity	760
MEETINGS :—	
British and Foreign Unitarian Association—	
Autumnal Meeting	760
NEWS FROM THE CHURCHES	765
ADVERTISEMENTS	766

NOTES OF THE WEEK.

THE Rev. Stopford A. Brooke preached last Sunday morning in the Union Club Hall, at Aberdeen, from the text “Our citizenship is in heaven,” and strongly urged the necessity for a higher ideal of citizenship in people of the comfortable classes. The service was conducted by the Rev. Alexander Webster, and the hall was crowded. Mr. Brooke also gave two lectures in the same hall, on the previous Friday and on Monday, the subjects being “Religion in Literature” and “Religion in Life.” These lectures are also to be given in Edinburgh and Glasgow. Before the first lecture, Mr. Webster, who presided, read a letter from Mr. James Bryce, regretting that another engagement prevented him from taking the chair, as he should have been very glad to do. On Monday evening, Mr. Webster explained that the lectures and the service were arranged under the McQuaker Trust. The service would have been held in their church, if it had been large enough. No other church in Aberdeen was open to Mr. Brooke except their own, and no other minister was available to take the chair. He simply stated the fact and made no comment. While the McQuaker Trust existed for the promotion of the principles of Unitarian Christianity in Scotland, no terms were laid down for its lecturers, and Mr. Brooke was free as a prophet of God to speak from his own soul.

THE meeting at the Queen's Hall on Tuesday evening, in support of the work of the Central Temperance Legislation Board, was a splendid success. Lord Peel was unfortunately prevented by illness from being present, but the chair was taken by Canon Wilberforce,

and letters of cordial sympathy were read from the Archbishop of Canterbury and the Bishop of Durham. An important letter from Lord Peel was also read, in which he said that the result of his three years' experience as chairman of the Licensing Committee was “a deep conviction of the magnitude of the evil to be grappled with, and of the necessity of stringent remedies if any definite improvement was to be effected.”

It has come to be a struggle for mastery between the State and a trade, and the time has fully come for the decision of the question, who is to be master? The Government have announced that they will not legislate on this subject in a hurry. No one would ask them to do so; but that which we do ask, and have a right to expect, is that they will calmly review the evidence, and deliberately adopt such remedies as the review demands.

Sir William Houldsworth, Bart., M.P., Mr. Whittaker, M.P., and Mr. W. S. Caine were among the speakers. Mr. Eardley Wilmot asked for an income of £500 a year, to carry on the important propaganda of the Board.

THE need for a high-class unsectarian public school which is being met in this country by the Willaston school, through the munificence of the late Philip Barker, of Nantwich, has been felt in America also, and is referred to in the Council's report to the National Conference, with the gratifying announcement that the need is being met by the establishment of a school at Tarrytown, N.Y., under the direction of the Rev. Theodore Williams, lately of All Souls' Church, New York.

The friends of the enterprise are gladly endowing it, so that the school shall not stand second to any other in the country, and at the same time parents who entrust their children to this school will be quite sure that they shall not grow up with an idea that religion is something outside of life, but that in its atmosphere and training they shall be taught that it is the privilege of boys and of men to live and move and have their being in their God. It seems to the Council very fortunate for us that this enterprise has been undertaken; and we are glad to commend the purposes of the incorporators, not simply to the churches in our own communion, but to all persons, in whatever communion, who feel that education without religion is hopeless, and who feel at the same time that, if there is to be any religion in education, it must not be the religion of dogma nor the religion of form nor the religion of memory, but the religion of the Holy Ghost, the religion of the Present God, and of His kingdom.

The establishment of the school is largely due to the generosity of Mrs. C. B. Hackley, of whose care for the higher interests of education and religion this is only one signal instance.

THE day before the unveiling of the Cromwell statue at Westminster, a letter from Mr. Thomas Hornblower Gill appeared in the *Times*, recalling the fact that in 1845 a letter of his with the heading “Shall Cromwell have a Statue?” had been published in that journal, and rejoicing in the fulfilment of his ardent wish. Cromwell was great, in Mr. Gill's view, not so much as a member of the House of Commons, but as a patriot, a ruler, and a Protestant. “His lofty English spirit was in harmony with his pure English blood,” for of all the rulers of his country, Cromwell was the most thoroughly English:—

“To no ruler of this land were its greatness and glory so dear as to him. The might and majesty of England, so attenuated under the Stuarts, under the Charles and James who preceded him, under the Charles and James who followed him, were fully maintained, more greatly advanced, under the Lord Protector. He associated the political greatness of England with her spiritual greatness: her chief of men was her chief of Protestants. Spain mourned her hostility; France played the part of a subservient ally; the stricken Waldenses blessed her helpful intervention.

Princeborn thrones and dominations
Bowed before the Imperial Isle.
Stricken souls and mourning nations
Blessed the Lord Protector's smile.

The erection of a Cromwell statue will not only be a meet expression of English patriotism, it will be a step towards the reparation of a great national wrong and scandal. Among the many sores and shames of the Restoration, none is more signal and shocking than the casting forth from their fitting resting place in Westminster Abbey of the remains of the mighty men of the Commonwealth, heroes, statesmen, Puritan pastors—Cromwell, Blake, &c.—than the indignities offered to the body of the Lord Protector. Every true English heart, saddened and ashamed at the recollection of those foul proceedings, will be gladdened and uplifted by the contemplation of Oliver's statue in front of Westminster Palace.”

A VERY interesting and sympathetic notice of the late Miss Anna Swanwick, as “An Apostle of Women's Education,” was contributed to the *Weekly Register* by Mr. Justin McCarthy:—

She lived only to do good, to spread the light of education, to bring literature and art and science as far as she could within the reach of the poor and the lowly, and above all things else, to help in the training of women for the higher purposes of their lives. Without touching in the least upon any controverted questions in social legislation, I may, perhaps, say that Anna

Swanwick concerned herself more with women's duties than with women's rights, and that, while she was far too enlightened not to strive for a removal of all needless difficulties that may have been placed in the way of women's usefulness, her great ambition was to bring out women's intellectual and moral nature to its full development. To this task she was faithful to the very end of her calm and noble life.

Mr. McCarthy also describes her great charm as a hostess, and the services she rendered to literature. It was a fortunate circumstance that Miss Swanwick was not obliged to write for a living, or we could hardly have had her translation of Aeschylus, or of Faust.

She was happily enabled to follow the paths which her own intellectual tastes, and her devoted interest in the welfare of the human race, marked out for her as the course of her life. We have lapsed somewhat out of the study of German literature since the days when Anna Swanwick set herself to the task of translating Goethe and Schiller. There was a passion for German poetry and German plays and German novels then, and it had its day, and a most fruitful day it was for the intellectual culture of all the English-speaking populations. Just now, however, German literature is for the time a little out of fashion, and I was positively surprised, and very much delighted, the other day to hear a distinguished English woman, who writes brilliant novels, lives in the centre of literary society, and is still young, express herself in terms of rapturous admiration over one of Jean Paul Richter's romances. The influence, however, which German literature of the great days has had upon the mind and the education of these countries, is imperishable, and it may be safely said that the name of Anna Swanwick will always be remembered in our literary history as that of one who took a leading part in the spread of that influence.

THE retirement of the Rev. William Binns from active service in the ministry has been marked, as we record this week, by the congregation of Bank-street Chapel, Blackpool, by a meeting of farewell and grateful appreciation. In Birkenhead, and Plymouth, no less than in Blackpool, are many friends who will share to the full the feelings there expressed, and we desire to add our own word of cordial sympathy with Mr. and Mrs. Binns on the occasion. The columns of this journal for many years, as well as the pages of the *Theological Review* and other Reviews, have been enriched by Mr. Binns's strong thought, and original and fearless utterances, and while there have been questions on which we have been strongly opposed to Mr. Binns, we have felt for him the warmest admiration, and here acknowledge a very real and by no means small debt of gratitude.

MR. O. H. HEYS, of Longsight, Manchester, warns us against a young man, giving the name of Harry Evans, and bearing a letter from John Clarke, B.Sc., said to have been connected with Hyson Green Mission, Nottingham. The story proves to be a fabrication.

SIR ALFRED C. LYALL, G.C.I.E., K.C.B., is to lecture at Essex Hall, Essex-street, Strand, W.C., on Wednesday, Nov. 29, at 5.30 P.M., on "Some Aspects of Asiatic Religions." The lecture is arranged by the London School of Ethics and Social Philosophy, and admission is free.

A NEW THEOLOGICAL QUARTERLY.*

THE new *Journal of Theological Studies* is edited by Mr. C. H. Turner, of Magdalen College, Oxford, with the assistance of the Rev. Dr. Barnes, of Peterhouse, Cambridge, under the direction of a distinguished Committee of Professors and Doctors of Divinity of the Universities of Oxford and Cambridge, including Professors Swete, Driver, Lock, Moberly, Ryle and Sanday. The Journal is intended to be "a regular organ of communication between students whose lives are spent, at the Universities and elsewhere, in the pursuit of scientific Theology.

Such a periodical will appeal in the first instance to professed students and teachers of Theology. But its promoters will not lose sight of the requirements of the increasing class of educated Englishmen, to be found among the laity as well as among ministers of religion, who are profoundly interested in the problems raised by Biblical and other theological studies.

After a brief introductory statement by Professor Swete, from which the above sentences are quoted, this first number opens with an article, by Professor Sanday, on "Recent Research in the Origin of the Creed," in which the clauses of the Apostles' and Nicene Creeds are placed side by side, and their origin and mutual relations considered.

Then follows an article by the Master of Balliol on "Anselm's Argument for the Being of God—its History and What it Proves." Anselm's argument Professor Caird regards as a scholastic distortion of an idea which was first presented in the Platonic philosophy, and which in modern philosophy has found a new and more adequate interpretation.

In this interpretation the argument is seen to be the converse of what it was first presented as being. It is not the proof of God from the thought of Him; but, starting with the presupposition that our minds are necessarily carried back to the consciousness of Him as the absolute unity to which all things must be referred, it is the proof that that unity must be conceived as a spiritual principle, not in the narrow sense in which that is sometimes opposed to a natural principle, but in the sense that only in spirit can the original unity return to itself through all the differences of the finite.

In an elaborate "Practical Discourse on some Principles of Hymn-singing," Mr. Robert Bridges pleads for tunes that shall be serious, and beautiful in melody, and says some strong things about the music in "Hymns, Ancient and Modern," and about the adaptation of popular airs from well-known secular songs as hymn-tunes. Those who are practically engaged in the ordering of congregational music should study this article with care. As a model of what a book of hymn-tunes should be, Mr. Bridges offers the "Yattendon Hymnal," which he has compiled, and which may be had from Mr. Frowde, of the Oxford University Press, for £1.

In an article on the "Acts of the Apostles," the Rev. J. A. Cross very clearly states the difficulties of the historical problems of the early chapters, in criticism of Lightfoot and Headlam, and in a second article on the same book, the Rev. R. B. Rackham offers a plea for an early date.

* "The Journal of Theological Studies." No. 1. October, 1899. Macmillan and Co. 3s. net. Annual subscription, post free 10s.

The Journal contains other interesting matter, including a chronicle of recent Biblical studies, and concludes with an enumeration of various recent periodicals relating to theological studies. Two American reviews are named, *The Presbyterian and Reformed Review*, and *The American Journal of Theology*, but *The New World* is overlooked.

THE Rev. Arthur Harvie, of 103, Avenue-road, Gateshead-on-Tyne, recently addressed to the public press a letter, for which we were unable to find space, on the subject of "Food Reform." Mr. Harvie is quite convinced that he is engaged in a great moral reform.

A mere handful of men and women have perceived that flesh-eating is immoral, and consequently they abjure the practice. The great bulk of the people are against them. These new reformers find just as much opposition in the Christian churches as in any other collections of men; the Press is against them; orthodox medical science is against them also. Few men of power and influence are on their side, while wealth, fashion, and "demos" ignore them entirely. Here is the Reformation over again; here is the Anti-Slavery campaign paralleled in our own day, only with this difference, that the matters involved are a hundred-fold more important. Religious teachers may scoff, but though it is not true that "man is what he eats," it is very certain that wrong diet is responsible for many of those evils against which Pulpit, Press, and Parliament seem alike to struggle in vain. Churches to-day recognise the crusade against intemperance as of first-rate importance, but the chief root of drunkenness is flesh-eating. . . . The fact that a bloodless diet is not only practicable, but when once adopted, pleasanter, healthier, and cheaper than the ordinary, is a small matter compared with the ethical imperative by which so many of us are driven to what the world calls "Vegetarianism."

To those who care to do more than trifle with the matter, Mr. Harvie is ready to send recipes and information.

TEMPERANCE SUNDAY, NOVEMBER 26.—To-morrow is a day to which workers in the cause of Temperance are looking forward with a great deal of interest, as it affords an opportunity for those who are unable to give their personal services to the work to contribute to the funds of Band of Hope and Temperance Societies. A powerful temperance appeal has been prepared by the Rev. R. A. Armstrong, and is being issued by the Essex Hall Temperance Association in the form of a twelve-page tract. Copies may be obtained from the secretaries of the Association on payment of the postage. The need of increased temperance effort should be apparent to all. The astounding drink bill of the nation and the fact that on an average the artisan class spend 5s. a week, per family, in drink, should urge temperance workers and sympathisers to renewed efforts, especially with a view of educating the young in the question. The Essex Hall Temperance Association is anxious that a Band of Hope should be established in connection with every one of our churches, and will give information and assistance to any friend who will assist in accomplishing this aim. Communications should be addressed to Mr. J. Bredall, 238, Barry-road, East Dulwich, S.E.

"BACK TO JESUS."

MR. ARMSTRONG'S essay, "Back to Jesus: an Appeal to Evangelical Christians," deals with a subject of such vital concern, and touches so many points of high interest to all observers of current religious tendencies, that no apology will be required from one who asks to be permitted to present some considerations not included in the notice of the book which recently appeared in these columns. Mr. Armstrong affirms that he is in warm sympathy with the movement, "Back to Jesus," and tells us that his purpose is "to show that if it were still bolder and more thorough, it would bestow on the world still more precious spiritual possessions." It cannot be said that this essay is wanting in boldness, and there is certainly a sense in which its methods of dealing with Gospel criticism may be described as thorough, but it is very difficult to acknowledge it as a real contribution to what we believe Dr. Fairbairn once called "the re-discovery of Christ."

First, one word to justify what I have said respecting critical methods. The Fourth Gospel is dismissed as untrustworthy by reason of its alleged lateness of date and certain discrepancies with the Synoptics. Even if the case for a second century authorship had been completely established and were generally accepted by scholars, it would still be a bold thing to neglect this Gospel in an effort to get back to "the original Jesus"; but when we remember the present state of critical opinion on the subject, from which it is by no means clear that the assault on traditional views is carrying everything before it, I venture to think that the attitude assumed in this essay is over-bold. It is far too thorough to be satisfactory.

Scarcely less bold is the treatment meted out to the Synoptics. In these also, we are told, we have a large element of untrustworthiness, and they can only be used subject to a certain radical rule of interpretation which the author lays down. This rule, which the writer of the notice above alluded to describes as "a sound rule of guidance," fairly amazes me by its arbitrariness. It runs as follows:—

If any part of the Gospels appear to you to breathe the love of the wonderful and miraculous rather than of the purely ethical and spiritual, remember that that may be due to the exaggerations or enlargements of the reporters; if, on the other hand, any part of the Gospels appear to you exquisite in its spirituality, superb in its delineation of ethical and spiritual truth, remember that that *must* come direct from Jesus, that in all probability Jesus really enlarged in that strain and emphasised the ideas so expressed much more than the narratives report.

It is not, however, [the question of the legitimacy of such a canon that chiefly interests me, it is the implication it carries; and nothing less than this is implied in it, namely, that the question of Christ's person is primary and that of his teaching secondary—a view which Mr. Armstrong, of course, strenuously denies, which, indeed, it is the whole point of his essay to deny.

For, be it remembered, his main desire is to get away from theories about Jesus to Jesus himself. But what is clear from this rule of interpretation? Surely this, that Mr. Armstrong has first provided himself with a theory about the person of Jesus before proceeding to examine the

teaching recorded in the Gospels. If this is not so, there is no meaning in his canon. He goes to the records with a ready-formed conception of Jesus, formed apart from the records. His "ethical and spiritual Jesus" he takes to the Gospels and tests them by it, and rules out what in them does not correspond with his picture. He goes back to Jesus, to "an ethical and spiritual" personality, in order that he may get something by which to test the records of his teaching. Therefore he cannot be acquitted of doing the very thing which he declares ought not to be done, of making the person primary and the teaching secondary, a proceeding which, when it leads others to results that do not approve themselves to him, he contemptuously describes as "sentimentality."

It is Mr. Armstrong's thesis, then, that if we are to get back to Jesus we must go behind the Gospels. He speaks (on p. 11) of "the actual Jesus who was before all the Gospels," and (on p. 57) of "the living Jesus who was before a line of any Gospel had been penned." These phrases are so characteristic of the author's point of view that they deserve examination. The question arises, When did the Gospels begin? Formally it may be true to say that they began at the moment when the earliest of them began to be penned—that is, when the earliest evangelist put pen to paper. But in reality no book begins at that moment, and least of all a Gospel. It begins in the heart of the witness. The memorabilia which form the substantive material of the Gospels are not mere memory notes of a reporter with only an impersonal interest in what he reports; they exist not merely because the reporter happened to recollect, but because he could not forget, because of his sense of the worth of what he reports. If we are to use expressions of time with any accuracy, we must say that the Gospels began in the moment when the heart of the witness was touched to the extent of conceiving the supreme worth of that which he afterwards recorded. His inner impression is primary, its outer expression in the form of a record is secondary. Consequently, the phrase, "the actual Jesus who was before the Gospels," becomes unmeaning. The primary Gospel was contemporary with him. The disciples held it as an integral part of their life while he was yet with them.

In reading Mr. Armstrong's disparagement of the trustworthiness of the Gospels, I cannot help feeling that he exaggerates the importance of the mere passage of time. He speaks as if he thought that when the original witnesses began to narrate what they remembered of Jesus, they had some effort in remembering, and were somewhat in the position of any commonplace person who to-day sets about writing his autobiography, and has to use considerable labour in calling up past incidents. Must we not rather conceive an experience so deep that it would not merely live in memory, as a part of it, but simply dominated it, became almost memory itself? The effort must have been required not to remember, but to forget.

Furthermore, we are told that when the earliest Gospel began to be written the picture of Jesus must have been already "dimmed and distorted by the mists of time." There is danger in the use of figurative expressions like the "mists of

time," it is so easy to give such a phrase a value to which it has no right. Time, the abstraction, has no power to dim or distort. Human thought working in time has that power, but it has another as well, the power to clarify and correct. Why must we assume that in the interval of time of which Mr. Armstrong speaks it was always the first, and never the second, that was exercised? Is it not a fact that the passage of time helps to make some of our past experiences clear and intelligible, while it renders others obscure?

Mr. Armstrong is surely too ready with this word "distortion." He says, speaking of the value of narratives, "You never get the pure and unadulterated mind of the original; it is always shaped and coloured, tinted and distorted in some degree by the mind through which it has passed." Let us grant at once that there must be "shaping and colouring and tinting," it could only be otherwise if the human mind partook of the nature of a sieve. But why "distorted"? Boswell has "shaped and coloured and tinted" the original Johnson, and we are everlastingly grateful to him for it. But who is prepared to affirm that he has distorted him as well? All portrait-painting, whether on paper or canvas, requires that the mind of the painter shape and tint the original, but it does not follow that he distorts it. The bad painter does, but the good does not: what he adds to the original is not distortion, but interpretation. I cannot help thinking that this stress on distortion involves a very sceptical view of the reliability of the human reason in one at least of its activities.

Mr. Armstrong rules out the Fourth Gospel partly on the ground that it was impossible for the author to give us the "precise phraseology" of the discourses of Jesus. Precise phraseology! When it is important to refer to the speeches of statesmen, the replies of Cabinet Ministers to questions in Parliament, let us be grateful for verbatim reports and the triumphs of an exact phonography. But when it is a question of getting access to one, whom Mr. Armstrong together with "all Christendom calls Lord and Master" (p. 58), whose significance to posterity lies not in any contribution to transient crises but in his gift of eternal life to men through union with himself, we do not ask for verbatim reports and precise phraseology. Nay, these are the very things we do not want, upon which it would be misery to think we were obliged to rely. The literal accuracy of a report depends upon the extent to which the reporter has obliterated himself and repressed any personal interest in the matter he transmits. If to get back to his precise phraseology is to get back to Jesus, then it follows that the most faithful witness to him would be one who had no personal concern in what he said, and no conception of its worth to his own soul sufficient to make him reflect upon it or interpret it. The reliability of the Gospels, and indeed of the New Testament as a whole, as witnesses to Christ is to be found in the very fact that they were not in the first instance "written with ink, not in tables of stone, but in tables that are hearts of flesh."

These are some of the reasons why it would appear that Mr. Armstrong, in inviting us to get back to Jesus along the lines laid down in this essay, in spite of

the warmth of feeling with which he writes of that one aspect of our Lord's teaching which concerns the Fatherhood of God, is really asking us not to return to Jesus, but to avert our eyes from the very paths which conduct us to him. The first requirement in an effort to get "back to Jesus" is to disencumber ourselves of any arbitrary theory of his person which we have formed apart from the Gospels and apart from what Harnack so happily calls the "fifth" Gospel, unwritten, "the united testimony of the first Christian community." Whoso, therefore, divested of disturbing prepossession, and with perfect singleness of intention, seeks to discover the real Jesus, will never be content with "the actual Jesus who was before the Gospels," for no reality in the true sense of this term can ever attach to so spectral a figure. He will not shut himself within the narrow ground to which heroic "rules of interpretation" would confine him. Neither will he think it necessary to insist upon often-irrelevant distinctions between the Person and the Teaching, the Life and the Truth. It is the "Truth submerged in the Life," to use an expression of Dr. Hort's, with which he will always be concerned. For to press to an "actual" person is to press to his inner life, of which word and deed and, most of all, personal influence are the vehicles of revelation.

To the present writer, at least, the New Testament seems to be stamped all over with the impression of one unique self-consistent personality, of whose inner life it is the adequate reflection. It lies like a lake smitten with the noon-day beams. The waters are not wholly still, there is a measure of inevitable refraction, and the glowing disc beneath us is not the sun, but the sun's image. Nevertheless, there is no brightness in the sun that is not represented in the image, and he who gazes thereon sees "the brightness of the everlasting light and the unspotted mirror of the power of God."

AMBROSE BENNETT.

LITERATURE.

IN A COLLEGE CHAPEL.*

THE University pulpit at Harvard is one of the freest in the world. It is occupied indifferently by preachers belonging to all sections of Protestantism. Bishop Phillips Brooks and Dr. Brooke Herford have in turn held the position of select preacher there, and no antagonism or confusion was found to result from such union between an Episcopalian and a Unitarian. The sermons before us were preached by Professor Peabody from this free pulpit. One volume contains three-minutes' addresses delivered to the undergraduates and professors at daily morning prayers; the other contains longer addresses, more on the lines of the regular sermon, delivered to undergraduates and their friends at the Thursday afternoon vesper service, which is a regular institution of the University. It is noteworthy that there are no compulsory prayers at Harvard University. Some years ago it was decided to abolish the rule which enjoined attendance at morning prayers.

* Mornings and Afternoons in the College Chapel, being University Sermons by the Rev. F. G. Peabody. 2 vols. 5s. each. Houghton, Mifflin, and Co.

It was felt that compulsory prayers could hardly be prayers at all, and the experiment was tried of simply holding the morning services and inviting the undergraduates to attend. We in England have apparently not faith enough in our young men, nor reverence enough for their freedom, nor hatred enough for a mere compulsory ceremony, to be prepared to completely follow their example. I believe the authorities at Harvard are unanimous in recognising the success of the experiment. The services are fifteen minutes in length, and are conducted by the leading ministers of all denominations, and there is almost always a large number of undergraduates present. The volume containing the three-minutes' addresses given by Professor Peabody at these morning services is, to us, less interesting than the volume containing the longer discourses. A three-minutes' discourse, like a hundred yards' race, must be full-speed the whole way: it can hardly have beginning, middle, or end. It is not a little sermon, but a strong deep feeling that is wanted. The magnetism of the personality will be almost everything. There will be no time to develop anything, or explain anything. It must be the sudden impression made almost in a moment by the strong man. No doubt this was the result of the short addresses before us, but while eminently useful with Professor Peabody's personality behind them, they do not strike us as being so generally useful in cold print as the sermons in the other volume. It is to this second volume that the reader's attention ought to be directed. It contains some of the most original, suggestive, and helpful addresses that we have seen for a long time.

The suggestiveness and originality of Professor Peabody are seen especially in his power of bringing new and unthought-of meanings out of old Bible sayings. Ruskin has that power supremely both in connection with the Bible and with Art. It is a dangerous power no doubt, because sometimes meanings may be apparently taken out which really are not there. Nevertheless, that fresh personal seeing of the Bible or of Art, bringing the greatest of old things into relation with the present day, is a quality to be very highly valued. Every great book and work of art is, in a sense, a prophecy. It bears upon a thousand things of which the writer never dreamt. It means far more than the writer intended it to mean. We owe a great deal to the preacher who sees and helps us to see

The thoughts beyond their thoughts
Which to these high bards were given.

Mr. Fripp has been doing something of this work in connection with Italian art. Professor Peabody does the same thing in connection with the Bible. Take, for instance, his sermon on the "Departing Glory," from Exodus xxxiii. 21-23, "Thou shalt stand upon the rock, and . . . I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by: and I will take away mine hand and thou shalt see my back: but my face shall not be seen." "This is a graphic, Oriental, dramatic way of describing what happens in many a life. To see the truth of things as they were going away, to be hidden in a rocky cleft with a hand before his eyes, and to know the glory and greatness of experience only when it was over, that was as near as Moses could come to the direct revelation of the presence of God.

Is it not much the same with almost every life? O to discern, we cry, amid the hurry and routine and frivolity and insignificance of life the immediate signs of what is sacred and divine! But how often it happens that one is not permitted to see this great light shining into his little life. It is as if a hand were placed before one's eyes and he was held in a cleft of the rock so that the routine and commonplace of life barred out the heavenly vision. The College year slips by, the busy winter vanishes, with no sense of glory in them, but only thoughtlessness or dulness or overwhelming care. And then some day, as such experiences depart, the hand is taken away from one's eyes and he recognises how beautiful and gracious had been the privilege which had been so slightly used. "What I do," says Jesus, "thou knowest not now, but thou shalt know hereafter." We cannot give the whole sermon, but the idea which Professor Peabody works out is that life "is not, as so many people seem to think, an explanation of experience: it is, on the contrary, an education through experience. . . . There are some things which have to be hidden in order to be learned, as a wise master withholds the answer till the problem is worked out."

Another striking sermon is upon "The Scornful," from the first Psalm, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." "This is an unexpected series of thanksgivings with which the Book of Psalms begins. . . . Blessed is the man who is free, first from unbelief, then from unrighteousness, and then from scorn. Irreligion, unrighteousness, contempt—these are the three states of mind which are classed together. . . . To class the scorner with the unbeliever and the sinner, to add to ungodliness and unrighteousness the third great sin of contemptuousness—that seems at first sight surprising."

Then he goes on to describe how, as the spirit of contemptuousness grows, moral distinctions and the finer touches of instinct and affection tend to disappear. "And what is the characteristic attitude of the scorner's mind? The Psalmist points it out. He speaks of the scorner as sitting in his seat. That is precisely what describes him. There is no activity, no accomplishment, no positive contribution, in the scorner. He is the neutral, the stay-at-home in the warfare of life. While others are fighting the battle of good and evil, he remains there sitting in his seat. The seat of the scorner has often been a seat of learning. When metals are refined they must be heated; but when men are, it seems sometimes as if they must be cooled. The dilettante critical mind is the easiest victim of a cultivated neutrality. The habit of the scholar easily develops spiritual near-sightedness. In the midst of a world of knowledge waiting to be explained, and a world of conduct waiting to be redeemed, what is there more pitiful than to see the scorner of the academic world sitting in his seat?"

These sermons of Professor Peabody are full of invigorating influence making for manly earnestness, and one feels they must have been a real power in the life of his University. They always compel attention, which is the surest way of compelling attendance. They are essentially what the Americans call bright, but in addition they are full of religious

strength and helpfulness. Academic neutrality is the special object of Professor Peabody's attack. We must close with one last quotation bearing upon it, but not inapplicable to those of us who have left the academy and gone out into the wider college of the world. "The Puritan religion was described some years ago under the title of the 'Hard Church;' and it is a great blessing to have emerged from that stern literalism of the lesser Puritanism. But is it not time to face the perils of the 'Soft Church,' the unvertebrated creed, the molluscous liberalism, which consents to any faith because all faith seems to it unreal? The Soft Church is not promoting free thought, but free thoughtlessness; it stands not for liberty, but license. It is often very broad; but it is always very thin. Out of the historic past the greater Puritanism recalls us to the stability of character wrought out of responsibility to God. . . . The real perils among us are internal, a soft theory of life, a limp literature, reckless politics, and conscienceless competition. These are foes which no navy is large enough to repel, and no coast defence strong enough to exclude. The stability of the Republic rests where the Pilgrims planted it, on the rock of a national conscience, and the only secure coast defence is along the line of the stern and rock-bound coast of righteousness."

HENRY GOW.

THE NEW WORLD.*

PROFESSOR PFLEIDERER, of Berlin, contributes to this number of the *New World* an article on "Jesus' Foreknowledge of His Sufferings and Death," which is provocative of thought, and demands a careful reconsideration of the prevalent conception of the last days of the Master's life, of which the expectation of impending doom certainly forms a part. An examination of the various passages in the Gospels, which represent Jesus as foretelling his death, leads Dr. Pfeleiderer to the conclusion that they are not historical, but are the products of reflection in the minds of disciples, to a large extent throwing back into the narrative Paul's view of the death of Jesus. The incident of the two swords, in Luke xxii. 36-38, is understood literally, as a protection against possible assassination; but in Dr. Pfeleiderer's view, Jesus was looking forward to a triumphant vindication of his spiritual kingdom, and the breaking of bread at the last supper was a pledge of fellowship in the confidence of victory, not a pathetic memorial of one about to die. We cannot say that we are convinced, and the interpretation of the two swords seems particularly harsh, but the suggestions of Dr. Pfeleiderer's exegesis are, of course, deserving of the most serious attention.

Two refreshing articles are those by the Rev. H. T. Colestock, of the First Baptist Church, Madison, Wis., on "Substitution, a Stage in Theological Thought," and by the Rabbi C. H. Levy, of New York, on "Progressive Judaism and Liberal Christianity." The essence of Christianity Mr. Colestock finds in filial piety.

The ideal relationship between man and God is set forth in the life of Christ. Christianity is, therefore, inseparably con-

nected with the person of Christ. His followers are Christians, in reality, in proportion as they enter into fellowship with Christ in his perfect relationship to God; in proportion as the filial relationship of Jesus is reproduced by the Spirit of God in them. . . . Jesus taught no system of doctrines; he sought by his life and by the enunciation of great religious and ethical principles to awaken the moral life, to free the soul from bondage to external precepts and traditional regulations.

Such a conception of Christianity naturally makes an end of the substitution theory, and Mr. Colestock affirms that in several large Protestant bodies in America the worthier interpretation of the life and work of Christ, which he advocates, is steadily growing. Mr. Levy in an extremely interesting manner traces the concurrent development of thought among the Jews, culminating in the prophetic interpretation of religion, and among liberal Christians, and suggests that while organic union is neither possible nor desirable, there may very naturally be a drawing together in sympathy and co-operation in good works.

Mr. Bipin Chandra Pal, who last session was studying at Manchester College, Oxford, contributes a valuable article on "The Ethics of the Bhagavad-Gita," and Mr. E. Parritt writes on "Unitarians and the Beginning of English Liberalism" (but Theophilus Lindsey's name should not be spelt with an "a"). There are some salutary truths in the Rev. J. T. Bixby's article on "The Scientific and Christian View of Illness," criticising not too severely the absurdities of "Faith Healing" and kindred movements, while indicating what underlying truth there is in mental control over physical conditions.

In the Civil War many soldiers lost their voice by throat paralysis, and suddenly regained it by being halted by rebel pickets or other mental agitation. I knew of a bed-ridden daughter of Nathaniel Bowditch, who, when the house caught fire, not only got out of bed, but carried out of the house in safety a heavy marble bust of her father which she prized. A niece of President Arthur lost her sight as a result of fever and the Charleston earthquake shock, and the oculist pronounced her incurable. Her betrothed, to whom she had written, releasing him from his engagement, loyally came to her at once to urge an immediate marriage; and the unexpected happiness recovered for the young woman her eyesight. So love and joy raised Elizabeth Barrett from her invalid bed to elope with Robert Browning, and to live thereafter with fair health for the rest of life.

The part that illness and disease play in the divine order of the world Mr. Bixby clearly shows, and also what are the right methods to overcome them, though the process of "civilising" noxious microbes, to disarm them, seems to us to be carried a great deal too far. The encroachments of disease are to be resisted to the uttermost; but when all efforts are found to be vain, Mr. Bixby shows, in conclusion, what is the true spirit in which the inevitable must be faced.

Another article of peculiar interest is the Rev. C. W. Wendte's on "Popular Education and Public Morality," who shows how much more is needed besides progress in intellectual training to check the progress of crime, and urges that on the home and the Church must rest the chief responsibility of moral and religious training.

The number closes, as usual, with a large number of interesting notices of books.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

UNITARIANS AND THE PLEDGE.

SIR,—“Oh! Liberty, Liberty, how many crimes are committed in thy name!” I often feel, when Unitarians object to the total abstinence pledge, that their position is an abuse of the glorious doctrine of Liberty, for which Unitarians have done so much. They, who through life take all sorts of bonds and pledges and undertakings, in business, in marriage, and in various other affairs, object to one simple promise not to use a certain article which is the cause of an infinity of evil, from which the non-use of that particular article is a certain safeguard. If these same objectors were asked to promise, we will say, not to use certain feathers in their apparel because they were convinced of the cruelty involved in their production, they would hardly refrain from giving the undertaking on the ground that it would compromise their liberty. Yet, when it comes to an evil so great that it exceeds—in the words adopted by Mr. Gladstone—“the combined evils of war, pestilence and famine,” this objection is ever ready to excuse them from a step which would free them personally from those evils. It is an excuse rather than a reason, and to my mind often an evidence of insincerity and want of realisation of the enormous issues at stake.

But this objection to the pledge on the part of children is really incomprehensible. Does the man who would raise it never ask his child to “promise” that he will never do some wrong thing? This is all we ask; and in our Bands of Hope to-day there are some two or three million children who have “promised” not to take that drink which can do them no good and might do them incalculable harm. Is it not a crime, then, to retard this great Band of Hope movement on account of this feeling against the pledge? The matter has been discussed lately in connection with a church not a thousand miles from Birmingham, and an effort to start a Band of Hope there has fallen through on that account. No one who knows anything of the work of the Band of Hope can deny that it does much to preserve the young from the evils of the drink, and the responsibility of those who put a stumbling-block in the way of this good work is great. Considering the magnitude of the evil, there ought to be a Band of Hope or Temperance Society in every church; some of us think that the church itself should be the Temperance Society. Things are working in this direction, and Unitarians are moving slowly in the rearguard of the more orthodox churches, instead of, where they ought to be, in the van, in this great practical movement.

We of the Essex Hall Temperance Association, at any rate, do not feel that we have given up any liberty—in the best sense of the word—in taking the pledge against drinking poisonous (this is the dictionary meaning of intoxicating) liquors. And an opportunity occurs, which I hope the Association may avail itself of, to advance the movement. The more orthodox Free Churches—Baptist, Con-

* "The New World," a Quarterly Review of Religion, Ethics and Theology. Vol. VIII., No. 31, September. Boston: Houghton, Mifflin and Co. London: Gay and Bird (or at Essex Hall). 3s.

gregational, Methodist, Friends, &c.—have determined to celebrate the coming of a new century by a great pledge-signing crusade, and they have invited us to co-operate with them. In thus inviting co-operation, they leave it to us to carry on the work in our churches in our own particular way, uniting, it may be, now and again, in some great aggregate meeting, and do not ask us in any way to sink our individuality. The occasion is one which, it seems to me, should not be missed. Our Association has been going along in a jog-trot sort of way for the past six years, gradually working up its list of affiliated societies from forty-two in the first year to about sixty in this, the seventh. These are small things, whilst there are hundreds of Unitarian churches without any organisation to combat the great drink evil. Why should we not raise a fund, say, of £250, and organise a systematic work among the churches till we have doubled or trebled the number of our Temperance organisations, and shown that Unitarians do realise their responsibility in regard to the drink question? And as to the pledge, let us stick to it until our pledge-objecting and, I am afraid, indifferent, friends can give us a more powerful weapon with which to combat the giant Intemperance. F. A. EDWARDS,

Treasurer, Essex Hall Temperance Association,

2, Lena-gardens, Brook-green, W.

THE QUESTION OF PROSELYTISM.

SIR,—I have to thank the Rev. E. P. Barrow sincerely for his courtesy in replying at such length and so lucidly to the questions I ventured to put to him. My letter has answered its purpose. I found it difficult to believe that I understood Mr. Barrow aright when he seemed to condemn, and to hold that Jesus would condemn, all attempts, on the intellectual side, to infuse our religious convictions into others. I gather, however, that I did not misunderstand his meaning. That which to me appears one of the most sacred duties laid upon us, to him appears an offence and an outrage. This is a radical divergence of ethical outlook; and no advantage would be served by further discussion.

I fully appreciate, indeed, the spirit of Mr. Barrow's letter. I am aware that in the enthusiasm of proclaiming beliefs that to us are full of inspiration, there is danger, as there always is in every eager and zealous operation, of giving a footing to the spirit of rivalry, of impatience for triumph, even of sectarian bitterness. I thank Mr. Barrow for pointing out these perils; but because the duty has its moral dangers, we cannot therefore shrink from the duty. Everything worth doing in human life is attended by its moral risks, only to be guarded against by the spirit of love and prayer.

It was Mr. Barrow, not I, that introduced the word "proselytism." I have no love for it. But when Mr. Barrow applied this "tainted word," as he calls it, to operations which I deem a sacred part of the duty of our churches, it seemed best to accept the word and to try to show that its "taint" was due to a misinterpretation of a text.

I deeply regret that Mr. Barrow extends his condemnation to the operations of the Postal Mission. I think he can know little of the touching gratitude, the sense

of re-illuminated spiritual heaven, which the "pamphlets" he thinks so futile have often awakened in men and women longing for light in a dark place. Nor can he realise the religious quickening, the new hope and joy, which even the despised "Unitarian lecture" has often brought about in those to whom orthodox teaching had brought confusion of mind and oppression of heart.

I had thought it was generally acknowledged that Channing had been a great instrument in restoring to Christendom the lost or partially lost sense of the Fatherhood. Nor can I understand how the sense of the Fatherhood can fail to be impaired by the doctrine that the Father plunges countless souls into an endless hell, or that men can only be saved by belief in the redeeming blood of Christ, or that his children may not approach the Father in prayer save in the name of Jesus Christ. Nor, again, can I forget the hopeless way in which evangelical friends of my own have spoken to me of the remoteness, dimness, and inaccessibility of the Father. If, with what would seem to me a happy inconsistency, other professors of the doctrines of the Trinity and the Atonement realise the supreme truth which Jesus proclaimed to the world that God is our Father and that we are his children, I can only rejoice that so it is.

RICHARD A. ARMSTRONG.

Liverpool, Nov. 20.

CHURCH COVENANTS.

SIR,—I regret that I have only just now seen Mr. Anthony's note in your issue of the 4th inst. I am extremely interested in the subject of his communication, and should gladly welcome any information that would prove to me that I made too sweeping a generalisation. But on the evidence of the Poole covenant which you print, can anyone doubt that the Poole church was congregationally organised, and was not Presbyterian? Mr. Gordon tells me that John Wesley, Mr. Madgwick's predecessor, was a strong Independent, and surely his successor, Matthew Towgood, was the eldest son of Stephen Towgood, the great Congregational of Axminster, whose church had furnished Bridport (also Congregational) with a minister in Samuel Baker.

J. EDWIN ODGERS.

145, Woodstock-road, Oxford,
Nov. 14.

P.S.—Since writing the foregoing, I have referred to Hunter's "Heywood," and find (p. 235) the covenants of his church at Northowram, which I ought to have remembered. These prove my statement to be inexact. I spoke from an impression I held in common with Dr. Stoughton, who says: "The Independents . . . demanded assent in some way to articles of faith, and to the old church covenant preserved in their ecclesiastical records. The Presbyterians entered into no spiritual scrutiny, and asked for no theological confession." ("Religion in England," v. 449.) The effect of Oliver Heywood's adoption of covenants was, he tells us, that the brethren of the "Congregational persuasion" entered into communion with his church. But I think a comparison of the Northowram covenants and those of Poole will show that the latter are based on Congregational principles.

OBITUARY.

WILLIAM CLARK.

WE greatly regret to record the death of Mr. William Clark, of Nottingham, which took place on Nov. 11, at his house at West Bridgford, in the seventieth year of his age. There have been few more steadfast adherents to our faith than Mr. Clark. As a boy he attended the day and Sunday schools connected with the High Pavement Chapel, and his warm attachment to Unitarianism grew with his growth.

From scholar in the Sunday-school, Mr. Clark became teacher, superintendent, and president (an office which he held at his death); and as hon. secretary and one of the managers of the day schools, for many years he rendered invaluable help, to what was for long the leading primary school in Nottingham. Nor was he less enthusiastic in his chapel work. Few meetings were complete without him, and what he counselled wisely he was the first to strive energetically to carry out. It was due to his initiative that the scheme of building the present magnificent High Pavement Chapel was entered upon, and to his untiring efforts its successful completion was in great measure due. He was chapel warden during the whole time of the erection of the new building, now upwards of twenty years ago, and he held the same post at his death.

An earnest Liberal in politics, Mr. Clark took a prominent part in party work in middle life. For a short period he occupied a seat in the City Council, and he was a staunch Freemason. His chief social interest, however, centred in his own household of faith. He was a frequent lay-preacher. Newark owed much to him (he may almost be said to have been one of the founders of that congregation), and Christ Church and Hyson Green Mission in Nottingham had his ready help. But the solemnities of worship could not quench the exuberance of his friendliness, and he would scandalise the verger by a hearty handshake with some member of the congregation on his passage from the vestry to the pulpit. He filled the office of trustee of the High Pavement, Christ Church, and Ilkeston Chapels; had been president of the North Midland Presbyterian and Unitarian Association, and was a member of its Committee at his death. Indeed, his last appearance at the High Pavement was at the autumn meeting of that Association in Nottingham (little more than a fortnight before he died), when he spoke to thank the reader of the paper and to welcome friends from other towns—no more fitting closing task for one of his kindly genial nature. This was characteristic of the man. He always seemed bright and happy. He had a friendly word and hearty greeting for all, young or old, rich or poor, with whom he came in contact. Until in later life he removed for a time into the country—and then he always attended chapel when he could—he would be in the porch of the High Pavement, flower in button-hole, up to the moment before service began, with a cheery word for all comers, and his kindly smile and friendly welcome seemed a part of the good influences of the day. Then he would slip into his pew (close to the entrance), inviting into it any wandering worshippers from other folds, and

especially children, so that his long bench became recognised as a sort of general hospitality resort. Nor was his hospitality less conspicuous at his own home, and many members of our household of faith scattered up and down the land will remember with pleasure the happy hours passed at his house, or with him in his garden, where it was delightful to see his intense love for flowers. In the presence of a large number of sorrowing friends and fellow-worshippers and of the villagers from round the country home he had only left a few weeks before, he was borne to his last resting place in the General Cemetery, Nottingham, on Nov. 13, his coffin covered thick with flowers, and a bunch of red roses, gathered in the mild autumn weather from his old garden, laid over his breast.

THE INWARD LIFE.

From Fénelon's Letters to Men.

THE greatness and goodness of God should be a frequent subject of your meditation; but you should not try to meditate without taking some special words, in order to fix your mind, which has been little accustomed to abide calmly in God's presence; you will otherwise only lose your time without strengthening your heart. You should always have a definite, plain, simple subject on which you should reflect simply. Ask chiefly to be drawn to God through the affections, for it is not by intellectual processes or arguments that He wins souls; it is by the quickening of the heart and the humbling of the spirit. Do not hope to attain to a point in which your meditations will be free from distraction—it is not possible; but try rather to make use of your distractions by bearing them with humble patience, never being discouraged. Every time you find them out, turn yourself quietly to God again. Anxiety concerning our distractions is the worst distraction of all. A short half-hour spent in meditative reading of the Gospels in the morning, and an evening reading of St. Francis de Sales' "Entretiens," will be enough, as you have little time at command. Use the remainder of your spare time in studying history, fortification, and whatever else is useful to a man in your position. Never have an idle moment. The time in which you are doing nothing useful and good is the time in which you do most harm. Check yourself unrelentingly in all that tends to a lazy, idle, self-pleasing life. As to your actions, if they are good in themselves, reject all questioning as to the motives whence they spring, otherwise you will never have done; you will get worried, be disheartened, and while cavilling uselessly over motives, you will forget to act.

You ought to resolve to lead a more active life, to see more of people in your own position; but you must be cheerful, easy, and affable—no shyness and awkwardness. Ask God to change your shrinking, reserved manner; offer yourself to Him when you go amongst others, but do not be dreamy and absent in society because you are secretly trying to realise God's presence. Rather do what He requires of you at the actual moment; that is, be kindly and courteous. Gradually the recollection of His presence will become easier to you.

THE CHILDREN'S COLUMN.

CHRISTMAS, children! Christmas is coming! What a joyful sound to many children! I hope it will be a very happy time to you all, and that you will help to make it very happy to others. We seem to hear the echo from long ago of the angels' song, "Glory to God in the highest, and on earth peace, and good will toward men"; and we see again the wise men and the shepherds, coming from afar, to see the little baby, and to bring their gifts, as in the beautiful old story. It is a time when joy and thankfulness warm all our hearts and knit them together.

And you will be thinking that many friends will be bringing presents to you, and no doubt they will; and perhaps you are planning how many presents you can give, yourselves. But I hear someone say, "There are so many we want to give to, and we have so little money." I wonder, now, how much you have, and how you get it? Do you have a penny a week from your parents, as some children that I know did? Or do you get "tips" sometimes? Those children hardly ever had a tip: but a penny a week came to four-and-fourpence a year, when saved up; and they did not think that "little money" at all. They used to save it, all the year round, ready for Christmas, and seldom spent anything on themselves.

Did you ever hear the story of the schoolboy who thought he would keep accounts, and when he came home for his holidays he showed his mother his account-book? When she had looked at it, she said to him that she was pleased to see that he had on the whole spent his money well; but she said, "though I like to see that you take an interest in others, and that you spare money for good objects, I don't think you need quite so often give money to the 'Society for the Propagation of the Gospel'—for 'S.P.G.' came very often in the accounts, and she pointed to it, as the boy looked at the pages. Then he answered: "Oh, mother, it isn't that at all—that means 'Something, probably grub.' This boy had not done much in saving up his money. Now, if you deny yourselves something, and do not spend your money on 'grub,' you will have ever so much more with which to give pleasure to others. That four-and-fourpence would soon have melted away in 'grub': but as they did not spend it in that way, it was a great delight to those children to find how many presents they could give; for, as they mostly made their presents, they had no need to buy very much.

Some children I know, who don't spend their money on "grub," got a nice large book, with leaves of brown holland, and made a really beautiful scrap-book to give to the little sick children in the hospital, with all the pictures which they could beg or collect. They got book catalogues, from friends to whom they were sent; many of the pictures they painted themselves; and they saved up all the Christmas and New Year cards which were pretty, and put them in too, either whole, or cutting out the prettiest parts. Then their mother took them to the hospital, and they gave their book themselves; and they were greatly struck with seeing so many little tiny children so helpless, and delighted with their joy over the new book. It had taken them a long time to make, but

they spared no pains, and really did it beautifully.

It is, perhaps, easier for girls to make presents than it is for boys; but if the boys can draw, or carve, or carpenter, or net, or knit, or even sew a little, they may do much. And all boys are the better for knowing how to sew. Who knows where they may go or what they may do when they grow up? They may travel, or emigrate, or be soldiers or sailors, and have no one to sew for them, and then how useful it will be. A gentleman used to amuse us when we were children by telling us that when he had holes in his gloves he ran a thread all round the holes and drew them up; he called them "pooing strings."

Well, then, here are a few things that can be made for presents. If either girls or boys can paint, they can buy for a few pence at Whiteley's, or the Army and Navy Stores, charming little wooden articles; and some children whom I know paint these, with flowers, or birds, or animals, coloured leaves, or feathers, &c.; and sometimes they copy (and paint, out of their heads) pictures from "Alice in Wonderland," or the Jungle books, or any books they are fond of. There are little boxes for stamps, or pins, or studs, or work; little watch cases, stationery cases, key racks, paper knives, photograph frames, book slides, &c. One little girl had a photograph in a walnut frame, of Rudyard Kipling, to give to a cousin, and she painted on the front of the frame Mowgli and the wolf at the top, elephants at the side, and a cobra with his hood up at the bottom and rising up the other side—all from the Jungle book.

Then balls can be made for the little ones (and for hospital children too) by a bit of cork wound round with any scraps of wool or flannel, and then quilted all over with string. Reins can be knitted, to play horses with, and a penny would buy a little bell or two to ornament the horse, and to ring as he runs. Little dolls can be bought for a penny or two, and dressed in any scraps that mother can spare. Pen-wipers, with cardboard sides, painted and tied together with ribbon, are pretty and useful; or needle cases made in the same way. Pincushions for the pocket, too, made out of two rounds of cardboard, covered with silk, and neatly sewn together round the edges; blotting books, with card backs, painted, and ribbon behind; little painted card tidies, laced together with ribbon—all these things my little friends have made, as well as knitted cuffs, scarfs, &c. Netted string bags, or crochet ones, are also very nice and useful.

These are just a few "wrinkles" as to what children have done and may do. I daresay some of you know and make many other things: but, you see, a very few "tips," or a very few halfpence a week, will go a long way if you can deny yourselves "S.P.G.," and save up what will give so much pleasure to others. And if you have not yet begun to make your Christmas presents, you had better begin at once, for what with school or lessons and all the rest that you have to do, there is not a moment to lose. A money box to drop your money into, and father or mother to keep the key if you are unable to resist "S.P.G." otherwise, is a good plan. A happy Christmas, children! and I wonder who will give the best and most presents for your money?

GERTRUDE MANTINEAU.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, NOVEMBER 25, 1899.

MISSIONARY OPPORTUNITY.

THE report published in our present issue of the autumn meeting of the British and Foreign Unitarian Association at Bristol furnishes much food for reflection on the opportunities for missionary service in the present day, and the duty which the religious needs of large numbers of our fellow-countrymen lay upon us. More than one speaker urged the importance of sincerity in religious life and utterance, and the happy privilege that is ours, to hold and declare the truth which has possessed us, without any reckoning with standards of supposed orthodoxy or the limitations of a binding creed. There are very many people dissatisfied with the religious teaching in which they have been brought up, who are searching for some better truth, and many more who, because they do not know which way to turn, are suffering religious interests to die out of their life and endure impoverishment of spirit, whereas, helpless in themselves, they are only waiting for a strong and confident word of truth to lift them again out of that melancholy decadence.

It was pointed out at Wednesday's Conference by the Rev. F. T. REED, that we often do not know how great is the field waiting for our helpful efforts, that where to a superficial observer there might seem to be a most irresponsible community, wedded to old habit, settled in the contentment of accustomed teaching and ritual, there are very likely many hungry souls with dumb inarticulate longings, only waiting for the offer of help, the giving of the message of a happier faith, to meet it with the most grateful response. Postal Mission workers know, perhaps,

best of all how deep is the longing in many unexpected places, and how true the ministry open to us of meeting that need with the very word of life.

Both the papers read at the Conference showed good cause for renewed zeal in this work, and Dr. GRIFFITHS made a particularly earnest appeal for the continuance of such efforts. One suggestion he made seems to us specially deserving of attention, in reference to little groups of people convinced of a better way, who yet are not strong enough actually to organise a church. They, Dr. GRIFFITHS urged, should nevertheless hold together, and form a circle among themselves, into which others might be gathered, meeting perhaps at one another's houses from week to week, or in some one chosen room, for mutual encouragement and conference on religious matters. Was not this what very often happened in the earliest days of the spread of Christianity? Then in very humble places little groups of believers gathered together, cherishing in their hearts the new hope, nourishing the new and better life, so that even the great Apostle could send greetings to a friend, "and the church which is in thy house."

There is much opportunity for such helpful service, and for the training of gifts of quiet ministry, not necessarily in those who are to have charge of settled congregations, but in many others, both men and women, who may bear their testimony perhaps only in friendly conversations, or in the leading of a reading-circle, but with a growing capacity to meet other and in some ways greater calls, as opportunity may offer.

But whatever form our service may take, in the quiet ways of friendship or in more conspicuous public appeal, there is the same great end in view, to open the way for truer religious life. The necessity for doctrinal sincerity and truth is the necessity of life, because only in this way of spiritual freedom can we come to the truth, and only in truth can we come to God. If we engage in controversy it is not merely that we may affirm a greater correctness of intellectual apprehension and prove the doctrines we discard to be ill-founded or illogical, but rather that we may show in the truth we maintain the source and channel of a more fruitful religious life. Not by argument, but by demonstration of the spirit will truth most surely make its way.

And so the appeal comes back to us with renewed force, both in our individual lives and in the life of our churches, the life of a common devotion and self-sacrificing service, to declare the strength of the faith that is in us, and to spread the good news that there is a way of freedom, of enlightenment and reasoned conviction, of Christian brotherhood and of communion with the Eternal, that will satisfy all the needs of the human heart.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMNAL MEETING.

THE annual autumnal meeting of the Association was held at Bristol on Tuesday and Wednesday, Nov. 21 and 22.

The Association was represented by Mr. Charles W. Jones, J.P. (President); the Right Hon. Lady O'Hagan; Rev. J. Estlin Carpenter, M.A.; Rev. V. D. Davis, B.A.; Mr. Oswald Nettlefold (treasurer); Rev. W. Copeland Bowie (secretary). The South Wales Association by the Rev. T. J. Jenkins, Trebanos; the South-East Wales Society by Mr. Lewis N. Williams, Aberdare.

The following representatives of congregations in the West, and in South Wales were also present:—Aberdare: Rev. J. R. Hughes; Bath: Rev. F. W. Stanley; Bridport: Rev. H. S. Solly, M.A., Mr. William Colfox, B.A., J.P., Miss Colfox; Bristol: Rev. A. N. Blatchford, B.A., Mr. P. J. Worsley, B.A., J.P., Mr. Herbert Thomas, J.P., Mr. Arthur Lee, J.P.; Bridgwater: Rev. T. B. Broadrick, Mrs. Broadrick; Cardiff: Mr. W. Legassick; Cheltenham: Rev. J. Fisher Jones; Clifton: Rev. J. Warschauer, Ph.D., Mr. Charles Thomas, J.P., Mr. A. Wosey, Mr. W. M. Mitchell, Mr. Thomas Furber; Clydach Vale and Pentre: Mr. David Rees; Cirencester: Rev. H. Austin, Mrs. Austin, Mr. Dancey; Crewkerne: Mr. E. J. Blake, J.P.; Devonport: Mr. J. W. Cock, Mr. J. A. Barnes, Mrs. Ordin; Exeter: Mr. Parkinson, Mr. Skinner; Gloucester: Rev. Walter Lloyd, Mr. Keeping; Ilminster: Rev. Edward Parry, B.A.; Merthyr: Rev. D. J. Williams, Mr. and Mrs. Gomer Thomas; Moretonhampstead: Rev. F. T. Reed; Plymouth: Rev. J. S. Mathers, B.A.; Pontypridd: Rev. W. Griffiths, Ph.D., Mr. John Lewis; Shepton Mallet: Rev. L. T. Badcock, Mr. Thomas Allen, Mr. Shillis; Sidmouth: Rev. W. Agar, Mr. Dennis B. Squire, Miss Squire, Miss Barnby; Swansea: Rev. W. Tudor Jones, Mr. C. H. Perkins; Taunton: Rev. Jeffery Worthington, B.A., Miss Phillips; Tavistock: General W. Jacobs; Torquay: Rev. A. E. O'Connor; Trowbridge: Mr. E. Taylor, Mr. W. Walker; Yeovil: Rev. S. S. Brettell, M.A.

Service was held in the Oakfield-road Church, Clifton, on Tuesday afternoon, conducted by the Rev. Jeffery Worthington, of Taunton, and the sermon was preached by the Rev. J. Estlin Carpenter. Taking for his text, John xv. 16, "Ye did not choose me, but I chose you, and appointed you that ye should go and bear fruit, and that your fruit should abide," the preacher said that such was the voice of the Truth to the believers of the early Church; that great discourse summed up the reflection of the disciples on the first Christian experience. It was a new life which had come to them, a new trust, the vividness of a new insight, the power of a new hope. The whole soul was open to the inflowing of the spirit. They had not chosen that truth, but it had chosen them and taken possession of them.

He then proceeded to ask whether they could say the same of themselves, in their religious life so widely separated from the popular Churches of the day? They also were possessed by principles of religious life and conceptions of truth, which claimed their allegiance, and that they should bear fruit. They were face to face with a claim

widely made that "the permanent centrality of Christ" must be the determining factor in religion, and that in present conscious communion with Christ the Redeemer all life must be lived. But they felt that the primary element in religion was the relation between the soul and God, and in earnest and searching words the preacher showed how the moral discipline of life and the work of redemption, the bringing back of the soul to God, was accomplished in more manifold ways, and more universally for the consummation of religious life, and that God the Father was the Redeemer of all souls that He had made. They could not break the continuity of that mighty order by isolating into sole significance one particular event, or one specific influence, even the highest. They could not confound the historic type of their religion with its everlasting object. In conclusion, the sermon dwelt on the necessity of clothing faith with forms, of which the first was worship, and insisted that truth must be its determining power and freedom its vital breath. They might regret their exclusion from the Church, but it was not a matter of choice but of loyalty to truth, and even in the wilderness they had their witness to bear and their work to do for the Kingdom.

This sermon we hope to publish in full next week.

THE PUBLIC MEETING.

After tea, followed by a selection of music under the direction of Mr. J. Y. Pearce, organist of Lewin's Mead Meeting, a public meeting was held in the Victoria Rooms, Mr. PHILIP J. WORSLEY, J.P., in the chair.

An opening hymn having been sung, the CHAIRMAN offered a hearty welcome to the representatives of the Association, on behalf not only of Bristol friends, but of the congregations in the West of England. He spoke of the value of the work done by the Association and the cordial relations of sympathy and co-operation which had always subsisted between it and the Western Union. They were specially glad to welcome the President, whose brother, the late Robert Crompton Jones, was held by many of them in affectionate remembrance, from the time when he worked with the Rev. William James at Lewin's Mead. Towards Mr. Carpenter they felt as one Bristol man feels towards another, and they were grateful to him for the sermon of that afternoon. He might take the opportunity of referring also to two matters of local interest, the satisfaction they had felt in welcoming Dr. Warschauer to Oakfield-road, whose ministry showed good prospect of gathering a congregation of new comers there, and the great regret with which they would part with the Rev. J. Wain, who had done such admirable work as Domestic Missionary in one of the poorest quarters of Bristol, and in whom he felt that Conigre Chapel at Trowbridge would have a worthy successor to the Rev. Samuel Martin of pious memory. He then called upon the President of the Association to give an address on "The Work of the Association and its Claims to Support."

Mr. CHARLES W. JONES, on behalf of the deputation of the Association, acknowledged the welcome accorded to them. The Association next year would be seventy-five years old, but it was as young as ever, and up to the times. If they went into

Essex Hall they would think they had got into a bookseller's shop, and that was, in fact, an important part of their work. They issued year by year a number of excellent publications, and he desired to call special attention to Mr. Armstrong's last little book, "Back to Jesus." Last year they had given away 1,695 books and 103,452 tracts. He was aware of the prejudice against tracts, and shared it himself; but there was no tract published by the Association that was not well worth reading and distributing. He also referred to the special services conducted by the Rev. Stopford Brooke, which had done an incalculable amount of good, and said that he should be very sorry if the proposed lectureship at University College interfered with that preaching. Their foreign work was also excellent. The presence of Hungarian students at Manchester College he felt sure had been of great benefit both to Hungary and to the other students of the College; and latterly they had also enabled Indian students to come over. They were fortunate in having secured the Rev. S. F. Williams as their representative in India. In Scotland their work was done with the aid of the McQuaker Trust, Mr. McQuaker having left £30,000 for the promotion of such work. Their mission work, in the support of chapels and ministers throughout the country, was, perhaps, the most important of all. In addition to the help they gave, there were two large Funds devoted to the augmentation of ministers' salaries, and a number of smaller funds. He wished that all such funds could be administered by one body, but latterly something had been done in that direction through co-operation and interchange of ideas between the three chief societies. The condition of ministers' salaries was not creditable to them as a body, the richest body in the country in proportion to their numbers. He wished that the new century could be inaugurated by an advance in that matter, so that no minister in their body should receive less than £300 a year. And if it was said that there were men among their ministers who were not worth it, he quite agreed, but they ought not to be in the ministry at all. Their need was of a cultured and learned ministry, and they had colleges for the training of such men. He thought also that there should be some prizes in the ministry, and some of their congregations ought to give, as they were well able to, £1,000 a year. Only one of the original founders of the Augmentation Fund was now living, but they had not got to the end of their foundations, and there was no reason why they should not now subscribe another £50,000, and why they should not also double the amount of the Sustentation Fund. He did not think that they could make the circumstances of ministers too easy. By such means they would secure the right sort of men for the ministry and would do a great deal of good to their body generally. He need not make any special appeal to them to support the Association. They knew what its work was. He had a great dread of organisation, but he believed in association, where there was absolute freedom, both of congregations and ministers. On that principle their associations, both central and provincial, rendered most valuable service.

Lady O'HAGAN gave an address on "Our Message to the Present Age." The

grave responsibilities, she said, involved in the terrible reality of war, brought home to them the necessity of being true to themselves and true to the great mission to humanity imposed by their religious ideals. They were apt to be discouraged at the obstacles to spiritual freedom which still remained, but when they realised what progress had already been made, they saw that there was much promise for the future. There were those who said that they were as far as ever from the Kingdom of God, and that Christianity has proved a failure; others said that any hope of better things was an idle dream.

Then Lady O'Hagan spoke as follows:—

In spite of such views, I remain convinced that the Kingdom of God is a true, a noble, and a necessary ideal for humanity; that Christianity must not be pronounced a failure until it has really been tried. So far mankind as a whole has scarcely given it a trial. We have had many things passing under that name, but we have reached the end of this nineteenth century without yet being able to agree as to how far we have done justice to the religion of Jesus. The first condition for such an agreement would be to know what that religion was. In the very same documents, some read it in one way, some in another; authority has failed to impose its dictum upon the world, chiefly because it has given its protection in the past to so many things which have not stood the test of experience. In fact, the powerlessness of the principle of authority to give real peace in the religious sphere is, perhaps, one of the most decided features of this end of the century.

Human reason, we are told, has done no more in that direction; we may say without hesitation that, at any rate, it has done no less.

Nevertheless, some excellent people would wish to see the claims of authority and reason, not so much reconciled—they, perhaps, despair of the task—but at any rate coupled together side by side in peaceful harness. They long for a Church in which the familiar scriptural image of the lion and the lamb sitting together would be realised in the peaceful admixture of the most opposed views of the Christian religion; a Church in which one could be safely either a Romanist without the Roman name, or a Unitarian without the Unitarian name (not to mention intermediate stages) without ceasing to enjoy the privileges attaching to a national Institution, and the respectability connected therewith. No doubt if that were possible without doing violence to the laws of sincerity, and without watering down any acquired conviction, such a state of affairs would be infinitely convenient. But I fear that the dream is a hopeless one. We must get rid of the old idea of a Church before such a thing can be attained. We must, above all, get rid of a system already subsisting, framed in definitions which, however elastic, are not capable of an indefinite number of interpretations. Then, and not till then, will it be possible for men to worship peacefully side by side, feeling their unity in that very attitude of worship, and not in the artificial bonds of an historical system illogically made to suit the purposes of our modern needs.

We are told, we were told not very long ago, that Unitarians are simply the left wing of the English Presbyterians, who

have developed as they have done under their "open trusts." I can scarcely agree to allow this definition of the Unitarian name, at least as far as I am concerned, to remain there. I recognise, of course, the historical connection with the old English Presbyterians; I also recognise the more remote connection with those doctrines, vanquished but never extinguished, which reach back as far as the first three centuries of Christendom, and make Unitarian Christianity probably the oldest form of the Christian faith in its essential outlines. But I frankly confess that the Unitarian name means much more for me than any historical connection at this present time. It means for me the possible reality honestly attainable in respect to the worship of God in the spirit of Christ; it means fellowship without painful compromise, and union without the suppression of my highest present-vision of truth; it means freedom bought at no sacrifice of faithfulness to one's ideals; it means religion in the sanctuary of the soul, uncontrolled by any Act of Parliament, untrammelled by any consideration of State policy, unchecked by any historical creed. I trust, always speaking for myself, that it means the simple religion of Jesus, always ready, of course, to render to Cæsar the things that are Cæsar's, but certainly not at the price of the things that are God's, for the sake of an outward artificial unity.

It is because I believe that true religious spontaneity and genuine religious freedom are not compatible with any artificial compromise that, while being as conscious as any one of the sweetness of old associations, I could not for their sake pay the high price that some seem not unwilling to give. And I remain convinced that our Free Churches have a great mission in the religious world in continuing to teach that sincerity is all in all in religion; that freedom of expression is the daily bread of sincerity; that religious progress is achieved, not by compromise, but through freedom; that what men need is not to find how to accommodate their faith to that of others, but how, without any such attempt, to live at peace together under the eye of their Common Father, in a true unalloyed spirit of religious toleration. Thus can our Free Churches help men and women in the coming century to realise the true unity of God's Kingdom, not so much within the fabric of some historical system however ancient and venerable, as within the more august precincts of that glorious Temple which God's Spirit is slowly but surely building up in human hearts. It is this spirit of religious toleration, this true unity in the bonds of charity and the light of freedom, that we have to make for and proclaim, not selfishly for ourselves, but for all. Unity, I take it, implies equality and excludes subservience, just as toleration excludes tyranny, and as truth in its essence excludes compromise.

It is this quality of truth which in former ages has dazzled the eyes of so many good men, and by reason of their inevitable limitations caused them to believe that freedom of action and freedom of thought must be crushed out at any price. They could not grasp the working of the laws of progress; they could not wait for the whisperings of the Spirit; they sought for absolute truth, and in their ignorant presumption would have it that the finite mind of man had per-

ceived a supreme, complete revelation of the infinite mind of the Almighty. To them, therefore, toleration became an unworthy compromise with error, which could not be tolerated. Modern thought has taken another direction. It has come to look upon religious toleration as a moral duty, imposed upon us by our growing knowledge no less than by the clearer consciousness of our ignorance. But modern thought has also come to see that the spirit of compromise, which has, and can have, no place in search after truth, has also no place in the religious aspirations of the soul. In formulating them we are just what we are, or we are nothing; hence the fatal error of trying to build up the religion of our age upon a principle of give-and-take within the limits of a confession, however comprehensive.

That very comprehensiveness could only be obtained by sacrificing that which gives to individual religion its sacredness and value. It is not a comprehensive Church that our age needs; that would only mean sooner or later latitudinarianism, until, perhaps, one section in the Church had managed to capture or drive out the rest. What our age needs is a comprehensive spirit, allowing perfect freedom to all groups of religious thought and perfect equality to all before the law of the land; a spirit that will not permit of the education of our children being made the battle ground of our religious controversies; a spirit that will make it impossible for religious people to shut their eyes to the crying needs of our social life, that shall banish hypocritical professions, but shall submit all our spiritual claims to the clear, simple test of the Gospel: "By their fruits ye shall know them."

The Rev. J. ESTLIN CARPENTER spoke on "What Modern Criticism has done for Religion." It was, he said, a subject on which they could claim no monopoly of wisdom. There was a general movement going on in the treatment of the Scriptures, which had been indeed led by some of their forefathers in the faith, but now was shared by the best teachers of all the Churches, converging with remarkable unanimity on certain common truths in regard to the Bible. The conclusions of Colenso, for instance, as to the supposed Mosaic authenticity of the Pentateuch, which had led to his being practically outlawed by the clergy of his Church, were now taught as ascertained truths in all the best schools of theological learning throughout the land. Such accord he hailed with the greatest satisfaction, as giving the promise that their religious ideas, though they might not take the same shape, would be pervaded by common sympathies, which would lead to such co-operation between different Churches as had never been before. Criticism was fast delivering them from many crude, gross forms of belief, which had before been considered inseparable from the Bible. He had lately seen a letter in an Oxford newspaper, written by a clergyman in the country, in which it was gravely argued that in certain texts it was definitely laid down by divine authority, what kind of incense must be used in worship, and that those who used any other kind came under the condemnation of the Almighty as using "strange fire," and were liable to the death penalty. And it was argued that since it was impossible to obtain the bib-

lical ingredients of incense, all the priests and clergy who now used incense in church were guilty of a breach of the law of God, and were on that account condemned to death. Criticism delivered them from a view of the Bible which rendered such an argument possible.

And if they wished to see a striking instance of the beneficent result of criticism, they should get the volume of the Expositor's Bible, which dealt with the Minor Prophets, and read the noble exposition by Professor G. A. Smith of the story of Jonah; there they would see how what was formerly a stumbling-block to faith became a story of singular beauty and fascination, conveying a magnificent lesson of the universalism of religion and the infinite mercy of God to the whole human race. The first service of criticism was to deliver from the bondage of low and unworthy ideas of God. And further, it showed how things which had been difficulties naturally arose in the ordinary processes of the human mind. The conflicting stories of the birth of Jesus in the Gospels illustrated this. Criticism had not only to compare such narratives, but to account for the elements out of which they had grown up, and to attempt to understand the processes of the human mind, by which certain great conceptions might express themselves in poetic and literary forms. By such study of the great literature of the Bible they gained an idea of historical development or religious evolution, which gave them a much loftier and truer idea of the Divine working in the education of the human race than was possible under the old system, which regarded the Bible as in every word and syllable the direct utterance of the Most High.

They were enormously indebted to the process of historical criticism in the last generation for giving a new meaning to the whole of the story of the Old Testament as a great preparation, in a larger and wider sense than had before been realised, for the life and teaching of Jesus Christ. At a recent meeting of Evangelical clergy in Manchester, a whole day had been spent in the denunciation of one or two Oxford teachers, and notably of Canon Driver, because he had conceded that a number of passages in Isaiah, supposed to refer to Jesus, had a different meaning in connection with the events of the time. To those clergymen it appeared rank blasphemy, and they could not disassociate their interpretation of the prophecies from the conceptions they had formed of the predictions concerning Jesus Christ. But now it was seen that Hebrew prophecy had a larger meaning than was supposed, as teacher of the people in the sublime truths of the unity of God and the need of doing His will as the first duty of man on earth. So the Old Testament came to them with a meaning quite different from what it bore thirty years ago, as a nation's thought working out under Divine guidance the noblest of all truths and flowering and ripening in the great word and work of their common Master. What was the effect on their religion? It took it out of the printed book and drove it home to the sanctuary of the soul. Religion was not something cut and dried on the printed page, something to be believed at their peril; it was wrought into the daily experience of their life, in conscience which was the rule and

guide of conduct and thought and feeling; it lived in the home as the source and spring of affection, and within, to lead on and upward, to bring them into the clearer light and liberty of God. He was, therefore, thankful to have lived in a period when criticism could go boldly forward to liberate religion from its ancient trammels, to set them free for that religion of spirit and truth which it was the immortal glory of Jesus Christ to have for ever made clear to the world.

The Rev. W. TUDOR JONES described his passage "From Orthodoxy to Unitarianism." His training, he said, had been in Orthodoxy. As to the Scriptures he was taught that every word was to be believed, whether understood or not, and if science came into conflict with the Bible, that showed the insufficiency of science. Such opinions were still held by more people than they sometimes thought. The Bible was still largely held to be a supernatural book. The effect on himself as he grew up was that in the Church and the church meeting he was taught that that supernatural thing was the essence and criterion of religion, while in philosophy he was taught the processes of growth in the human mind. The two modes of conceiving things remained in two different compartments of the mind, with the disastrous result that he found it impossible to be religious without an artificial pulling up of the feelings and separating them from knowledge, thus cutting his consciousness into two parts. Religion and ordinary life did not mean one and the same thing. He could be religious without living correctly, and could live correctly without being religious. That had a disastrous effect on mind, body, and spirit. It cramped his intellect, blunted his conscience, and paralysed his will. But, meanwhile, the force of knowledge was at work. He studied Green and Edward Caird and Martineau. In the evening in the prayer meetings he prayed that their influence might vanish from his heart; but once they came in it was a difficult thing to turn them out, the probability was that they would turn out what they found in the soul before.

He had been trying to get outside thought and outside himself, but his understanding was winning the day. He was thrown back upon himself, and instead of praying to a God at a distance, as he had done for years, there suddenly dawned upon him the reflection of God in knowledge, feeling, and will, the reflection of God in goodness. He, therefore, reconstructed his theology, not upon the metaphors of Paul or any other, but upon life itself, and Tennyson's words came to him as a flood of light—

Speak to him, thou, for he hears, and
spirit with spirit can meet;

Closer is he than breathing, nearer than
hands and feet.

A new world opened upon him; life brought its myriad meanings; the thrill and joy of living came back. Beyond dogmas he was thrown back on principles—the principles of Jesus himself; everything in the world became sacred; the equipoise of mind and spirit was felt as never before. That was what the gospel of Unitarianism had done for him. It had saved him in a very real sense. It was the only gospel that offered help for the whole of human nature, without any artificial pruning.

Addresses were then given by the Rev.

V. D. DAVIS on "Our Devotional Literature and the Use we should make of it," and by the Rev. F. W. STANLEY on "The Work of our Church To-day."

MR. OSWALD NETTLEFOLD then spoke of "Missionary Work from a Treasurer's Point of View," and announced that he had that morning received an anonymous cheque for £250 for the Association. They had in the past year lost many valued friends, and they should miss not only their valued personal support, but annual subscriptions amounting to £120. That amount must be made up, and he hoped soon to reach again the high-water mark of 1894 after the appeal of Dr. Brooke Herford, when their income amounted to £2,074, whereas now it stood at £1,792. He was particularly anxious that the younger members of their families should be led to feel their responsibility for the financial support of the Association, and that a large number of new subscribers should be so secured.

On the motion of the Rev. W. COPELAND BOWIE, seconded by GENERAL JACOB, President of the Western Union, a vote of thanks to the Chairman was passed, after which a closing hymn was sung, and the Rev. A. N. Blatchford pronounced the Benediction.

THE CONFERENCE.

On Wednesday morning a Conference was held in Oakfield-road Church, Mr. CHARLES W. JONES, President of the Association, in the chair.

Before proceeding to the business of the Conference, the CHAIRMAN said, that as he understood that was the first general meeting of their body in Bristol since the settlement of the Rev. Dr. Warschauer as minister of that church, he desired to offer to him on behalf of the ministers and congregations of the district a cordial welcome.

To this Dr. WARSCHAUER briefly responded, and two papers were then read by the Revs. H. S. Solly, of Bridport, and Dr. W. Griffiths, of Pontypridd, on "Unitarian Missionary Needs, Opportunities, and Methods."

PAPER BY THE REV. H. S. SOLLY, M.A.

Having referred to two conspicuous facts in the present condition of religious life in this country, the growing power of the Sacerdotal party in the Church of England, and the drawing together of the Evangelical Free Churches, Mr. Solly said it was evident that for a good time to come the churches represented in that Conference would have to stand alone. They had not to undertake the reformation of the whole of Christendom. The work of liberalising other denominations was being done more effectually by such men as Dr. Clifford among the Baptists, Dr. Horton among Congregationalists, and Dean Fremantle in the Church of England. The great charge laid upon them was to prove the possibility of a vigorous, healthy Church life, animated by an earnest religious spirit, and based not upon a dogmatic creed, but upon the principle of religious freedom and the Open Trust. Were they doing that? Were they proving, so that none could doubt, that the Open Trust was compatible with firm conviction, with self-sacrificing devotion to the cause of the Kingdom of Heaven, and with that love of God and man which constituted the essence of practical Christianity, so that other Churches might be enabled to realise the strength and beauty of that principle

of freedom, and adopt it for themselves without fear of losing their own vital faith? They must regretfully admit that in many places they had not succeeded in manifesting such clear evidence of the truth and spiritual power of their views and principles as would at once authenticate their divine inspiration; and that should lead them, not indeed to doubt the convictions which they knew to be true, but to reconsider some of the methods by which they tried to sustain their Church life. They had not failed. After another 500 years of religious history in England, there would be one thing by which they would be remembered—for having in the latter half of the nineteenth century found a home for James Martineau, for having found for him the ministerial experience and professional appointment which had enabled him to be the man he was, and teach the world those truths which would not be forgotten while the English language lasted. But for their Free Churches and the College, supported by their members, he might have remained an engineer, or adopted some other profession, even the ministerial, but he could never have developed the real self which made him pre-eminently the modern prophet of the living God. It was not failure to have rendered that possible; and what they saw in one conspicuous instance, they could trust in a thousand cases where it was not so evident, where the same principles must be doing the work God required of them, contributing their allotted share towards the "far-off, divine event, to which the whole Creation moves."

On the other hand, it was idle to ignore the fact that there were places where the conditions were so adverse to healthy life and growth in the adoption of their fundamental principles that they could not expect results fit for public exhibition. Their mission work should not be limited to the establishments of lonely outposts, and the maintenance of struggling churches. They desired to reach the "unattached," and to give those who had not heard their word a chance of learning that there was a gospel of Unitarian Christianity; but why should not that be done where there was the best likelihood of building up a strong and healthy church? Other churches knew the value of the repeated and sustained efforts of a seven or eight days' mission in connection with well-established churches; and while the methods might be improved, it would be well to adopt the principle of such "missions." Every church was sure to lose gradually its old supporters; the real test of its life was its power to win new adherents. No church was a Christian church that was content to be a religious club, benefiting its own members only; no minister was a Christian minister unless in some way or other he was a missionary to those from whom he received nothing, to whom he gave, hoping for nothing in return.

How best to utilise the limited resources at their disposal, both of men and money, was a difficult question; but he thought they would do well to concentrate their efforts more on places where the conditions were fairly hopeful. There were large towns where they had fine buildings for chapel and school purposes, but where the congregation was very scanty. In such a town it was absolutely certain that they might build up a strong self-supporting congregation by adopting the appropriate

measures, and by persevering till they did succeed. But they would not do the work by simply making a grant of money to the small congregation. They must, themselves, seek out and send there a strong man as the missionary of a strong society, and must support him when there with frequent visits from other men sufficiently strong to be a real help in carrying on mission work. They must absolutely get rid of the idea that all they had to do was to help a weak congregation. It was they, themselves, the Missionary Society, that must go there to do the work, and must invite the help of the congregation on the spot, such as it was, to aid them in doing the work, which they recognised as their own. And they must do it with such tact and Christian charity as not to injure the self-respect of the little group of faithful supporters of the cause, but make them the nucleus out of which an independent church should eventually be developed.

As to missionary methods, it could not be too strongly insisted that the form of worship best suited for those who formed regular congregations was not the best for those who were not accustomed to habitual services. But as they seldom did much out-door preaching, and did not reach many absentees through cottage services, it was absolutely essential that they should get the people into buildings where they had a chance of speaking to them. There were two methods by which they could certainly get the people to come in crowds. The first was by good high-class solo-singing, widely announced, with an intimation that at the services all seats were free. At such services the people should be cordially welcomed and shown into the best seats, and they should have plenty of simple hymns with popular tunes to sing themselves, and the address should be moral and religious, but not doctrinal. The aim was to teach people the worth of worship, not the folly of somebody else's creed. A doctrinal lecture on some other night might be announced, for those who wished it, but they should not try to utilise what should be with some of those present the beginning of a religious habit for purposes merely critical and intellectual. The second method was by lantern services, which might be held in their school-rooms as reverentially as in any cathedral. The experience of the Rev. J. J. Wright and others had shown what splendid mission work might be done by that means; and he suggested that the Association might well provide a stock of first-class slides suitable for such services. They wanted pictures of events in the Bible that were good to preach about, pictures illustrative of the life and words of Christ; and they should have also a good collection of hymns, which could be clearly read on the slides. There would not be sufficient demand for such pictures as they needed to justify the trade in producing them, it must be a missionary enterprise; but £50 so laid out would be of the greatest service to their mission-work. In conclusion, he urged that those ministers and earnest-minded laymen, who did not feel called to go out and hold services in the streets and lanes of their towns and cities, should be all the more intent on observing and adopting the means which were found successful in drawing the people inside their chapels and school-rooms.

PAPER BY THE REV. DR. GRIFFITHS.

Mighty forces were at work, said Dr. Griffiths, preparing the soil where they might sow the seed, forces which lessened year by year the prejudice and antagonism which used to obstruct the work on which their hearts were set. They were speedily passing through the stage of battling for their rights to take part in building the walls of the Holy City; the task which lay before them was that of construction, not of defence. Their message was adapted to the deepest needs of the people, but it must be presented in language they could comprehend, and so as to touch their heart and conscience. It was necessary to enter sympathetically into their inner thoughts and realise the way they looked at the great problems of religion and life. The message they must go forth to proclaim was to help earnest inquirers to a fuller life, to equip them for better service in the present, and inspire them with trust and hope for the great Beyond. The propagandist who made it his special business to attack the doctrines cherished by others did not adopt the best method for securing permanent results. If he were wise he would endeavour to lead those who were losing their hold on the old doctrines along the line of least resistance. Though it behoved them to proclaim their message clearly and openly, it must be with sweet reasonableness.

Their churches existed not merely that the regular attendants might be benefited, but that they may impart what they receive; not merely to be ministered unto, but to minister, and in the truest sense to give their life for others. A heavy responsibility rested on them to provide suitable religious homes for those rendered homeless and cheerless by the crash of systems once a shelter to them. The number of such was increasing year by year. But it was not their task to provide a cave of Adullam, whither anyone who happened to be in love with the last novelty might resort. When a church of their order was organised in a new district, it would not be out of place for the leaders to make it perfectly clear that they cherished no bitterness or ill-will towards other churches, and their purpose was not to oppose or denounce existing churches, but to further the interests of the Kingdom of God. It was worthy of the most careful consideration whether the time had not come to introduce their movement into every large town where no sanctuary of their faith existed. Sunday services conducted by the ministers of the nearest churches might be tried for a month, and if the attendance proved satisfactory and a fair number of earnest and energetic persons showed manifest signs of sympathy, the series might be continued for three, six, or twelve months. If at the close of that period the co-operation and support promised seemed to justify the organisation of a church, the necessary steps for that object should be taken. But if the number was considered too small, a circle might be formed, and weekly meetings be held at the homes of members for conversation on topics relating to the religious life. The local Association, through its missionary or other representative, should keep in touch with such a circle and arrange for an occasional sermon.

Could they not do something to transmute the vast amount of latent power in

their churches into active power? Surely it was not presumptuous to urge every church to look beyond its borders, and consider whether it might not help in starting new groups in neighbouring localities, and whether it was not its duty to encourage its minister to preach to them as often as practicable. There seemed to him something wrong about the spiritual life of churches which insisted on having their own minister or some other ordained minister in the pulpit at every service. There were many of the laity, both men and women, fully competent to conduct an occasional service, and who would gladly do so, if the importance of giving their minister an opportunity to preach at some new centre were properly laid before them. Every church might also do useful missionary work if it undertook, once a year at least, to distribute literature from house to house, with a card or leaflet inviting sympathisers to attend. In these and other ways churches could utilise their energies with great benefit to themselves and to the cause in general. But they must have patience and not look for too speedy results from such missionary work.

What, therefore, did they need? Among other things, a stronger spirit of comradeship and fellowship in their ranks. The extreme individuality which too often appeared was a source of weakness. That, no doubt, had a great deal to do with the fact that many who moved to places where Unitarian churches did not exist made little effort to keep in touch with their cause in any practical way. If they were animated by a true spirit of comradeship they would continue their interest and take delight in helping the progress of their community in every way open to them. The spirit of comradeship was essential to solidarity, and solidarity was essential to the truest success of their missionary work. They needed also a more general understanding of what their missionary work was intended to achieve. Sometimes, he was afraid, they emphasised freedom and truth in such a way as to lead people to suppose that "Freedom and Truth" was the motto inscribed on their banner. Those were great and worthy objects, but not the goal of their struggles and aspirations. They must on no account lose sight of the supreme fact that Goodness was the most distinctive note of their message. Freedom and Truth were only means to an end. To help men to become good rather than to teach them truth was their chief aim. And finally, they needed a Pentecost, the flooding of their community with the divine influence which would make them eager to utter their message to the world, which would lead them to dare mighty things in the cause of God and His Christ. Few as they were, they might accomplish great things if they believed in their high destiny as stewards of the gospel of light and love and light, and acted accordingly. Notwithstanding difficulties and discouragements in their work, the voice that came from the scattered band of workers throughout the land was this:—"Be strong and work, for the God of truth and righteousness and love worketh with you, and leadeth you on from one silent victory to another."

An interesting discussion followed, in which the Revs. T. J. Jenkins, F. T. Reed, Mr. C. H. Perkins, the Revs. A. E.

O'Connor and Walter Lloyd, Lady O'Hagan, the Revs. D. J. Williams, J. E. Carpenter, and T. B. Broadrick, Mr. W. J. Cock, and the Rev. W. Tudor Jones took part.

The readers of the papers having responded, the CHAIRMAN made a few closing remarks, and the Conference separated.

THE LUNCHEON.

The Conference was followed by luncheon at the Imperial Hotel, Clifton, presided over by Mr. CHARLES THOMAS, J.P. There was a large attendance. Mr. Thomas expressed the pleasure it gave him to welcome the representatives of the B. and F.U.A. and the ministers and delegates from South Wales and the West of England, and he hoped the sermon and the addresses they had listened to, and the social intercourse they had enjoyed, would encourage and strengthen them all in the work. He referred to the recent visit of Her Majesty the Queen to Bristol, and to the beneficence and glory of her reign, and proposed the health of the Queen. Mr. Colfox, J.P., High Sheriff of Dorset, in an interesting speech, submitted the toast of "Civil and Religious Liberty." He referred to the old struggle against the Test and Corporation Acts, the exclusion of Nonconformists from the Universities, and to the general progress of enlightenment in the present generation. He believed that at heart the bulk of the English people had no love of sacerdotalism, that a pure and noble and intelligent Protestantism was going to win the day sooner or later. He trusted that Willaston School might before long rear some young men of ability and earnestness who would afterwards proceed to Manchester College, Oxford, and help to recruit their ministry. Mr. Lewis N. Williams, of Aberdare, responded, and spoke of the love of civil and religious liberty which characterised the Welsh people. If he could have addressed the meeting in his native tongue, he could have done better justice to the sentiment. General Jacob, the President of the Western Union, proposed, and the Rev. W. Copeland Bowie seconded, a resolution very warmly thanking the congregations at Bristol and Clifton for their generous hospitality. The Rev. A. N. Blatchford, B.A., and the Rev. Dr. Warschauer responded, and expressed the pleasure which the presence of so many representatives had afforded them. A hearty vote of thanks to Mr. Charles Thomas for presiding brought the proceedings to a close.

To CORRESPONDENTS.—Letters, &c., received from the following:—C. D. B.; B. C. C.; J. M. C. (Calcutta); W. H. D.; J. H.; W. H.; H. H. J.; E. W. L.; H. S. M.; J. T. P.; H. B. S.; J. H. T.; J. M. L. T.

EPP'S COCOA. The most nutritious.
EPP'S COCOA. Grateful and comforting.
EPP'S COCOA. For breakfast and supper.
EPP'S COCOA. With natural flavour only.
EPP'S COCOA. From the finest brands.

A PRAYER IN TIME OF WAR.

O THOU who rulest among the Nations, and even out of darkness bringest light, our hearts turn to Thee in this present darkness of War. Bless Thou our country. Make wise the hearts of rulers and of people to be guided towards Thy will. Rebuke every feeling of pride, anger, or ambition. Especially we pray Thee to bless and strengthen every kind feeling that lights up the strife—every generous impulse, all noble courage and fortitude, every heroism of self-denial. Bless all who suffer; sustain the wounded and the dying; inspire pity and help for all widows and orphans; comfort all mourning and anxious hearts—and out of these struggles and confusions of the world bring Thou the larger meanings of Thy Providence and the final Peace of Right. And so Thy Kingdom come, and Thy will be done on earth as it is in Heaven!

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Ainsworth.—Special services were held on Sunday on occasion of the annual collections for the B. and F.U.A. At the afternoon service, the Rev. M. R. Scott, resident minister, preached from Mark xvi. 15 a sermon appropriate to the occasion. The collections amounted to £5 7s. 8d., which was very satisfactory.

Atherton.—The sermon in memory of the late Mr. T. H. Hope, preached in Chowbent Chapel on Nov. 12 by the Rev. J. J. Wright, has been printed, together with the order of the special service on that occasion. The sermon contained a warm appreciation of Mr. Hope's life of unwearying service and his remarkable character, and ended with an earnest appeal to the younger members of the congregation to close up the ranks, and to give themselves to the service.

Blackpool.—The Rev. William Binns having retired on account of failing health from the ministry of Bank-street Chapel, after six years of highly valued service, a farewell meeting was held in the schoolroom on Wednesday week, which was well attended. After tea the chair was taken by Mr. J. H. Wood, who spoke in terms of warm appreciation of the services rendered by both Mr. and Mrs. Binns. He was followed by Mr. J. Chew, a trustee of the church, who spoke in the same sense, and on behalf of the congregation presented to Mr. Binns a cigar case and a purse of gold. Mr. Binns acknowledged the gifts in a speech of characteristic humour and genuine feeling. After forty-one years of active ministry he was retiring, he said, and should again take to occasional lay preaching, of which he had had experience before he entered the ministry. His first training had been in a Wesleyan Methodist Sunday-school, and, though widely separated now from the beliefs of that body, he still enjoyed being present at their meetings. He did not intend leaving Blackpool, and should offer himself as a candidate for the Board of Guardians. Mr. Underwood, superintendent of the Sunday-school, then presented Mrs. Binns with a photograph of the scholars, for which they and the teachers had subscribed, and both he and Miss Robinson expressed their deep regret at the retirement of Mrs. Binns, who had been so constant and untiring in her school work. Mrs. Binns, having acknowledged the gift, Mr. Piper, of Derby added some words of warm appreciation of Mr. Binns's services, and also of Blackpool as a winter health resort. The *Blackpool Times* of Nov. 18 gives a full report of the farewell meeting, and also of a lecture by Mrs. Binns on the previous Monday evening before the Literary and Scientific Society on "Robert Browning." The Council Chamber was crowded, and the lecture was warmly appreciated.

Birmingham : Small Heath.—On Sunday last special musical services were held, selections from Mendelssohn's works being given by the choir; in the morning, from the oratorio *St. Paul*, and in the evening from the "Hymn of Praise." The collections were in aid of the choir fund. There was a large congregation in the evening.

Boston.—The *Lincolnshire Echo* of Monday

has an appreciative word for our Boston friends. It says:—"The re-opening services have been continued with unabated interest, and last night (Sunday) there was a fairly good congregation present to hear an exposition of the principles of Unitarianism by the Rev. J. Howard, of Tamworth. He took for his subject, 'Three corner stones of our Faith,' which he dealt with in a very plain and concise manner, and riveting the attention of those present from first to last." Mr. Howard, also by invitation, addressed the P.S.A. of men in the afternoon in the public hall.

Chester.—On Nov. 11 a Rummage Sale was held in connection with Matthew Henry's Chapel, the proceeds of which amounted to £10. This has been added to the Restoration Fund, and makes over £23 contributed to the fund since the re-opening of the chapel.—(See advt.)

Congleton.—On Sunday week the Mayor, Mr. Alderman Wm. Worrall, attended the parish church in the morning, and in the evening Cross-street Chapel, of which he is a member. There a sermon was preached by the Rev. J. H. Smith on "Our sufficiency is from God," and at the close of the service a brief meeting was held in the schoolroom, when the Mayor thanked Mr. Smith for his sermon, and the members of the corporation and other officials for their presence at both services.

Crewkerne and Yeovil.—The Rev. S. Sidaway Brettell, M.A., has resigned the charge of Crewkerne and Yeovil, and will terminate his ministry at these places at the end of the year.

Crewe.—Anniversary services were held at the Free Christian Church on Sunday, the preacher being the Rev. C. E. Oliver, B.A., of Denton. The morning service was well attended, and in the evening the church was full. Miss Soonce sang "The Toilers," and "The Better Land," and the choir rendered special music. On Monday evening the annual tea party took place, about 130 people being present, and subsequently a public meeting was held, the chair being taken by Mr. Charles W. Jones, President of the B. and F.U.A., who was supported by Mr. T. H. Gordon (Town Clerk of Dukinfield), Mr. Richard Robinson, Mr. Alderman Briggs (Crewe), Mr. S. Maxen (Crewe), Rev. H. D. Roberts (Chester), and Rev. R. S. Redfern, minister of the church, who in thanking the president for his presence, spoke of the work they had to do as a Church and the progress of liberal thought in other bodies.

Darlington.—The anniversary of the church was held on Sunday, Nov. 12, when the Rev. Frank Walters, of Newcastle, conducted the services, and preached two eloquent and impressive sermons, taking for his subject in the morning, "The Word made Flesh," and for the evening, "What shall the Harvest be." The morning congregation was the largest we have had for some years, and in the evening the church was almost as full as the building would hold. At both services many sympathetic friends from other Nonconformist churches in the town were present. The soir   was held on Monday, the 13th, when upwards of eighty partook of tea, provided by the ladies of the congregation. A public meeting followed, the Rev. Bodell Smith in the chair, when addresses were given by the Rev. Frank Walters, the Rev. A. Harvie, of Gateshead, Mr. Cox Walker, and Miss Lucas, of Harrogate. Music and songs were rendered during the evening by several friends.

Evesham.—On Sunday week the Mayor (Mr. Geoffrey New) attended morning service at All Saints' Church, when an eloquent sermon was preached by the vicar, and a collection was made for the Lord Mayor's Transvaal War Fund. On the same day collections were also made at the Out-street Chapel, and in the evening a special sermon on the war was preached by the Rev. Rudolf Davis.

Gloucester.—The bazaar for the reduction of the debt on Barton street Chapel was successfully opened on Wednesday afternoon by Mr. Charles W. Jones, President of the B. and F.U.A., and on Thursday by Mrs. Ashbee. The first day's receipts amounted to over £40. A fuller report will appear next week.

Guildford.—On Sunday last the claims of the British and Foreign Unitarian Association were eloquently and movingly pleaded by Mr. O. A. Shrubsole, F.G.S., of Reading, who most kindly consented to preach at the church at Guildford upon this special occasion.

Kidderminster.—On Sunday week the Mayor (Mr. Alderman E. Parry) attended the parish church at morning service in state, and in the evening the New Meeting, of which he is a member, when an earnest sermon was preached by the Rev. E. D. Priestley Evans, minister of the chapel. The collection, which was for the Mayor's Fund for the relief of the wives and children of local reservists gone to the war, amounted to £8 15s. 6d. Mr. Priestley Evans has been elected president of the

Kidderminster Nonconformist Council for the coming year.

Leigh, Lancashire.—The annual meeting of the Bolton District Sunday-school Union was held here on Saturday last. Tea was served in the schoolroom to about 90 persons. Afterwards a meeting was held in the chapel, presided over by the Rev. R. C. Moore, president. Officers were elected for the ensuing year. Several addresses were delivered, and a good programme of music and song had been provided by Mr. F. Eckersley and his choir. The meeting was a very successful one, and would encourage the teachers in their work.

London: Essex Church.—In continuation of the educational lectures, Mr. Wm. Bruce, L.C.C., gave a lecture on Tuesday last on "The Housing of the Working-classes." The Rev. Frank K. Freeston, who presided, referred to the crying urgency of the housing difficulty, and to Mr. Bruce's labours on the County Council as chairman of the Housing Committee. The lecturer dealt with the whole question very thoroughly, giving the latest statistics of overcrowding, indicating the powers at present possessed by Parliament or the Council to deal with the evil, and describing, with the help of lantern views, the slum removing and replacing already carried out in Bethnal-green and Clare-market. He also supported the proposal for suburban cottages and cheap trains or trams, but opposed that for taxing ground values. Questions were asked and answered at the close, and interesting speeches were made by Mr. Parsons, of the Charity Organisation Society, Mr. Charles Mitchell, Mr. James Beale, and Mr. Rupert Potter. The sixth lecture will be given by Mr. Freeston on Tuesday next on "Oxford and its Colleges."

London: Welsh Services.—There was a very good attendance last Sunday evening at Essex Hall, when Mr. J. Islan Jones, of Jesus College, Oxford, officiated in a very able manner. A collection was made on behalf of the B. and F.U.A.

Manchester: Pendleton.—The church anniversary services were held on Sunday, Nov. 19, the preacher being the Rev. John McDowell, of Leeds, who was the first minister of the Pendleton congregation, holding his pastorate for seventeen years. He has now accepted the position of minister to the Parker Memorial Church, Boston, U.S.A., and will sail for America in December. Mr. McDowell's visit to Pendleton was thus a re-union and a farewell. There was a large attendance both morning and evening, and the services were inspiring and helpful. Many friends from a distance were present to testify to their personal attachment to Mr. McDowell, and to bid him farewell and god-speed in his new home. The collections amounted to £15, this being a much larger sum than has been collected for a considerable number of years.

Moneyrea.—On Tuesday evening the Rev. J. Rentoul, Presbyterian minister of Dromore, delivered a highly appreciated lecture on "Father Mathew" before the United Temperance Guild. The Rev. R. Lyttle occupied the chair. Mr. James Orr, Mrs. D. McCullough, and Mr. T. S. White also spoke. The proceedings closed with singing and prayer.

Train yourself to find the good in what seems evil, to make of disaster an opportunity for your courage, to master suffering by patience, to learn from sorrow sympathy.
—G. S. Merriam.

RE-ENGAGEMENT desired as HOUSEKEEPER or similar post. Widow, not young; 3 years with Gentleman.—Mrs. MAYNARD, The Oaks, Wythenshawe-road, Sale, Cheshire.

HOUSEKEEPER.—Wanted, a kind, cheerful person (middle-aged) as HOUSEKEEPER.—Address, care of Rev. JOHN ELLIS, Piggah House, Broomhill, Sheffield.

A LADY seeks an engagement as LIBRARIAN or SECRETARY; understands the Remington typewriter.—Address, X. Y. Z.; INQUIRER Office, Essex-street, Strand.

COMPANIONSHIP TO LADY.—WANTED, by young lady; 25; music; reads well; some hospital practice. Apply—Rev. W. JELLIE, Ipswich.

AS COMPANION OR LADY HOUSEKEEPER.—Lady seeks engagement as above. End of January. Town or country. Good references.—E. P., 55, Highbury New Park, N.

OUR CALENDAR.

SUNDAY, November 26.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOM, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Revs. BROOKE HERFORD, D.D., and EDGAR DAPLYN. Minister's Class after Morning Service.
Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. C. PIKE.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Our Dead." Evening, "Happiness."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. D. AMOS.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Mr. HERBERT RIX.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN. Evening, "The Authority of Jesus."
Peckham, Avondale-road, 11 A.M., Mr. J. BREDALL, and 6.30 P.M., Rev. G. CARTER. Musical Services.
Plumstead, Common road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAYNER, and 7 P.M., Mr. T. ELLIOT, "What Unitarians believe about the Bible."
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M.
Sydenham Public Hall, Kirkdale, Sydenham, 7 P.M., Rev. W. COPELAND BOWIE, M.L.S.B., "The Message of Unitarians to the Present Age."
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COX.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. T. A. GORTON.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street, near Market-square, 1 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. E. S. HICKS, B.A.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBDEN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPE.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Unitarian Christianity: its Spiritual Ideals in the Worship of God, and its Practical Aims in the Service of Humanity."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M.
MOSELEY and BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. J. L. MACBETH BAIN.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, S.W.—Nov. 26th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Economic Relations between Men and Women as a Factor in Ethical Evolution."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Nov. 26th, at 11.15, W. S. GODFREY, "Persistent Superstition: The Bible."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

PULPIT SUPPLY.—The Rev. D. DAVIS, Fairfield High School, Liverpool.

ESTABLISHED 1851.

BIRKBECK BANK

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.
INVESTED FUNDS, £10,000,000
Number of Accounts, 85,094.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS repayable on demand.

TWO PER CENT. INTEREST on CURRENT ACCOUNTS on the minimum monthly balances, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold for Customers.

SAVINGS' DEPARTMENT.

SMALL DEPOSITS received and INTEREST allowed MONTHLY on each completed £1.

The BIRKBECK ALMANAC, with full particulars, post free.

FRANCIS RAVENSCROFT, Manager.

CAN any Lady recommend a thoroughly nice Girl suitable for HOUSE-PARLOUR-MAID, with some knowledge of house-work.—Apply "South Wales," care of INQUIRER, 8, Essex-street, Strand, London.

Forest Gate Unitarian Church.

A SALE OF WORK

will be held on WEDNESDAY and THURSDAY,
DECEMBER 13th and 14th,
in aid of the CHURCH FUNDS.

A variety of Useful Articles, with some choice
Fancy Goods, Needlework, Carvings, &c., will be
offered. Contributions are earnestly invited, and
may be sent to Mrs. PERRIS, 180, Upton-lane, or
Mrs. JOSE, 15, Osborne-road (Forest Gate).

Mrs. ALFRED LAWRENCE will open the Sale on
the First Day, at 3 o'clock.

Schools, etc.

EDGBASTON COLLEGE for GIRLS, Bristol Road, Edgbaston, Birmingham.

PRINCIPAL—MISS BAILY.
HEADMISTRESS—MISS ELEANOR MOSS, B.A. Hons.

A limited number of Boarders taken at residence
of Principal.

The College, which is opposite the residence, has
accommodation for 120 pupils. Lawn tennis,
gymnasium, asphalt playground.

The Curriculum is based on the Cambridge
Examination regulations, and resident pupils have
the advantage of Public School life combined with
home comforts.

Application to Secretary, Miss S. AWDRY.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWITH.

PRINCIPAL ... Mrs. MARLES THOMAS.

Pupils most successfully prepared for Public
Examinations. Scholarships have been obtained
at the University Colleges. Special attention paid
to the physical side of education. Gymnasium.
Swedish drill.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student
of Girton College), Moorcroft, Hindhead,
Surrey.

Miss MACRAE MOIR (Cambridge Higher
Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the ad-
vantages of a good Boarding School with a thorough
Education and healthy outdoor life. Girls may be
prepared for College-entrance and other examina-
tions.

The district of Hindhead is one of the healthiest
parts of England, and much recommended by
doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly
well-built modern house, with southern aspect.
Great attention is paid to healthful conditions of
life. References allowed to parents of present and
past pupils.

Terms for Board and Education on application
to the Principals.

THE WARREN, KNUITSFORD.

PRINCIPAL :
Mrs. W. CARRINGTON WHITELEGGE.

Excellent individual TUITION and Home Care
for the daughters of cultivated parents who would
appreciate unusual advantages for Music and
Languages.

HOME FOR HEALTH CULTURE, THE FIRS, BROMYARD, HEREFORDSHIRE

This Home provides a course of Systematic
Daily Exercise, combined with regular outdoor life
and occupation, for Ladies and Children who are
not in normal health. The exercises are given in a
Gymnasium fitted with Swedish apparatus, and
consist of Ling's Swedish Movements. Special
treatment is given for Spinal Curvature, Anæmia,
Hysteria, Indigestion, Neuralgia, &c.

For further particulars, apply to The Principal
Miss JESSIE BAKER (trained by Mme. Bergmon,
Osterberg).

BOOKLETS FOR CHRISTMAS.

"DAILY MEDITATIONS" & "NIGHT UNTO NIGHT."

By W. G. TARRANT, B.A.

PRICE ONE SHILLING (leather, gilt).

"Night unto Night" can also be had in cloth binding, red edges, price Sixpence.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

MATTHEW HENRY'S CHAPEL, CHESTER.

SUPPLEMENTARY STATEMENT.

During the progress of the work it was found
that dry-rot had got into the floors of the Vestry
and the Gallery, involving their entire renewal.
Other matters were also discovered that required
reconstruction for the safety and soundness of the
Building. These have added £100 to £150 to the
original estimates. It was deemed better to have
all done at once, and so completely restore the old
chapel that further repairs shall not be needed for
many years. Instead of £750, as originally esti-
mated, the restorations will cost about £900 (with
extras and architect's commission). Rather over
£600 have already been generously promised; and
the Committee confidently appeal to the known
liberality of Unitarian and other friends at home
and in America, for the further sum required to
complete the Restoration of Matthew Henry's
venerable and historic chapel, in every way worthy
of its 200th anniversary in 1900.

	£	s.	d.
Amount already acknowledged...	600	13	0
Rummage Sale	10	0	0
Rd. Robinson, Esq., Birkenhead ...	2	2	0

Donations sent to the Rev. H. D. ROBERTS,
Brook Lodge, or Mr. WM. ORRETT, 15, Foregate-
street, Chester, will be duly and gratefully acknow-
ledged.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half
per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21,
Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.,
7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.,

and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per
cent. DEPOSITS received at 3, 3½, and 4 per cent,
withdrawable at short notice.

LIBERAL ADVANCES promptly made
Monthly repayment, including principal, premium
and interest for each £100 advanced—21 years,
13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.;
10 years, £1 1s. 8d. Survey Fee to £500, half-a-
guinea.

Special facilities given to persons desiring to pur-
chase houses for their own occupation. Prospectus
free.

FREDERICK LONG, Manager.

Board and Residence.

A FEW young people received in
PLEASANT HOME near Victoria. Terms
moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-
road, S.W.

BOARD and RESIDENCE, South of
England. Healthy neighbourhood. Home
comforts. Seven miles from Brighton, near South
Downs. Station Hassocks (on main line L.B.S.C.).—
Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the High-
cliffe Hotel. 50 rooms. Full-sized billiard table.
Lovely grounds, with access to Cliff Promenade.
Due south. Near Unitarian Church.—Mr. and
Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable
private BOARDING-HOUSE; close to sea;
sheltered among the Pines; south aspect. Billiard-
room (full-sized table). Terms moderate.—Address,
Miss CHALDECOTT, Stirling House, Manor-road.

ST. LEONARDS.—"Crantock," 59,
Warrior-square. First-class BOARD and
RESIDENCE, newly furnished and redecorated.
Sea View, excellent cuisine, billiard room, sanitary
certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL,

Proprietor, FREDERIC SMITH.

Recently enlarged, remodelled and re-furnished,
now affording

ACCOMMODATION FOR ABOUT 250 GUESTS.

The best patronised TEMPERANCE HOTEL in
London. Highly commended by leading
Unitarian Ministers.

Spacious Coffee, Reading, and Drawing Rooms.
Electric Light. Lift.

Apartments, 1/6 to 2/6. Breakfast, 1/3 to 2/-.
Service, 9d.

77 & 101,

SOUTHAMPTON ROW, LONDON, W.C.

Telegrams: "QUIETUDE, LONDON."

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS 4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of
Property in any part of London or Suburbs under-
taken. Valuations for Probate, &c.

ZEBRA CRATE POLISH.

ST. NICHOLAS OLD MEETING,
IPSWICH.

APPEAL FOR £1,500.

The above Unitarian Chapel will be 200 years old in 1900. It is, therefore, one of the few remaining original Nonconformist places of worship. It stands, externally and internally, almost as it was when built, but now needs extensive and immediate repairs.

It is felt that this is the best opportunity, not only of making these structural repairs, but also of fitting it with some of the comfort and requirements which are essential in these days to attract and keep fresh members.

The congregation averages 50 in the morning and 100 in the evening; and is steadily increasing in a fast developing industrial town.

It is proposed to celebrate the Bi-centenary by (1) Putting the building in a thorough state of repair; (2) making the seating accommodation comfortable; (3) supplying heating apparatus; (4) repairing the organ.

The estimated cost is £1,500; and an earnest appeal is here made to sympathisers throughout the country to co-operate in this work of preserving in a state of usefulness, and in its historic character, one of the oldest monuments of our spiritual descent.

WILLIAM JELLIE, Minister.
G. J. NOTCUTT, Chairman.

Donations or promises may be sent to F. H. SMITH, Hon. Sec., 32, Warwick-road; ROBERT HAMBLIN, Hon. Treas., 19, Gippeswyk-road; or W. J. SCOPES, Queen-street, Ipswich.

This appeal has the support of the B. and F.U.A., and they have promised to contribute.

From Trustees and Subscribers:—

FIRST LIST.		£	s.	d.
Mr. Robert Pearce	...	100	0	0
Mr. G. J. Notcutt	...	50	0	0
Mr. and Mrs. T. Grosvenor Lee	...	50	0	0
Mrs. Pearce	...	30	0	0
Mrs. Henry Rutt	...	25	0	0
Mr. R. Hamblin	...	10	0	0
Mr. Arthur Pearce	...	10	0	0
Miss Rachel L. Notcutt	...	5	0	0
Mr. J. Glyde	...	5	0	0
Mr. R. Hamblin, junr.	...	5	0	0
Mr. G. Hines, J.P.	...	5	0	0
Mr. F. H. Palmer	...	5	0	0
Mr. and Mrs. F. Robinson	...	5	0	0
Mr. W. J. Scopes	...	5	0	0
Mr. W. R. Symonds	...	5	0	0
Mr. F. H. Smith	...	5	0	0
Mr. P. Wilkinson, B.A., B.Sc.	...	5	0	0
Mr. F. Woolnough	...	5	0	0
Mr. S. J. Hutley	...	3	3	0
Mr. and Mrs. Hubbard	...	3	3	0
Mrs. S. A. Notcutt	...	2	2	0
Miss Ellen Webster	...	2	0	0
Mrs. F. Woolnough	...	2	0	0
Mr. Herbert Cornish	...	1	1	0
Mr. C. J. Palmer	...	1	1	0
Mrs. F. Cornish	...	1	1	0
Mrs. Symonds	...	1	1	0
Mrs. F. H. Smith	...	1	1	0
Mr. A. G. Scopes	...	1	1	0
Rev. William Jellie	...	1	1	0
Mrs. Calver	...	1	0	0
Mrs. P. Wilkinson	...	1	0	0
Miss Woolnough	...	1	0	0
Mrs. Miall	...	1	0	0
Mr. H. Elsom	...	1	0	0
Mr. J. Pearce Harvey	...	0	10	0
Mrs. Reeve	...	0	10	0
Mrs. Scott	...	0	10	0
Miss Patrick	...	0	10	0
Mr. W. T. Bovill	...	0	10	0
Mr. E. Brookes	...	0	10	0
Mr. H. Norton	...	0	10	0
Mr. Pollard	...	0	10	0
Mr. S. J. Monser	...	0	5	0
Mr. W. Cooper	...	0	3	0
Mr. M. J. Parsons	...	0	3	0
Master G. Wilkinson	...	0	2	6
		359	9	0

RESPONSE TO APPEAL.—FIRST LIST.

President of the B. and F.U.A.	...	10	0	0
Mr. Francis Taylor, J.P., Diss.	...	10	0	0
Lady E. J. D. Lawrence, London	...	5	0	0
Mrs. L. M. Aspland, do.	...	2	2	0
Miss S. S. Dowson, Gledeston	...	2	0	0
Mr. J. J. Robinson, Arundel	...	1	1	0
Mr. Herbert Thomas, Bristol	...	1	1	0
Mrs. McCosh Clark	...	1	1	0
Mr. J. Youngman, Wickham Market	...	1	1	0
Mr. J. A. Gotch, Kettering	...	1	0	0
Sir R. K. Wilson, Bart., Richmond	...	0	10	0
Mrs. Temple, Streatham	...	0	5	0

[Total ...£394 10 0

JUST PUBLISHED.

A New and Important Work for all Unitarians to Read.

Cr. 8vo, pp. 236, cloth, 2s. 6d. net, by post 2s. 10d.

THE STORY OF Protestant Dissent and English Unitarianism.

BY

WALTER LLOYD.

CONTENTS:— Introduction. II. The Presbyterians. III. Richard Baxter. IV. The Ejection, 1662. V. The Protestant Dissenters, 1689. VI. The Meeting-Houses. VII. Non-Subscription. VIII. The "Christians Only." IX. The Unitarians. X. John Biddle. XI. Lindsey, Priestley and Belsham. XII. The Unitarian Societies. XIII. The Trinitarian Controversy. XIV. Undogmatic Unitarianism. XV. Conclusion.

Note.—Anyone sending Mr. Philip Green, not later than Dec. 22nd, a Postal Order for 2s. 6d., will receive a copy of this new book post free.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

THE MILL HILL PULPIT.

A Monthly Sermon by

Rev. CHARLES HARGROVE, M.A., Leeds.

November Number.—"THE NOVEMBER METEORS."

Price 1d. Annual subscription, 1s. 6d. post free.

Apply, Essex Hall, or CHAS. STAINER, 82, Ravenswood-terrace, Hyde Park, Leeds.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

New and Revised Edition of

Prayers for the Use of Christian Families

By JOHN SCOTT PORTER.

Limp cloth, 6d.; boards, 9d.

May be obtained at Essex Hall, Essex-street, Strand, London, and at the Depository, 35, Rosemary-street, Belfast.

Also New and Revised Edition of

THE CHILD'S GUIDE TO CHRIST

(A Scripture Catechism for Young People).

6d. per dozen, from 35, Rosemary-street, Belfast.

The fact that a New Edition of each of the above works has been called for speaks for itself.

HOPE-STREET CHURCH, LIVERPOOL.

1849.—1899.

(Minister, The Rev. R. A. ARMSTRONG, B.A.)

JUBILEE CELEBRATION.

The BAZAAR of the SEASON, "YE OLDE ENGLISH VILLAGE," DECEMBER 14TH, 15TH, and 16TH, 1899, in the COLLEGE OF MUSIC, 98, UPPER PARLIAMENT-STREET, to provide Funds for the Maintenance of the Fabric of the beautiful Church erected during the Ministry of Dr. Martineau, and the furnishing of the new Church Hall, the Jubilee Gift of W. B. Bowring, Esq., J.P.

The BAZAAR will be opened at 2.30 P.M. each day. On the 14th Dec. by Sir JOHN T. BRUNNER, Bart., M.P.; on the 15th Dec. by Mrs. W. B. BOWRING; and on the 16th Dec. by the Hon. Mrs. DE BEAUMONT KLEIN.

Mrs. HUMPHRY WARD, the Rev. R. A. ARMSTRONG, B.A., JOSEPH COVENTRY, Esq., and others, will take part in the proceedings.

Mr. and Mrs. HAROLD COVENTRY LANGDALE, Hunter's-late, Wavertree, Liverpool (Secretaries).

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick, N.B.

THE SUNDAY SCHOOL ASSOCIATION.

NOW READY FOR THE WINTER SEASON.

Two Sets of LANTERN SLIDES

Illustrating Dr. BROOKE HERFORD'S Book,

"THE STORY OF RELIGION IN ENGLAND."

Set I. Chapters I.—XVI.—49 slides, illustrates "From the Far Off Past until the Beginning of the Reformation."

Set II. Chapters XVII.—XXIX.—45 slides, illustrates "Reformation Times."

The terms and conditions of the Loan of the Slides can be ascertained from the "BOOKLET OF READINGS" prepared for use with each set. Price Threepence each, by post 3½d.

A List of other Slides on Loan, including a Selection of well-known HYMNS, can be had post free on application.

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex-street, Strand, W.C.

NEW PUBLICATIONS.

JESS: BITS OF WAYSIDE GOSPEL. By JENKIN LLOYD JONES, of Chicago. 320 pp. Crown 8vo, 6s.

The story giving the title to the volume is an account of the life and death of a horse once owned by the Author. These sermon-talks are all on out-of-door subjects, the love of Nature, her influence over man's spiritual life, and other similar themes.

THE CHOIR INVISIBLE, and other Sermons. By JOHN WHITE CHADWICK. 228 pp. Crown 8vo, 4s. net, by post 4s. 4d.

READY 1st DECEMBER.

POCKET ALMANAC FOR 1900.

Containing a List of Ministers and Churches, Diary for each Week and Month, Cash Account Pages, &c. Tuck, gilt edges, 1s. net, by post 1s. 1d.

London: PHILIP GREEN, 5, Essex-st., Strand, W.C.

Will make a SUITABLE CHRISTMAS PRESENT.

NOW READY.

A NIGHT WITH JESUS.

A DREAM STORY.

By J. L. HAIGH.

PRICE SIXPENCE.

(Special terms to all engaged in Domestic Mission Work).

LIVERPOOL BOOKSELLERS' COMPANY, LIMITED, 70, Lord-street, Liverpool.

THE NEW KINGDOM.

AN

ILLUSTRATED MONTHLY.

ONE PENNY. Post Free, 1s. 6d. per Annum.

Contents for DECEMBER:

A Christmas Greeting (Poem), by E. Ceredig Jones, M.A.

Three Faces. A Parable.

A List of Musical Plays, Operettas, &c., for School Entertainments.

In the Field:—Ministerial: Accrington, Boston, B. and F. Unitarian Association, Chorlton, Glossop, Leicester, London, Manchester, N.E. Lancashire S.S. Union, Richmond, Wanted.

Our Church at Urnston (illustrated).

A Visit to Cairo: The Pyramids. Wm. Harrison.

End of Year: Renewal of Subscriptions.

Book Notice: "Our Faith."

Uncle Will's Sunbeam Circle.

To be had from the Publishers, Messrs. WM. HOUGH AND SONS, Manchester; RAWSON AND CO., 16, New Brown-street, Manchester; ESSEX HALL, London; and all Newsagents.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD Deansgate.—Saturday, November 25, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2997.
NEW SERIES, No. 101.]

LONDON, SATURDAY, DECEMBER 2, 1899.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK	769
ARTICLES :—	
A Correction	770
"Back to Jesus"	771
An Object Lesson	774
The Inward Life	775
A Social Gospel	779
LITERATURE :—	
Dr. Hastings' Dictionary of the Bible	772
The Moral Order of the World	773
Publications Received	774
CORRESPONDENCE :—	
"Back to Jesus"	774
The Question of Proselytism	774
THE CHILDREN'S COLUMN	775
LEADER :—	
Christian Fellowship	776
THE PULPIT :—	
The Election of Truth	777
MEETINGS :—	
Scottish Sunday School Conference	779
NEWS FROM THE CHURCHES	779
ADVERTISEMENTS	781

NOTES OF THE WEEK.

CHRISTMAS appeals from many sides are beginning to pour in, and while the special claims of the Transvaal War Fund will doubtless have been felt by many of our readers, we beg that the poor connected with our Domestic Missions may not be forgotten, or be made to suffer because of that other urgent need. We publish to-day several appeals from the Missions, and confidently ask for a generous response that shall strengthen the beneficent activity of men whose lives are faithfully spent among the poor.

News has been received by friends in this country of the death on the 25th ult. at Leicester, Mass., of the Rev. Samuel May, in his ninetyeth year. Mr. May was a cousin of Samuel Joseph May (1797-1871) and, like his elder relative, a staunch abolitionist, though a comparatively young man during the "Martyr Age." It will be remembered that it was Samuel J. May who, in 1834, made the famous appeal to Dr. Channing, after which his first book on slavery was published.

A BAZAAR was recently held in Manchester to raise £15,000 for the "Gentlewomen's Employment Association and Loan Training Fund for Girls." In this effort the late Miss Anna Swanwick took a warm interest, and she contributed two of her poems, hitherto only printed for private circulation, to a volume prepared by her cousin, Mrs. Thomas Worthington, for sale at the bazaar. Writing on the subject she said: "Such a loan fund as you suggest for the benefit of girls left destitute, without means to secure the training which would enable them to support themselves, would, in my judgment, be most valuable." The volume, which is

entitled "A Medley," contains an interesting account of the Gentlewomen's Employment Association, which was established in 1891, and has proved of eminent service. There is a striking frontispiece and also a full-page drawing by Mr. Edmund New, from a print, of the old Manchester Market Place. And among the contributions, in addition to Miss Swanwick's two poems, will be found a most amusing dialogue, "The Charity Bazaar," by the late R. L. Stevenson; part of a lecture on "Poetry and Science," by Professor W. Knight; and contributions by Canon Rawnsley, Judge Parry, Hamilton Aidé, Mrs. Archibald Little, and others. From some verses, "In Memoriam: Bishop Fraser," we are glad to quote the following:—

'Mid "dusky lane and wrangling mart"
He heaved no recreant sigh!
He only felt the mighty heart
Of our humanity.

For him, dark streets and alleys grey
Were filled with sacred light—
The pillar of the cloud by day,
And of the fire by night.

Rare flowers are laid upon his grave:
Another wreath is there—
The tribute of his people's love,
The murmur of their prayer.

More than 500 copies of the book were sold at the bazaar, but it is still to be had, and is well worth having, apart from the excellent object for which it is sold. To any who may desire a pleasant memento of Miss Swanwick, or be willing to help the Loan Training Fund, Mrs. Thomas Worthington will be glad to send the remaining copies at the reduced price of 2s. 6d. a copy, with 3d. for postage. Applications should be made at once to Broomfield, Alderley Edge, near Manchester.

ATTENTION is called to the announcement in our advertisement columns of the performance of *A Midsummer Night's Dream* for the London Bazaar Funds. Particulars of the cast will be announced later. The Entertainments Committee (whose chairman, Mr. Herbert Lawford, is one of the organisers of this performance) have arranged for the tickets for all reserved seats to be issued at first unnumbered. Purchasers of tickets should immediately present them at Essex Hall, where a plan of the theatre can be seen, and seats chosen and the numbers marked on the tickets. Anyone unable to attend personally at Essex Hall can send their tickets to Mr. H. Lawford, 28, Nightingale-lane, Balham, S.W., who will allot the best seats obtainable in strict priority of application, and return the tickets in due course. The Committee hope by this means to avoid any complaints of allotting the seats unfairly. The moral of this tale

is obviously "First come, first served," but without following another proverb and allocating the laggards to the superintendent of the nether regions, it is possible that those who leave it till too late (as at the performance of *Comus*) may find all the tickets sold; or, at least, that early birds have snapped up the best places.

THE Rev. Priestley Prime is about to publish an essay, written at the request of the Exeter Assembly of Divines, on the records of that Assembly, formerly known as "The United Brethren of Devon and Cornwall," and formed in 1691. The essay also deals with the proceedings of an earlier Assembly, founded in 1655, which lasted only for a few years in the Commonwealth time. As the cost of publication is not wholly covered, Mr. Prime will be glad to forward copies to anyone interested in the subject, for 1s. 6d. a copy, post free. His address in Hooley Range, Heaton Moor, Stockport.

THE Sermon by the Rev. R. A. Armstrong, issued as a Temperance appeal by the Essex Hall Temperance Association, may be had from the Secretaries for distribution at the rate of 1s. 6d. for 50, or 2s. 6d. for 100. It contains the following passages:—I appeal to you once more to give this topic your careful study in the court of conscience and humanity. Read, mark, learn and inwardly digest those opening chapters of "The Temperance Problem and Social Reform," by Joseph Rowntree and Arthur Sherwell, which, in words so calm, so careful, so restrained, so far removed from all suggestion of fanaticism, state the tremendous problem. If you cannot away with the fanatics, read the statisticians. Under the cold array of figures there is a burning eloquence of appeal derived from no rhetoric but fact.

And then, again, you may not think that the legal remedies advocated by this group or by that are the true remedies. You may not think total prohibition the best thing to work for, or local option, or direct veto, or municipal public-houses, or sterner regulation of the trade, or prohibition of the sale to children. All these treatments of the evil may seem to you fallacious; but the evil is there, and we want it treated. What are you going to do?

If you do not approve of total abstinence, spend no time or energy in girding at the teetotallers, but make up your mind how the individual can best bring his influence to bear; and then bring yours. If you do not approve of this or that proposal for legislation, spend no time or energy in inveighing against those who do approve, but think out a better way

yourself, and work at that. We teetallers and direct vetoists are constantly being told, "Oh! that is not what you ought to do; you ought to do the other." No, good critic, it is not we, but you, who ought to do that other. We are doing what we believe in to the best of our poor judgment, and we can do naught else. It is for us to do what we believe in—for you to do what you believe in. If you have a better cue for this stupendous evil, which is gnawing the vitals of the nation, for God's sake do not sit by the way-side scolding us, but get to work yourselves, and bear a hand against the common foe.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.—A series of nearly 150 lantern slides has been prepared, illustrating the holiday home movement of the above Association as carried out at Great Hucklow last year, and the general features of the beautiful Derbyshire country in which the Home was opened. The Rev. Charles Peach has prepared a lecture to accompany the slides, and during the past fortnight he has delivered it to large audiences at Brook-street, Manchester, Upper Chapel, and Upperthorpe, Sheffield, Rotherham, and Chesterfield. The views were on each occasion very much admired, and great interest was shown in this new undertaking, substantial collections being taken after each lecture for the funds of the new Home. Arrangements can be made with Mr. D. A. Little, Bowdon, for Mr. Peach to visit any school with the lecture on condition that a collection be taken on behalf of the building fund of the new Home.

THE LATE MR. BENJAMIN HEAPE.—At a meeting of the executive committee of the Memorial Hall, Manchester, held on the 24th ult., it was resolved:—"That the members of the executive committee of the Memorial Hall, on their own part and that of all their co-trustees, sorrowfully place on their minutes an expression of sincere regret at the decease, on Sept. 16, of their old and esteemed colleague, Mr. Benjamin Heape. A trustee from the foundation of the Hall in 1864, he ever took a deep interest in its usefulness and welfare. The charm of his society, and his unflinching attendance at their meetings, endeared him to all his co-trustees, who derived great advantages from his sound judgment and invaluable co-operation. That a copy of this resolution be forwarded to Mrs. Heape, with the sincere condolences of the trustees with herself and her family."

A SINGLE sin, however apparently trifling, however hidden in some obscure corner of our consciousness—a sin we do not intend to renounce—is enough to render real prayer impracticable.—*Frances Power Cobbe.*

It is commonly the best men are the most candid and gentle, and they are most apt to blame others who deserve worse themselves; the sharpest tongues and foulest lives do usually go together; they who are the strictest judges of their own, are the fairest interpreters of other men's actions; they who will least pardon others do most excuse themselves; they who are strangely acute in descrying other men's faults are stark blind in discerning their own.—*Isaac Barrow.*

A CORRECTION.

SIR,—The following is the substance of correspondence which has recently passed between the writer of these words and the Editor of the *Nineteenth Century*. The subject of it will sufficiently appear in the first of the two letters.

(I.)

To the Editor of the *Nineteenth Century*.

... I venture to ask you to do me the favour of allowing me to offer a few words of protest re an expression which occurs in the October number of the Review and which has given offence to many of your readers. It has caused some of us no small surprise to meet with such an expression in your famous periodical. It must have slipped into your pages without your knowledge, it is so entirely contrary to the fair and liberal spirit which you have shown on some former occasions, even towards such a heretic as myself.

I allude to the words in which Mr. G. W. E. Russell, sharply attacking some of the bishops, speaks of them as fraternising "with a Socinian blasphemer." These latter words, by direct implication, not only contain a considerable amount of error, but are abusive and even calumnious in a degree which I cannot believe that Mr. Russell really intended. I speak with some reason, and even with indignation, on the point; because I was myself, for some years, associated in a certain work, which I need not further name, with several of the most widely-known bishops. Whether Mr. Russell had me in his mind in writing as he has done, I do not know. If not, there are other more prominent persons stigmatised sometimes as Socinians, and not unknown in London and throughout the country, to whom his words might be applied, and if it were one or other of these gentlemen that he tacitly refers to, I should like to inform him that, although they are members of churches which are both free and liberal, and commonly called Unitarian, these gentlemen are neither Socinians nor blasphemers. The modern Unitarian is, so far as I am aware, in no case a Socinian. Indeed, I venture to remind Mr. Russell that the nearest approach to that evil-sounding designation really belongs to Anglicans and Evangelicals. This I say, recalling one most important practice of theirs—I mean their worship of Christ. This is unknown among the Unitarians, who confine their religious worship to the Great Father alone, believing that only such worship is authorised by the New Testament.

But, leaving this point, let me assure Mr. Russell that neither the old Socinians nor the modern Unitarians were or are blasphemers. On the contrary, the former were earnest and God-fearing men, who at times suffered persecution for their religion's sake, and who are well known to those acquainted with their theology for their learning and the vigour of their writings in its exposition. They little deserve the ugly interpretation which, in the discreditable ignorance of so many religionists, has been fastened upon their name, and still clings to it, and which has been now so unhappily revived by one who ought to have known better. Hence, I would repeat, the phrase "Socinian blasphemer" conveys a two-fold error. The modern Unitarians are not Socinians; nor were the

men who in former times bore that name blasphemers, but very much the reverse. It is right, therefore, I submit, that Mr. Russell should be informed to this effect, as well as your readers, if any there be, who are not aware of it; and that he and they should for the future refrain from the vituperative use of the unwarranted epithet of which I speak.

To the foregoing, the Editor of the *Nineteenth Century* replied that he did not wish to encourage letters to the Review, after the manner of the newspapers; but he would consult Mr. Russell and the writer should hear again. This he did, with the result that neither he nor Mr. Russell thought the correction needed, and of course declining to admit it. Mr. Russell alleged that he had intended no personal reference in using the offensive words—that is, they were vague and general. (But query, does not this make the matter worse, for the words might now be more widely applied at will, by any ignorant or narrow-minded reader?) Mr. Knowles now hoped I was "quite satisfied" with the explanation. In reply to this I could only write:—

(II.)

... I am sorry to have your letter, and not at all "satisfied," either with it or with Mr. Russell's. Clearly he is not justified in flinging at any one, named or unnamed, phrases which are insulting and untrue. It is foolish to reply that he had no one in particular in view in writing those ugly words. If so, why did he write them? There are plenty of ignorant and bigoted people who will be glad to make a personal application of them; and some of these are not unknown to the Editor of the *Nineteenth Century*. I will not mention names.

You, I suppose, are not unwilling to be a *particeps criminis* in this case, to the great surprise of many readers. For you have not only published the offensive words—which may be taken to reflect on living and well-known men—but you decline to admit a correction of them in the form of a short letter. This mode of communication is by no means unexampled in the last page or two of the Review. Of this I have given you an undeniable instance. But the writer in that case was a big man, and I suppose a small one like myself must not expect any such indulgence. Yet, I should have thought a sense of justice might have had some weight.

I am greatly surprised.

G. VANCE SMITH.

In a mist the heights can for the most part see each other; but the valleys cannot.—*Guesses at Truth.*

THE love of reading is a great resource, but not the very avenue of wisdom. Live your best; try to shun all extravagance, extravagant wishes as well as expenditure. Try to believe that place does not make so much difference as whether we are busy in the place.—*William Smith.*

EPPS'S	COCOA.	The most nutritious.
EPPS'S	COCOA.	Grateful and comforting.
EPPS'S	COCOA	For breakfast and supper.
EPPS'S	COCOA.	With natural flavour only.
EPPS'S	COCOA.	From the finest brands.

"BACK TO JESUS."

THE able and lucid paper by Mr. Bennett on some aspects of Mr. Armstrong's recent book deals with a subject of such importance that there need be little hesitation in sending another contribution from one who also finds it quite impossible to think along Mr. Armstrong's lines. Mr. Bennett rightly fastens upon the historical scepticism of "Back to Jesus" as its radical defect. I believe that on careful analysis this historical scepticism would be found to involve far more than appears on the surface, and if carried to its logical issue, would not only destroy any rational basis for our Christian sentiment, but also involve the whole of the teaching of Christ as well as his person in the distorting "mists of time." Unless we can assign to the New Testament a far higher degree of historical veracity than Mr. Armstrong seems prepared to allow, there is no such thing as getting back to "the actual Jesus" either as Teacher or Lord; and his book appears to me, if I may say so with all deference, a demonstration of the futility of the attempt. It is, then, on this question of history and the necessary implications of a sound historical criticism that the whole problem may, in the first instance, be said to turn. To discuss the matter with any fulness in these columns would be impossible. All that can be attempted is to suggest a few considerations supplementary to those on which Mr. Bennett has so justly insisted.

It is often said that we must apply the same methods of judgment to the New Testament that we should use in dealing with any other collection of historical literature. It is a wise and useful canon, but those who urge its claims with the greatest emphasis are often the very men who fail to put it into practice. They split the New Testament into fragments. They assign its books to different dates and different authors, and range them in opposing theological camps. They trace the growth of the various interpretations of our Lord's person and work, the Jesus of the Synoptic Gospels, the Incarnate Word of St. John, the indwelling Christ of St. Paul, the great High Priest of the Hebrews. No scholar would for a moment question the legitimacy and the need of this kind of work, though he might be inclined to plead for greater caution and sanity of judgment than are sometimes brought to bear on these questions. But it is when this process of critical analysis has been completed that the work of historical construction begins, and it is here that the critic who has grown short-sighted through long peering into details often fails us. He is lacking in breadth of view and historical imagination, and the saving salt of ordinary common-sense. If we can imagine an intelligent reader with some historical training coming to the New Testament for the first time, he would, I believe, detect the differences of thought and tendency which have been mentioned, but he would also detect something else, which is too often lost sight of—namely, a remarkable spiritual unity, a unity all the more impressive because it arrests the mind and fascinates the imagination in spite of the acknowledged differences of attitude and feeling in the primitive group of Christian thinkers and writers. With this discovery the historical interest has

somewhat shifted its ground. Our imaginary reader deeply impressed by this pervading unity would begin to inquire eagerly into its cause. Perhaps the first thing to strike him would be that all the books which are collected together in the New Testament are the literature of a single movement. They have not come together by accident or the caprice of an editor. They throb with the life of the same great spiritual drama. They are pervaded by an inherent historical unity. And this historical unity would soon reveal itself as something far deeper than that of mere co-existence in time or even of common ancestry. It is the unity of a common impulse and spiritual purpose. The New Testament is the literature of Christianity as it begins to realise that it is to be a great missionary power in the world. It is instinct with the love of souls, with the passionate desire to bring men into the knowledge and love of God, and of His son Jesus Christ our Lord. With a voice which only gathers eloquence from their variety of interpretations the New Testament writers bear witness to their unity in the new spirit which has come into the world, the spirit which cares for the salvation of men. But instantly the question suggests itself and demands an answer, what is the source of this spirit, how have these men with these differences of intellectual training and tendency, on which so much stress has been laid, arrived at this remarkable agreement which gives to all their writings the same stamp of distinctness and originality? The answer to this question is to be found in the fact that the New Testament is the book of a single character and personality. There is a common profession of loyalty to the one Lord, and it is a loyalty not only on the lips, which may cover a great deal of radical diversity, but it shows itself above all in the desire to fashion men into the likeness of his character. On the character of Christ there is no diversity in the New Testament. It lives and moves on every page. The ethics of the Sermon on the Mount live again in St. Paul. The teaching of the cross in the Synoptics reappears in St. John. It is always the same living Master, the one regal character, who stamps himself on the disciple's mind.*

My contention, then, is that a true historical criticism is bound to emphasize the unity of the New Testament, a unity which in its intensity and power is, I believe, quite unique in a collection of historical documents written by different authors in different places; and further that this unity is in itself of immense importance as giving us reliable evidence, and evidence which so far as I can see no criticism can shake, of the mind, the character, the spirit, in a word the *life* and *person* of Jesus Christ.

I have left myself but little space for dealing with two other arguments which are also of great importance. Hitherto I have spoken of the New Testament as a whole. We may now confine our attention for a few moments to the Synoptic Gospels. The position, which in an earlier part of

this paper I have ventured to describe as that of historical scepticism, usually entrenches itself in the belief that the Apostles are on the whole very unreliable witnesses, untrained, and full of prejudice. Mr. Armstrong appears to be weighted with a sense that they "shaped and coloured, tinted and distorted." Does it never occur to him, at least as a corrective to the bias of this statement, that our Lord himself shaped and coloured the minds who afterwards reported of him? There is ample evidence in the Gospels that he chose the Twelve for a special purpose, that he trained them to speak his message and share his work. They were no casual listeners, but by daily intercourse and the discipline of suffering had lived their way into his heart and spirit; and it was the best training possible for reporting to others that which they had heard, which they had seen with their eyes, which they had looked upon, and their hands had handled of the Word of Life. The one matter upon which there seems to have been serious misconception was the Messiahship. Here the Master's thought, expressed in a phraseology which for them and others had another and quite familiar meaning, was out of touch with their minds. But this particular want of understanding would make no difference to their impressions of his life and work, and of the life which he meant them to live and the work he meant them to do.

Great stress is also laid at times upon the fact, and it seems to bring disquiet to some minds, that we have no power to prove that any particular saying of our Lord's must have been spoken exactly as it has been reported to us. It seems to be imagined that we are to take the Gospels line by line, and then sum up against their historical validity, because there are so many details about which we cannot be absolutely sure. But this is to overlook entirely the value of cumulative evidence, and of that power of seeing the whole behind the details which is possessed by every great historian. "We might not be sure," as Mr. Rashdall has well said, "that any given saying is genuine, but we might still be quite sure that by far the larger part of them are so.*" We may even go a step further, and say that no doubt about isolated details can invalidate the veracity of the portrait which the details combine to produce. We are not dealing here with a long chain of evidence, the strength of which is to be found in its weakest link, but with thousands of rays of light which converge upon a single focus.

The question of the reliability of the Gospels, and of the New Testament as a whole, is, in my judgment, the gravest issue presented to us by Mr. Armstrong's recent book. It brings us face to face with the momentous problem of the place of historical revelation in our religion. With the very narrow and insecure ground which he allows us I feel that his clinging to historical Christianity at all is sentimental rather than rational, and that from his own point of view he would strengthen his position greatly if, instead of bidding us go back to Jesus, he abandoned history entirely for intuition. He would then range himself avowedly on the side of the small group of thinkers who agree with Amiel when he wrote that "*le déplacement*

* From this statement I should be inclined to exclude large parts of the Book of Revelation. But if, as the most recent criticism seems to show, it is a Jewish Apocalypse worked over here and there by a Christian hand, this exclusion does not invalidate my statement. The Apocalypse has little of the distinctness and originality of genuine Christian work.

* "Doctrine and Development," p. 70 see also the whole sermon from which these words are taken on "The Historical Value of the Gospels."

du christianisme de la région historique dans la région psychologique est le vœu de notre époque." The attempt to resolve Christianity into a psychology of spiritual experience has always been attractive to a certain order of mind. Its weakness lies not so much in what it affirms as in what it denies, in an over-strained individualism and the caprice of lonely sentiment unchecked by healthy contact with historical fact. It is, in the words of Henry More, "a slighting of the history of Christ, a making a mere allegory of it—tending to the utter overthrow of that warrantable though more external frame of Christianity which Scripture itself points out to us." I have too keen an appreciation of the fertilising influence of the mystics upon Christian piety to speak slightly of the efforts of any who may claim a kinship, however distant, with them; but it is impossible to hope much from a mysticism or psychology of religious experience which has its roots in a conscious historical despair.

W. H. DRUMMOND.

LITERATURE.

DR. HASTINGS' DICTIONARY OF THE BIBLE.*

THE second of the four volumes which are to complete Dr. Hastings' new Dictionary of the Bible fully maintains the high standard of the first, and confirms the impression which it made of considerable freedom and courage in Old Testament criticism, such as we find in the distinguished scholars of the *Lux Mundi* school, while in dealing with the New Testament there is a much stronger leaning towards traditional views. In fact this volume, which contains the most important New Testament articles, may be regarded as a demonstration in force, equipped with abundant learning and skill of presentment, together with great religious earnestness, in defence of a complete scheme of orthodox Christianity.

The Old Testament is not, of course, neglected. Professor Ryle contributes the article on Genesis, while the Hexateuch as a whole, with a full treatment of its composite character, and a discrimination of the various sources, is dealt with by the Rev. F. H. Woods, vicar of Chalfont St. Peter, who also deals fully with the story of the Flood. The analogy between it and the Flood stories of other nations is traced, and its origin is found in the poetic presentation of some natural occurrence. The conclusion of the article is a good example of the manner in which the Old Testament narratives are treated.

Even though it be true that the Israelites found this Flood story handed down from the religious mists of a far distant past, a religious student of Scripture will have no difficulty in recognising that divinely guided religious feeling and insight by which an ancient legend became the vehicle of religious and spiritual truth.

An article on the History of Israel, by the Rev. W. E. Barnes, traces the political history up to the time of the Maccabees, leaving the rest of the story for a later article on the history of New Testament times, and the religious history for another later article on the theology of the Old

Testament. Professor A. B. Davidson writes on Hosea and Jeremiah, Professor W. T. Davison on the Book of Job, Professor G. A. Smith on Isaiah, clearly setting forth the results of recent scholarship as to the work of Isaiah himself, and as to the great prophet of the Captivity. Among the learned articles contributed by Professor König, of Rostock, is one on Jonah, dealing in a decisive manner with the book as post-exilic, and containing not history but a symbolic narrative. The article on Jerusalem, by Lieut.-Colonel Conder, is illustrated by an excellent full-page map of the city and its surroundings, from the Ordnance survey.

But it is in the New Testament articles that the chief interest of this volume centres. In the first volume under "Father" we were referred to the article "God," which is included in the present volume, together with articles on Jesus Christ, the Holy Spirit, the Incarnation, the Gospels, the Apostle John, and the Gospels and Epistles which bear his name, grace, heaven, hell, and the Kingdom of God; thus it will be seen that all the great questions of most vital moment in the consideration of Christian truth are here dealt with.

The article "God" is divided into two parts, Professor A. B. Davidson writing on God as represented in the Old Testament, and Professor Sanday, in an elaborate and deeply interesting article, on the doctrine of God in the New Testament. Professor Davidson points out how the Old Testament never argues about the existence of God, but contains the record of the growing knowledge of God in human life, culminating in the spiritual conviction of the prophets, in whom the dawning of truth, and especially of moral truth, was indeed the revealing of God, prepared for by personal religious experience. The various names applied to God are examined in turn, and the origin of the curious form "Jehovah" is explained. It is recognised that the Old Testament does not contain any doctrine of the Trinity. "The Old Testament can scarcely be used as authority for the existence of distinctions within the Godhead."

Professor Sanday's article opens with a description of the tendencies of contemporary Judaism in New Testament times, laying stress on the great doctrine of the Divine Unity, the transcendence and omnipresence of God, and the removal of anthropomorphisms in the interpretation of Scripture. He notes, however, the great injury done to religious life by the neglect of the prophets in comparison with the Law, but refers also to the plea of Mr. Montefiore's Hibbert lectures for a different interpretation of that fact.

Then follows a full statement of the teaching of the New Testament. Starting from the idea of God as held by the Jews of that age, it is asked: "How did Christianity vivify, restore, enlarge and enrich this idea?" And the answer is as follows:—

It did so (1) by asserting with greatly increased breadth and emphasis certain of the attributes of Godhead; (2) by presenting in the person of Jesus Christ a special revelation, brought home in the most palpable forms, of the nature of God as expressed in these attributes; and (3) by opening the eyes of men to the truth that God is not, as was supposed, a simple Monad, but that within the Oneness of His Being there were included certain distinctions which made

possible a constant flow and return of the highest and purest affections, dimly shadowed in the like affections of men, and putting a crown to the divine perfections.

The meaning of the Fatherhood of God, and of His love and righteousness, is carefully analysed, with full references to the chief passages in the various New Testament writers, and then follows a section on the revelation of God through Christ and through the Holy Ghost, and a concluding section on "Distinctions in the Godhead." This last, as elaborating the third division of Professor Sanday's answer quoted above, as to how Christianity has enlarged the thought of God, naturally attracted our keen interest and attention, not unmixed with other feelings in contemplation of that strange dogmatic necessity which leads to a description of the Eternal, the God of the prophets, and of such Psalms as the 23rd and 139th, and we must add, also, the God of Jesus, as "a simple Monad."

The formulated doctrine of the Trinity, "Three Persons in One God," Professor Sanday admits is not to be found in the New Testament, and to expect to find it there would, he says, be an anachronism. Yet the doctrine is, in his view, a working out of *data* contained in the New Testament, a rendering of those *data* intelligible to the consciousness as part of a reasoned and formulated whole.

The Christian theologian is well aware that the only expression possible to him is approximate: he applies to the whole construction the *dictum* of St. Augustine; he says what he says, *non ut illud diceretur sed ne taceretur* (*De Trin.* v. 9). But he is almost compelled to say something, and the deliberate judgment of the Church has been that he is warranted in saying so much as he does.

Against that "deliberate judgment" there have always been earnest heretics who have protested; and we must still ask, why is the Christian theologian "almost compelled" to say so much? Would he not be wiser to rest in the actual spiritual teaching of Jesus and his closest followers, and not attempt the elaboration of any dogmatic scheme, by which the thought of such varied minds as are represented in the New Testament must be compelled to uniformity?

In the critical study of what is called "by anticipation the doctrine of the Trinity in the New Testament," Professor Sanday hesitates to start from the Baptismal formula of Matt. xxviii. 19, because it "belongs to a comparatively late and suspected part of the Gospel," though he, himself, is ready to hold the traditions to be authentic; but as the classical "Trinitarian" text he takes the threefold benediction of 2 Cor. xiii. 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." In this benediction, Professor Sanday affirms, there are "Three so bracketed together as to be at the same time One," and that the only other alternative interpretation leads to the impossible Arian theory of "Beings who were not Man and yet not wholly God." But would anyone who did not take the doctrine of the Trinity to the interpretation of this benediction have any such thought of it? And is it hypercritical to suggest that this formula is most unorthodox?—for if the Three are to be found in it, it is noteworthy that "The Father" is not mentioned, and the order is startling; whereas if there are only Two,

* "A Dictionary of the Bible," edited by James Hastings, M.A., D.D. Vol. II.—Feign to Kinsman. Edinburgh: T. and T. Clark, 1899. 28s.

the Lord whose grace it is desired to share, and God whose love is manifest in Jesus, and who is Himself the ever-present Spirit, we seem to be in touch with facts in the spiritual life of which we have actual knowledge, and are spared the difficulty and danger of any question as to "Monad" or "Triad." For similar reasons we remain unsatisfied by Professor Swete's article on the "Holy Spirit," full and masterly in treatment as it is.

Professor Sanday's article on "Jesus Christ" fills fifty of the closely-printed pages of the dictionary, and is in fact a wonderfully concise and complete work in itself, while even more space is given to the Apostle John and the works that bear his name, the three articles on John by the Rev. T. B. Strong, the Gospel, by the late Dr. H. R. Reynolds, and the Epistles by Professor Salmond, filling together sixty-two pages. Professor Sanday's article on "Jesus Christ" will repay the most careful study, and we could wish that in a somewhat enlarged form it might soon be separately published to ensure a wider circulation, for it appears to us altogether admirable in conception and in tone; and while we can by no means accept the conclusions as to miracles, the Virgin birth and the Tri-unity of God, it is very valuable to have such a survey of the whole field, and a statement so moderate and earnestly presented of the prevalent orthodox conception of Christ. The article concludes with an interesting note on Lives of Christ, and this final advice to the student: "He should read *Ecce Homo*."

There are many other points of interest in this second volume on which we should have been glad to dwell, but must be content with one more quotation from the article on "Hell" by Professor Salmond. Having dealt with the meaning of the word, and of *Sheol* and *Gehenna* in the Bible, and other New Testament expressions referring to the future punishment of sin, the article concludes:

The New Testament is silent on many things on which imagination and speculation have both spent themselves largely and to little profit. It speaks much less of the retribution of the impenitent than of the reward of the righteous. In what it does say of the former it gives no satisfaction to curious inquiry. It limits itself to intimations which address themselves to character and conduct, and which convey the impression of the untold moral issues that depend upon the present life.

The only mis-print we have noted in this volume is on p. 721, where, in the survey of literature dealing with the problem of the Fourth Gospel, the Rev. J. J. Tayler's name is mis-spelt.

THE MORAL ORDER OF THE WORLD.*

DR. BRUCE's book leads us as pilgrims through the ages of the past in quest of wise, weighty, and light-giving words concerning the moral order of the world and the Providence of God. After listening to the words of Buddha and Zoroaster, after following the thought of the Greek tragedians and the Stoics and considering the questions connected with heathen divination, after hearing the strong voice of Hebrew prophecy upraised in the cause

of righteousness and listening to the searching free-spoken inquiries into the Providential order that are found in the Book of Job, we come finally to sit at the feet of Jesus, where the storm of contention is changed into the calm of a perfect trust, and the accents of complaint have been replaced by a spirit of imperishable serenity. Here in effect our pilgrimage ends, for though the succeeding chapters on "Modern Thought" are naturally to the modern reader among the most interesting in the book, they are yet criticisms of it in the light of the works of the Great Teacher at whose feet we sat two thousand years ago.

Leaving the reader to consult the book itself for an accurate account of Dr. Bruce's own views on the numerous philosophical questions met with and discussed in the course of this pilgrimage, we shall confine ourselves to a brief diary of our own impressions derived from accompanying him upon it.

Our starting point was Buddhism. There we seem to have seen the moral order of the world underlying and overruling every other order. It and it alone is order, and all other order is derived from it, and the outcome and expression of it. All else must of moral necessity fall in line with this moral necessity. This faith of the Buddhist in the moral foundation of the world is an assertion of the moral consciousness; a very deep consciousness in man, and possibly the best fitted to fathom the world to its fundamental depths. As an assertion of the moral consciousness, it is a powerful and weighty utterance. The moral consciousness of the hearer is deeply impressed by it, and feels morally certain that there is truth in it.

Thus far Buddhism is strong; but now begins its weakness—this moral order has no moral orderer, there is no God; and still farther, the simple assertion of the moral consciousness is itself largely brought into doubt by the efforts to support it with the evidence of purely hypothetical witnesses, and the unverified histories of worlds beyond our ken.

Our impression of Zoroaster is that in him the moral consciousness is more timid; it cannot support the great assertion of Buddhism, and is divided within itself between a whole-hearted and a half-hearted assertion as to the ultimate power and extent of the moral order. It has a moral belief in morals, but not a necessary belief in the necessity of morals. It is consequently a believer in the moral order as supreme morally, but not necessarily. It has, therefore, a dualistic conception of the world's order. Existence is more ultimate than goodness, and on the foundation of existence both goodness and badness step forth. There are two gods, the good god and the bad god, with their respective followers. It appears to be a moral chaos rather than a moral order, for the good god has no necessary right over the evil, righteousness not being in the nature of things.

The development and modification of Greek thought as it is seen in the Greek dramatists—Aeschylus, Sophocles and Euripides—brings us onward to the teachings of the Stoics, and the criticism of their doctrine of lopping off all desires in order to avoid all disappointments. The highest morals, however, have never sprung from "no desire," and it is incredible that any such system could ever have produced this world, or be the moral

order which has produced its beauties, self-sacrifices, and heroisms that moralit approves of in it. It is hard to know how the Stoic harmonised this teaching with his belief in living according to nature, for nature has many desires.

Though a chapter on "Divination" rightly finds a place, and we pause to watch men tapping the world, in however illicit a manner, in search of those inner meanings which they believe it to contain, we must yet look to the Hebrew prophets to find that truer method of divination which lies in following the dictates of the moral consciousness, and looking within rather than without for the divine meanings of life. To the Hebrew prophets we owe that intense assertion of the righteousness of God which has commended itself ever since to the conscience of mankind, and forms a remarkable contribution to the upbuilding of our conception of the moral order.

The Book of Job aptly follows after the Hebrew prophets, as if questioning with every possible objection everything they have said, yet none the less breathing their own affirmation in the same deep moral consciousness.

At last we stand before Christ, and are suddenly conscious, as Dr. Bruce puts it, of a great change in the "psychological climate." This change is all the more remarkable, as taking place in the same spiritual territory. There is the same intense faith in the moral order, the same passion for righteousness, the same faith in the blessedness of the righteous; there also remains the same knowledge that the experiences of the righteous are not always happy ones. But in Jesus the storm has changed into a calm. The theoretical rebellion against the existence of evil has ceased, and the practical conflict with it has begun. Jesus does not seek to explain evil, but to overcome it. Jesus also has found more than the moral order, he has found the Moral Orderer. And though the personal tie between the child on earth and the Father in heaven has to stand the strain of many trials and to be passed through the worst aspects of life's severest side, yet Jesus ever found in the Moral Orderer a teacher and a strengthener—not so much a storm-god, but rather a sun and a shield. He was conscious, moreover, of his life in this world as a mission "sent unto the lost sheep of the house of Israel," and he explained to his disciples what their "mission" was. Christ's teaching of Providence, of Providence for the individual no less than Providence for the race and Providence for the whole ordering of the world, has proved able, as none other has in like degree, to satisfy the demands alike of heart, conscience, and reason. Nor is it the least noteworthy feature of Christ's teaching, that his method of overcoming the evil with good proceeds by slow evolution and growth, not by leaps and bounds. Jesus's teaching harmonises, as to method, with the evolutionary system of the world, and as to spirit with the Divine mind that is directing it. The application of the teaching and practice of Jesus to the problems of our times is thus suggested to us as the true solution of those problems and the truest and surest way, both of recognising and acting in accordance with the moral order of the world.

The criticisms that follow, in the light of Jesus's teaching, upon the unbalanced optimism of Browning and the many

* "The Moral Order of the World, in Ancient and Modern Thought." By Alexander Balmain Bruce, D.D. Hodder and Stoughton. 7s. 6d.

vagaries of modern dualism will be read with zest by all interested in modern thought. We can only recommend our readers to read these and the whole book for themselves, and add our own humble plaint of sorrow that the hand of death has now robbed us of all prospect of further books by the same author.

WILFRED HARRIS.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

History of Dogma. By Dr. Adolph Harnack. Translated by W. McGilchrist, B.D. 10s. 6d. (Williams and Norgate.)

The Literary Study of the Bible. By K. G. Moulton, M.A., Ph.D. 10s. 6d. (Isbister.)

Leaves from the Tree of Life. By A. Maclaren, D.D. 5s. (Isbister.)

The First Step. By Leo Tolstoy. 6d. (Broadbent, 19, Oxford-street, Manchester.)

Prayers for the use of Christian Families. By J. Scott Porter. 6d. (Ulster Unitarian Association, Belfast.)

The Child's Guide to Christ: A Scripture Catechism for Children. 6d. a doz. (Ulster Unitarian Association, Belfast.)

Cassell's Magazine, with Plate. 1s. (Cassell and Co.)

Liberty in the Nineteenth Century. By F. M. Holland. 7s. 6d. (Putnam.)

Principles of Public Speaking. By G. C. Lee, Ph.D. 7s. 6d. (Putnam.)

Boadicea: A Play in Four Acts. Poems for Recitation, &c. By Mrs. Aylmer Gowing. 3s. 6d. (Kegan Paul.)

Horace Bushnell, Preacher and Theologian. By T. T. Munger. 6s. (James Clarke and Co.)

Story of David. (Dean and Son.)
Pocket Almanac for 1900. 1s. (Philip Green, 5 Essex-street, W.C.)

Review of Reviews, Woman at Home, Contemporary, Good Words, Good Cheer, Sunday Magazine, Cornhill, Nineteenth Century.

AN OBJECT-LESSON.

THE time is 8.30 P.M., and the scene a school-room attached to a spacious chapel, built at a time when the surrounding neighbourhood was the home of well-to-do citizens of London; but the days of its prosperity are over, and close on its borders is one of the poorest and dingiest districts of North London. And so the chapel a few years ago had practically no congregation, for there were no funds wherewith to maintain a minister; but then a young Scotchman, a Cambridge M.A., came along, full of the enthusiasm of humanity and looking for no pecuniary reward, took up the work. There is now a congregation of about 100 in the morning, and 250 in the evening, comprised of weekly labourers in the city and the small tradesmen who supply their wants.

It is the minister's week-night class we are attending, having been told that we shall there see him at his best.

The subject of study is "The Deeper Knowledge of God." Punctually at 8.30 a start is made, but for fully ten minutes afterwards there is a stream of new arrivals, principally of men who have evidently just

left their work. In all there are about 80 present, of which about two-thirds are women, some of them with note-books in their hands. All of them are eager and intelligent, and most of them reveal their straitened circumstances in their dress.

The first twenty-five minutes are devoted to the putting and answering of questions suggested by the previous lecture. These follow thick and fast when once the silence is broken, and the leader is never at a loss in his replies. We begin to see the scope of his teaching as philosophical, theological and scientific theories are made to illustrate his theme; he has seen the new light, and is taking the thinking part of his congregation with him.

In beginning his lecture, he reviews his previous lessons, for he wants his audience to advance slowly but surely. He shows how the old orthodoxy gave man the idea of a God outside the world, alienated from His creatures, and being a party to a scheme of salvation rather difficult to understand, partial in its operation, and uncertain of attainment. But this had given place with many to a conception of great beauty and attractiveness. It translated the historic Jesus into the universal Christ reigning in the heavens, and encouraging and supporting all who believed in his name. But even this thought, ennobling as it was, must disappear before advancing knowledge. We must get at the esoteric teaching of Jesus and learn to know God as he himself did. The universe consisted of spirit and the manifestations of spirit. Man was on the plane of self-consciousness, and salvation and happiness depended upon adjusting his thought to that of the Absolute. God's laws were unerring in their operation, and evil and sin arose through their contravention. True life was a continual advance from one plane of being to another. Prayer was aspiration after the true life. He had been asked whether we might think of God as a person. In reply, he said that in our present plane of being we knew nothing beyond personality; therefore, we were bound to think of God as a person, if we would ascribe to Him the highest we know; but God in Himself must be super-personal. More we could not say. We shall never get beyond the word Father; but the contents of that word might be richer than many who used it thought.

This very brief sketch is sufficient to show the high ground taken by the lecturer. More questions were then asked, all pertinent and intelligent—one being whether the teaching set forth was supported by the Bible. The reply was that the Bible must be regarded as literature, it contained the evolution of the thought of God among the Jewish people, but we must interpret its teaching by the light of present-day knowledge.

The meeting, which lasted nearly to ten o'clock, closed, as it began, with prayer. The touching part, to us, was to see this body of earnest inquirers giving up their old thoughts and accepting new ideals from their teacher because they loved him, and they saw that he had a brighter truth to offer them.

We have ventured to call this meeting an object-lesson because of its suggestiveness to us. We will confine ourselves to two reflections.

In the first place, the minister, Mr. J. Bruce Wallace, M.A., and his church, the Brotherhood Church, Southgate-road, N.,

are affiliated to the Congregational Union, which is evidence that other historic Churches beside our own are openly taking new ground; and, secondly, the meeting is a proof that one man, at any rate, by his personal influence, has succeeded in interesting a purely working community in the deeper and broader problems of religion; so much so, that not only do they attend his Sunday ministrations, but gather round him of a week-night also.

E. CAPLETON.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

"BACK TO JESUS."

SIR,—You kindly invite me to reply to the Rev. Ambrose Bennett's unfavourable criticism of my Essay "Back to Jesus." I think, however, that I shall do much better to let the Essay and the criticism stand side by side, leaving it to the thoughtful reader to decide where the truth lies. I have said, not unadvisedly or lightly, what I had to say; and I would rather be judged by what I wrote in the calm atmosphere of a temporary retirement, than by a controversial rejoinder to an unsympathetic attack—a rejoinder, too, which would have to be framed with the disadvantage of an honest inability to understand Mr. Bennett's position. I am sure he has striven to make himself clear, but in large parts of his article I have the misfortune to be unable clearly to apprehend his meaning.

I wrote "Back to Jesus" with a profound desire to be helpful to others and to clear the teaching of Jesus from what appeared to me to be adventitious obscuring elements. I have the happiness to know that by some readers what I have written has been found helpful as I had hoped; I cannot expect that it should be so to all. I find that critical principles which I had thought were almost truisms appear to Mr. Bennett utterly novel and unwarranted. I can only trust that, in spite of our very wide intellectual divergence, we may both be led into the spirit of truth.

RICHARD A. ARMSTRONG.

Liverpool, Nov. 27.

THE QUESTION OF PROSELYTISM.

SIR,—If Mr. Armstrong had read my letter a little more carefully, he would not have done me the injustice of taking it to mean that I "would condemn all attempts, on the intellectual side, to infuse our religious convictions into others." In that letter I expressly say, "As for religious Societies, let them 'infuse convictions,' certainly, but only as we infuse them one upon another in daily intercourse, &c." Is this a condemnation of "all attempts"? I am as eager as Mr. Armstrong, I think, for the spread of enlightened conviction on the intellectual side, but by "infusion" I mean infusion, and not that diffusion which, so far as I can judge, has little effect beyond that of stiffening the resistance of those who oppose themselves.

EDWIN P. BARROW.

Manchester, Nov. 27.

THE INWARD LIFE.

From Psalms of the West.

Who is the Christian man, and in whom is the spirit of the everlasting word?

God so loved the world, that He hath revealed His holy ones in all times, His warriors in every nation.

Search and look if thou hast not the truth very nigh unto thee, in the virtue of a life that thy heart may know.

Why worship ye the Holy One of Israel, and condemn the prophet of your own country, the wise and living of your generation?

Why speak ye bitter things against the reformer, since ye call him Master who was slain for his reforming.

Ye make saints of the disciples of Judæa, but the disciples of your own day and of your own land ye spurn under your feet.

Why do ye magnify the Saviour in prayers and hymns, and reject him in your lives?

Why bid ye men by creeds to acknowledge him Lord, whom ye defy in your thoughts, whom ye betray in all your years upon earth?

* * * * *

Let us leave our vanities and cleave to righteousness, let luxury depart from us, and let temperance and peace be our friends;

Let us live as brethren in helpful confidence, let war cease, let strife give place to reason, and the show of riches to quick and joyful simplicity;

Let bitterness show discord no more, let strong persuasion be merciful to the soul of a brother.

Surely we all are weak, we cannot rightly advance a cause by dredging the character of an adversary.

Let us reverence every soul that seeketh righteousness, and respect the depth and marvel of mind;

Let opinion vary as flowers and trees, and the precious quality of each be enshrined in grateful regard;

Let all controversy be in reason and goodwill, let no word that savours of hatred confound the approaches of truth;

Backbiting is the token of a weak cause, and tyranny is the instrument of foolishness;

Let our passions be subdued before our enemies, let our speech be weighed again and again, and our thought be jointed with tenderness.

The cause of justice is worthy of zeal, even above the object of a party, though despised in the din of war.

Let opinions be freed from the pressure of circumstance, let every man act for the good of all, as though he looked upon the world from afar off.

Blessed is the faith that catcheth not at false advantage, mighty the devotion that scorneth the turns of policy.

Trust the man that followeth not in a throng, who will not flatter a multitude, and make evil good to his profit;

Who bringeth every care to the law of love, and seeketh judgment in the proving of conscience;

Who believeth in the light, and obeyeth the spirit of Christ—he is the Christian man, and in him shall we behold the fruit of Eternal Thought.

THE feeling is often the deeper truth, the opinion the more superficial one.—*Guesses at Truth.*

THE CHILDREN'S COLUMN.

"He shall give his angels charge concerning thee."—*Psalms xci. 11.*

THIS morning, when I went to the window, I saw in the early dusk the blackbirds running about the lawn, trying to pick up a breakfast before the sparrows and the starlings and the robins were awake. They are always here at this time, and I often wonder where they spend the night, as a tree with the wind whistling through the branches would not be a cosy place for a little bird to sleep in—even though it is wrapped in feathers.

Thinking of this brought a charming story of long ago to my mind, which I will try to make short enough for this column.

Toward the end of winter, as the fast of Lent drew near, the old abbot Ki-nach desired, as was his custom, to leave his monastery and go to the hermitage the brethren had in the hills, that he might keep it more strictly. A young monk went with him, and together they walked through the open fields, and then higher through the wood, and then higher still till they came to the wild rocky place where was the hermitage. It was only a hollow cell in the rock, without bed, or chair, or table, or fire, hardly large enough for the two to shelter in. But the early spring-time was pleasant, with the sense of swelling buds, and the timid living creatures, shy but hardly afraid; and the two monks thanked God, and began to keep, with prayers and meditation, their fast.

One night as the abbot lay awake before dawn, he heard a bird singing so clear and sweet that it seemed like a bird from heaven. And when morning came he told the young monk about it. And the young monk said, "Father, it is the blackbird. Such is their wont at this time of year." That day, as they were walking in the wood, a little brown bird fluttered out from the ivy that climbed over a great wall of rock near their cave, and parting the overhanging ivy branches, there was a nest, and within it three small eggs. Then the two carefully avoided that place in their walks, lest they should again frighten the mother-bird from her nest.

But, as often happens in the spring-time, the pleasant days suddenly came to an end, and the storm drove across the sky. The branches twisted and snapped, the icy sleet drove into every exposed place. And as the old abbot lay listening in the dark night to the howling wind and felt the bitter cold, he bethought him of the little blackbird on her nest trying to keep her eggs warm. And he lifted up his heart to the Lord of the storm and prayed Him to have the bird in His care. And the sense of the whole world of men and living things nestling as it were under the wings of God came to him, and he said to himself, "How excellent is Thy loving kindness, O God; therefore the sons of men shall put their trust under the shadow of Thy wings."

Then after a while he said to the younger monk, "Look forth into the night, my son, and see if the storm be abating." And the young monk went to the opening of the cave, and as he looked he spoke in a voice full of awe, "Father abbot, father abbot, look, look!"

And the abbot came and looked, and the sleet drove in their faces, but in the midst of the storm was a space of light,

and the light streamed from an angel who stood near the wall of rock with outstretched wings sheltering the blackbird's nest from the storm.

That is the story. Perhaps it may seem to you a trifling business for a great angel from heaven to concern himself about, just to shelter a mother-bird on her nest. But is not this the charm of it? That some old monk—or whoever dreamed this beautiful story—should have had a heart so full of tenderness for the birds of the air as to picture it worth an angel's while to protect one of them from the storm. Yet if we think of it, this is not so surprising as what Jesus said about the birds, "Your heavenly Father," he said, "careth for them." And again, "Not a sparrow falls to the ground without your Father."

But are there any angels? Angels, to the men who believed in them, were those unseen presences who were always busy carrying out God's will. Some of them guided the sun and stars on their way through heaven, some went continually to and fro on God's errands. And one of their chief duties and delights was to watch over children and men and women, and lead them away from the dangers they themselves, perhaps, did not see. They were our unseen protectors, keeping us from the unseen perils around us. Now and then they were seen for a moment, but for the most part they were invisible. And what nowadays may seem strange to us who know a picture angel by his wings the moment we see him, these angels in the old time usually looked like men, and people took them for men and didn't know them for angels till afterwards, till they were gone.

But this was the central idea of an angel. He was an invisible guardian against the dangers of our life. This was surely a beautiful shape for the sense of an unseen love and care around us to take. "He shall give his angels charge concerning thee." One stronger than I am, wiser than I am, loving, patient, always at hand to help, grieved when I am selfish, ill-tempered, cowardly, always reminding me of my duty, always trying to keep me out of temptation, out of harm, out of sin, always beside me—why, if a child or man really believed this, how much courage and comfort he would feel in such a belief. Always some one to turn to, someone whose help was ready, someone at your side to guard and guide you. Yes, indeed, that is a beautiful form for the feeling of the unseen love and care, somehow always round us, to take.

And yet there is a form still more beautiful, and if we will only dwell on it till we realise it, we may find it still more comforting and sustaining.

For as Jesus, who always went straight to the heart of the matter, assures us, there is such an unseen Protector, Guide, Friend, always with us. Not an angel, not a messenger, but the great God Himself constantly with us, to direct and guard us, to direct and guard us in all the difficulties and all the dangers of our lives; and when we are sure of this, then the angel may fade away without our losing anything.

It is beautiful to think of a guardian angel. Sometimes it may help us to picture the Divine care in that way. But best of all is it when we can say and feel *The Lord Himself is my Keeper.*—C. A. F.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, DECEMBER 2, 1899.

CHRISTIAN FELLOWSHIP.

UNITY of the Spirit in the bond of peace has always been the true ideal of Christian fellowship, and it may be useful to consider how that unity can be preserved in face of the radically divergent views and aims of different bodies of Christians. The Sacerdotalists of the Anglican and Roman communions offer to the world one method of religious life, as by divine appointment, while what are known as Evangelical Christians, in many Churches, affirm that they alone possess the true and unadulterated faith; beyond the pale of these two great sections of the Christian world are other earnest followers of JESUS, unable to accept either the Sacerdotal or the Evangelical position, to whom even the name of Christian is denied, who yet dare to think that they have some knowledge of that deeper unity of the Spirit, into which are gathered all faithful and humble children of God, and most intimately those who have become sharers of the mind of CHRIST.

How widely these three distinctive types of religious life are separated is plainly to be seen. With the Sacerdotalist unity is found only in the Church, into which, as the true fold of CHRIST, members must be received through the sacrament of baptism. And within the Church, where the priest exercises his supernatural functions, is to be sought the Holy of holies in human life, where God is nearest to His children. The Real Presence of God in the sacrament on the altar, given by the priest as heavenly sustenance to a faithful people, is the central point in the religious life of the Church, towards which all devotion is directed. By this means, it is affirmed, God has

appointed that men should come to the fullest knowledge of things divine, and be best strengthened for their service in the world. Thus religious service centres in the altar, which cannot be too highly exalted, or guarded with too profound a reverence.

In contrast to this conception of religious life stands the Evangelical, which looks to find God most surely, not upon the altar through the mediation of a priest, but in the human heart redeemed by faith in the atoning death of CHRIST. In this view the Church is the invisible union of all faithful souls, born again into the new life rendered possible by the supreme spiritual fact of the Atonement; and the chief stress of religious life must be among the faithful a joyful and adoring gratitude for the gift of heavenly life thus received, and an eager hungering to gather in more souls, to declare to them through preaching of the Gospel the Word of Life, and to bring them to the one act of faith in the Redeemer, through which they can come to God.

Here are two unmistakable types of religious life, both of which have been fruitful of much devoted service and many saintly lives. But if it is asked, can either one or the other rightly claim exclusive possession of the mind of CHRIST, or of the way of divine life, the answer is not doubtful; and from what is common to both we may perhaps be led to a truer view of Christian fellowship and the right emphasis of the religious life.

What is common to both is an earnest Christian manhood, kindled to new life by the ideal of the manhood and the religion of JESUS—living with God in the world, trusting in the Eternal Goodness, with childlike spirit surrendered to the FATHER's will, devoted to His service, acknowledging the claims of the Kingdom of God amid all human affairs; and in personal character moulded in the likeness of the Master's gentleness and purity of heart, his strength of loyalty to truth and righteousness, his patient suffering, his pure, unselfish love. To be worthy citizens of the Kingdom, and children of the FATHER in heaven, is the common end, by whatever varying means attained; and what we affirm is, that the end may be reached, in the glory of a true Christian manhood, by those who can accept neither the claims of the Church with her offer of supernatural mediation, nor the Evangelical demand for faith in the Atonement as the divinely appointed way of life.

Thus there is another conception of the Church and of the way by which the soul may come to God, and to us it seems to be the way taught by JESUS, both in his word and in his life. Under this conception the Church is simply the gathering in a reverent and childlike spirit of those who seek to worship and to do the FATHER's will, which was what JESUS urged above all things on his disciples. And this is the ideal we have set before us in our

Free Churches, that we should be together in presence of the Holiest, with mind and heart ever open to the light and conscience quick to hear the divinest word, that our worship may find expression not only in the devotion of the hour of prayer, but in the constant spirit of a faithful life. For the emphasis of religion must be on life, and it is in the whole of life, and not in any special sacrament of the altar that the Real Presence must be found. In this endeavour we believe that our churches are most truly Christian, thankfully accepting the teaching of the Master and the inspiration of his leadership, since they who learn of JESUS are brought most intimately into the fellowship of the children of God, and are best prepared both to understand and to do the FATHER's will. And herein is also that unity of the Spirit, which can unite in the bond of peace. It is not determined by any of those dogmas which divide the Churches, but by likeness to him who "went about doing good," knowing that to be the FATHER's will. In self-forgetting service of the Kingdom individual disciples and Churches alike will find that they are at one, and all the things which separate will fall into their due places of subordination.

But if we hold to this conception of the Church, we must acknowledge that it can be effective to the full measure of its strength only when it is indeed filled with the true Christian spirit. We may learn of those whose adoration centres in what is on the altar, to guard the reverence of the house of prayer, to bring our offerings to make it beautiful, and to come together in the spirit of a true devotion; we may learn of those who demand first of all the self-surrender of unquestioning faith, a new fervour of consecration to the Highest, and trust and rejoicing in the Love which is over all; but most of all we must learn to be true to our own special testimony, in the companionship of JESUS and the faithful of every generation, knowing that the witness of the present Spirit does not fail and that only perfect love can cast out fear and permanently save from sin. We are told that we have no message of deliverance for the sinner; we have to learn to help as JESUS helped, through the power of all-conquering love. If we are hungering for greater strength we must find it in more perfect surrender to the service of the Kingdom, in which God will be with us, in truer brotherhood, in more patient, steadfast, humble work and prayer. CHRIST is most surely found among the needs of common people; in the life of cheerful, unselfish service we are brought nearest to God and to our fellow-men.

TO CORRESPONDENTS.—Letters, &c., received from the following:—J. B. (thanks); M. C.; C. F.; J. H. (Brussels); P. M. H.; R. J. J.; G. O. R.; H. R.; J. C. S.

THE PULPIT.

THE ELECTION OF TRUTH.*

BY THE REV. J. ESTLIN CARPENTER, M.A.

"Ye did not choose me, but I chose you, and appointed you that ye should go and bear fruit, and that your fruit should abide."
—John xv. 16.

SUCH was the voice of "the Truth" to the believers of the early Church. That wonderful discourse, ascribed in the Fourth Gospel to the last night of the Teacher's earthly career, which has served as a sanctuary of faith and peace to so many troubled souls, sums up, if I read it aright, the reflection of a disciple on the significance of the first Christian experience. Never in city or hamlet overlooking the broad waters of the Mediterranean had such events been seen before. Eager inquiry, calm conviction, enthusiastic rapture, these and many other phases of philosophic and religious activity could easily be witnessed. There were the crowded lecture-rooms of professors, there were quiet retreats of thought, there were exciting processions of great Oriental rites; but you had only to turn aside from the streets and squares, the temples and universities, into some simple upper room, and among the little group of shop-keepers and artisans, some Jews, some Greeks, some freemen, and some slaves, you would hear words of a new life. They would be sometimes uttered with an emotion which would make them disconnected and unintelligible; sometimes one may fancy, in low calm speech whose clearness would hide rather than reveal their depth and intensity; but both alike would testify to the overwhelming force of a new trust, the vividness of a new insight, the power of a new hope. You might have followed Plato as he led you up the mountain heights of speculation, and pointed through the radiant haze to the far-off vision of the good; but if you sat at the feet of Paul, and listened to his speech of love, joy, peace, you knew that you entered into another world. There every energy was concentrated in one great rush of emotion going forth to God and Christ. There the whole soul was opened to the persuasive influences of the spirit. There new ideas, desires, aims, lighted the loneliest lot from dawn till eve, and filled the darkest watches of the night with thankful song. And these priceless boons were not the issue of long investigation. They were not the attainment of the inquiring mind. They did not result from ingenious experiment and protracted research. They depended on no balancing of evidence. They were given, not won: and those who shared them had not picked them out among a multitude of rival claims, they were the channels of something greater than they knew, the instruments of a power beyond and above themselves, the messengers of a voice which set its word upon their lips, and laid upon them the compulsions of speech and deed. Such as these had not chosen the truth, they were chosen by it. It was not theirs to reason but to obey. They were its elect servants to whom was committed the supreme privilege of carrying it forth to a waiting world, where the fields were

everywhere open to the husbandmen, and the harvest of souls was sure.

Is this our case now? God, as we know, fulfils Himself in many ways, and it does not follow that the spiritual methods of the first century constitute a uniform type for all the rest of our nineteen. I speak to-day to members and friends of an Association which seeks to propagate a particular view of Christian truth. Some of us have been reared in it from our childhood; some of us have adopted it, perhaps with painful sacrifice. Our adherence to it may sometimes have exposed us to ridicule or misunderstanding; we are still sometimes denied for its sake religious fellowship which would be precious to us; how far can we honestly affirm that we have not chosen it, it has chosen us, and in that choice has opened to us lines of obligation along which we must needs take our appointed way?

The fact is surely that to an extent far larger than we know our beliefs are made for us rather than by us. Only in some strange moments of self-confidence do we say to ourselves, "Go to, let us sit down and discover the truth." By far the larger portion of the vast and varied mass of ideas, hopes, desires, dim or articulate, which make our life, are given to us, and not wrought out by us. The process of election to certain standards of thought or feeling goes on within us in a thousand ways beyond our control. It operates in the broadest sense through the past, as we enter into an inheritance created for us out of the unseen by master minds, and fused into the very structure of our being by ages of common experience which has slowly risen in value by its fostering aid. It operates within the compass of our own lives through the education of our early years, through the influences of our home and school, through the types of character with which we were first made familiar, through the early appeals to our taste and admiration when imagination was still plastic and we had not hardened under the influences of the world. The conceptions of the scientific interpretation of the universe in which our modern thought is steeped, the notions of morals—crude or refined—which belong to our class, our party, our nation, our religion, these, whether they be recently acquired or part of the age-long social evolution of our race, are given to us; we are their servants, not their lords; the humble instruments through which their imperial sway may be promoted, not the sources of their authority or the makers of their crowns. And even on the peaks of thought, in those high moments when ages of laborious reflection are concentrated in one flash of new insight, the seer accepts the idea that unifies and combines the scattered fragments of his past experience as something offered to him rather than fabricated by him. He finds it—does he?—but at least it was first there. Before the truth he sees, he stands with no conscious mastery or enjoyment, crying "Behold, I have chosen thee"; rather is it with awe and homage, with lowly self-surrender and the humble mind that he whispers "I thank thee that in thy grace thou hast chosen me."

And the same is true of that election which seems to us more private and personal; through temperament or mental constitution we are so made that we see truth, first or last, one way and not another. Through outward circumstance

or opportunity we each have our own private election to the higher life. Through unexpected gifts of friendship, through quickening contact with nobler holier souls, through the book or poem which suddenly speaks to ears which a year or two ago it could not reach, is our faith born within us; but we have little to do with its begetting. Our eyes are opened, and we see; but the touch that opens them comes from another hand.

But is there, then, I shall be asked, no voluntary element in what we cherish and in what we reject? Are we, after all, simply at the mercy of experiences which we cannot foresee or control? Is the life of faith nothing more than a passive drifting with the stream, till it suddenly falls into the boundless deep? Are we not sometimes invited to *choose* our religion? In these days when every one discusses the foundations of belief, must we not admit that there is at least a preparation in which the will calls on thought and feeling each to contribute its share? Is it not a duty to examine evidence, to discard prejudice, to cultivate sympathy with forms of experience which we can with difficulty realise, to direct our attention deliberately to other points of view, and clear out from their secret recesses the last phantoms of suspicion and terror, animosity and mistrust? All this belongs, indeed, to our proper discipline. We invite others to do it, it is no less incumbent on ourselves. And this activity is still further excited when we are summoned to give shape to our thought, to clothe our faith with form. In finding fit methods of sustaining it we may make many an experiment. The difficulty of finding for it adequate expression as it passes from our inner life into the fields of thought and endeavour all around may make large demands on our patience and deliberation. Between the idea and the institution lies the will, which chiefly selects the plans on which it shall be reared, and determines the adjustment of the aims which it shall embody. It is largely within our power to control the stress which we will lay on varying elements. We can bring one object into prominence, and thrust another out of sight, and in this lies for us the trial of character, that as the messengers of the truth we should bear fruit, and that our fruit should abide. How, then, in the light of the considerations which I have thus briefly sketched, do we stand in relation to some of the religious tendencies and opportunities of to-day? I name only two by way of test or example; your own observation will easily add more.

From a large number of our fellow-Christians we are separated by a principle which has been recently defined as the "permanent centrality of Christ."* The individual life of the believer, the corporate existence of the Church, even the manifold energies of philanthropy, are not to be derived historically by channels near or remote from Jesus of Nazareth, they must be knit in present conscious union with Christ the Redeemer. I do not wish to speak with other than respect of a plea which is sometimes urged with passionate sincerity, but to members of a Unitarian Association it may not be amiss to point out why the religious experience of many of us takes a different form.

* A sermon preached at the autumn meeting of the British and Foreign Unitarian Association in the Oakfield-road Church, Clifton, Nov. 21.

* By the Rev. P. T. Forsyth, of Cambridge, in an address delivered at Manchester.

The primary element in our religion is the relation between the soul and God. Were there no such relation, religion could not exist. To realise it and uphold it, to find in it the joy and peace of the present, and the boundless hope of the future, to win through it perpetual strength for fresh endeavour, and draw from it a constant quickening of love—this is the meaning of our devotion. But the Author of our being has done with us as He has done with the world; He has brought us into a field of infinite variety, and given us powers and aptitudes to match. He has prepared for us the scene, and equipped us with instruments of thought to find out some of its secrets. He has led us slowly forwards along hidden paths to goals of knowledge far beyond our first dreams. He has invited us to behold his works, and has called up prophet and seer into the inner chamber of His sanctuary, and there revealed in manifold ways the marvellous unity of nature and life. He has unfolded to us the order of the skies; He has enabled us to discover the constitution of worlds. Far, far behind the dimmest dawn of history He has given us glimpses of the mighty forces that were at work to train and educate our race. He has taught us to bind together within one reign of law the motes in the sunbeam or the insect on the grass with the rise and extinction of stars and the hopes and purposes of innumerable souls. And in so doing He has made us realise that our thought is kindred with His own; in our affections is love that answers His; through our endeavours we are made conscious of His everlasting right; and, as we look up, we understand through our own experience the meaning of that great word which we have learned from the chiefest of His sons, and know Him as Maker, Friend, Father of our spirits for evermore.

That is the briefest summary of what may be called the natural relation between the soul and God. But when that relation is ignored by indifference, when it has been violated with recklessness, or trampled under foot in deliberate sin, what then? Bring to mind, if you can, the days or months that you have spent in cold or stubborn apathy. Remember the sullenness or the defiance with which you cherished some secret of guilt. Bethink you how you clung to it, and would not let it go; how you withheld the avowal which truth demanded rather than lose your place in another's esteem; or how you cherished the passion which purity or honour or love bade you subdue. Recall the hardness of judgment with which you dismissed the virtues of others as a mockery, detected a taint in all disinterestedness, and declared the heroisms of the great and noble little more than worthless shams. If you have known such moods yourself, or if you have been conscious of them in others, if you have been lifted above them into strenuousness and sincerity and joy, or if you have seen the wild and wayward passion quelled, the perversion of power restored to noble use, a fair order established over wantonness and riot, and harmony triumphant above the discord and the jar, what was the agency that brought you back, wherein lay the might for victory? Through many channels does it make its way. It speaks to us, perhaps, through some warning word falling, as we say, by chance

—but what is chance?—on ears that are not yet wholly closed. It rises in memory out of the scenes of a pure home and a mother's tenderness. It meets us out of the faithful heart of a friend. It comes to us through some unexpected affection, disclosing depths of goodness we had never known before, and calling us to follow halting and timid on the long ascent. It breathes through the devoted endeavour of those who wrestle in the dark places of our sin and shame. It looks out upon us from the pages of the Gospel in the word and work of Jesus, reinterpreted, reinforced, by those who have caught his spirit and are fired with his love. But always and everywhere its essence lies in a revelation of character, which shows us good in the midst of evil, which makes us know the lower and the higher, and at length brings us, humble and penitent, to the feet of God. And there we are in the Father's presence once again. His was the law of right that rebuked us. His was the truth that judged us. His was the love that sought us out and brought us back. Has there been no redemption for those who have never known the name of Jesus? Why, the whole world is full of it, for redemption is the mighty process of the moral education of the race. It is part of the great plan of history. It is the purpose of God for all humanity. It has been always going on since the first brute stumbled into human shape; and it will not be ended till the last elements of the brute within us are purged and cast out. God was indeed in Jesus reconciling men unto Himself. But so was He also in those who blazoned forth their Master's work. So was He in those of elder time who laid down their lives for truth and righteousness. So has He been since, age after age, in the hearts of all who have fought the fight bravely for honour and faithfulness and love. So always and everywhere, so is He at this hour, wherever goodness suffers pain cheerfully for human needs, and gives of its strength or its thought, its labour or its endurance, to win the lost from evil and set them once more on the upward way. And in all this the centre and the source and the goal are one, giving unity to the process and assurance of victory in the end, God the All-holy as well as the All-wise, All-powerful, All-loving, the Father and Redeemer of all souls that He has made.

We cannot, therefore, break this mighty order by isolating into sole agency or significance one particular event. Nor can we distinguish one specific influence and raise it to universality under the name of Christ. For the historic can never be itself the universal. It may be its temporary manifestation, its channel, its instrument; but it is limited in space and time; it is personal and belongs to an individual, and the individual is known by his limitations. The philosopher does not insist on the "permanent centrality" of Aristotle or Kant; still less does the man of science claim such a place for Newton or Darwin. Almost as well might one maintain that all water must be drawn from one fountain; but the only source that is permanently central for all springs is the envining sea. The lightning is caught to carry thought around the globe; but the only battery that is permanently central for all electrical operations is the solid earth. We may not take the part for the whole, the finite for the infinite, or sub-

stitute what seem to us illusions for the might and the immensity of what is. God is, we are; and the boundless meaning of those two facts, which we have each of us to apprehend anew for ourselves, it may well take us eternity to realise. We will discard no helps along the road; nay, rather, will we recognise with trembling at our own infirmity and with ceaseless gratitude to the Giver of all good, how little we should dare to stand alone in so august a presence were it not for him who passed, fearless and faithful, showing us the way. But we will not confound the historic type of our religion with its everlasting object; nor can we palter with our sincerity and in the interests of common work disown differences which others deem vital, though to us they seem to touch only the outer framework and not the intimate essence of our faith. God in the world, God in humanity, in Jesus—aye, blessed be his name—God even in our own souls, for creation and judgment, for redemption and guidance, for daily quickening and for everlasting sanctification—these are for ever within the range of our experience and insight one and the same. I do not say that this immense conception can solve all difficulties, ward off all sorrow, secure immunity from pain, or guarantee us a safe and easy course amid the shocks and dangers of the world. Not for that is it that God gives us being, and calls us into fellowship with Himself. But I say that those whom this faith embraces "can no other"; they have not chosen it, it has chosen them; to live in its glory is their constant joy, to invite others to share it their privilege and delight. If we be appointed for this high service, let us see to it that we bear fruit, and that our fruit abide!

But, lastly, faith must clothe itself with form, and the election of truth carries with it already certain definite modes and conditions of fruitfulness. And the first of these is worship. No soul that has realised its dependence on the Author of its being, no child of God that has recognised its Father's love, can abide in solitary estrangement; it must seek alone or in the fellowship of the house of prayer to utter forth its gladness and its wants, and lay its hopes and cares, its failures and endeavours, within the sight of the All-merciful. And in such worship truth must be its determining power, and freedom its vital breath. These requisites are none of our choosing. They spring from the very essence of our religion. They are the only conditions under which we can know God and serve Him. If they have the result that they force us to part company at the church-door from the great mass of our fellow-believers within the Establishment, we may lament our exclusion from much that we admire, but we cannot seek admission except on terms that will enable us to preserve our own integrity. So long as that Church prescribes at its entrance the sacrament of baptism which attributes to water and the word a magical change in the very sentiments of God towards the unconscious babe; so long as it separates from the great body of its members an order of priests on which it claims to confer supernatural gifts which the ordinary layman cannot share; so long as it frames its ritual of prayer upon mediatorial assumptions that we deny, encourages by its use of the whole Psalter the unrebuked expression of

sentiments of ferocity that are absolutely contrary to the spirit of Christ, or dishonours the Deity by requiring its clergy (for instance) to define Him in their prayer for fair weather as the "God who didst once drown all the world except eight persons"—so long we must repudiate its forms; we cannot habitually have part or lot in its services; we must remain where the truth has set us, able to welcome the ministry of the word from any soul under the wide heavens.

It is no joy to me to stand apart. When I study the mighty history of the Church of England, and note the share which, sometimes for evil but how much more often for good, it has claimed and enjoyed for so many centuries in the affections of our people; when I see the splendid labours of thousands of its clergy and their helpers in our great cities, or contemplate the magnificent expansion with which during the present age it has thrown its arms all round the globe—I acknowledge with deep admiration the immensity of its resources, the breadth of its aims, the beauty of much of its piety, the vastness of its opportunities for good. But not even for a share in such privileges will I ask it to recognise me when I reject nearly every article in its creeds, and when—even if I accepted their theological affirmations, I should still regard their authoritative imposition on the teacher of religion as a fundamental wrong to the independence of the soul. If ever a time should come when the aspiration of one of its modern champions should be realised,* and it should open its doors with "a comprehension so liberal and so wide that it denies inclusion to none who sincerely and religiously claim to be included," I shall rejoice if I can take my place within its ranks; but I know that this can only happen through the admission that all the existing conditions of its fellowship are after all but open questions, and the concession of liberty to each parish or congregation to frame its worship according to its needs.

But I may spare you these speculations, for it is sufficiently plain that such changes will not come in our day. And meanwhile for us the way is clear. The option lies between "the Institution" and the Truth. We cannot barter away our spiritual freedom for a place in any organisation, however noble; and if we must needs bear our modest fruit in the wilderness, why, that is our contribution to the great purpose which shall one day make the desert blossom as the rose. Only let us see to it that no languor or indifference starves it, no arrogance or self-satisfaction cankers it, no jealousies or distractions shrivel it. In steadfastness, humility, concord, are the conditions of our witness. To that witness we are called by obligations not of our own making. Through it lies according to our faith the way of service which God has appointed for us to our time. This is our place in the great warfare with ignorance and sin. Accept its difficulties blythely, they are God's tests of our integrity. Discharge its responsibilities untiringly, they are the discipline of our courage and our trust. So may the God of hope fill you with joy and peace in believing, "for of him and through him and unto him are all things, to him be the glory for ever," Amen.

* See a recent article in the *Spectator* on the "Future of the Church of England."

SCOTTISH SUNDAY SCHOOL CONFERENCE.

A CONFERENCE of Sunday-school teachers and others was held on Saturday, Nov. 25, in the Unitarian Christian Church, Dundee. The following delegates were present:—Aberdeen, the Rev. Alex. Webster, Misses Rosina F. Craigmill, and Isabella E. Falconer; Edinburgh, the Rev. R. B. Drummond, B.A., Mr. Alex. Godsell, Miss J. Noble, Miss A. Whytock; Glasgow—St. Mungo-street Church, the Rev. E. T. Russell, Mr. J. C. Hull, Mr. James McLeod, Miss McLeod, Mr. E. S. Thomson, Miss Thomson; St. Vincent-street Church, Mr. Jas. Graham, Mr. Gilbert Horton, Mr. Chas. Forsyth, Miss Nelly Ballantyne, Miss Elizabeth McCall; Kilmarnock, Mr. Peter Arrol, Mrs. Gibson, Miss Jane Black; Kirkcaldy, the Rev. A. Ernest Parry, Mrs. Parry, Miss M. Strachan, Miss M. G. Strachan, Mr. John Heggie, Mr. A. B. Melville; Dundee, Mr. James Smeaton, sen., Mr. James Smeaton, junr., Miss Jessie Smeaton, Miss Reid, Miss E. Walford, Miss E. Young, Mrs. Whamond, Miss Williamson, Mr. Robbie, Mrs. Robbie, Miss M. Leighton, Miss E. Odhner, Miss A. Smith, the Rev. H. Williamson.

There were also present Mr. C. H. Dandy, Mr. C. Meldrum, Mr. Alex. McGibbons, Mrs. Miller, Mr. R. Wighton, Mrs. Kuenen, Mr. Alex. Stewart, Mrs. Stewart, Mr. Ion Pritchard, hon. sec., S.S.A., and others.

After tea the meeting was presided over by Mr. JAMES GRAHAM, President of the Scottish Unitarian Association. He explained the purpose of the Conference which had been called by the aid of the McQuaker Trustees, and the Sunday-school Association with the view of establishing a Sunday School Union in Scotland. A resolution was unanimously adopted, appointing the Rev. A. E. Parry, of Kirkcaldy, convener of a committee formed from representatives of each school. This Committee will draw up a Constitution and rules for the proposed Union to be submitted to another meeting.

Mr. ION PRITCHARD read an interesting paper on "An Ideal Sunday-school."

A discussion followed.

The Rev. ALEX. WEBSTER, of Aberdeen, read a paper on "The Bible in the Sunday-school." Mr. Webster mentioned the way in which he had been instructed in Bible knowledge in his youth. If the Bible were to be used it ought to be in the hands of competent teachers, who would be very careful in what they presented to the scholars as facts.

A discussion followed, in which several speakers supported Mr. Webster's position.

The Rev. HENRY WILLIAMSON opened the subject of Mission Sunday-schools. Their schools in Scotland were more strictly congregational than in England. He advocated an effort to reach the children of the unchurched masses. An experiment had been tried in Dundee with some success. It was mentioned in the discussion that successful efforts had been made at South St. Mungo street, Glasgow, and at Kirkcaldy, in gathering in children during the week evenings.

The Conference closed with hymn and benediction.

The gathering afforded the friends in Scotland the first opportunity of seeing each other. Some of the delegates had travelled over 100 miles.

A SOCIAL GOSPEL.

MR. DAVID REES, of Pentre, who attended the recent autumnal meeting of the B. and F.U.A., at Bristol, writes to express his disappointment that, excellent as the meetings were, the acute social problems of the day were practically ignored. We cannot print the whole letter, but it concludes as follows:—

"The emphasis laid by the speakers on theological truths, and the absence of all reference—except a passing allusion in an impromptu address by Lady O'Hagan—to the social problems that beset us, and that call so loudly to all the Churches for a solution, was sadly disappointing to me. Mazzini has told us that every social problem is a moral problem, and every moral problem a religious problem. Yes, verily; for morality and religion must inevitably succumb to an empty stomach. Has not our own great preacher told us lately how it is almost impossible for a hungry man to be honest?"

"The great battles of our religion in the future will be fought on the field of these social questions, and any Church that refuses to apply itself to their solution inevitably condemns itself to sterility and decay. It will become a last year's nest on the boughs of the wide-spreading tree of the Kingdom of God. Length of creed, or theological truth, will not save it.

"That will be the fate of our Church or any other; they deserve no better. If all the Churches do not unite to find a solution to these vital social questions, a worse than Egyptian plague will befall them. That Church that applies itself heart and soul to remedy our social evils, and saves our people from their present hell of worldliness, drunkenness, poverty, and selfishness, has the future in the hollow of its hand."

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

CHRISTMAS APPEALS.

London: Portland Sunday School and Institute.—Miss Jennett Humphreys desires to thank senders of parcels in answer to her recent appeal, from Dorking, Brighton, and Liverpool, with which no names were sent.

Manchester Domestic Mission, Willert-street.—We have each year been enabled to cheer many homes and the lot of the children connected with our Mission (which is situated in one of the most sombre parts of Manchester) by the gifts of friends sent us to dispense at Christmas. But as this year finds us with larger numbers, we are hoping that our friends will help us more liberally by sending children's garments and toys, &c., suitable for a Christmas tree, or money to purchase. We are also much in need of left-off clothing for the very poor.—Rev. J. W. Bishop, Mission House, Willert-street, Manchester.

Mansford-street Church and Mission, Bethnal-green, E.—The Rev. W. G. Cadman thanks the friends of the Mansford-street Church and Mission who have so kindly helped in former years, and again makes his Christmas appeal. He asks for donations and subscriptions to the Poor's Purse (which is generally replenished at this season of the year), and to the Christmas Fund. This latter provides the tea parties and most of the Christmas gifts for more than 300 Sunday-school scholars, the 'mothers' meetings Christmas party and that for congregation and parents. It also provides the Christmas entertainments and whatever expenses are needed for the Monday evening entertainments and lectures which are given in the winter months. Clothing, both new and discarded, is greatly needed, especially for men and women. Parcels may be addressed to Mrs. Cadman; dona-

tions should be sent to the Rev. W. G. Cadman, The Parsonage, Mansford-street, Bethnal-green, E.

Rhyl-street Mission, Kentish Town.—The Rev. J. Pollard writes:—Through your columns I once more appeal to subscribers and friends. Christmas and cold weather are now upon us, and the poor round and about the Mission at Rhyl-street, with its branch at Litcham-street, are looking forward to their usual treats, which give them such good cheer. The miserable condition of the poor people around the Missions I cannot gauge, after seventeen years active work and much study; the circle of influence each year becomes wider, and especially so with the heavily burdened. Many through your Missions have been taught to be more thrifty and self-reliant, and many other works have been performed in a quiet unostentatious way. I cannot dispense with the help of our kind friends, and I feel sure our good work will appeal to all and result in our receiving either a subscription or donation to enable me to give necessary aid to the deserving poor. Assistance towards helping to give the poor some enjoyment at this season will be greatly appreciated by all. I require more money to enable me to give the usual Christmas teas for our Sunday-school children, &c., and books and toys for prizes will also be gratefully received by Miss Anna Sharpe, The Grove, Hampstead, N.W.; or the Rev. Joseph Pollard, 90, Savernake road, N.W.

Birmingham: Church of the Messiah Domestic Mission.—The annual meeting was held Nov. 27, at the Church of the Messiah. Mr. T. H. Russell presided, and among those present were the Rev. L. P. Jacks, the Rev. T. Pipe (missionary), Councillor R. F. Martineau, Dr. James Russell, Messrs. E. H. Lee (hon. treasurer), W. B. Kenrick (hon. secretary), H. K. Beale, T. H. Ryland, and a number of ladies. The fifty-fifth annual report of the committee recorded that the work of the mission had been carried on during the past year with unabated energy and success. The missionary (Mr. Pipe) had been invited by the committee of the Manchester College, Oxford, to deliver a course of eight lectures on missionary work to the students. The treasurer's report showed that the total receipts for the year were £498 3s. 7d., and the total expenditure £482 9s. 7d., leaving a balance in hand of £15 14s. The missionary's report gave a satisfactory account of the various agencies connected with the mission, the work done during the year being described in detail. The three aims of the mission were to cope with religious destitution, to meet social need, and to assist in the alleviation of the sadness and friendlessness of poverty. They had succeeded in obtaining 258 families of the poor on their congregational roll, and through their different agencies they had obtained a great hold on the children. They had instituted a people's drawing-room, which had proved to be a great success.—On the motion of the Chairman, seconded by Councillor Martineau, the reports were adopted.

Boston.—The service in the Unitarian Chapel, Spain-lane, last Sunday evening was conducted by the Rev. J. Freeston, of Nottingham, who, taking for his subject, "Glorious Truths for the Twentieth Century," preached a most earnest and eloquent sermon, which was listened to with great interest by all present.

Bridport.—A series of lantern services has been held in the schoolroom for the last four Sunday evenings from eight to nine o'clock. The attendance on each occasion has been very good—quite as large as the room will comfortably accommodate—and the earnest and reverential spirit all that could be wished. The slides chosen illustrated "The Parable of the Sower," "The Story of Joseph and his Brethren," "The Stories of Samuel, Saul, and David," "The First Two Chapters of the Book of Ruth," "The Reign of King Solomon," "The Twenty-third Psalm," and "The Parable of the Prodigal Son." Great difficulty was experienced in finding suitable hymns with popular tunes, those offered for hire in the ordinary way being mainly taken from Sankey's "Songs and Solos," and very frequently, for one reason or other, quite unsuited to our worship. Children were not specially invited to these evening services; indeed, their attendance was rather discouraged, and they constituted but a small minority in the whole congregation, but those who did manage to find their way in were so interested and attentive that a plan is being considered for darkening the windows of the school and holding scholars' afternoon lantern services.

Dundee.—The anniversary services of the Unitarian Christian Church were held on Sunday, Nov. 26. In the forenoon the Rev. Henry Williamson delivered a discourse bearing upon the completion of the twenty-ninth year of the occupancy of the building. They had not ceased to have faith in the success of the Unitarian cause. The afternoon service was

held in connection with the Sunday-school. Mr. Ion Pritchard, hon. sec. of the Sunday School Association, delivered an interesting and most instructive address based upon the word "Chivalry." Mr. Pritchard had brought a large sheet of paper with the word printed in large blue letters. He succeeded in keeping the attention of the youngest children in showing how they might practice true "chivalry." The conference and the presence of Mr. Pritchard on Sunday for once removed from Dundee the feeling of entire isolation, which is the unavoidable lot of the brethren there.

Framlingham and Bedford.—Mr. W. H. Shrubsole, F.G.S., preached at Bedford on Sunday afternoon, Nov. 19, and at Framlingham in the evening. The Rev. H. J. Lawson assisted at the evening service. On Monday evening Mr. Shrubsole lectured on "Swiss Scenery." The lecture was of a most interesting character, and over 100 magnificent pictures were shown. The Rev. J. Holmes Pilkington, M.A. (rector), presided. Mr. Brooks gave free use of the Corn Hall, and rendered other valuable assistance. Messrs. Simpson Bros. gave use of lantern services free. The proceeds were given to new heating and lighting arrangements for the Old Meeting, and other gifts have been received from members to complete the renovation.

Gloucester.—The two days' bazaar towards the liquidation of the debt incurred in the structural alterations of the Barton-street Chapel was opened in the school-room on Wednesday week by Mr. Charles W. Jones, J.P., of Liverpool, and President of the British and Foreign Unitarian Association. The Rev. W. Lloyd, in welcoming Mr. Jones, and expressing gratitude for the kind response he had given to the Church's invitation to perform the ceremony of opening, added that it was a perfectly genuine and honest sale of work, and not a fancy fair or gala. Mr. Jones said he had already, as President of the Association, opened a bazaar, and had been attacked by his wife for his apparent violation of his principles, but as he grew older he felt he was not so sure that people did not put their prejudices forward and call them principles. While objecting to a great bazaar, however, he did not object in the least to a sale of work, for he thought it was an excellent opportunity to those who could not give money to a charitable object to give their handiwork. Such bazars did a great deal of good, and it therefore gave him great pleasure to open their bazaar that afternoon. He was very pleased that they had improved their chapel, because he did not think they could have anything too beautiful in their worship. If they cared for their religion, for their minister, for their services, they ought to get the best they could and do everything with enthusiasm. Referring to the assistance which Gloucester Unitarians received from other religious bodies, he did not believe they would ever arrive—certainly not in our time, or in the next century—at that comprehensive, inclusive church which was going to take them all in. He hoped it might come, but he did not think it would. Still they could arrive at a state of toleration without it, and agree to differ and see the good which existed in all churches. A great want at the present time was not knowledge—although that was wanted—or perfection of views, but sincerity in the inward parts, sincerity in inward matters as in worldly matters. They ought not to compromise. They must all have differences of opinion, but he hoped the churches would more and more endeavour to live in harmony with each other. Speaking of the object of the bazaar, Mr. Jones said he liked to see churches get into debt, but not remain in it, and added that he thought nothing of a charity which reached the end of its year without a balance on the wrong side. He did not think it was a true charity, a charity which had money and did not spend it. The ceremony concluded with votes of thanks to Mr. Jones and the ladies who provided the articles for sale, proposed by Mr. Croxford, and seconded by Mr. Washbourne. The Rev. W. Lloyd, in inviting Mrs. Ashbee to open the bazaar on Thursday, referred to the services rendered to the congregation by the late Mr. Ashbee and his family, and expressed the pleasure it gave them to see Mrs. Ashbee there. Mrs. Ashbee, in a few well-chosen words, declared the sale open, and hoped the result would exceed their expectations. A vote of thanks to Mrs. Ashbee was proposed by Mr. N. Burge, and seconded by Mrs. Lloyd. The receipts for the two days amounted to £59; subscriptions from members and friends of the congregation will bring the fund up to £240 less expenses, leaving a deficit of £150, which it is hoped will be still further reduced by the end of the year. (See Advertisement.)

Guildford.—Nov. 24 brought a delightful evening to the members of the choir and many of their friends, when Mr. F. G. Lemare, the organist at our church, generously and most hospitably invited them all to supper at the Imperial Restaurant. It

is needless to say that everything passed off pleasantly, for this was a result that Mr. Lemare's thoughtful kindness could not fail to attain.

London: Little Portland-street (Appointment).—The Rev. H. S. Perris, M.A., has accepted an invitation to become the minister of this chapel for the year 1900. Mr. Perris has also been appointed superintendent of the Portland Sunday-school and Institute, Little Titchfield-street. The services at Little Portland-street will be conducted until the new year by the following ministers:—Dec. 3, Rev. Henry Gow, of Leicester; Dec. 10, Professor J. Estlin Carpenter; Dec. 17, Rev. P. H. Wicksteed; Dec. 24 (morning service only), Rev. F. H. Jones; Dec. 31, Rev. F. H. Jones. A collection in aid of the chapel funds will be taken at the close of every service, morning and evening. The Rev. H. S. Perris, M.A., will commence his ministry on Sunday, Jan. 7.

London: Stratford.—The Sunday-school anniversary sermons were preached to good congregations by the Rev. F. Allen, on Sunday, Nov. 19. On the following Wednesday the thirtieth anniversary church meeting was held, presided over by Dr. Blake Odgers. The report, read by the secretary, Mr. W. J. Hawkins, showed that the work of the church and kindred institutions was being successfully carried on, and referred with pleasing results to the settlement of Mr. Lucking Tavenor as lay-worker under the Rev. T. E. M. Edwards, minister in charge. The treasurer's report showed a balance in hand of £131.25d. Encouraging addresses were given by Dr. Blake Odgers, the Revs. R. H. U. Bloor, T. E. M. Edwards, H. Woods Perris, and Mr. Tavenor. After the customary votes of thanks, a very successful meeting was closed with the Benediction, pronounced by the Rev. R. H. U. Bloor.

London: Sydenham.—The special Sunday evening services which commenced on Sunday last, at the Public Hall, Kirkdale, Sydenham, attracted a good congregation. The hall, which seats about 120, was full, and great interest was manifested in the address delivered by Mr. Bowie. At the close there was quite a rush for literature, especially for those pamphlets which explained our position and principles. Unitarian friends from the neighbourhood rendered good service by their presence and help, and it is hoped that they will still strengthen our hands in this new movement.

London Unitarian Bazaar, Essex Church Stall.—In aid of the above a most successful concert recently took place, realising the substantial sum of £60. Mr. and Mrs. G. Henschel not only lent their house on the occasion, but, with their daughter and other artistes, gave their services and delighted the audience with an excellent programme of vocal and instrumental music, while to Mrs. Bailey, of Clarendon-road, is due the organisation and the arrangements for the concert. Grateful expressions of appreciation have been forwarded to Mr. and Mrs. Henschel and Mrs. Bailey.

Manchester: Sale.—A guild has been formed among the members of this church. It aims at reaching those who are outside the usual pale of church work, and seeks in the first place by the promotion of discussion and inquiry to aid in the advancement of social and philanthropic ideals. Hence an entirely unsectarian name has been chosen, and it is known simply as the Side Social Guild. The session commenced by a social evening on Nov. 15, when the general objects and methods of the guild were explained and the arrangements for the session set forth. The first public meeting took the form of a lantern lecture, entitled "Homes and Hovels," which dealt with the housing problem in our great cities. Some startling revelations of slums and slum life, and of the evil effects of the landlord system were shown by means of photographs. As a contrast, and as showing what can be done in the way of providing pleasant, healthful and artistic workmen's dwellings, pictures were shown of model cottages at Port Sunlight, Aintree and elsewhere. The lecturer was Mr. R. B. Byles, of Leeds who has made a special study of the housing question, and is at present assisting in a campaign which is being conducted against insanitary and unsuitable dwellings in that city. The lecturer strongly urged that the true remedy for this fearful evil is to be found in the public authorities securing land and themselves building suitable dwellings thereon. The guild is exceptionally fortunate in having the entire sympathy and co-operation of the minister, the Rev. James Forrest, M.A. Mr. Forrest preached on the previous Sunday as an introduction to the lecture mentioned above a sermon from the significant text, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." He uttered a strong and eloquent appeal for the thoughtful consideration of one of the most pressing social problems of the day. One of the surest test of the practical nature of our Christianity, he

said, was to be found in our attitude toward those social problems that closely touch caste prejudice. Dealing with the conditions under which the people in our great cities are condemned to live, he said that to deprive a moral being of physical necessities was to take from him also hope and courage and aspiration. By condemning man to a brutal existence he was degraded below the level of the brute. So long as the evils existing to-day were allowed to continue, so long were they deliberately bidding defiance to the first law of Christian life. While slum property continued to deface and deform our civilisation, while rents and riches were considered of more consequence than human health and happiness, while people of any class were allowed to live under unhealthy, unnatural, and indecent conditions, no matter how Christian our professions might be, we were guilty of the monstrous iniquity of condemning to worse than homelessness the only Christ of our time. That was not the time or the place to discuss means and methods of solving any social problem, but in view of the principles that were supposed to be the essence of Christianity, it would be better to disclaim their professed religion than to allow any interest or expense to take precedence over human health and hope and happiness—in short, over human life.

Mossley.—The re-union of past and present scholars of the Christian Sunday-school, held on Saturday, Nov. 18, was as usual a great occasion, the company numbering over 500, but an element of sadness mingled with the pleasure of the evening from the knowledge that Mr. James Rhodes, the only surviving trustee of the Christian Church, and for fifty years conductor of the choir, was lying on his death bed. On the following morning Mr. Rhodes passed away, being in his seventy-ninth year. A native of Mossley, he went as a boy to the Methodist New Connection Sunday-school, and in 1840 became a teacher. On the division of 1851, under Joseph Barker's influence, he was one of the founders of the Christian Church, in which his musical gifts, inherited from his father, were of great service. For many years he was a member of the Mossley Choral Society, and was a diligent student of the Mechanic's Institute in its earliest days. The funeral service on Wednesday week was conducted by the Rev. T. R. Elliott, who, on the following Sunday morning, preached a memorial sermon, and at the service special commemorative music was sung.

Norwich.—We are glad to note that Mr. I. M. Wade has been elected a member of the School Board.

Peckham.—On Sunday last (Temperance Sunday) the morning service in the Avondale-road Church was conducted by Mr. J. Bredall (hon. sec. Essex Hall Temperance Association), who preached an admirable sermon on "Moral Responsibility" to an evidently interested audience. In the evening the Rev. G. Carter addressed a good assembly, including a fair proportion of strangers, on the words "For their sake I consecrate myself." Collections were taken on behalf of the Avondale Band of Hope, and copies of Rev. R. A. Armstrong's sermon, issued by the Essex Hall Temperance Association, were distributed at the close of each service.

Poole.—The first of the series of social evenings was given in the Unitarian Schoolroom on Wednesday, Nov. 22, when a very enjoyable evening was spent, there being selections of music, songs, games, &c., and the following ladies and gentlemen took part:—Misses Hulton, J. Bayley, S. and F. Bayley, and E. Little also the Rev. E. S. Anthony, and Messrs. Sear, Moss, Travers, and A. and W. Bayley, and R. Belben. During the evening refreshments were handed round.

Preston.—The congregation at Preston have just forwarded to the Rev. Joseph Harrison, their late minister, who resigned the pulpit a short time ago on account of ill-health, a sum of £175 which they have subscribed for his benefit and as a token of their regard and of their sympathy with him in his trouble. Thanks also to the kindness of the ministers of neighbouring congregations, who are supplying the pulpit free of charge, the Preston congregation are being enabled to continue Mr. Harrison's salary for a period of six months from the date of his resignation.

Rotherham.—On Tuesday, Nov. 21, a lecture was given to the Literary and Social Union of the Church of our Father, by the Rev. C. Peach on "The Holiday Camp in Derbyshire," illustrated by lime-light views. The lecture was greatly enjoyed, and after a cordial vote of thanks a collection was made for the building fund of the Holiday Home.

Stratford-on-Avon (Appointment).—Mr. B. Burton Betham has accepted an invitation to the ministry of the Free Christian Church.

The Essex Hall Temperance Association.—Under the auspices of this society, an address on

"How to retain our Children as Abstainers" was delivered on Thursday, Nov. 23, by the Rev. W. C. Pope, in the schoolroom of Wansworth Unitarian Church, the Rev. W. G. Tarrant occupying the chair. In the course of his address, Mr. Pope pointed out that if it was felt a necessity for children to join Bands of Hope, it was equally a necessity for them to remain total abstainers when grown up. The perils and pitfalls of drinking customs were most dangerous to those emerging from childhood and forming habits of life. It was an awful thing to realise that a large proportion of the community should be able to say to Temperance reformers, "You call us up to your bar of justice and tell us we are charged with rioting, with drunkenness, with idle habits and want of thrift; but let us tell you—no mother ever prayed with us, no father ever pointed out to us the evils of vice and crime." The example set by parents was a great factor for good or evil, and when Temperance workers had to battle against that their efforts were thwarted. A discussion followed, in which Mr. T. Pallister Young, Mr. F. A. Edwards, Mr. R. Montford, Mr. A. H. Briggs, and Mr. J. Bredall took part, and the proceedings were varied by music, singing, and recitations contributed by friends.

Wakefield.—The annual school sermons were preached in Westgate Chapel on Sunday last, Nov. 26, by the Rev. Christopher J. Street, LL.B., of Bolton. The subjects dealt with were most appropriate and ably treated; the attendance at both services was large and the collections highly satisfactory. On the following evening the annual congregational soirée was held in the Sunday-school, when fully 150 persons sat down to tea. At the subsequent meeting the Rev. Andrew Chalmers, who presided, briefly reviewed various activities of the church during the past year, and referred to its gains and losses. Mr. George Webster, J.P., proposed a hearty vote of thanks to Mr. Street for his kindness in visiting Wakefield and for his impressive and helpful sermons of the previous day, this being seconded by Mr. P. F. Booth, editor of the *Leeds Times*. References were also made to the great loss sustained by the congregation through the death of Mr. Marriott, of Sandal Grange, who had helped the congregation munificently for many years, and left a large bequest to increase the endowment. Mr. Street, in responding, spoke of the evil results arising from the abuse of authority and the spread of the sacerdotal spirit. The Rev. E. Ceredig Jones, of Bradford, also delivered a genial and helpful address. The rest of the evening was occupied by an excellent programme of music by the choir and musical friends who had kindly come to assist, and the gathering was in every respect enjoyable and successful.

We cannot tell what shall be on the morrow, but we can choose what we ourselves will be. We can resolve to live faithfully whatever betides. We can walk with the bright angels and wrestle with the dark ones, and enter the flying hours to leave a blessing behind.—*N. L. Frothingham.*

Do not show forth your piety by a gloomy, severe, constrained manner. "Where the Spirit of the Lord is, there is liberty." If once you love Him with all your soul, you will almost always be cheerful and light-hearted; but if you seek Him only in a Judaical spirit of fear, you will not find Him, but you will find constraint and trouble instead. Be a kind, obliging, frank, helpful friend; it will win others and lessen opposition.—*Fénelon.*

You will never lose God, so long as you are throwing your whole strength against the evil within you and toward the highest fidelity you know. He may elude your thought; your emotion may not consciously stir toward Him, but He has hold of your hand.—*G. S. Merriam.*

A lowly spirit God has consecrated
As His abiding rest;
An angel by some patriarch's tent hath waited
When Kings had no such guest.

—*Anon.*

OUR CALENDAR.

SUNDAY, December 3.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RILEY.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. T. W. FRECKELTON.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Revs. BROOKE HERFORD, D.D., and EDGAR DAPLYN. Minister's Class after Morning Service.
Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Chatham-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "The Fruit of the Spirit." Evening, "Unseen Manna."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STROONG.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. HENRY GOW.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. CARLIER, and 7 P.M., Mr. LUCKING TAVENER, "Songs in Trees."
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. ELLIOT.
Sydenham Public Hall, Kirkdale, Sydenham, 7 P.M., Rev. W. G. TARRANT, B.A., "The Hebrew and Christian Scriptures."
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M., Rev. BIPIN C. PAL.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.
BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. H. AUSTIN.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. GARDNER PRESTON.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street, near Market-square, 1 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Termin-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBDEN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Uilet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.20 A.M. and 6.30 P.M.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. E. HILLIER.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. E. HILLIER.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. S. FIELD.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, S.W.—Dec. 3rd, at 11.15, Dr. WASHINGTON SULLIVAN, "The Ethical Aspect of the Law of the 'Survival of the Fittest.'"

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Dec. 3rd, at 11.15, JOHN M. ROBERTSON, "Cromwell and Imperialism."

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTER-NOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. "The Religious Luck of the Nineteenth Century." Opened by Mr. LUICK-TAVENER INC. Tea at Six o'clock. All welcome.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

PULPIT SUPPLY.—The Rev. D. DAVIS, Fairfield High School, Liverpool.

BIRTHS.

BARNES—On the 20th Nov., at 3, Holmdale-road, West Hampstead, N.W., the wife of Edwin H. S. Barnes, of twin daughters.

DEATHS.

RHODES—On the 19th Nov., at Mossley, James Rhodes, aged 78 years.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

Books for Christmas Presents.

Our London friends are invited to visit the BOOK ROOM OF THE SUNDAY SCHOOL ASSOCIATION AT ESSEX HALL, to inspect the varied Stock of Books suitable for Prizes, Libraries, or Presentation, on show.

In addition to the Publications of the Association, the Stock consists of a Selection of the best Books published by the General Trade.

A Special Catalogue of Presentation Volumes for Young People will be ready in a few days, and will be sent post free on application.

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex-street, Strand, W.C.

NEW PUBLICATIONS.

NOW READY.

POCKET ALMANAC FOR 1900.

Containing a List of Ministers and Churches, Diary for each Week and Month, Cash Account Pages, &c. Tuck, gilt edges, 1s. net, by post 1s. 1d.

JESS: BITS OF WAYSIDE GOSPEL. By JENKIN LLOYD JONES, of Chicago. 320 pp. Crown 8vo, 6s.

The story giving the title to the volume is an account of the life and death of a horse once owned by the Author. These sermon-talks are all on out-of-door subjects, the love of Nature, her influence over man's spiritual life, and other similar themes.

THE STORY OF THE BIBLE, from the Standpoint of Modern Scholarship. By WALTER L. SHELDON. 181 pp., Crown 8vo, paper cover, 1s. 6d. net; by post, 1s. 8d.

London: PHILIP GREEN, 5, Essex-st., Strand, W.C.

PRINCE OF WALES' THEATRE, COVENTRY-STREET, W.

A MATINEE PERFORMANCE of *A MID-SUMMER NIGHT'S DREAM* will be given at the above Theatre (kindly lent by Mr. J. H. Leigh), in aid of the Funds of the LONDON UNITARIAN BAZAAR, on TUESDAY, January 16th, 1900, under the direction of Mr. Herbert Lawford and Mr. J. H. Leigh.

Doors open at 2 o'clock. To commence at 2.30.

Price of Tickets:—Private boxes, £2 2s. to £4 4s.; stalls, 10s. 6d.; balcony (first two rows), 7s. 6d. (other rows), 6s.; upper circle (reserved), 4s.; pit, 2s. 6d.; gallery, 1s.

Tickets can be obtained from any member of the Entertainment Committee; at the various Unitarian Churches, or at Essex Hall, where a plan of the reserved seats can be seen, or from Mr. HERBERT LAWFORD, 28, Nightingale-lane, Balham, S.W.

The Private Boxes can only be obtained from Mr. Lawford.

AS COMPANION or LADY HOUSE-KEEPER.—Lady seeks engagement as above. End of January. Town or country. Good references.—E. P., 55, Highbury New Park, N.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—Geo. McLeod & Sons, Hawick, N.B.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

Schools, etc.

EDGBASTON COLLEGE for GIRLS, Bristol Road, Edgbaston, Birmingham.

PRINCIPAL—MISS RAILY.

HEADMISTRESS—MISS ELEANOR MOSS, B.A. Hons.

A limited number of Boarders taken at residence of Principal.

The College, which is opposite the residence, has accommodation for 120 pupils. Lawn tennis, gymnasium, asphalt playground.

The Curriculum is based on the Cambridge Examination regulations, and resident pupils have the advantage of Public School life combined with home comforts.

Application to Secretary, Miss S. AWDRY.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWITH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

SCHOOL FOR GIRLS AND LITTLE BOYS.—CONAMUR, SANDGATE, KENT.

PRINCIPALS:—Miss JARVIS and Miss CLARA BERRY.

Good House, close to the sea; south aspect.

Reference kindly permitted to T. GROSVENOR LEE, Esq., Clent, near Stourbridge; JOHN HEYWOOD, Esq., The Pike, Bolton, &c.

THE WARREN, KNUTSFORD.

PRINCIPAL:

MRS. W. CARRINGTON WHITELEGGE.

Excellent individual TUITION and Home Care for the daughters of cultivated parents who would appreciate unusual advantages for Music and Languages.

HOME FOR HEALTH CULTURE, THE FIRS, BROMYARD, HEREFORDSHIRE

This Home provides a course of Systematic Daily Exercise, combined with regular outdoor life and occupation, for Ladies and Children who are not in normal health. The exercises are given in a Gymnasium fitted with Swedish apparatus, and consist of Ling's Swedish Movements. Special treatment is given for Spinal Curvature, Anæmia, Hysteria, Indigestion, Neuralgia, &c.

For further particulars, apply to The Principal Miss JESSIE BAKER (trained by Mme. Bergmon, Osterberg).

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

MISS ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

Forest Gate Unitarian Church.**A SALE OF WORK**

will be held on WEDNESDAY and THURSDAY,
DECEMBER 13th and 14th,
in aid of the CHURCH FUNDS.

A variety of Useful Articles, with some choice
Fancy Goods, Needlework, Carvings, &c., will be
offered. Contributions are earnestly invited, and
may be sent to Mrs. PERRIS, 180, Upton-lane, or
Mrs. JOSE, 15, Osborne-road (Forest Gate).

Mrs. ALFRED LAWRENCE will open the Sale on
the First Day, at 3 o'clock.

Board and Residence.

A FEW young people received in
PLEASANT HOME near Victoria. Terms
moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-
road, S.W.

BOARD and RESIDENCE, South of
England. Healthy neighbourhood. Home
comforts. Seven miles from Brighton, near South
Downs. Station Hassocks (on main line L.B.S.C.).—
Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL,
TROUTBECK, WINDERMERE, is situated
550 feet above sea level, and about 2½ miles from
the station at Windermere. Every home comfort.
Moderate terms.

BOURNEMOUTH.—Elvaston, West
Cliff, BOARDING-ESTABLISHMENT.
Univalled position on sea front, close to the High-
cliffe Hotel. 50 rooms. Full-sized billiard table.
Lovely grounds, with access to Cliff Promenade.
Due south. Near Unitarian Church.—Mr. and
Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable
private BOARDING-HOUSE; close to sea;
sheltered among the Pines; south aspect. Billiard-
room (full-sized table). Terms moderate.—Address,
Miss CHALDECOTT, Stirling House, Manor-road.

ST. LEONARDS.—"Crantock," 59,
Warrior-square. First-class BOARD and
RESIDENCE, newly furnished and redecorated.
Sea View, excellent cuisine, billiard room, sanitary
certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL,

Proprietor, FREDERIC SMITH.

Recently enlarged, remodelled and refurnished,
now affording

ACCOMMODATION FOR ABOUT 250 GUESTS.

The best patronised TEMPERANCE HOTEL in
London. Highly commended by leading
Unitarian Ministers.

Spacious Coffee, Reading, and Drawing Rooms.
Electric Light. Lift.

Apartments, 1/6 to 2/6. Breakfast, 1/3 to 2/-.
Service, 9d.

77 & 101,

SOUTHAMPTON ROW, LONDON, W.C.

Telegrams: "QUIETUDE, LONDON."

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.
INVESTED FUNDS, £10,000,000

Number of Accounts, 85,094.

TWO AND A-HALF PER CENT. INTEREST
allowed on DEPOSITS repayable on demand.

TWO PER CENT. INTEREST on CURRENT
ACCOUNTS on the minimum monthly balances,
when not drawn below £100.

STOCKS, SHARES, and ANNUITIES pur-
chased and sold for Customers.

SAVINGS' DEPARTMENT.

SMALL DEPOSITS received and INTEREST
allowed MONTHLY on each completed £1.

The BIRKBECK ALMANAC, with full par-
ticulars, post free.

FRANCIS RAVENSCROFT, Manager.

ASSOCIATION SUNDAY.

NOVEMBER 19, 1899.

The TREASURER (Mr. Oswald Nettlefold), on be-
half of the COMMITTEE of the BRITISH and FOREIGN
UNITARIAN ASSOCIATION, acknowledge, with thanks,
the following Collections received up to Nov. 29th:

	£	s.	d.
FIRST LIST.			
Aberdare: Old Meeting House (June) .	1	11	6
Ainsworth	5	7	8
Allt-y-placa	1	9	0
Barnard Castle	0	5	0
Billingshurst	0	16	4
Birkenhead	2	15	4
Birmingham: Newhall Hill (April) ..	1	13	7
Blackpool: Lay Church	0	14	4
Boston (Feb.)	0	11	9
Bournemouth	5	15	9
Bradford (March)	4	7	6
Bridport	2	11	5
Brighton	3	0	2
Burnley	3	2	0
Buxton	0	13	4
Caernarvon	0	7	6
Capel-y-Bryn	1	11	0
Capel-y-Fadfa	1	11	6
Cape Town (June)	5	1	0
Cardiff	2	4	5
Carmarthen	0	17	0
Chatham	2	0	8
Chelmsford	0	7	0
Cheltenham	1	5	2
Chester	2	7	3
Chichester	0	13	6
Choppington	0	7	0
Chowbent	9	9	0
Ciliau	0	14	3
Cirencester	1	0	0
Clifton (including Autumnal Meeting) ..	16	0	4
Colne	1	9	0
Crewkerne	1	14	8
Croft	1	4	0
Crumlin	1	8	6
Cuddeford, Mr. Robert, of Exeter ..	1	1	0
Cullompton	0	7	6
Cwmbach	0	13	4
Eastbourne	1	5	0
Evesham	2	0	0
Guildford	1	1	9
Horsham	2	10	8
Hull (Jan.)	3	10	0
Hyde: Boston Mills (Jan.)	0	5	0
Ikeston	0	14	0
Kilmarock	1	5	0
Kings Lynn	0	13	8
Knutsford	2	16	6
Lancaster	2	17	6
Leigh	1	14	0
Liverpool:—Ullet-road Church	93	10	1
Hope-street Church	11	8	9
Llandyssul	1	10	0
Llwynrhadowen	1	0	0
London:—Highgate	3	17	9
Islington	11	4	10
Kentish Town	3	6	2
Mansford-street	0	10	2
Plumstead	1	0	0
Rhyl-street	0	6	6
Stoke Newington Green	3	14	9
Walthamstow	0	10	0
Wandsworth	2	5	0
Welsh Services	0	10	6
Wood Green	3	6	11
Longsight (Feb.)	1	10	9
Lydgate	1	3	8
Macclesfield	2	6	0
Merthyr Tydfil	1	11	3
Moretonhampstead	0	16	0
Newbury	0	19	6
Newport	1	7	6
Norwich	2	0	8
Nottingham: Christ Church	1	10	6
Padham	1	1	0
Pantdefaid	2	0	0
Pepperhill	1	0	0
Pontypridd	0	17	10
Rhydygwin	1	0	0
Rivington	3	3	10
Scarborough	2	10	9
Sheffield:—Upper Chapel	11	9	3
Shepton Mallet (March)	1	3	0
Ditto (Nov.)	0	13	6
Sidmouth	1	17	6
Southampton (April)	1	0	0
Southend-on-Sea	0	10	0
Stannington	1	13	6
Sunderland (Jan.)	0	10	0
Ditto (Nov.)	0	4	0
Swinton	1	4	5
Todmorden	2	2	0

	£	s.	d.
Torquay	1	17	0
Trowbridge (April)	1	1	0
Tunbridge Wells	1	13	4
Whitechurch	0	16	6
Wick, near Bridgend	0	10	0
Total	£300	8	0

**NEWBURY PRESBYTERIAN
CHAPEL RENOVATION FUND.**

The Committee urgently appeal for further sub-
scriptions towards the above fund, and thankfully
acknowledge the following:—

	£	s.	d.
Amount already advertised	129	9	7
Mr. Jos. Wristbridge	0	5	0
Rev. E. Turland	1	1	0
Mr. Charles Thomas	1	1	0
Mrs. E. G. Holt	5	0	0

Subscriptions should be sent to the minister,
the Rev. E. TURLAND, Charlton-villas, Newbury, or
to Mr. T. H. STILLMAN, 133, Bartholomew-street,
Newbury.

**MATTHEW HENRY'S CHAPEL,
CHESTER.****SUPPLEMENTARY STATEMENT.**

During the progress of the work it was found
that dry-rot had got into the floors of the Vestry
and the Gallery, involving their entire renewal.
Other matters were also discovered that required
reconstruction for the safety and soundness of the
Building. These have added £100 to £150 to the
original estimates. It was deemed better to have
all done at once, and so completely restore the old
chapel that further repairs shall not be needed for
many years. Instead of £750, as originally esti-
mated, the restorations will cost about £900 (with
extras and architect's commission). Rather over
£600 have already been generously promised; and
the Committee confidently appeal to the known
liberality of Unitarian and other friends at home
and in America, for the further sum required to
complete the Restoration of Matthew Henry's
venerable and historic chapel, in every way worthy
of its 200th anniversary in 1900.

	£	s.	d.
Amount already acknowledged	612	15	0
H. R.	1	0	0

Donations sent to the Rev. H. D. ROBERTS,
Brook Lodge, or Mr. WM. ORRETT, 15, Foregate-
street, Chester, will be duly and gratefully acknow-
ledged.

**BARTON-STREET CHAPEL,
GLOUCESTER.****BI-CENTENARY FUND FOR EXTINCTION OF THE DEBT.**

	£	s.	d.
Amount already acknowledged	169	2	0
Bazaar, Nov. 22 and 23	71	2	8
Mrs. Field	1	0	0
Richard Eve, Esq.	2	2	0
H. Woolcott Thompson, Esq.	1	1	0
Mrs. Biss	0	10	6
T. Farber, Esq.	1	1	0
Rev. H. Austin	0	10	0
Mrs. Harris	1	0	0
Anonymous	0	5	0

£150 is still required. Donations will be thank-
fully received by Mr. J. WAREING, Treasurer,
138, Westgate; Mr. WALTER HORSLEY, Secretary,
Weston-road; Rev. WALTER LLOYD, The Hollies,
Gloucester.

**LONDON SUNDAY SCHOOL
SOCIETY.**

The ANNUAL SOCIAL GATHERING of
TEACHERS and ELDER SCHOLARS will be
held at ESSEX HALL on SATURDAY, Dec. 16.

F. W. LAWRENCE, Esq., M.A., will preside.

Tea at 6 P.M. Music, &c., 7 P.M.

ALEX. BARNES, } Hon. Secs.
HAROLD WADE, }

RE-ENGAGEMENT desired as
HOUSEKEEPER or similar post. Widow,
not young; 3 years with Gentleman.—Mrs.
MAYNARD, The Oaks, Wythenshawe-road, Sale,
Cheshire.

TAKE CARE

when drinking Cocoa, to have the pure article only, as many so-called "Pure" Cocos contain added matter that is not only unnecessary, but often positively harmful.

CADBURY'S COCOA

IS ABSOLUTELY PURE

and untampered with, and can be taken with the greatest benefit in Childhood, in Youth, or in Old Age.

THE BRITISH MEDICAL JOURNAL—Article on "Drugged Foods," June 4th, 1898—says:

"There is a general consensus of opinion that the addition of active drugs, belonging to the classes of nervine stimulants, to beverages and articles of dietary in ordinary domestic use is not for the benefit of the community, and is likely in time to produce a deterioration of the public health. At the present moment we are beset by another danger arising from the addition of kola to certain articles of food. Kola has been found on analysis to contain 2·13 per cent of caffeine. Caffeine is undoubtedly a useful drug when employed in suitable cases and in appropriate doses, but if taken habitually in large quantities it is capable of inducing an undesirable condition of over-stimulation of the nerve-centres."

CADBURY'S COCOA is absolutely Pure, and "a Perfect Food."

ALWAYS INSIST on having CADBURY'S—sold only in Packets and Tins—as other Cocos are sometimes substituted for the sake of extra profit.

Will make a SUITABLE CHRISTMAS PRESENT.

—o—
NOW READY.

A NIGHT WITH JESUS.

A DREAM STORY.

By J. L. HAIGH.

PRICE SIXPENCE.

(Special terms to all engaged in Domestic Mission Work).

LIVERPOOL BOOKSELLERS' COMPANY, LIMITED,
70, Lord-street, Liverpool.

HOPE-STREET CHURCH, LIVERPOOL.

1849.—1899.

(Minister, The Rev. R. A. ARMSTRONG, B.A.)

JUBILEE CELEBRATION.

The BAZAAR of the SEASON, "YE OLDE ENGLISH VILLAGE," DECEMBER 14TH, 15TH, and 16TH, 1899, in the COLLEGE OF MUSIC, 98, UPPER PARLIAMENT-STREET, to provide Funds for the Maintenance of the Fabric of the beautiful Church erected during the Ministry of Dr. Martineau, and the furnishing of the new Church Hall, the Jubilee Gift of W. B. Bowring, Esq., J.P.

The BAZAAR will be opened at 2.30 P.M. each day. On the 14th Dec. by Sir JOHN T. BRUNNER, Bart., M.P.; on the 15th Dec. by Mrs. W. B. BOWRING; and on the 16th Dec. by the Hon. Mrs. DE BEAUMONT KLEIN.

Mrs. HUMPHRY WARR, the Rev. R. A. ARMSTRONG, B.A., JOSEPH COVENTRY, Esq., and others, will take part in the proceedings.

Mr. and Mrs. HAROLD COVENTRY,
"Langdale," Hunter's-lane,
Wavertree, Liverpool (Secretaries).

RUMMAGE SALE, to raise funds for Resetting the Roof Tiles of the Unitarian Christian Church, Percy-street, Oxford. Goods and Money to be sent before Dec. 10th, gratefully acknowledged by the Rev. VERNON HERFORD, O.C.F. Sacks on application.

BOOKLETS FOR CHRISTMAS.

"DAILY MEDITATIONS" & "NIGHT UNTO NIGHT."

By W. G. TARRANT, B.A.

PRICE ONE SHILLING (leather, gilt).

"Night unto Night" can also be had in cloth binding, red edges, price Sixpence.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

JUST PUBLISHED.

A New and Important Work for all Unitarians to Read.

Cr. 8vo, pp. 236, cloth, 2s. 6d. net, by post 2s. 10d.

THE STORY OF Protestant Dissent and English Unitarianism.

BY

WALTER LLOYD.

CONTENTS: — Introduction. II. The Presbyterians. VII. Richard Baxter. IV. The Ejection, 1694. V. The Protestant Dissenters, 1699. VI. The Meeting-Houses. VII. Non-Subscription. VIII. The "Christian Only." IX. The Unitarians. X. John Biddle. XI. Lindsey, Priestley and Belsham. XII. The Unitarian Societies. XIII. The Trinitarian Controversy. XIV. Undogmatic Unitarianism. XV. Conclusion.

Note.—Anyone sending Mr. Philip Green, not later than Dec. 22nd, a Postal Order for 2s. 6d., will receive a copy of this new book post free.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint
Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for DECEMBER:

The First Christmas Morning. A Carol by J. P. H.
The Birth of God.
The Light of the World.
God in His Christs.
Science and Hell.
A Vision of Christ.
A Letter to the Queen, by John Page H. pp. 2.
The Devil's Gospel for the Day.
George Meredith's Poems.
Kipling's Place.
Our Hell in South Africa.
Notes on Books and Notes by the Way.

London, Edinburgh, and Oxford:
WILLIAMS and NORGATE, and all Booksellers.

THE MILL HILL PULPIT.

A Monthly Sermon by

Rev. CHARLES HARGROVE, M.A., Leeds.

December Number.—"FOR THE RED CROSS."

Price 1d. Annual subscription, 1s. 6d. post free.

Apply, Essex Hall, or CHAS. STAINER, 82, Ravenswood-terrace, Hyde Park, Leeds.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD Deansgate.—Saturday, December 2, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2998.
NEW SERIES, No. 102.]

LONDON, SATURDAY, DECEMBER 9, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	785
CORRESPONDENCE :—	
The "Scenian Blasphemer"	786
Lantern Hymn Slides	786
ARTICLES :—	
The York Case... ..	787
"Back to Jesus"	788
The Decay of Dogmas	788
The Inward Life	791
OBITUARY :—	
Sir Henry Tate	790
Samuel May	790
THE CHILDREN'S COLUMN	791
LEADERS :—	
A Church that Ministers	792
A Great Giver... ..	793
LITERATURE :—	
In Quiet Places	793
Mr. Lloyd on English Presbyterianism	794
Echoes of Old Lancashire	794
Publications Received	791
PROVINCIAL LETTER :—	
Wales	795
NEWS FROM THE CHURCHES	796
ADVERTISEMENTS... ..	797

NOTES OF THE WEEK.

IN another column will be found a report of the York case, which was decided by Mr. Justice Kekewich on Wednesday. His Lordship's judgment is, of course, the matter of chief interest and value, and of that our report is full, and in the vital points, we believe, quite accurate. The *Times*, of Thursday, gave nearly a column to a report of the case, and dealt with it also in a leading article. We note, however, one mistake twice repeated in the leader, and following the law report. In the report of the evidence, the Rev. H. Rawlings, the present minister of St. Saviourgate Chapel, is represented as calling himself "a Christian agnostic." This is repeated in the leader, and in a second reference it seems to be implied that the Judge also described Mr. Rawlings so. But what his Lordship said was that Mr. Rawlings was acceptable to both parties, "whatever his opinions may be, whether more or less tinged with agnosticism"; and as in the course of Mr. Wurtzburg's examination, his Lordship had himself said, "In one sense, there is not an educated man who is not an agnostic," no injurious inference can be drawn from the other reference. As to "Christian agnostic," we believe we are right in saying that Mr. Rawlings did not describe himself in those terms. What he did was to quote an article by Canon Curtis in the *Nineteenth Century* some little while ago, in which that dignitary of the Church of England declared himself a Christian agnostic, and Mr. Rawlings made the reference to show that "agnostic" was a term of very various meaning, and by no means necessarily incompatible with Christianity and religion.

THE Peace Society makes its usual appeal to ministers of religion with peculiar significance to observe the Sunday before Christmas Day, which this year will be Christmas Eve, as "Peace Sunday." "On the one hand," it is said in the secretary's invitation, "the labours and results of the Conference at The Hague are a matter for congratulation, and stimulate both hope and gratitude on the part of Christian people; on the other, the unhappy war in which our country is engaged, and the strong feelings which it has evoked throughout the nation, occupy the public mind, and indispose it towards the calm consideration of the high principles of the Kingdom of Christ." The more reason is there that the word of Christian truth should be fearlessly uttered, and with a faith that refuses to be mocked into despair. Helpful literature on the subject will be supplied to preachers on application to the office of the Society, 47, New Broad-street, E.C.

WHAT we have constantly felt in these trying days about the war in South Africa we cannot better express than in these words of an editorial note in the December *British Friend* :—

"The war fever still rages, and lovers of peace can only possess their souls in patience. Before long the nation will wake up from its bad dream, and realise something of what it means to maintain 'ascendancy' with sword and gun. Though, as we write, only minor engagements have yet been fought, hundreds of homes in England and South Africa are already plunged in mourning. The war has already been terribly destructive of officers—fine young men whose lives might have been spent in the service of their fellows. Army reserve men are torn away from their families, who in many cases are left with but little provision. And yet a section of the Press of this country is not ashamed to gloat over the 'slaughter of Boers,' and to publish any false story that hatred can invent of their meanness and treachery. The spectacle is simply revolting, as Lady Godolphin Osborne well urges in a dignified protest, which appeared in the *Daily Chronicle* of the 8th ult. Even assuming, as many do, that the war was forced upon us, still it is not the part of a great nation to treat the slaughter of men as a subject for levity or exultation."

"For the Red Cross" is the subject of the Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit*. It does not shrink from depicting the horrors of war, and quotes the Duke of Wellington's saying: "Believe me, nothing, except a battle lost, can be half so melancholy as a battle won." And with the thought

of what is now taking place in South Africa comes at once the question, What can we do?

It is the first question which occurs to any man or woman of common humanity who is witness of illness or accident at home. To stand by indifferent, and watch while a fellow-creature suffered or died before our eyes, were almost impossible to ordinary flesh and blood. And so at home we make provision for sufferings which otherwise we might be obliged to witness while helpless to relieve. We support a great infirmary for all who are sick and in need; we maintain a workhouse hospital for the relief of the hopeless and friendless, and refuse admission to no sufferer; we have a medical staff and nurses and hospital even for those who are in gaol, convicted of crimes against the law of God and man.

And these, our soldiers, they are not the sickly and diseased, they are not helpless and destitute, far less are they undeserving or offenders; they have been stricken in the very prime of their strength, they suffer because they are ready and brave, they have fallen in their country's service.

Is the war righteous? Then are they the victims in a righteous cause. Is it unjustifiable? Their business not to judge of the right or wrong of policy, but to do their country's bidding, and be loyal to their oath of service. For England! for England's cause or for England's fault—it matters not a whit which, in weighing their merit and enforcing their claim—for us, and to do our bidding, they fight; and obedient to their country they fall and die.

Then followed a strong appeal, which at Mill Hill met with a generous response, the day's collections for the Red Cross Society amounting to £143 10s. 9d. Whoever suffers through the war, said the preacher, must be helped, and by us who sit at home and have no trouble.

"The wounded have first claim, and the Red Cross Society appeals to us on their behalf. Its truly Divine Service recognises no distinction of nationality, but is by all civilised nations had in reverent regard. Like a foredawn of the Kingdom of Heaven on earth, reflection from the glory which shone over the shepherds when the first proclamation was made of 'Peace on earth, goodwill among men,' even such its declaration, sanctioned by the International Convention at Geneva, thirty-five ago, and observed ever since:—'Wounded and sick soldiers shall be entertained and taken care of, to whatever nation they may belong.'"

WE are glad to note that Dr. M. J. Savage, of New York, has been able to resume the regular weekly issue of his sermons in the *Messiah Pulpit*. The first sermon of the new series on "Religion, a Superfluity or a Necessity," appeared on Oct. 20, and the sermon of the following week was entitled "Dr. De Costa, Bishop Potter, and the *Star*." This dealt with a

recent occurrence of great significance. Bishop Potter, of New York, having ordained Dr. Charles A. Briggs, who had proved too heterodox for the Presbyterians, as a clergyman of the Episcopal Church, Dr. De Costa sent in his resignation as a clergyman of that Church, which was accepted. In a long letter to his Bishop Dr. De Costa explained that this action was taken because, in his view, the Episcopal Church was committed to the Higher Criticism of the Bible, which destroyed its authority as miraculous and infallible divine revelation, and he could not countenance what he regarded as a betrayal of trust. —

DR. SAVAGE points out in his sermon that the position of Dr. De Costa and of the *Star*, which supported his action, is logically unassailable, and that the Bishop's position, in view of the formularies of his Church, is not so sound. And yet the recognition of progressive thought in the Episcopal Church, as among the Congregationalists, Baptists, and others, can only be welcomed as a great advance in the interest of religion. It ensures a truer appreciation of the Bible and of the realities of Christian faith. Dr. De Costa had charged it against the Episcopal Church that it is honeycombed with Unitarianism, on which Dr. Savage remarks:—

I believe it. I do not mean to say that these men are consciously Unitarians. I do say that the studies in which they are engaged, if they keep on, will lead them to our position. Our position, do I say? I do not like the word; it sounds like standing still. Everything in God's universe is on the move. Unitarianism is a movement, a method; and we appeal for freedom of thought and scholarship, because we know that freedom in thought and scholarship will lead us to the truth, and the truth is God. . . . We are all on God's great ocean tide; and, if Unitarianism has any advantage over the other denominations, it is simply because it has been the avowed policy of Unitarianism to keep its eyes open for God's next sunrise, and its arms outspread to embrace any messenger that comes from God with his truth. That is the only advantage Unitarianism claims.

ARRANGEMENTS are being made to hold a World's Temperance Congress in London in the second week of June, 1900, and a consultative conference to further this object was held at Sion College on Monday evening, at which the Essex Hall Temperance Association, which has decided to co-operate, was represented by its treasurer, Mr. F. A. Edwards, F.R.G.S. A comprehensive list of papers by representative temperance men and women dealing with the various branches of the movement is being prepared, and the Congress promises to be of great interest. In the sectional meetings there will be discussions on the historical, scientific, educational, commercial, and industrial, legislative, women's work, and continental phases of the question, and several colonial and foreign delegates have promised to take part.

PREACHING recently at St. Peter's Church, Cardiff, the Right Rev. Bishop Hedley gave the first of a series of sermons on "Wrong Ideals of Christ's Church." As a Roman Catholic he proposed to examine the ideals of various Christian teachers, to guard his hearers against error. He should deal (1) with Unitarianism, which meant every individual for himself; (2) Nonconformity

or every congregation for itself; (3) Low Anglicanism, or every country for itself; (4) High Anglicanism, which was now a contradiction in terms. The bishop then dealt in a lucid manner and in a tolerant spirit with the theological system of the Unitarians, whom he characterised as the "only logical and consistent Protestants."

WE note with pleasure that there are a few places in the United Kingdom where the Free Church Councils include all Nonconformists without exception, and, indeed, we suppose all other people who are in favour of a Free Church. Atherton (better known as Chowbent), Burnley, and Kidderminster are three such places, and there may possibly be one or two others unknown to us. We have heard it hinted that in one of these places Unitarianism is so strong that because of its local strength alone it is included. With a knowledge of the facts we believe that, whatever weight may attach to this motive, there is a real breadth of spirit in the leaders of all the Nonconformist churches concerned, and we only mention the half-suspicion of lower motive to discount it as unworthy. Moreover, we have to account for our inclusion where we are certainly not relatively strong. Nor should we forget that every local Free Church Council which includes Unitarians has itself to pay the penalty of exclusion from the great Evangelical Free Church Union of Great Britain and Ireland. Last Sunday afternoon and evening, in the largest hall in Atherton, under the auspices of the Atherton Free Church Union, all the Nonconformists of the district (who closed their chapels in the evening for the purpose) united together, afternoon and evening, in two special services, the united choirs leading the singing. The services were most successful, and it should not, as we are sure it will not, be the fault of members of our own free faith if such services are not held in many other places.

A LARGE number of the original drawings for Mr. Edmund New's illustrations, referred to in our article, "In Quiet Places," are now on view, together with other interesting exhibits, at Mr. Montague Fordham's, 9, Maddox street, W. There are also to be seen a number of works from the Kelmscott Press, including the great "Chaucer," illustrated by Burne-Jones, and some exquisite examples of book-binding. The work of the Birmingham Guild of Handicraft, and several other kinds of modern English handiwork are represented.

MEMBERS of the British and Foreign Unitarian Association and many others will find when they next visit Essex Hall that there is now a Public Call Office of the National Telephone Company in the Book Room, where messages can be received or forwarded. The number of the Essex Hall Office is "1,643 Gerrard."

WORK gives balance and regularity to the movements of the soul. It drives all discarded fancies out of the mind. The condition, however, is that it shall be really work, not the show of it; that we shall put ourselves wholly into it for the time; that we shall not work mechanically, nor reluctantly, but with our thoughts present, our heart in it, as well as our hands.—
James Freeman Clarke.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE "SOCINIAN BLASPHEMER."

SIR,—Some one has sent me your paper of this date, marked at the passage headed "A Correction."

There evidently is some misunderstanding. Mr. Knowles sent Mr. Vance Smith's letter to me for my observations.

I replied categorically denying that Mr. Vance Smith was in my mind when I wrote the offending passage. I also categorically affirmed that the person to whom I referred was not a member of Mr. Vance Smith's religious denomination. I said nothing about "vague and general." I wrote with definite reference to a particular occurrence, and to a person whom, for obvious reasons, I do not name.

GEORGE W. E. RUSSELL.

18, Wilton-street, Grosvenor-place, S.W.
Dec. 2, 1899.

LANTERN HYMN SLIDES.

SIR,—Lest a line or two in the Bridport report of last week should mislead, let me say that there is really no difficulty in getting Hymn slides suitable to our Unitarian Lantern Services. Messrs. Riley Bros., Lanternists, Bradford, Yorkshire, have a good list of large type Hymn slides, from which an ample supply for the purposes of our services can be selected. They cost 1s. a piece, and are, of course, usable again and again as Hymns in a Hymn-book are. Such opening Hymns as "Praise ye the Lord 'tis good to raise," "All people that on earth do dwell," "Come ye that love the Lord," &c.; such closing Hymns as "Lord dismiss us," "Abide with me," "Guide me oh Thou great Jehovah," "Glory to Thee" (simply covering the last verse over on the slide with gummed paper), &c.; and other Hymns such as "Lead kindly Light," "Nearer my God to Thee," "For ever with the Lord," &c. And these are but a sample—for I do not happen to have the printed list by me—of good large type Hymns available for us, and used, as I know, at many of our places where lantern services are now held. Moreover, there is no difficulty whatever in making one's own Hymn slides. We have had many made from the Essex Hall and other Hymn-books. The highest price charged by a lanternist for making a Hymn slide is 1s. Of course it can be made for less. But I write simply to show that no one need complain that good Hymn slides are not available. J. J. WRIGHT.

Chowbent, Dec. 5.

THE SOLDIER'S GRAVE.

You thought not of the right or wrong,
Your country called, and forth you trod
On Honour's path, and none shall say,
You have not now the sleep of God.

For though 'twas for the wrong or right,
You rest within a splendid grave,
And your soul's star, undimmed, shall join
The constellation of the Brave.

EDWARD TISCHEMACHER.

THE YORK CASE.

Attorney-General v. Lewin and others.

THIS case was heard on Tuesday and Wednesday in the High Court of Justice (Chancery Division) by Mr. Justice Kekewich, the writ having been issued in April, 1897.

The defendants were the Fabric Trustees of St. Saviourgate Chapel, York, and the members of the Chapel Committee of 1897; the plaintiffs, the Attorney-General with the Rev. J. K. Wain and Mr. Thomas Manning, a trustee of the chapel and a member of the congregation respectively, as relators.

The plaintiffs claimed:—

1. An injunction to restrain the defendants, the Fabric Trustees, from permitting the said Meeting-house to be used for the propagation of Agnostic or Secularist or Atheistic principles, opinions or doctrines, or otherwise than as a meeting place for religious and well-disposed Christian people called Protestant Dissenters.

2. That such of the Fabric Trustees as hold opinions inconsistent with the trusts and purposes expressed in the indentures of 1692 and 1719 may be removed from the trusteeship and fit and proper persons appointed trustees in their stead.

3. An injunction to restrain the defendants, the members of the said Committee from appointing or permitting any person to preach or conduct service in the said Meeting-house who holds opinions or views antagonistic to those expressed in the indentures of 1692 and 1719.

4. That the defendants or some of them may be ordered to pay the cost of this action.

For the plaintiffs there appeared Mr. Warrington, Q.C., and Mr. Wurtzburg; for the Fabric Trustees Mr. Renshaw, Q.C., and for the Committee Mr. Warrington Q.C., and Mr. Jackson.

A large amount of evidence was taken from Mr. Manning, and other members of the York congregation as to the character of the teaching of the late Sydney Morris, and of others who had since occupied the pulpit, and on other matters. Dr. Brooke Herford and the Rev. Henry Rawlings, present minister of the chapel, also gave evidence.

His LORDSHIP, in delivering judgment, said that in the course of the trial many interesting questions had been discussed, questions in which he took the deepest interest, on which he had read a good deal, and thought more. But it was his duty to decide between man and man irrespective of his own views. Nevertheless, he must bring to the discussion of the case such knowledge as he possessed, and it was useless to say that he did not know what agnosticism was, and, within limits, what Unitarianism and Arianism were. The first thing he had to do was to consider the meaning, the proper construction of the deed of 1692. It was there recited that certain well-disposed persons being Protestants

have unanimously agreed and contributed to the purchase of a parcel of ground hereinafter mentioned to the sole use and intent that a spacious and fit house may be thereon erected for religious and well-disposed Christian people now called Protestant Dissenters from time to time to meet in and there hear religious worship on the Lord's day and other days.

He entirely agreed with Mr. Renshaw that they were not at liberty in construing a deed to look at the recital unless the operative part was ambiguous. In the operative part it was said that the pro-

perty was conveyed to the persons named, with provision for successors, upon special trust and confidence,

to the absolute intent and purpose that the said premises, &c., the house and tenement thereon to be erected shall be used and employed as a meeting place for religious worship or what other use or uses the said Thomas Colton, &c., their heirs and successors shall think most convenient.

Reading those words alone, he might treat them as ambiguous; they must be taken to refer in the latter part to the "religious worship" which preceded the more vague reference to convenient uses. The meaning, he considered was, "such uses as the trustees shall think convenient, consistently with the house being used for religious worship."

But apart from that the words "most convenient" introduced enough vagueness to enable him to look back to the recital, and he was by no means satisfied that a strict interpretation of the deed did exclude reference to the recital, where the history was part of the settlement, so we might fairly bring in the general intent in the recital, and hold that the house cannot be properly used by the trustees, cannot be thought by them to be conveniently used, except for the purposes there described—namely, that religious and well-disposed people called Protestant Dissenters may meet there and from time to time hear religious worship. And the use in both places of the word "religious" excluded necessarily anything contrary to religion in the broadest sense. It was possible for anyone to call his belief religion, but religion had a fairly accepted meaning even by scientific men, and religion could not be held to embrace irreligion or the negation of religion.

The chapel was to be used for Protestant Dissenters, and he did not think it could be now contended that Unitarians were not within that term for such purposes. The Dissenters' Chapels Act fixed a limit of twenty-five years usage to determine what was lawful, provided no form of worship was prescribed. In that case no form was prescribed, and the twenty-five years' use recognised by the Act came in. But it must be a use consistent with the original trust, and it would be impossible to say that a place devoted to religious worship could be converted into a theatre or any other such purpose, and then because for twenty-five years it had been so used, hold it to be a right use according to the trust. The term only meant to sanction a use not inconsistent with the original purpose as described in the deed of foundation.

So far there was no great difficulty in the case.

His Lordship then asked: What had been done? It was clear that after a time the meeting house in question became a Unitarian chapel. It was a well-known matter of history that the Presbyterians in England to a great extent did become Unitarians. For some reason the Presbyterians lapsed into Unitarianism, they slipped from one into the other; and that became a Unitarian chapel. It was impossible for him to say that such a change was a departure from the trust. It was not, and it could not be argued that the chapel was not properly used as a Unitarian chapel.

But then it was said that of late it had passed from a Unitarian chapel into a chapel of an entirely different character,

and that by some means or other not only had Unitarianism, which was admittedly a form of Christianity, disappeared, but the teaching of the chapel now was agnostic, irreligious and atheistic. If it was irreligious it contradicted the words of the deed. It could not properly be used for agnostic or atheistic teaching. The difference of those two terms was, that the agnostic avowed he did not and could not know of the existence of God, the atheist took a more positive view and said there was no God.

He had a body of evidence before him to prove that from time to time there had been agnostic teaching of the broadest character in that chapel. He did not rely, in coming to that conclusion, on the fact that the Beatitudes, the Lord's Prayer, and the Ten Commandments had been obliterated, and one motto, of Christian origin and excellent in itself, but not pointing to the existence of God, put in its place. That might have been more or less accidental. Nor did he rely so much on the alteration of the hymn-book. No doubt it was different in character from former books, different in the elimination of religion from it, and the alteration of hymns in that direction. But apart from that, he had distinct evidence that ministers had used the chapel to preach strictly agnostic doctrine—doctrine the substance of which was that not only does man not know God, but he cannot, and if there be a God, He is unknowable. That was entirely inconsistent with the trust-deed. If the chapel was used for such teaching, and services were conducted on those lines, it was not being used for Protestant Dissenters to meet for religious worship.

But the difficulty was that, perhaps in consequence of that injunction, the present minister, whatever his opinions might be, was unobjectionable to those who had instituted the action. They accepted Mr. Rawlings, and Dr. Herford, a representative of the Unitarian body, accepted Mr. Rawlings, and looked on him as a Unitarian minister. So there was nothing now to complain of, although there had been in the past.

An injunction was, therefore, not to be thought of. But a declaration would enable persons to apply in future, if there should be any departure from the trust.

His Lordship then turned to the question of costs. Dealing first with the committee men, there had been no evidence to show that they had not used reasonable care in finding ministers to preach in the chapel. They may not have used the very best of judgment, and may have been misled; but there was no reason for visiting them with costs or any other penalties. And he had not got the persons there, for with one exception they were not now in office. And as to Johnson (the exception) nothing was proved against him. The others should be dismissed from the action, and against Johnson, the declaration would be made in his presence; but he ought not to be made to pay any costs. There was another reason equally conclusive. The plaintiffs had thought fit to charge the committee men and trustees with deliberately doing what was complained of in furtherance of their own views, and charged them with being themselves agnostic and irreligious. In the defences that was distinctly denied, and not a scrap of evidence was brought to meet that denial. It was a very serious

thing to bring such a charge and not attempt to prove it. As to the trustees, he had no statement of what their duties were, and he was not satisfied that they had not performed them. There was nothing to show that they had put any difficulty in the way of the appointment of a proper minister. The plaintiffs must therefore pay their costs also.

His Lordship concluded with the declaration that the chapel must be used "for religious and well-disposed Christian people from time to time to meet in, and there hear religious worship on the Lord's day and other days."

It will thus be seen that the fundamental principle is established beyond question, that the chapel must be used for religious worship, and that other use, inconsistent with such worship, is a distinct breach of trust. For the rest, the Fabric Trustees, against whom complaint was made, are not removed, and the plaintiffs have to pay all the costs.

"BACK TO JESUS."

PERHAPS Mr. Armstrong will not adhere after all to his resolution not to enter into controversy about his book, "Back to Jesus." If Mr. W. H. Drummond's article moves him to reconsider his decision no one can be surprised. But it may rather confirm his view that a discussion of the kind is unprofitable, and even may be worse. While I sympathise very much with this view I shall not be alone in thinking some reply to that article desirable; and in case he prefers to remain silent I should like to offer the following remarks.

Mr. Drummond, endorsing the views of Mr. Ambrose Bennett, uses a phrase which I do not find in Mr. Bennett's article—namely, "historical scepticism"; and at the close of his remarks he speaks of a mysticism or psychology "which has its roots in a conscious historical despair." Reading Mr. Armstrong's book for the third or fourth time, I fail to see how the author can be justly charged with either the "scepticism" or the "conscious despair." Instead of these, I find notes of very decided belief and assurance as to the "actual Jesus." Mr. Armstrong's conception of Jesus may differ from Mr. Drummond's or Mr. Bennett's, but that it is a definite one, and that it has been reached through the study of history and tradition, is evident. The book says of Jesus: "That we have a picture of him, highly historic and very largely reliable, in the earlier gospels we may readily and thankfully admit" (p. 12). The whole book is based on the author's settled conviction of this. His rejection of certain elements in the story is no more an act of despair, conscious or otherwise, than Mr. Drummond's when he inclines to exclude large parts of the Book of Revelation from the genuinely Christian testimony of the New Testament. How little there is of hesitation in Mr. Armstrong's mind as to his having arrived at historic truth, in a measure sufficient to stir his heart's deepest affections, may be inferred from the following passage (p. 97):—

Let me then say, that for my own part, I yield to none in love and reverence for that gracious Master, whose words touch me as no other words have ever touched me, and whose person seems to me the most lovable and reverend, the purest, the most beauti-

ful, the holiest that has ever worn human flesh.

It must be that such expressions, the emphasis of which could hardly be increased, fail to describe in its fulness the regard in which Mr. Drummond holds the "gracious Master," and, apparently, he would deem the feelings here indicated as "sentimental rather than rational"—to use a phrase of his own. It may be, though I doubt it, that those of us—I am one of them along with Mr. Bennett—who try to get our conception of Jesus enriched and clarified by considering the effect of his life and character on his generation, are less mystical than those who do not attach so much importance to that kind of consideration. Mr. Armstrong, who knows the way in which disputing theologians have bespattered each other with injurious epithets, will not be troubled overmuch at Mr. Drummond's suggestions that he has somewhat failed in "commonsense" and is held to historical Christianity by a merely sentimental tie. But let us suppose that I have a view of Christ's person beside which Mr. Armstrong's is but a faint glimmer. The supposition is wildly improbable, for faintly glimmering perceptions of things do not give rise to feelings such as are expressed by the quotations given above. But if it were even possible, the question I would ask Mr. Drummond is, by what right have I in such a case to suggest to Mr. Armstrong, or to anybody else who "clings" to historical Christianity, that he had better drop off and leave all that to me and my party? It is strange that a member of one of those Free Churches which the Evangelical Free Churches refuse to admit to their fellowship should assume anything like that attitude and not be conscious of his mistake. Does the possession of that "saving salt of commonsense" which is so lacking to the critics criticised by Mr. Drummond destroy all sense of humour, not to say decency? Of course Mr. Drummond meant nothing offensive by suggesting that Mr. Armstrong should abandon "history" for "intuition." Our brethren the Evangelicals mean nothing offensive when they deny to the Unitarian the name of Christian; our brethren the Episcopalians mean nothing offensive when they deny to Nonconformist ministers the name of clergy and to their solemn rites the name of sacraments; our brethren the Romanists mean nothing offensive when they deny to the Anglicans the name of a Church. There is no offence in it—except to the spirit of a larger Christianity than cares to boast its superiority in any particular, and only desires that whether in one degree or another all men might come to Jesus and learn the way of life from him. It is a suggestive incident, and if not also an accident Mr. Drummond is more orthodox than he knows.

In Mr. Bennett's article there is much that is attractive, but it seems to me that he is not warranted in declaring that Mr. Armstrong, in spite of his own advice, goes to the gospels with a ready-made theory of the person of Jesus. The canon or rule which the book lays down as a guide in the selection of the New Testament materials may err one way or the other. It may assume too much as to the defects of the Apostles, or it may allow too little for the human conditions under which Jesus himself lived and thought. But

whether it err or be valid, it is not a theory of the person of Jesus in any sense comparable to what is implied in the general use of the phrase.* It says nothing as to his rank, his "substance," his "nature" or "natures," or as to his function, messianic, mediatorial, or otherwise. All it implies is just what is implied when without any theory at all as to the person of Shakespeare, the critic of *Henry VI.*, or any other play, assumes that if the lines and scenes are of palpably different styles and betray several contributors, the noblest, deepest, and wisest thoughts and the most pregnant sayings are those that must have come from the great original to whom all is traditionally ascribed, while the inferior matter is due to imitators and collaborators. Of course if this is to have a theory of the person of Shakespeare, nothing further need be said. In the same way if to assume that the most spiritual utterances of the Gospel are more likely to have come from Jesus than from his followers is to have a theory of his person, and not merely to follow a common principle of critical biography Mr. Bennett is right; not otherwise.

I think it should be pointed out that Mr. Armstrong did not invent the phrase "Back to Jesus," nor did he originate the search among the mingled literature of the first age of Christianity for those things that might most surely be held as genuine. His book aims, not at setting forth a complete view of the significance of Jesus in the history of the Church and of mankind—it may be time to do that when we know that history completely—but simply at discovering to the Evangelicals, and others, who have set their faces in the direction of these Gospel studies, the lines along which, in the author's view, a candid student will be led. Some readers may miss from the results obtained by him things which they hold dear. Others may think Mr. Armstrong is too sanguine and affirmative. But that his method of inquiry is the only valid one appears to me certain, and that it will be an ill day for Christian thought when it is subordinated to general views or to the testimony, often vague and always unverifiable, of the "Christian consciousness." W. G. TARRANT.

THE DECAY OF DOGMAS.†

In one of her letters George Eliot says, after attending some Church service, "It is well to see what our neighbours are doing. To live in seclusion with one's own thoughts is apt to give one very false notions as to the possibilities of the present time in the matter of conversion either to superstition or anti-superstition." It is because I feel this myself very strongly that I venture to bring before you to-day some considerations touching a tendency which appears to be characteristic of nearly all Churches in our day—namely, the Decay of Dogmas.

The subject is not only interesting as a study in Evolution, but its results are likely to be an important factor in our own religious and denominational life, and in the near future; for there can be little

* See, for instance, Dr. James Drummond's "Study of Theology," p. 200, and Dr. Martineau's "Seat of Authority," pp. 237-242.

† A paper read at the annual meeting of the North Midland Presbyterian and Unitarian Association at Nottingham, Oct. 24, by Miss M. Catherine Gittins.

doubt that the new century, even in its early years, will witness ecclesiastical developments undreamed of by those who are content to dwell in their own small fenced-in corner of the great fold, and to see nothing beyond. This ignorance is, of course, not confined to our own body; it is only here and there, in this busy life, that people of any Church have either time or opportunity for learning what their neighbours are doing, as George Eliot says—much less about what they are *thinking*. The prophet was alone in the valley of dry bones, and was the sole spectator of the wondrous vision; and it is not till the rattle approaches the roar of thunder that outsiders learn that anything unusual is happening.

This is really the case now with what is rightly called the New Reformation, and a spiritual resurrection is in progress which will ere long change the face of Christendom; the dry bones in the dismal valley of orthodoxy are being clothed upon by the Spirit of the Lord with living flesh, and will soon rise up and stand on their feet “an exceeding great army,” breathing a new spirit of faith and love that shall be strong to vanquish the hosts of sin and death. Surely it is well that we, who are privileged like the prophet to behold this wondrous vision, should learn to watch with intelligent sympathy that great uprising, that we may be able not only to help when occasion offers, but to join the ranks and fall into our appointed places as they march on their triumphant way.

It is not, however, with the results but with the causes of the New Reformation that we are now concerned. I have called my paper the “Decay of Dogmas,” and it is to the crumbling away of orthodox dogmas during recent years that I wish to direct your attention. Those of us who have taken part in Postal Mission work receive almost daily evidence of this fact, and it is my experience in this field which has led me to take a special interest in the movements of liberal thought outside our own body. It is an immense subject, of which I can but touch the fringe. Speaking generally, it is, of course, the spirit of the age—the *Zeit Geist*—which has brought about the change; but, in tracing it historically, we notice various definite factors which have contributed their quota to the result.

Miss Gittins then referred to the publication of “Essays and Reviews” in 1861, and of Seebohm’s “Oxford Reformers,” which contrasted the ideal of Colet, Erasmus and More with that of Luther, forestalling much of what is now being said of the baleful influence of the Augustinian philosophy on the Creed of Christendom. Professor Seeley’s “*Ecce Homo*,” and Matthew Arnold’s “*Literature and Dogma*,” reached a wider circle, and the liberalising influence of the great poets, Tennyson, Browning, and Lowell, was also noted, together with that of Ruskin, whose anti-dogmatic spirit has done so much to break down the barriers of creed and to infuse a wholesome common-sense into the modern mind in its treatment of theological questions.”

But great as the influence of such writers had been, the progress of scientific knowledge was still more potent in its destructive force. “It is, indeed, the trumpet-blast of Evolution that has caused the walls of the old theological Jericho to totter.”

And the Paper continued:—In recent years not only has the doctrine itself, as applied to natural science, been popularised by many writers, but a whole literature has arisen dealing with the evolution of theology itself. In this field, one writer, Professor Fiske, of Harvard, stands pre-eminent, and his University addresses on different branches of this subject are most striking. Professor Fiske is universally acknowledged as a leading scientist, whose authority carries weight with scientific men on both sides of the Atlantic, and he has also a keen spiritual insight and firm faith in everlasting realities which render him peculiarly well fitted to undertake the task of proving to the world that science and religion need no reconciling, but are essentially one. His position somewhat reminds one of another great pioneer of liberal religion a century ago—Dr. Priestley—whose brilliant discoveries in chemistry first drew attention to his writings and laid the foundation of his influence over the theological thought of his age. And nothing, perhaps, shows the distance in thought travelled over in the hundred years more clearly than a comparison between the two books, Priestley’s “*Corruptions of Christianity*,” and Fiske’s “*Cosmic Philosophy*.” The one is mainly occupied with overthrowing the orthodox interpretation of various texts from a very orthodox Unitarian point of view; the other in surveying the whole field of human knowledge, and building up a religion wide enough and deep enough to satisfy the yearnings of the generations that are to come. But it is not necessary to read the great works in which this is made manifest to the learned; for, happily, Professor Fiske felt the need of putting the results simply and effectively before the College students, and the world is the richer for the brilliant series of discourses which began with “*The Destiny of Man*” and “*The Idea of God*,” and has culminated lately in the volume entitled “*Through Nature to God*.”

Miss Gittins then noted some of the most striking evidences of what she had described as the decay of dogma. There were movements beyond the borders of Christianity, such as that of the Brahmo Somaj in India, and Dr. Washington Sullivan’s Ethical Church in London. In the Eastern Church there had been the protest of the Doukoborts, and in the Roman Church signs of unrest and revolt were manifest in Austria, Italy, and France. The movement of the revolting priests in France, led by the Abbé Bourrier, was specially notable. His paper, *Le Crétien Français*, started in October, 1897, had been a striking success, and was now published weekly. In the Church of England the establishment of the *Church Gazette* was a sign of new vigour in the Broad Church party, and the strong protest of the Rev. C. E. Beeby against Latin Christianity, in the interest of a pro-founder and more liberal creed, made in the same direction. Reference was also made to the movement of thought among High Church men, marked by the publication of “*Lux Mundi*” and to the milder tone of Low Church Calvinism. Among Evangelical Nonconformists the new Free Church Catechism was a hopeful sign, and there were other evidences of the “decay of dogmas” among them.

The Paper then concluded as follows:—When I was preparing my paper, I

wrote to Mrs. Dendy who has had much experience in Postal Mission work, and she kindly sent me a long and interesting account of it. She says: “I am quite in agreement with you as to the great change of opinion which is taking place in the orthodox churches.” “Of late years the preachers are even dropping the old orthodox phraseology as well as the crude doctrines which are becoming more and more repugnant to the more spiritual among them. There is, as you say, much more insistence on life and character than on creed.”

Lastly, I have to bring to your notice a movement in which I have lately been much interested among the Methodists in the north of England and Ireland. I come in contact with it through the Postal Mission, and feel it a great privilege to have as correspondents a lady and a gentleman who are amongst the most strenuous adherents of the new faith in God and humanity which is rising from the ashes of the creeds. It bears the name of the “*Consecration Movement*,” and its leader and founder is a Mr. H. Johnston, of Belfast, in whose preface to a book of sermons we find the following explanation of its attitude:—

The threefold aspect borne by every modern “Church” may be designated by the terms—Theology, Spirituality, Organisation. “We are not aware of any element in Church-life that is not included in one or other of these heads, and it is hardly necessary to point out that only one of the divisions is divine and essential, the other two being entirely human and changeable.” “Our aim being entirely spiritual, we know nothing of theological dogma on the one hand, nor of Church government on the other. We concentrate all our energies to secure the consecration of individual lives to God, knowing that this is the grand remedy for all that is wrong, whether in creed or Church order.”

The movement is by no means confined to the Methodist connection, but includes many from other orthodox dissenting communions. Indeed, its leaders are in the same position as the Broad Churchmen, who believe it their duty not to secede individually from the communion to which they may happen to belong and endeavour to batter it down from outside, but to remain within and unite their forces to remove the impediments which hinder their union with the like-minded outside the pale. As Mr. Johnston says: “Any organisation must become rigid and worldly in the absence of a spiritual element, and the personal piety that would keep a new one right would make an old one good.” He treats doctrine in the same way as man-made, and only of use when it helps to the building up of character, the one end and aim of all Christian teaching.

I wrote to inquire how far this movement had spread among the people, and the following is an extract from a letter written in reply by the editor of their little journal, *Consecration*:—He says: “Our movement has been in existence for twelve years, and our magazine four. Thousands have come to our side who have been disgusted with the narrowness of the so-called old school, and the Churches are ripe and ready for the Truth on Progressive lines.” My lady correspondent says: “We find the people everywhere ready to receive this more practical putting of the Gospel. The leaders have so many calls for their services that they cannot comply with

nearly all the requests," and again "hundreds in *this* neighbourhood have been won to God on those lines, and, without fail, in every church where it has been preached the members in great numbers have accepted it—with the exception of *old* people—and naturally they are so fixed in a rigid orthodoxy that it is only one here and there who can see differently."

I fear I have taxed your patience unduly, but I hope I have proved my thesis—that these old dogmas are really decaying and dying a natural death, and that the ground is thus being prepared for that Church of the future which shall be more comprehensive and beautiful, more free, and at the same time more reverent than any known on earth before, and which shall enshrine in the heart of the nations the simple and sublime faith of Jesus in the Fatherhood of God and the brotherhood of Man.

OBITUARY.

SIR HENRY TATE.

Not unexpectedly to friends who had been long aware of his failing health and the painful malady from which he suffered, came the news of the death of Sir Henry Tate, at his residence, Park-hill, Streatham Common, on Tuesday morning. The bulletin on Monday had already announced "unconscious," and he passed away quite peacefully, being in his eighty-first year.

Henry Tate was the son of the Rev. William Tate (1773-1836), a native of Newcastle-on-Tyne, who, as a young man, was a lay preacher among the Wesleyan Methodists, and then for a short time minister among the Baptists and the Methodist New Connexion. Having become a Unitarian he preached for a few months at Dukinfield, and in the summer of 1800 removed to Chorley, in Lancashire, where he ministered until his death, and also conducted a school.

At Chorley, therefore, Henry Tate was born in 1819, the youngest but one of twelve children. As a young man he went to Liverpool and entered into business as a grocer, the humble beginning of a career of great energy and success. A writer in the *Liverpool Daily Post* says of him:—

A man of keen perspicacity, untiring energy, great business acumen, and the highest standard of probity, he won success in commerce which few men achieve, and which, in fact, only those who possess such sterling qualities as he possessed can; and as his wealth increased, his generosity increased, until he earned, one might say, a universal reputation as a merchant prince and a large-hearted benefactor.

And, once more, we quote from a leading article in the same journal:—

Henry Tate was a plain man, never above his business, never hesitating to show his interest in it. He would go into an inn for tea with a party of friends in the country, and seeing that the sugar on the table was not in cubes, would visibly indicate an opinion that the place was quite behind the age. But this quaint enthusiasm in detail was associated with a broader enthusiasm, which made him the master of vast operations and great markets. And all the time this remarkable man's good acts were growing with his good fortunes.

We need not attempt here to tell the story of the growth of his business, and of

his entry in middle life upon the industry of sugar-refining, or of the astonishing results of his adoption of a German patent, which sent "Tate's cubes" all over the world. We only note that about the year 1880, having opened an extensive sugar refinery in London, Mr. Tate removed from Liverpool, and made his home at Streatham.

Far more significant than his achievement of great wealth, was the noble use to which it was put. The greatest of his public benefactions was to the whole nation, in the building of the National Gallery of British Art, better known as the Tate Gallery, on the site of the old Millbank penitentiary, and the gift at the same time of sixty-five pictures by British artists, from his own collection. Not a fortnight ago, the extension to this gallery, consisting of ten additional rooms, built by his further munificence, was opened without public ceremony. This was but the crowning instance of a long succession of most generous gifts, of which only a part are known to the public. Thus it is said that he gave £20,000 anonymously to the Nurses Fund, and other instances of private acts of beneficence are now related, showing what has been the constant tenour of his life. Among his other public benefactions were £20,000 for the Tate Library at University College, Liverpool, with £5,000 for books and other gifts, amounting in all to £42,000; £5,000 for the rebuilding of the Liverpool Royal Infirmary, with another £5,000 for maintenance; £10,000 for the building fund of Owens College, Manchester; £24,000 for the building of the Hahnemann Hospital in Liverpool. Brixton, Battersea, Streatham, and Silvertown also owe to him their free libraries. To the religious community into which he was born, and in fellowship with which his long life was spent, his generosity was equally great. The Tate Library in Manchester College, Oxford, for the building of which he gave £10,000, is among the most beautiful of his gifts. In 1896 he gave £5,000 to the College, to endow a lectureship on the theory and art of preaching and of pastoral work; and a like sum for a similar purpose to the Unitarian Home Missionary College at Manchester, having there already founded a Tate Scholarship in 1878. In these gifts he showed his earnest solicitude to strengthen the ministry of our churches, a solicitude which remained with him to the end.

In 1891 Mr. Tate was presented with the honorary freedom of the city of Liverpool, receiving that honour at the same time as his friend and coadjutor in many works of charity, Mr. William Rathbone. He was a trustee of the National Gallery, a magistrate of three counties, and last year was created a baronet.

Sir Henry Tate was a warm supporter of Mr. Gladstone, until the Unionist secession, which he joined. He was for a time in the Liverpool City Council, but was not a platform speaker or an active politician.

He was twice married, and is succeeded in the baronetcy by his son, Mr. William Henry Tate, J.P., of Liverpool.

The funeral is to be at Norwood Cemetery, this (Saturday) afternoon, at half-past two, and is to be conducted by the Rev. W. G. Tarrant, B.A.

SAMUEL MAY.

THE Rev. Samuel May, of Leicester, Mass., whose death on the 25th ult., in his ninetyeth year, we recorded last week, was a graduate of Harvard College, in the Class of 1829, with Wm. Henry Channing, James Freeman Clarke, and other distinguished men. Mr. May sympathised with Wm. Lloyd Garrison and the pioneers of the Anti-Slavery movement heart and soul. In 1847 he became the general agent of the Massachusetts Anti-Slavery Society, and, in the words of Mr. Frank Garrison who knew him well, "He filled this post with the greatest fidelity and self-abnegation to the close of the Anti-Slavery struggle, to which no one brought richer gifts of integrity, humanity, and culture, inherited and personal." Mr. May visited England and formed warm friendships with many on this side of the water, amongst others with Dr. and Miss Estlin, and Miss Carpenter, of Bristol. On May 29, 1847, he wrote from Boston to Miss Carpenter, describing a meeting which probably marks the advent of his Anti-Slavery career:—

We had an exceedingly interesting meeting yesterday afternoon and evening, at the house of Theodore Parker, in this city. He styled it, in his notes of invitation, a "Council of Reformers," and the object was to discuss the general principles of Reform, and the best means of promoting it. Let me give you the names of some of those present:—Ralph Waldo Emerson, Amos B. Alcott, Wm. Henry Channing, James Freeman Clarke, Wm. Lloyd Garrison, Wendell Phillips, Edmund Quincey, Mrs. M. W. Chapman, Mrs. Follen, James and Lucretia Mott and daughter (of Philadelphia), Caleb Stetson, J. L. Russell, Francis Jackson, Charles Sumner, Samuel G. Howe, and others. It was a matter of deep interest even to see this collection of the men alive of our neighbourhood and day. From 4 to 10 P.M., with a short interval for tea, a most spirited conversation was held on all the great Reform subjects of the day. I am more than ever convinced that the Anti-Slavery Reform carries all others with it, and that its triumph will be theirs.

To pursue Mr. May's career through the next eighteen years would be to trace the history of the Anti-Slavery Society, and that our limits forbid. On Jan. 1, 1865, Emancipation was proclaimed by President Lincoln. Four months later, Mr. May, Mr. Garrison, and other leaders, seeing the Anti-Slavery Society had consummated its mission, withdrew from it. But all through the thirty-five years that followed, Mr. May has been instant, in season and out of season, in the cause of liberty and justice—in America, for the freedmen still so cruelly abused in the south, for Woman's Suffrage, for Temperance, and for the oppressed everywhere in the land; in this country, in helping to denounce the wrongs of India and the legislation for facilitating vice at home and abroad. He has never been wanting with pen and purse to uphold the right.

In April, 1895, to celebrate Mr. May's eighty-fifth birthday, friends on both sides of the water were invited to congratulate him on the event. The letters were collected in an album and presented. He wrote respecting it to a friend:—

At first I was a little vexed to think how my friends had been called on—amidst all their busy lives—to write letters to me. But when I came to read the letters, to see them gathered in a handsome book—my

secure possession—that feeling mostly passed away, and I most gratefully adjust myself, as I best can, to that which a good Providence has brought me. The book is wonderful, in my eyes. It seems, indeed, to belong to some ideal person, rather than to me, and yet there are resemblances and correspondences which seem to warrant me in accepting it as my own.

Since that birthday Mr. May lost his life-long companion, his beloved wife, only three years his junior. But his two daughters have faithfully sustained his declining steps, and with his two sons now mourn his loss, but with the assured consolation that he “rests in the Lord.” R. M.

THE INWARD LIFE.

From Fénelon's “Letters to Men.”

CERTAINLY, sir, you ought to make a short meditation every morning, placing yourself in God's Presence, worshipping Him, offering yourself wholly to Him, and asking the help of His Holy Spirit in what you are about to do. You know how we have done this together; it cannot be too simply done. Do not seek God in fine reflections or extraordinary emotions; speak simply, briefly, not in a studied way to Him—out of the fulness of your heart, as to a real friend. Take two or three considerations on the most weighty truths of Christianity. You can take them either from the “Imitation” or from the Retreats you have heard. Follow your own inclinations as to this, or rather the leadings of grace. . . .

I should read as little as may be, and directly I came to one or two important truths, I would stop to dwell upon them with recollection, and to work them into my heart after having grasped them technically. If afterwards I found my meditation getting too dry and lifeless, I would turn again to the book, so as to recall my subject and fix my mind.

At first be satisfied with a quarter of an hour for meditation, in case you become weary and dry; but if you find yourself able to go on for half an hour without tiring your head, do so. Generally speaking, it is best to begin with a short time, and gradually train yourself. You might do the same for another quarter of an hour at night, and so by degrees your meditation will become half an hour long. I assume that you will always proceed to make some practical resolution, ending with an act of self-abandonment to God, and of thanksgiving for the help He has given you.

As to your spiritual reading, which ought to be systematic, it should be for a good quarter of an hour, and very slow. Read on your own behalf; I mean, do not stop short in believing what you read, but apply it to yourself, and think over the practical results of every precept as concerns you.

In this way try not only to gratify your tastes, but to digest this sacred food for your soul's nourishment. And moreover, it requires thorough mastication in order to be well digested; people who bolt their food quickly are apt to get attacks of indigestion instead of nourishment.

It is better to read but little, and that attentively. Careful reading insensibly becomes a sort of meditation, whereas otherwise it often drifts into what is vague and unprofitable. Too much variety in spiritual reading, as in other

things, tends to dissipate the mind, scatter and waste it.

You might read with profit St. Francis de Sales' “Introduction to the Devout Life,” then some of Rodriguez's writings, especially one on “Conformity to the Will of God,” going on to St. Francis' “Entretiens.”

THE CHILDREN'S COLUMN.

I REMEMBER last year telling you about a little book of “Addresses to Children,” by the Rev. Bernard J. Snell, of the Brixton Congregational Church. Since then Mr. Snell has published another book,* in which there are sermons for the Elders and “Words to the Children,” printed alternately; and it is part of one of these little talks to the children that I am now going to repeat to you.

It is about *Cheerfulness*, with a text out of the Book of Proverbs, “A merry heart maketh a cheerful face.” This is part of what Mr. Snell says:—

Have you never wondered how happy blind people are? There was a lady who could not move from her couch, and when she was lying there she could not read, she could not sew, she could not see. They asked how it was she was so happy, and she said: “It would make things so much harder if I fretted about them.” So she kept her heart brave.

Much depends upon the way of looking at things. I know a boy who every morning has to eat his porridge; sometimes he grumbles and says: “There are people who have such nice things to eat for breakfast!” And some one said: “Yes, but there are some children who have to go to school without any breakfast at all.”

“Oh,” said a girl, “bother the rain, it spoils all the fun.” But she forgot that the ducks thought the rain great fun; and she forgot that the trees and the flowers after dry weather eagerly welcome the falling showers.

The other day when I cracked a tea-cup there was a kind fairy in the house who said: “Never mind, it's only cracked.” And when the next day I happened to break that cup, the kind fairy said: “Well, I am glad that it's only the cracked one.”

“A merry heart goes all the way;

A sad tires in a mile a.”

Yes! Better far is it to make the best of things.

I think that you, children, would find it better far sometimes to play at fairies than to occupy yourselves in telling or listening to fairy stories. The other day baby was very cross, and mother was very busy, and very soon father would be coming home from the City very tired. And Tom said (he had been reading Shakespeare): “Well, I'll be Mustard-seed, and I'll play ball with baby. Here goes.” And Susan said: “I'll be Peas-blossom, and lay the table quickly, so that mother will be so surprised.” And they went so quietly to work that when their little sister came in and saw their tea-table so delightfully set, she said: “Why it's a tea-party!” And when father came home from the City, he

* “The Virtue of Gladness and other Sermons,” by Bernard J. Snell, M.A., B.Sc., author of “The Widening Vision,” “The Good God” (Children's Sermons), “Gala or Loes,” &c., H. R. Allenson. 3s. 6d.

said: “Well, have we come into a fortune?” Mother said: “No, but fairies have been at work.” And everybody was happy—especially the “fairies.”

Do you know, children, that some people have to try so hard to be cheerful? I suppose he is the most famous pianist living, and a gentleman said to him a little time ago: “You must be very, very happy to give so much pleasure to so many people!” And he said: “Yes, I am happy to give so much pleasure.” And then he said, after a pause: “You know all the happiness has gone out of my life. You know that my wife is dead, and my only child is an incurable cripple. Why, I became a performer of music just in order that I might have the best possible advice for my poor boy. And sometimes when the public is applauding, I stand there and think of my poor boy lying on his couch; and I feel how empty and vain all the applause is.” Yet he kept a brave heart.

What you and I have to do for others' sakes as for our own sake, is not to give way to things, but to stand firm and be men. It is not always easy, I know. There is a text in the Bible which bids us, “Rejoice evermore.” And that, Mr. Snell adds, we shall best learn to do by thinking of Christ, and what he suffered so uncomplainingly. For when we understand him, we know the Christian secret of joy.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Zola. By Herbert Burrows. 6d. (Sonnenschein.)

Story of Samson. (Dean and Son.)

A Night with Jesus. By J. L. Haigh. 6d. (Liverpool Booksellers' Co.)

Das Willensproblem, namentlich in der englischen Philosophie des XIX. Jahrhunderts. 2m. Dr. J. Warschauer. (Jena: Otto Rassmann.)

Memories. By C. Kegan Paul. 7s. 6d. (Kegan Paul.)

A Critical History of the Doctrine of a Future Life. By R. H. Charles, D.D. 15. (A. and C. Black.)

The Psychology of Religion. By E. D. Starbuck, Ph.D. 6s. (Walter Scott.)

The Story of the Nations. Modern Spain. By Martin A. S. Hume. 5s. (Fisher Unwin.)

Young Days. Vol. VI. 1s. 6d. (Sunday School Association.)

The Helper, 1900. 2s. 6d. net. (S.S.A.).

Unwin's Chap Book. 1s. (Fisher Unwin.)

Scribner's, Expositor, Harper's, Bookman.

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. S. L. B.; E. F. C.; F. E. C.; E. M. F.; M. F.; M. H.; W. H.; E. M. (Geneva); J. E. M.; W. R.; G. St. A.; J. M. L. T.; N. M. T.

EPPS'S COCOA. The most nutritious.

EPPS'S COCOA. Grateful and comforting.

EPPS'S COCOA. For breakfast and supper.

EPPS'S COCOA. With natural flavour only.

EPPS'S COCOA. From the finest brands.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, DECEMBER 9, 1899.

A CHURCH THAT MINISTERS.

IN contrast to the Sacerdotal and Evangelical ideals of religious life we spoke last week of that cherished in our Free Churches, which we hold to be in completest harmony with the mind of CHRIST. In that ideal the Kingdom and the Household of God are the ruling thoughts, calling upon men to be together and to help one another as faithful citizens of the Kingdom here on earth, as children of the FATHER in heaven. This, as it seems to us, was at the heart of the teaching of JESUS, who in his own life manifested the true spirit of a child of God, and showed to his fellow-men what it means to do the FATHER'S will. The Church, therefore, comes to be simply a gathering of brethren who seek to be together in the Divine presence, for worship and prayer and thanksgiving, and to receive enlightenment and strength, that they may better understand and more faithfully do their duty as citizens of the Kingdom, and enter into the life of children of the Household of God. Such a Church is Christian—not through participation in any miraculous sacrament provided by the mediation of a priest, nor through the redemption of its members effected by the atoning death of CHRIST—it is Christian simply through learning of CHRIST and sharing in his spirit, because its members recognise in him the revealer, by Divine grace, of the life they are called to live as children of God, and in his friendship and leadership find the surest quickening of their own deeper life.

To be true to that ideal, to make such churches effective as they have never yet been in ministering to the deepest needs of the world, is the aim con-

stantly set before us. For this many things are required, but all springing from the one central faith, which is perfected in love; and we propose here to indicate some of the lines along which we might strive in our churches for a greater faithfulness, by which to attain to a more effectual strength of religious life. Only so shall we be spared that reproach now so readily brought against us, that the Orthodox, after all, have the only true theology, and the Unitarian has but a poor and utterly inadequate grasp of Divine truth, because his religion, tested by a wide experience, is seen to be so palpably lacking in the energy of an all-subduing faith.

And first, the church is for worship and reverent service of the living God, which demands the faithful effort of each one, both in the hour of prayer and in daily life; for there can be no true service of God that does not include the ministering to human needs, since the will of the FATHER is concerned with the true welfare of all His children.

Much might be done to render the hour of united worship in our churches more helpful and more profoundly reverent and instinct with the true spirit of prayer. Too much can never be done by the generous and humble offerings of worshippers, to make the house of prayer beautiful and eloquent of reverence and aspiration. But far more than the outward order of the house is the inward frame of the people and the manner in which they assemble and participate in the service. Whether the form of service be liturgical or of Puritan simplicity, it is the offering of the heart that tells, and each one has something to give, either to make or to mar the helpfulness of the hour. It is to be feared that we are seldom sufficiently impressed with the greatness of the act of worship, the need of quiet, inward preparation before we come together, the responsibility laid upon each one to add his own measure of reverence and aspiration and prayer to that silent force, which then in the Divine presence kindles the deeper life in others. But herein is a veritable power of ministry, which is the surest sign of a living Church.

Such inward preparation and personal contribution to the spirit of prayer in the Church implies a consecrated life and the strong witness of a disciplined character—not in any temper that could fall under the condemnation of self-sufficiency or Pharisaism, but in the self-forgetfulness of a child-like spirit, surrendered to the FATHER'S will. We believe in salvation by character, but that is not to be found in its richest measure without faith in the living God; and it is the prayer of daily life, which rejoices to be with God in the world, which feels the needs, the aspirations and the Divine presence amid the common things of daily life, out of which comes the prayer that most truly ministers in the Church. Thus every one has that further con-

tribution to make to the power of a living Church, the contribution of personal character, strongest in the humility, the unselfishness, the compassion and the love of CHRIST.

And having learnt that lesson, the church itself becomes not only the place of united prayer—although that must always be its supreme purpose—it becomes also a religious home, type of the larger fellowship of the Household of God. In such a home the bond of brotherhood is felt to be no empty profession as part of an accepted, conventional creed, but a living power to draw men together and to kindle in every heart the insight of helpfulness which only love can give, and which was so wonderfully given to CHRIST. Thus, as in the hour of prayer the spirit of the gathering in the FATHER'S presence ministers with uplifting power, bringing new hopefulness to the darkened heart, rest to the weary, peace and comfort to the mourner, faith, courage, and joy, or the conviction of penitence and the quickening of better life, according to the inward need of each, so the companionship of brotherly love and the home-feeling of the church adds a new helpfulness, and may gather in many solitary ones and make life richer in all purer influences for those who otherwise would have an existence far more cramped and unlovely. There is no limit to the happy privilege of helpfulness which may be thus developed by a true companionship in the Church, and in such ways does the grace of Christian charity make the love of God more real. Such a test should be continually applied to our Church life, to see how far the sympathy, the intelligence, the many gifts of members are used for the service of their fellows, how far the Church is the centre of united and vigorous work. In the school, in social clubs, in societies for many helpful and enlightening pursuits, in special works of charity and other beneficent activities, the eager life of the Church is abundantly poured out, for there is no genius so ready and inventive of helpful methods as that love which cares to understand, and upheld by faith in the Eternal Goodness is unwearied in well-doing. And while the Church home is itself such an active centre of work, no relation of life remains untouched. Children of the Household are also citizens of the Kingdom, and there is no more inspiring impulse at the heart of a living Church, than to make the power of God, kindled in faithful souls, felt in the world, for the establishment of righteousness and the overthrow of oppression and wrong, for the cleansing of foul places, the destruction of evil passion, and the victory of peace and brotherhood among all nations of the earth.

These are some of the directions in which by more determined faithfulness we may be led into fuller and more vigorous life; so we may forget ourselves in a new devotedness of service,

and for ourselves and our churches find the greater joy which comes to those who learn truly to minister of the things of God.

A GREAT GIVER.

"THIS Gallery and sixty-five pictures were presented to the nation by HENRY TATE, for the encouragement and development of British Art, and as a thank-offering for a prosperous business career of sixty years." Such is the inscription upon the base of one of the columns in the central hall of the National Gallery of British Art, better known by its popular name of the "Tate Gallery." The words in their simplicity are in keeping with the character of the man whose noble generosity they record. Never, we should say, has great wealth, honourably acquired, been more wisely used than it was by Sir HENRY TATE. To give lavishly and carelessly where there is abundance far beyond what can minister to any personal wants or pleasures, is no difficult matter; but to give with true beneficence, understanding and wisely meeting both public and private needs with overflowing generosity and unostentatious modesty, that is a very rare gift, the exercise of which throughout a long life, as it was with Sir HENRY TATE, must be recognised with honour and heartfelt gratitude.

That the freedom of the city of his early choice and of his strenuous working life, and a baronetcy should be conferred upon him, are but tokens of far higher honour which crowns a man of the people, who has known how to share his abundance with his fellow-men in such a way as to enrich their higher life, to minister to their knowledge, their enlightenment, and their pure delight in beautiful things, both in the present and succeeding generations.

The Tate Gallery naturally stands first, as a truly national gift, and a memorial of that love of art, and warm interest in artists, which were so marked a feature in his life; but not less noble memorials of our friend remain in the Tate Library in University College, Liverpool, and again in Manchester College, Oxford. These, together with the several free libraries he founded, remain as characteristic expressions of that high appreciation of the value of learning, and the essential need of education for the true welfare of the people, naturally found in one who had grown up in the home and the school of an earnest Nonconformist minister. And yet further, his many gifts to hospitals and convalescent homes, and his founding of the Hahnemann hospital in Liverpool, bear witness to the ready helpfulness of a truly compassionate, thoughtful, and affectionate nature.

A great giver without doubt he was, and if at any time he felt the burden of so great a responsibility, we may be sure that there came to him abundantly

the gladness and thankfulness of knowing that his gifts were wisely and well bestowed.

LITERATURE.

IN QUIET PLACES.*

It is to the first of the books mentioned below that this notice is specially devoted, but the others are included because they are all illustrated by Mr. Edmund New, and the chief purpose of this article is to call attention to his work. The books all belong to the last four years, the earliest, if we are not mistaken, being Mrs. Crofton's delightful "In the Garden of Peace." Her second book, "Outside the Garden," and the little book on "Shakespeare's Country," as well as "The Life of William Morris," belong to the present year.

In the final chapter of "In the Garden of Peace," Mrs. Crofton writes:—

There could be no record of the Garden of Peace without the pictures, for words might not carry the home beyond the little circle, or accurately show the nut-hatches carrying nuts and the tomtits' acrobatic feats. It was a subject to be treated tenderly; but then an artist can only treat scenes tenderly when Nature guides the pen. So the artist came and listened to the birds while he worked in the Garden of Peace, and he watched the giant poppies open and shut in the sun, and the white sweet peas' gentle blossoms. "All great art is praise," says Ruskin, and an artist's office "seems to be that of interpreter and mediator between Nature and man. . . . his eye can see deeper, his ear hear more, his heart is sooner thrilled, his sympathies are more attuned, his mind receives physical impressions more directly than other men."

When we look at Mr. New's work we feel that he is gaining for himself a high place among such interpreters of Nature, in the modest path that he has chosen, and we cannot speak too warmly of the delight which many of his illustrations give. The drawings are all done in pen and ink, and are reproduced by process block, so that the effect is similar to that of a woodcut. They are not, of course, all uniformly successful, and the Cambridge book is disappointing, not from any fault, it would seem, in the drawing, but in the printing of the pictures. The charm which we find in nearly all the illustrations is not easy to analyse, but it must be largely in the wonderful truthfulness of the drawing, and in the sense of complete

enjoyment of the quiet scene, the quaint old houses, or the lovely flowers, in which the artist has forgotten himself. This is the case both with scenes of purely natural beauty, and where there are noble buildings which seem to have grown into perfect harmony with beautiful natural surroundings. Of these latter, some of the best examples are in the illustrations of Kelmscott Manor, in "The Life of Morris," the drawing of Compton Wynyates in "Shakespeare's Country" (in which also Anne Hathaway's Cottage is specially charming), and the views of Merton from the meadows, the garden front of Wadham and St. John's, and Magdalen Tower, in "Oxford and its Colleges."

It is not necessary to be a fisherman to enjoy the "Compleat Angler," although for this edition Mr. New has drawn not only a surprising variety of fish, but also frogs and tadpoles with a sympathetic care for which old Isaac Walton would not have stinted his praise. There is, as is well known, much more than the fisherman's lore in the book, and as we are led through the valley of the Lea, and again through Dovedale in Derbyshire, we have in Mr. New's pictures many fascinating glimpses of old-world villages and wayside inns, quiet meadow paths, and the shaded banks of rivers; and scattered here and there, chiefly for the heading of a page or at the end of a chapter, there are little groups of flowers, drawn for their own sake, with just that tenderness of which Mrs. Crofton speaks, with clearness of line, and, as it seems to us, an exquisite understanding of the beauty which is inexhaustible even in the simplest flower. The same love of flowers, and the same sureness of touch, in a somewhat different manner, appear notably in the illustrations of "The Garden of Peace."

All lovers of White's "Selborne" will desire to possess this new edition, the seventy-eighth that has appeared since the first publication in 1789, according to Mr. Alfred Paterson's bibliographical list printed in an appendix. The editing of the volume could hardly have been in more accomplished hands than those of the late Grant Allen, whose scientific knowledge and literary taste combined to furnish an admirable introduction and notes to the letters, unobtrusive, and of real value.

The interest of Gilbert White's letters, Mr. Allen points out, is chiefly literary. They have, indeed, a real worth in the history of science and in the example they afford of a careful first-hand observer of Nature; but the abiding charm of the letters, witnessed by their constant reproduction, is in the picture they present of the man himself, a native of the secluded village where he spent the greater part of his life, a fellow of Oriel, in orders, but with no very active duties, unmarried, and engaged in constant quiet observation of Nature, and especially of the bird life around him, of which he sends the record in letters to two friends engaged in similar pursuits. We are not presuming here to introduce to our readers so well known a classic as White's "Selborne," but we cannot refrain from quoting one short passage from a letter written in 1769, thoroughly characteristic of the man and his habitual interests:—

If ever I saw anything like actual migration, it was last Michaelmas Day. I was travelling, and out early in the morning; at first there was a vast fog; but, by the

* "The Natural History of Selborne." By Gilbert White. Edited, with Introduction, by Grant Allen, with upwards of 200 illustrations by Edmund H. New. John Lane. 21s. net.

"Walton and Cotton's Compleat Angler." Edited, with Introduction by Richard La Gallienne, with over 250 illustrations, by Edmund H. New. John Lane. 15s. net.

"The Life of William Morris." By J. W. Mackail, with sixteen full-page illustrations by E. H. New. Two vols. Longmans. 32s.

"In the Garden of Peace." By Helen Milman (Mrs. Caldwell Crofton), with twenty-four illustrations by E. H. New. (1896.) John Lane. 5s. net.

"Outside the Garden." By Helen Milman (Mrs. Caldwell Crofton), with twenty-four illustrations by E. H. New. John Lane. 6s.

"Oxford and its Colleges." By J. Wells, M.A. Illustrated by E. H. New. (1897.) Methuen and Co. 3s.

"Cambridge and its Colleges." By A. H. Thompson. Illustrated by E. H. New. (1898.) Methuen and Co. 3s.

"Shakespeare's Country." By Bertram C. A. Windle. Illustrated by Edmund H. New. (1899.) Methuen and Co. 3s.

time that I was got seven or eight miles from home towards the coast, the sun broke out into a delicate warm day. We were then on a large heath or common, and I could discern, as the mist began to break away, great numbers of swallows (*hirundines rusticae*) clustering on the stunted shrubs and bushes, as if they had roosted there all night. As soon as the air became clear and pleasant they were all on the wing at once; and, by a placid and easy flight, proceeded on southward towards the sea; after this I did not see any more flocks, only now and then a straggler.

And we will add also the concluding sentences of Mr. Grant Allen's Introduction:—

Everybody can love and observe Nature. Everybody can take lessons from White in such love and observation. The aim we should propose is to build ourselves up in the round; to make of ourselves full, evenly-balanced, broadminded human natures. We do not want to be lop-sided. As a preservative against one prevalent form of lop-sidedness in modern life, White's methods and example are of incalculable value. Try to look out upon Nature with the same frank, unprejudiced, first-hand view, asking her questions, and letting her answer them herself, instead of forcing a hasty answer upon her; and then, whether you succeed in "advancing science" or not, you will at least have advanced our common humanity by the presence in its midst of one more candid, single-hearted lover of truth and beauty.

What we may thus learn from White's letters is rendered easier and more delightful than ever by Mr. New's illustrations. In the Introduction it is said, that thoroughly to understand the book one must go to Selborne itself; but while to the majority of readers that may not be possible, in this edition Mr. New takes us there and with unwearied good-nature and consummate skill shows us all that is most worth seeing. We see the village from near and far, with glimpses of the surrounding country, the wooded hills, the open downs and many neighbouring villages. In Selborne itself there are charming pictures of the quaint village street, of the church, where White's grandfather was vicar, and the churchyard, where are the graves of both the elder and younger Gilbert White. And above all we are shown, under many aspects, the picturesque and substantial house, "The Wakes," with its beautiful garden, the home for so many years of the man who has made Selborne famous. There are also drawings of more than sixty different birds, which came under White's observation, together with three most interesting kinds of cricket and other creatures.

At Selborne we are in the heart of genuine English country, quiet and restful, rich in treasures of unfailling beauty and delight; and there, as in the "Garden of Peace," Mr. New acts as a faithful interpreter, for whose work we are sincerely grateful. Whoever in these days of stress and often ignoble haste helps us to be quiet and to enjoy the quiet places of the earth, is doing us no slight service; and when at the same time he makes us see into the very heart of the beautiful, in which resides a spirit that is pure and unselfish, he is ministering to that which is deepest and best in human nature, and brings us very near to the Divine. We do not wish to make any exaggerated claims for Mr. New's work, it is essentially modest in its character and scope; but in some of the simplest things that he has drawn we

seem to see touches of that deeper spirit, which we take to be signs of high promise. Mr. New bears a name which has long been held in honour in our religious community, and it is on that account an additional pleasure to call attention to his work, and to those gifts of insight and delight in things beautiful which he has inherited and is proving that he can put to such worthy use.

MR. LLOYD ON ENGLISH PRESBYTERIANISM.—I.*

MR. LLOYD entitles his new book "The Story of Protestant Dissent and English Unitarianism," but it is obvious that its principal aim is to discuss the English Presbyterianism to which it is customary to trace our origin. He thinks that the Presbyterians have been greatly over-estimated.

In the Commonwealth time they were the most intolerant of the Puritans, and the most bitterly opposed to any idea of religious liberty. That will hardly be disputed; but Mr. Lloyd goes on to maintain that this temper continued after the Restoration, that in the Era of Toleration they still were as rigidly doctrinal as ever, constantly occupied in theological disputes, and utterly removed from the breadth and Catholicity which has been often claimed for them. A long chapter on Richard Baxter examines his claims to be held up as a Nonconformist ideal, and says: "The Baxterian Catholicity praised by Dr. Martineau is evidently only a product of the imagination." Mr. Lloyd says that it is quite a mistake to suppose that the Presbyterians differed from the other Nonconformists in leaving their trust deeds freer than others—practically they were all alike. Moreover he goes on to argue that our usually ascribed origin in Presbyterianism is really an error. Unitarianism, he maintains, was not a development of Presbyterian freethinking, especially, but of various separate and independent movements, which he traces in a series of interesting chapters on John Biddle, Lindsey, Priestley and Belsham, the Unitarian Societies, &c.

The strongest and most interesting part of the book is the chapter entitled "The Meeting-Houses," in which he examines the claim so frequently made that the "open trusts" of which so much is said were left open deliberately, with a view to possible development, or at any rate from a dislike to creeds, and an unwillingness to impose tests upon their descendants. Mr. Lloyd examines this whole matter more fully, we think, than it has been examined before, and with results which we frankly admit must modify a good many of our popular statements on the subject. His great point is, that in reality there was no such difference of practice between the usage of Presbyterians and others of the Nonconformists.

I am informed, on unquestionable authority, that there are in the occupation of the Congregationalists also, some hundreds of chapels with "open trusts" many of which at least date from the same period as the "Unitarian" ones. The Baptists followed the same practice of not including doctrinal statements in their trust

deeds. We must, therefore, assume that if there was any principle involved in this practice, it was some general one, and not one peculiar to the Presbyterians—(p. 105).

We should have liked to know more definitely Mr. Lloyd's "unquestionable authority," but the statement is in general agreement with Mr. Herbert Skeat's testimony, and also of the Rev. Alexander Gordon, who holds it true in the main. And the reason sufficiently appears in the fact that there was no need to put doctrinal directions in the trust deed, as that matter seemed sufficiently secured by the law of the land. The Toleration Act itself required subscription to the doctrinal articles of the Church of England, and meeting-houses had to be licensed by the bishop of the diocese, the archdeacon, or the justices of the peace; so that all that any of the Nonconformists thought of doing was of distinctly securing their property as *places of worship*.

It was not till half a century later, when Methodism had sprung up, and the growth of Arianism was introducing dividing lines of doctrine among the Nonconformists, that the practice began of more carefully guarding chapel trusts by references to the Westminster Confession or some other standard of orthodoxy, or by indication of denominational belonging. It appears to be really in the case of these later trusts that the "Open Trust" has any significance of intentional freedom.

While we thus fully admit the value of this special examination of the "Open Trust" question as it concerns the history of our older congregations, we cannot follow Mr. Lloyd in the same way in his general history as it touches the Presbyterians and our relation to them. We must reserve this criticism, however, for another number. B. H.

ECHOES OF OLD LANCASHIRE.*

THE perusal of this little work has given us more pleasure than its title had led us to anticipate. It proves to be a good deal more than a piece of book-making compiled from county histories and the publications of local antiquarian societies. The volume, in fact, is not confined to topography and local antiquities. It treats of biography and folk lore, as well as literary and bibliographical gossip. It is pleasing, too, to note that a good many of the items in the programme come to us at first hand. The articles, it is true, are of the briefest, and are handled in the lightest manner; but this, we take it, is in harmony with the design of the writer, who, in this instance, appeals to a public desirous not so much of being instructed as entertained.

The readiest method of showing the scope of this collection of papers is to quote a few of their titles.

Thus, beginning with "The Lancashire Plot" of 1694, we have "De Quincey's Highwayman," "What was the first Book printed in Manchester?" "Kufic Coins found in Lancashire," "Newspapers in 1738-39," "A Lancashire Naturalist: Thomas Garnett," "The Traffords of Trafford," "How the first Spinning-machinery was taken to Belgium," "A Manchester Jeanie Deans," "Literary Taste of the Eighteenth Century," "Manchester and the First Reform Agitation,"

* "The Story of Protestant Dissent and English Unitarianism." By Walter Lloyd. London; Philip Green, 5, Essex Street. 2s. 6d. net.

* "Echoes of Old Lancashire." By William E. A. Axon. William Andrews and Co., 5, Farringdon-avenue, E.C. (Limited to 500 copies.) 7s. 6d.

"The Folk-lore of Lancashire," and "Alexander Barclay and Manchester."

Those who can claim blue blood or broad acres, or who study the history of the possessors of either, will find much to interest them in Mr. Axon's account of the fine old territorial family of Trafford—a house whose proud claim it is to have been settled at Trafford in the days of Canute; and who are still considerably more than extant. There must be few houses with so long a pedigree, settled for so long a period in one spot. The Oakovers "of that ilk," in Staffordshire, are, we believe, among the select few who trace their lineage to an Anglo-Saxon ancestor.

A hint for aristocratic masquerade is furnished by a Mr. Trafford, who, at the Preston Guild Fancy Dress Ball, in 1823, "was remarkably dressed in his own crest: a clown in parti-coloured clothes, a flail in his hand, and a motto, 'Now thus.'"

Few citizens of Liverpool, at the present day, are aware, it is to be presumed, that their city was the home, and probably the birthplace of Thomas Lurting (born 1629), a Quaker and a sailor, captured by the press-gang. Yet here was a man of whom, with all his eccentricities, his town, his country, and indeed the world might be proud. The constant collision between his duties on a warship and his pacific principles was bound to produce a series of "situations" for which the modern novelist and dramatist would be grateful. The most *bizarre*, as well as the most pathetic, of these adventures is narrated in the tract of George Fox, entitled "To the Great Turk and his King, at Algiers." It was written by Lurting at Liverpool in 1680. Lack of space alone restrains us from quoting largely from it. The history of a ship's mate, dominating and leading his captain and all the crew by sheer force of character; of his delivering them from Algerine corsairs, through the quiet determination which rests upon implicit faith in God's Providence; how, when his Turkish captors had in turn been made captive, the British mariner braved all sorts of perils in order to land them unscathed upon their own shores; together with the spectacle of these same pirates parting with their strange benefactor, upon the Barbary coast, with tears and embraces—all this can only be duly appreciated when read in the simple, unaffected narrative of the Quaker seaman himself.

To Liverpool folk, also, the article upon "Mrs. Fletcher in Lancashire" will especially appeal. Her visits to the Rathbones at Green Bank, and to William Roscoe at Allerton Hall, as well as her intercourse with the Gregs, with Mrs. Gaskell, and other Lancashire notables, are only too briefly touched upon.

Perhaps, however, for those who do not entirely subscribe to the doctrine that the proper study of mankind is man, the chapter upon the naturalist, Thomas Garnett of Clithero, uncle of Dr. Richard Garnett, of the British Museum, will be the most interesting in the book.

The description of John Middleton, "The Chylde of Hale," contains no reference to the account of this Lancashire giant, given by Dr. Plott, in his History of Staffordshire, nor to the Diarist Pepys' visit (on June 9, 1668) to the buttery of Brasenose College, Oxford, when he saw

the size of the "child's" hand carved in stone, with the date affixed.

A word of commendation is due to the printer and binder of this pleasant little volume.

J. L. THORNELY.

PROVINCIAL LETTER.

WALES.

"TO-DAY's need is a more vigorous denominationalism, rooted in intelligent conviction and nourished by intelligent enthusiasm. The 'sprawling Catholicism,' which forms petty alliances with all the Churches, but will fight for none of them, neither him that gives nor him that takes, &c." When I read these lines in one of the denominational papers, the question forced itself upon me, How far does this hit the weak point in our armour? It has frequently been asked among us why it is our cause does not prevail more; but no methods of diagnosis that have been so far applied seem to have "touched the spot." Sometimes I feel we are too much given to introspection, instead of laying hold, with all the vigour of which we are possessed, of the work that lies nearest at hand.

If we turn our eyes upon the prophets of the past, we shall find they have always been men of a mighty faith and great power, their power being borne of their faith. Rowlands and Harris, the leaders of the Methodist movement in Wales, and Whitfield and Wesley after them in England, did a grand work in their day. But then they did not allow any little scruples of intellectual doubt, with which they may have been troubled, to interfere with what they considered the clearly-spoken voice of duty. It would have been a sad paltering with the demands of conscience if they allowed any trivial obstacles to prevent their exercising that mighty rescuing power, which they felt was in them, in the interests of the seething mass of humanity they saw, or fancied they saw, sinking before their eyes. And the mantle of these people has fallen upon a host of faithful successors.

There is a letter extant, penned by the Rev. David Jones (1735-1810) of Llangan to the Countess of Huntingdon—it was published in the *Evangelical Magazine* for Dec. 1810 or Jan. 1811—in which the reverend gentleman tries to cheer up the drooping spirits of her ladyship in these words:—"Don't be cast down. The ark we are embarked in will never give up to the waves. Ride on therefore without fear. Though the billows may rage and foam, you will not be disembarked till you are brought to your desired port. . . . I had rather go to the bottom with you, than survive with your enemies. This is the very truth." Now, is not this a specimen of the kind of faith of which it has been said it can remove mountains? It has certainly been the inspiration which has made Welsh Calvinistic Methodism the most powerful religious community in the Principality.

And here I would ask, Have the Unitarians, as such, any message to the world, and do they, like the Methodists, believe in their message? I most assuredly believe they have the message, but I am not quite so sure of the potency of their belief. What we sadly need is more faith in our faith, a half-hearted assent is of little good. But weak or strong in faith,

united we stand; separated, we fall. It were well if we could be somehow induced to concentrate our forces upon the work involved in our message. We may read our message differently, but there are the three pillars of the Unitarian faith as held in the past, God and duty and immortality; these, I take it, remain with most of us to-day firm and strong as ever; and knowing them to be factors in the faith of all Christian and even of non-Christian religious communities, we feel the more confident and cannot help looking upon them as belonging to the eternal verities. Believing in these verities I would appeal to all my fellow-workers in the Principality to be up and doing and to throw themselves heart and soul into their work. The word was never more true than to-day, that the harvest is ripe and ready for the sickle and the labourers far too few.

The orthodox churches in Wales are realising their position and fully alive to their duties; and the Welsh Press to-day is showing signs of a more vigorous life than it has ever done during the whole course of its history. Its literature in all departments bulks larger than ever, and though much of it, from our standpoint, is far from satisfactory, still we cannot help feeling that the trend of whatever real thinking is done, is in the direction of liberal Christianity as we understand it. Judged by their Hymn-books however, of which there have been four published recently, we might fancy that the Churches are all in a state of complete stagnation; for we find in them all the crudities of what we had supposed to be a dead or dying theology—hymns which sing of the death of God and of the torments in hell of such other folk, all and sundry, as do not belong to their own particular communions. All this is very sad; but we find it difficult to realise what it means in face of other facts we know. In an able article in our chief quarterly—*Y Geninen*—with the pertinent question, "What has become of hell?" as its caption, we are told that the pulpit is everywhere ignoring it and that the pews are silent. To what conclusions are we brought when we put these two facts side by side? Again, when we find Dr. Cynddylan Jones, in his own eloquent and attractive way, defending in his "Davies Lecture" every iota of what he calls the Mosaic theology, and Emrys ab Iwan, in the same quarterly we mentioned before, ventilating with much sympathy the teachings of recent Biblical criticism with respect to the formation of the Hexateuch, we are inclined to ask what Young Wales will say by-and-by?

Within our own special field of operations we have experienced nothing sensational of late. Our vacant pulpits are gradually getting filled. At Cwmbach, Wick, Swansea, Clydach Vale, Pentre-Rhondda, and Aberdare, new ministers have been secured; those at the last three are converts from the orthodox, and much good is expected from them. Mr. W. Tudor Jones brings with him a good record from his last denomination, and the congregation at Swansea is said to be reviving under his genial sway. Mr. David Rees has uphill work before him at Pentre, and is seriously handicapped by the heavy debt. Could this only be removed, he has a very promising field, and he seems just the man for the work that awaits him. Mr. E. Robinson

Hughes comes to us from the Baptists and has been received with open arms everywhere. From his labours we shall hope for a large measure of success.

Much has been done in recent years to add to the comfort of many of our churches. In addition to those at Pentre and Clydach Vale, we have had new buildings at Cefn, Gellionen (still encumbered with a heavy debt), Pantdefaid, Ciliau (in course of erection). Early next spring they purpose commencing operation at Merthyr. It was here in 1814 our people were turned out from their old chapel, where they had been worshipping from 1749, a hundred and fifty years ago. It was in 1821 the present structure was erected, and it is now in every way unworthy of the town and of the congregation. At Pontypridd where they are, so to speak in lodgings, and labouring under great disadvantages, they are on the lookout for a site.

Our quarterly meetings continue to be a great rallying force, always bringing together the clans in great numbers; and our musical festivals—held annually—stir up pulsations that seem to be felt even to the uttermost parts of our community. If we might without offence, we should like to remind our Welsh readers that these festivals were originally instituted for other purposes besides music. Would it not be well once more to have a short paper or two read at intervals on some topic of general interest to our churches? Most of our churches are interested in the great London Bazaar, and are doing something towards its success. Let our London friends see to it that the Welsh stall does not put them all in the shade. In the spring of 1901 we shall look for help from all quarters towards our own Welsh bazaar, which we shall then hope to set in motion for the total extinction of our chapel debts, &c.

Before bringing these scattered notes to a conclusion, I should like once more to pronounce my shibboleth, and to ask the promoters why their grand movement to have a school for our own boys (it is a thousand pities the movement was not made fifty years ago) should not be founded on principles as broad as Channing House for girls. Surely they do not wish to hamper it with unnecessary restrictions. Why English? Channing House is open to children from Ireland, Scotland, Wales, &c.

R. J. JONES.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

CHRISTMAS APPEALS.

Blackfriars Mission and Stamford-street Chapel, S.E.—The Rev. Frederic Allen, owing to the large increase in the number of depositors in our Provident Bank (1,200 this year) appeals for more visitors to carry on this work. The help of ladies or gentlemen, who can give a few hours on Monday morning, will be heartily welcomed. The requisites needed for such visitation are time, kindly sympathy and tact, so that the people visited may feel that those who call upon them are friends interested in their well-being. The Poor's Purse also needs replenishing, and for the various societies, clubs, &c., in connection with the work at Stamford-street, hospital letters, gifts of books, magazines, games, &c., are at all times acceptable. The names of those willing to help in any way should be sent to Mr. Allen as soon as possible to 5, Holland-grove, S.W.

Deptford.—The Rev. A. J. Marchant writes:—

I desire once again to appeal to your readers for aid towards my Poor's Purse. The claims upon it are increasing. In addition to providing a little extra comfort for our poor at this festive season, there are frequently urgent cases of need in this deplorably poor district, which, in the latter part of the year, I find it impossible to relieve. Gifts of money, clothing, &c., will be most gratefully received. May I further intimate that we shall soon be called upon for a final settlement of our account for the renovation of our chapel, and that a sum of £20 is still needed to relieve us from the burden of debt. 37, Clifton-road, Peckham, London, S.E.

George's-row Domestic Mission.—The Rev. F. Summers writes:—Will you allow me to appeal to those kind friends who are in the habit of rendering assistance at this season (of the year for the poor of the Mission, and also to intimate to others how glad I should be if they would generously volunteer to take the places of those helpers whom, by death, I am so frequently losing. My district is, unfortunately, one of the poorest in London, and any assistance, therefore, would be gratefully received. I am in need of money for the Poor's Purse, new or cast-off clothing, books, toys, &c. The address is Domestic Mission, George's-row, St. Luke's, London, E.C.; or 1, Fassett-road, Dalston, N.E.

Blackley.—A Cake and Apron sale, promoted by the Ladies' Sewing Society, in aid of the new school scheme, was held on Saturday last. The sale realised over £14.

Bolton: Opening of New Mission.—Some old cottages on Halliwell-road, near the corner of Esrick-street, have been converted into a commodious Mission Hall by the Bank street congregation, and the premises were opened on Saturday in the presence of a crowded assembly. The devotional service was conducted by the Revs. N. Anderton, B.A. (assistant minister), and H. M. Livens (Unity Church), and the sermon was preached by the Rev. C. J. Street, M.A., LL.B. (senior minister at Bank street). Mr. Street based his remarks upon Psalm cxviii. 1, "Except the Lord build the house, they labour in vain that build it." The day to which they had long looked forward had at length arrived. Difficulties, apparently insuperable, had been overcome; some of them had been encountered to the last. It was due that he should make some statement as to the purpose they had in view in entering upon this work. It was intended to be a branch agency of the Bank street Church, the most venerable chapel in the town, the first home of Nonconformity in the days of persecution. It had been a school in which many of Bolton's most honoured citizens had been trained. It possessed a splendid history of faithfulness, of which they had good reason to be proud. In that history Unity Church had had a worthy share for some decades past; and now they offered participation in the heritage to the people of the Halliwell district. What were the motives underlying their effort? In the first place, they desired to keep their own young people in connection with them. They found many of their younger scholars, who resided at a distance, irregular in attendance, for causes easy to be understood. Some of them became connected with the schools of other denominations, and others went to no school at all. They were in danger of becoming detached. The preacher urged that they had a right to claim their own, and a duty to look after them. They would be glad to take these young children and guide their religious training until they were old enough to transfer themselves to Bank-street, unless they preferred to continue their connection with the Mission. The second reason for this effort was a desire on their part to undertake some Missionary work, to "go into the highways and by-ways" and compel them to come in. Their compulsion would be that only of persuasion and gentle appeal. There was a call to those who believed that they held some truth to extend their borders, to offer to others the advantages they themselves possessed. Into the Sunday-school they were anxious to gather the children now attending no school, in addition to those legitimately belonging to them. Then they would gather the parents together for regular worship of God, along with some of the elders of their own flock who found the distance from the centre a hindrance. And this would at the same time afford an opportunity of free worship to any others who might desire it, one more centre of light and leading being established in the community. The responsible leaders at Bank-street had looked around, and chosen this neighbourhood as the most suitable in which to begin operations. They had the great advantage that many of their own friends were on the spot or in the immediate district and ready to take their share in the work;

and moreover, there was a great population around, and largely a new one. The preacher then went on to say that he was well aware except the Lord built the house they laboured in vain that built it. The Psalm from which the text was taken was one of the songs of the Second Temple, and it constituted a reminder to the pilgrims that no work, not even the building of a splendid temple, was worth anything unless the Lord had blessed it, and unless it was done in His spirit and service. This Mission Hall was not, indeed, a home that had been specially built, but the principle applied equally to all work. It must deserve God's blessing, or it would fail. He ventured to think that the spirit which prompted this effort was sincere and earnest, and under the guidance of the Heavenly Father. He was sure it was undertaken in faith and with a solemn spirit of consecration, not indeed of the "ecclesiastical kind, but a personal consecration of worship and good work to the service of God. Having described in eloquent terms the character of their teaching as a veritable and greatly needed Gospel, and their ideal of Church life, Mr. Street affirmed that by their faith in freedom they were dedicating that house to the Lord's service, and concluded with an earnest aspiration that it might be with gladness and true loyalty that people came together there. The collection towards the cost of maintenance amounted to £11 6s. 7½d. The Sunday-school was opened on Sunday afternoon, when fifty-six children presented themselves for admission, and there was a large staff of teachers; and at the evening service the Rev. N. Anderton, B.A., preached to a crowded congregation on "Our Mission," the music being led by the Bank-street Sunday-school Choir.

Boston.—The service in the Unitarian Chapel, Spain-lane, last Sunday evening, was well attended. Mr. B. Holmes, of Hull, gave a very earnest and interesting sermon on "God is Love," which was much appreciated by all who heard him.

Bristol: Lewin's Mead Domestic Mission (Appointment).—The Rev. Alfred Lancaster, of Middleton, near Manchester, has received and accepted a cordial and unanimous invitation to become the Missionary-minister, in succession to the Rev. Joseph Wain. Through the courtesy of the Middleton Congregation, Mr. Lancaster is enabled to enter on his duties, on the first Sunday in the New Year.

Darlington.—Last Sunday evening the Rev. H. B. Smith preached on "War," and a memorial to the Queen was adopted at a subsequent meeting praying her to take immediate steps to offer terms to the South African Republic. On Monday Mr. Smith gave a doctrinal lecture at Shildon.

Doncaster.—On Sunday, 26th ult., the annual sermons were preached, in the morning by the Rev. H. Thomas, in the evening by the Rev. C. Hargrove, M.A. Mr. Hargrove gave an eloquent discourse to a large congregation on the nature of the free position of our old open-trust chapels, and indicated its bearings on their history and its consequences in regard to modern religious freedom and the development of religious thought and activity.

Guildford.—A recent meeting of the Ward-street Literary and Debating Society has attracted considerable public attention. The magnetic element was a lecture by Mr. Edwin Ellis, J.P., C.C., upon "Some grave Social Problems which will have to be faced in the coming Century." The main feature of the address was an attempt to settle the vexed question how are the interests of the employer and the employed to be harmonised? Naturally, the speaker viewed affairs from the standpoint of the employer, but his observations clearly showed not merely the measure of justice which lay upon his own side, but the weight which moved the balance in the contrary direction. The whole lecture was admirably just and sympathetic. It was suggested that Mr. Ellis should amplify his dissertation, and deliver it in the enlarged form at a subsequent assembling of the Society, when representatives of Trades Unions could be invited to be present, and the meeting could be fully advertised and held in a hall, the dimensions of which should be more appropriate to the event than the little Ward-street Schoolroom.

Horwich.—On Sunday week special temperance sermons were preached in the Nonconformist chapels of the town, and on the following Monday evening a largely attended public meeting was held in the Public Hall, at which the following resolution, moved from the chair and seconded by the Rev. R. C. Moore, was adopted:—"That this meeting, representing the Free Churches, the local branch of the British Women's Temperance Society and the Horwich Temperance Council, enters its earnest protest against the sale of intoxicating drink to children. It respectfully reminds the Bolton Bench of magistrates that the Licensing Commission practically agrees that sixteen years of

age should be the lowest at which children should be served by either on or off licenses; and it urges that all possible steps should be taken to enforce this recommendation."—Last Saturday a party in commemoration of the recent bazaar was very kindly given in the schoolroom by Mrs. Smithells and Mrs. Henry Harwood. The guests numbered about one hundred, and included the local stall-holders, workers, and a few friends. Mr. Henry Harwood presided at the proceeding after tea. Willing hands had most tastefully decorated the room for the occasion. Replying to an enthusiastic vote of thanks, Mrs. Harwood said that the people had worked so hard and so harmoniously at the bazaar that both her mother and herself felt it would be a distinct pleasure to invite them to a well-earned party and entertainment. Mr. Thomas Harwood, of Bolton, the chairman of the North and East Lancashire Mission Committee, was present, and spoke a few words in support of a vote of thanks to Mrs. Smithells and to Mr. and Mrs. Harwood. A stall of goods left from the bazaar had been arranged in the large class-room, and during the evening over £9 was thereby realised for the Independence Fund.

Kilmarnock.—On Wednesday week the Rev. A. C. Henderson, B.D., who has just settled at Kilmarnock, gave a lecture in the new hall of the Co-operative Society on "The Worlds Around Us," which was illustrated by limelight views and diagrams, and was much appreciated.

Liverpool: Hope-street.—The Rev. A. Cobden Smith, late of Burnley, who for the past six months has been assisting the Rev. R. A. Armstrong at Hope-street Church, has now accepted an appointment as assistant minister to Mr. Armstrong for a further period of one year.

London: Forest-gate.—It will be seen from the advertisement that a sale of work, in aid of the funds of this church, is to be opened on Wednesday next by Mrs. Alfred Lawrence.

London: Islington.—The annual meeting of old scholars and teachers took place at Unity Church on Wednesday, Dec. 6. Unfortunately a good many friends were absent, but those who attended, to the number of 57, enjoyed a pleasant evening. There was an informal programme of music and songs, including speeches from Dr. G. Dawes Hicks, Messrs. J. T. Preston, Mackey, and H. Wade. The meeting was brought to a close by all present singing "Auld Lang Syne."

London: Wood Green.—Mr. H. B. Holding, chairman of committee (and for some time hon. sec.) of the Wood Green Unitarian Society, has just been co-opted for the second time to membership of the Tottenham School Board. This congregation is especially fortunate in possessing so many members who have been elected to local public bodies, for, besides Mr. Holding, Mr. W. J. Cowan is on the School Board; they are both on the District Council (Mr. Cowan being chairman of the Finance Committee and Mr. Holding chairman of the Works Committee); Mr. W. Beasley is on the Middlesex Council, and Mrs. Beasley is a member of the Edmonton Board of Guardians, while another of the congregation (Mr. Charles Smith) has also been a member of the District Council and former Local Board for many years.

Manchester: Oldham-road.—On Saturday, Dec. 2, a "Ladies' and Gentlemen's Effort" was held in the Schoolroom, Varley-street, in aid of the Sunday-school funds. The "Effort" took the form of a tea-party and social evening, and was highly successful. There was a good attendance, and the school funds substantially benefited, the provisions having been given. Songs and instrumental music, chiefly by friends not connected with the school, who had kindly given their services, were interspersed with dances, and (by permission of the *Daily Mail*) Kipling's "Absent-Minded Beggar" was recited by Mr. W. T. Reynolds, after which the tambourine was passed round, and the sum of 25s. collected for the War Fund.

Manchester: Sale.—At the weekly meeting of the Social Guild, a paper was read by Mr. F. Milne, on "Licensing Reform," with special reference to the minority report of the Royal Commission. He regarded the recommendations contained in that report as a valuable contribution to the work of reform, and as forming a practicable basis for legislation. A discussion followed, some speakers advocating as the first and only sure step towards the solution of the drink problem, the municipalisation of the drink traffic, or the introduction of a reform on the lines of the Gothenburg system.

Northumberland and Durham Unitarian Christian Association.—At the monthly meeting of the Committee held on Monday evening last, a letter was read from the Rev. Arthur Harvie, accepting the invitation of the Committee to remain in the district as Missionary Minister for a further period of twelve months dating from May 1, 1900.

Norwich.—The congregation of the Octagon Chapel have unanimously called the Rev. Alfred Hall, late of Manchester College, Oxford, to fill the vacant pulpit. Mr. Hall, who will not enter upon his pastoral duties until June next, when the Hibbert Scholarship, which he at present holds, will expire, hopes to visit Norwich during the approaching holidays, and will conduct the Christmas morning service at the Octagon.

Pontypridd.—The Rev. J. Harwood, in the course of a visit to the aided churches in South Wales, spent Sunday, Nov. 26, at Pontypridd, and addressed a congregation of about seventy adults on "Our Religious Affirmations." A conference with the members of the congregation was afterwards held, Mr. John Lewis in the chair, when the need of the congregation for a building of its own, in which not only services, but week-night meetings could be held, was strongly emphasised, and thanks were expressed to the B. and F.U.A. for its support.

Stockport.—It is usual at the Stockport Sunday-school to have what is known as a "Monthly Service" on the last Sunday in each month, when, instead of the usual teaching, an address is given by the minister or some lay friend, and readings, recitations, sacred songs, &c., are given by the teachers, scholars, and friends, forming what may be regarded as a "Pleasant Sunday Afternoon," to which the parents and friends are invited. On Sunday afternoon, Nov. 26, this monthly service was of a more special character, and was held in the church, for it had been arranged that Mr. W. Goldthorpe, J.P., a broad-minded Congregationalist, who is a Judge in the Manchester district, should give the address. The devotional part of the service was conducted by the minister, the Rev. B. C. Constable. Mr. Goldthorpe gave an interesting address. He spoke of the times, some forty years ago, when he was a resident in Stockport, and contrasted the state of progress then with what it is now. He referred to the great curse of drink in England, and affirmed, from his own personal experience as a Judge, that in the great majority of cases brought before him, drink was at the bottom of them. He thought, however, that gambling was even a worse evil in the country than drink. He said how much he had appreciated the service, especially the hymns. The service was considered a decided success. In the evening the Rev. B. C. Constable preached the annual Temperance sermon. On Monday the Ladies' Auxiliary Society held a successful sale of work in the schoolroom for the benefit of the church funds. The chair was taken at three o'clock by Lieut.-Colonel H. Turner, and the sale was opened by Mrs. Sidney Hollins. The proceeds amounted to about £50.

Stockton.—During November lectures were given by the Rev. W. H. Lambelle on his cruise in the Adriatic, and by Mr. B. C. Pal on "Christianity and Hinduism." Mr. Pal also preached on Sunday evening, Nov. 19, from the words "I and my Father are one."

Walthamstow.—Mrs. Humphry Ward has presented two copies of "Robert Elsmere" to the library of the Unitarian Christian Church, and the librarian would be glad to receive copies of other works of interest to thoughtful and inquiring readers.

DEATHS.

THOMSON.—On the 26th Nov., at 85, Addison-road, Kensington, London, Louisa, wife of John Millar Thomson, of King's College, London, and youngest daughter of Charles Arthur Aikin.

MARRIAGES.

McDOWELL.—**MATHERS.**—On the 5th Dec., at Mill Hill Chapel, Leeds, by the Rev. Charles Hargrove, M.A., the Rev. John McDowell, now of Boston, U.S.A., to Annie (Sissie), eldest daughter of the late John Shackleton Mathers, Esq., J.P., Hanover House, Leeds. No cards.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

OUR CALENDAR.

SUNDAY, December 10.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Revs. BROOKE HERFORD, D.D., and EDGAR DAPLYN. Minister's Class after Morning Service.
Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. C. D. BADLAND.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Jahweh." Evening, "What must we do to be saved?"
Kilburn, Quex-road, 11 A.M., Rev. J. E. STRONGE, and 7 P.M.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. J. E. CARPENTER, M.A.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Pockham, Avondale-road, 11 A.M. and 6.30 P.M., Musical Service, Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAYNER, "The Lamp of Truth" (Ruskin), and 7 P.M., Mr. S't.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. LUCKING TAYNER.
Sydenham Public Hall, Kirkdale, Sydenham, 7 P.M., Rev. J. E. STRONGE, "The Old and New Faith in God."
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMEY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.
BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street, near Market-square, 1 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 A.M., Rev. C. HARGROVE, M.A., and 6.30 P.M., Rev. C. PEACH.
 LISCARD, Memorial Church, Manor-road, 11 A.M., Rev. J. M. LLOYD THOMAS, and 6.30 P.M., Rev. T. L. JONES.
 LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBDEN SMITH.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
 LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Atonement in Modern Religious Thought."
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
 MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. WRIGHT MATTHEWS.
 OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. WRIGHT MATTHEWS.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. T. W. FRECKELTON.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WEILBELOVED.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. E. CAPLETON.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE,
 S.W.—Dec. 10th, at 11.15, Dr. WASHINGTON
 SULLIVAN, "Our Consolations in Life."

SOUTH-PLACE ETHICAL SOCIETY,
 SOUTH-PLACE, FINSBURY.—Dec. 10th,
 at 11.15, Professor BEESLY, "The Reign of Queen
 Elizabeth."

PULPIT SUPPLY.—The Rev. W.
 STODDART, B.A., is at LIBERTY to take
 occasional Sunday duty.—30, West Bank, Stamford-
 hill, London, N.

PULPIT SUPPLY.—The Rev. D.
 DAVIS, Fairfield High School, Liverpool.

ESTABLISHED 1851.
BIRKBECK BANK.
 SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.
 INVESTED FUNDS, £10,000,000
 Number of Accounts, 85,094.
 TWO AND A-HALF PER CENT. INTEREST
 allowed on DEPOSITS repayable on demand.
 TWO PER CENT. INTEREST on CURRENT
 ACCOUNTS on the minimum monthly balances,
 when not drawn below £100.
 STOCKS, SHARES, and ANNUITIES pur-
 chased and sold for Customers.

SAVINGS' DEPARTMENT.
 SMALL DEPOSITS received and INTEREST
 allowed MONTHLY on each completed £1.
 The BIRKBECK ALMANAC, with full par-
 ticulars, post free.
 FRANCIS RAVENSCROFT, Manager.

WANTED, a NURSE-ATTENDANT
 for an old gentleman in the country.
 Must be a total abstainer. Previous experience
 desired; should be over 40; must be well recom-
 mended.—Apply to Mrs. P. H. WICKSTEED, Siden-
 ham Farm, near Wallingford.

COMPANIONSHIP to LADY wanted
 by young lady, 25; musical, good reader;
 some hospital practice.—Apply, Miss JELLIE, care of
 Rev. W. Jellie, Ipswich.

BOOKLETS FOR CHRISTMAS.

"DAILY MEDITATIONS" & "NIGHT UNTO NIGHT."

By W. G. TARRANT, B.A.

PRICE ONE SHILLING (leather, gilt).

"Night unto Night" can also be had in cloth binding, red edges, price Sixpence.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

HOPE-STREET CHURCH,
 LIVERPOOL.
 1849.—1899.

(Minister, The Rev. R. A. ARMSTRONG, B.A.)

JUBILEE CELEBRATION.

The BAZAAR of the SEASON, "YE OLDE
 ENGLISH VILLAGE," DECEMBER 14TH, 15TH,
 and 16TH, 1899, in the COLLEGE OF MUSIC, 98,
 UPPER PARLIAMENT-STREET, to provide
 Funds for the Maintenance of the Fabric of the
 beautiful Church erected during the Ministry of
 Dr. Martineau, and the furnishing of the new
 Church Hall, the Jubilee Gift of W. B. Bowring,
 Esq., J.P.

The BAZAAR will be opened at 2.30 P.M. each
 day. On the 14th Dec. by Sir JOHN T. BRUNNER,
 Bart., M.P.; on the 15th Dec. by Mrs. W. B.
 BOWRING; and on the 16th Dec. by the Hon. Mrs.
 DE BEAUMONT KLEIN.

Mrs. HUMPHRY WARD, the Rev. R. A. ARMSTRONG,
 B.A., JOSEPH COVENTRY, Esq., and others, will take
 part in the proceedings.

Mr. and Mrs. HAROLD COVENTRY,
 "Langdale," Hunter's-lane,
 Wavertree, Liverpool (Secretaries).

Forest Gate Unitarian Church.

A SALE OF WORK

will be held on WEDNESDAY and THURSDAY,
 DECEMBER 13th and 14th,
 in aid of the CHURCH FUNDS.

A variety of Useful Articles, with some choice
 Fancy Goods, Needlework, Carvings, &c., will be
 offered. Contributions are earnestly invited, and
 may be sent to Mrs. PERRIS, 180, Upton-lane, or
 Mrs. JOSE, 15, Osborne-road (Forest Gate).

Mrs. ALFRED LAWRENCE will open the Sale on
 the First Day, at 3 o'clock.

19TH CENTURY BUILDING SOCIETY
 ADELAIDE-PLACE, LONDON BRIDGE,
 E.C.

Interest on Loans reduced to Four-and-a-half
 per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21,
 Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.,
 7, Pall Mall, S.W.

F. H. A. HARCASTE, F.S.I., 5, Old Queen-st., S.W.
 Miss ORME, 118, Upper Tulse-hill, S.W.
 STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.,
 and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per
 cent. DEPOSITS received at 3, 3½, and 4 per cent.,
 withdrawable at short notice.

LIBERAL ADVANCES promptly made
 Monthly repayment, including principal, premium
 and interest for each £100 advanced—21 years,
 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.;
 10 years, £1 1s. 8d. Survey Fee to £500, half-a-
 guinea.

Special facilities given to persons desiring to pur-
 chase houses for their own occupation. Prospectus
 free.

FREDERICK LONG, Manager.

SCOTCH TWEEDS and SERGES at
 Mill Prices, Ladies' or Gents'; best quality
 only. Patterns post free; orders carriage paid.—
 GEO. McLEOD & SONS, Hawick, N.B.

ENGAGEMENT as COMPANION,
 experienced, and good references.—G.,
 INQUIRER Office.

JUST PUBLISHED.

A New and Important Work for all Unitarians
 to Read.

Cr. 8vo, pp. 236, cloth, 2s. 6d. net, by post 2s. 10d.

THE STORY OF Protestant Dissent and English Unitarianism.

BY

WALTER LLOYD.

CONTENTS:—Introduction. II. The Presbyterians.
 III. Richard Baxter. IV. The Ejection, 1662. V. The
 Protestant Dissenters, 1689. VI. The Meeting-Houses.
 VII. Non-Subscription. VIII. The "Christians Only."
 IX. The Unitarians. X. John Biddle. XI. Lindsey,
 Priestley and Belsham. XII. The Unitarian Societies.
 XIII. The Trinitarian Controversy. XIV. Undogmatic
 Unitarianism. XV. Conclusion.

Note.—Anyone sending Mr. Philip Green, not later than
 Dec. 22nd, a Postal Order for 2s. 6d., will receive a copy of
 this new book post free.

London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

Books for Christmas Presents.

Our London friends are invited to visit the
 BOOK ROOM of the SUNDAY SCHOOL ASSO-
 CIATION AT ESSEX HALL, to inspect the varied
 Stock of Books suitable for Prizes, Libraries, or
 Presentation, on show.

In addition to the Publications of the Asso-
 ciation, the Stock consists of a Selection of the
 best Books published by the General Trade.

A Special Catalogue of Presentation Volumes
 for Young People will be ready in a few days,
 and will be sent post free on application.

London: THE SUNDAY SCHOOL ASSOCIATION, Essex
 Hall, Essex-street, Strand, W.C.

Will make a SUITABLE CHRISTMAS PRESENT.

NOW READY.

A NIGHT WITH JESUS. A DREAM STORY.

By J. L. HAIGH.

PRICE SIXPENCE.

"Its tender dealings with tender delu-
 sions is very clever."

LIVERPOOL BOOKSELLERS' COMPANY, LIMITED,
 70, Lord-street, Liverpool.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
 J. A. HOBSON, M.A.

Articles on Important Social Questions, Education
 &c. from a purely ethical standpoint
 Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

THE MILL HILL PULPIT.

A Monthly Sermon by

Rev. CHARLES HARGROVE, M.A., Leeds.

December Number.—"FOR THE RED CROSS."

Price 1d. Annual subscription, 1s. 6d. post free.

Apply, Essex Hall, or CHAS. STAINER, 82, Ravens-
 wood terrace, Hyde Park, Leeds.

LONDON SUNDAY SCHOOL SOCIETY.

The ANNUAL SOCIAL GATHERING of TEACHERS and ELDER SCHOLARS will be held at ESSEX HALL on SATURDAY, Dec. 16.

F. W. LAWRENCE, Esq., M.A., will preside.

Tea at 6 P.M. Music, &c., 7 P.M.

ALEX. BARNE3, } Hon. Secs.
HAROLD WADE, }

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

At the ANNUAL GENERAL MEETING of the Contributors, to be held on WEDNESDAY, the 7th of February, 1900, the Contributors will have to elect six Managers in place of Messrs. G. Brown, Ernest W. Enfield, C. Harding, W. Long, D. Martineau, and Frank Preston, who retire by rotation, and, with the exception of Mr. Enfield, who has resigned, are eligible for re-election.

Any Contributor may be nominated by two other Contributors, to fill a Vacancy on the Board of Management. Such nominations must be sent to one of the Secretaries not later than 1st of January, 1900.

HARRY RAWSON, }
Eccles, Manchester; } Hon.
A. W. WORTHINGTON, } Secs.
The Hill, Stourbridge, }

S^T. NICHOLAS OLD MEETING, IPSWICH.

APPEAL FOR £1,500.

The above Unitarian Chapel will be 200 years old in 1900. It is, therefore, one of the few remaining original Nonconformist places of worship. It stands, externally and internally, almost as it was when built, but now needs extensive and immediate repairs.

It is felt that this is the best opportunity, not only of making these structural repairs, but also of fitting it with some of the comfort and requirements which are essential in these days to attract and keep fresh members.

The congregation averages 50 in the morning and 100 in the evening; and is steadily increasing in a fast developing industrial town.

It is proposed to celebrate the Bi-centenary by (1) Putting the building in a thorough state of repair; (2) making the seating accommodation comfortable; (3) supplying heating apparatus; (4) repairing the organ.

The estimated cost is £1,500; and an earnest appeal is here made to sympathisers throughout the country to co-operate in this work of preserving in a state of usefulness, and in its historic character, one of the oldest monuments of our spiritual descent.

WILLIAM JELLIE, Minister.
G. J. NORCUTT, Chairman.

Donations or promises may be sent to F. H. SMITH, Hon. Sec., 32, Warwick-road; ROBERT HAMBLIN, Hon. Treas., 19, Gippeswyk-road; or W. J. SCOPES, Queen-street, Ipswich.

This appeal has the support of the B. and F.U.A., and they have promised to contribute.

From Trustees and Subscribers:—

SECOND LIST.		£	s.	d.
Amount acknowledged...	...	394	10	0
A Friend ...	...	200	0	0
Sir John Brunner ...	...	25	0	0
Mr. F. Nettlefold ...	...	10	0	0
The Misses Bond ...	...	10	0	0
Mr. and Mrs. Robert Cash ...	...	3	3	0
Miss Preston ...	...	3	3	0
Mr. E. Clephan ...	...	2	2	0
Mr. H. J. Morton ...	...	2	2	0
Mr. Lionel F. Gowing ...	...	1	1	0
Mr. Cornelius Woolnough ...	...	1	1	0
Mrs. Cornelius Woolnough ...	...	1	1	0
Mr. S. S. Tayler ...	...	1	0	0
Mrs. Stanley J. vons ...	...	1	1	0
Miss Alice Field... ..	...	0	10	0
Miss Eldcart ...	...	0	10	0
Mr. Charles Cornish ...	...	0	10	0
Mrs. Cattermole ...	...	0	10	0
Mr. Greenwood ...	...	0	2	6

Total ... £657 6 6

Schools, etc.

EDGBASTON COLLEGE for GIRLS,
Bristol Road, Edgbaston, Birmingham.

PRINCIPAL—MISS BAILY.

HEADMISTRESS—MISS ELEANOR MOSS, B.A. Hons.

A limited number of Boarders taken at residence of Principal.

The College, which is opposite the residence, has accommodation for 120 pupils. Lawn tennis, gymnasium, asphalt playground.

The Curriculum is based on the Cambridge Examination regulations, and resident pupils have the advantage of Public School life combined with home comforts.

Application to Secretary, Miss S. AWDRY.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWITH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly well-built modern house, with southern aspect. Great attention is paid to healthful conditions of life. References allowed to parents of present and past pupils.

Terms for Board and Education on application to the Principals.

THE WARREN, KNUTSFORD.

PRINCIPAL:

MRS. W. CARRINGTON WHITELEGGE.

Excellent individual TUITION and Home Care for the daughters of cultivated parents who would appreciate unusual advantages for Music and Languages.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

PRINCE OF WALES' THEATRE,
COVENTRY-STREET, W.

A MATINEE PERFORMANCE of *A MID-SUMMER NIGHT'S DREAM* will be given at the above Theatre (kindly lent by Mr. J. H. Leigh), in aid of the Funds of the LONDON UNITARIAN BAZAAR, on TUESDAY, January 16th, 1900, under the direction of Mr. Herbert Lawford and Mr. J. H. Leigh.

Doors open at 2 o'clock. To commence at 2.30.

Price of Tickets:—Private boxes, £2 2s. to £4 4s.; stalls, 10s. 6d.; balcony (first two rows), 7s. 6d. (other rows), 6s.; upper circle (reserved), 4s.; pit, 2s. 6d.; gallery, 1s.

Tickets can be obtained from any member of the Entertainments Committee; at the various Unitarian Churches, or at Essex Hall, where a plan of the reserved seats can be seen, or from Mr. HERBERT LAW FORD, 28, Nightingale-lane, Ballham, S.W.

The Private Boxes can only be obtained from Mr. Lawford.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

S^T. LEONARDS.—“Crantock,” 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL,

Proprietor, FREDERIC SMITH.

Recently enlarged, remodelled and refurnished, now affording

ACCOMMODATION FOR ABOUT 250 GUESTS.

The best patronised TEMPERANCE HOTEL in London. Highly commended by leading Unitarian Ministers.

Spacious Coffee, Reading, and Drawing Rooms. Electric Light. Lift.

Apartments, 1/6 to 2/6. Breakfast, 1/3 to 2/- Service, 9d.

77 & 101,

SOUTHAMPTON ROW, LONDON, W.C.

Telegrams: “QUIETUDE, LONDON.”

IT IS NOT

Reckitt's
PARIS Blue

UNLESS RECKITT'S NAME IS ON THE WRAPPER.

RE-ENGAGEMENT desired as HOUSEKEEPER or similar post. Widow, not young; 3 years with Gentleman.—Mrs. MAYNARD, The Oaks, Wytlenshaw-road, Sale, Cheshire.

THE SUNDAY SCHOOL ASSOCIATION.

NEW PUBLICATIONS.

New Book by Frances E. Cooke.

THE STORY OF John Greenleaf Whittier,

The Poet-Philanthropist of America.

John Greenleaf Whittier was one of the heroes in stirring times, and his history, so full of incident, should interest young people: this story of his life has been written, however, chiefly with the aim of recording for them the beauty of his character. It has been truly said "The noblest workers of the world bequeath us nothing so great as the image of themselves."—*From Preface.*

Cloth, gilt top, with Portrait, 1/- net.
Postage 2d.

THE HELPER. 1900.

A Handbook for Sunday School Teachers and Parents.

Edited by MARIAN PRITCHARD ("Aunt Amy").

Frontispiece ... Energy, by G. F. WATTS, R.A.
Full-page Illustration, Manchester College, Oxford.

CONTENTS:—New Year's Address, JOHN BYLES; A Year of Sunday Readings, Compiled by H. KELSEY WHITE; Suggestive Lessons: Parable of the Sower, FRANK WALTERS. 52 Bible Passages, &c.; For the Little Ones: More about Nellie and John Henry and Elza, MARY DENDY.

The S. S. Teachers' Summer Session at Oxford. Full Reports of the Lectures delivered at the Session in July, 1899, by Rev. J. J. WRIGHT, FRANK TAYLOR, Rev. H. RAWLINGS, M.A., Miss EDITH DRUMMOND, Rev. JOSEPH WOOD, Miss MARIAN PRITCHARD, Rev. JOSEPH FREESTON, Rev. C. B. UPTON, B.A., B.Sc., Rev. J. ESTLIN CARPENTER, M.A., Rev. J. E. ODGERS, M.A., and LUCKING TAVENER. Teachers in Council: I. On the Ideal Sunday School. II. Our Senior Classes. III. Bringing our Young People to join our Churches.

Passages from Addresses, by Principal JAMES DRUMMOND, M.A., LL.D., and Rev. J. ESTLIN CARPENTER, M.A. Illustrative Stories, Poems, &c., &c.

Cloth, Price 2/3 net; Postage 4d.

12 Copies supplied for 25/- Carriage unpaid.

The Volumes issued for 1898 and 1899 can still be had at the same price.

An excellent GIFT BOOK for CHRISTMAS.

YOUNG DAYS

Annual Volume for 1899.

The Volume contains 192 pages of brightly written Stories, Anecdotes, and Verses, Recitations, Dialogues, &c., with over 100 Illustrations.

The whole of the pages are printed upon heavy Art paper, making the Volume a very handsome and attractive Gift Book.

Illustrated Boards, 1/6, post free.
Bound in Art canvas, 2/-, post free

London: The SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

Manchester Agents: H. RAWSON & CO., 16, New Brown Street.

Liverpool Agents: THE LIVERPOOL BOOKSELLERS' CO., 70, Lord Street.

BOOKS FOR PRESENTS AND FOR PRIVATE STUDY.

A YEAR OF MIRACLE: A Poem in Four Sermons. By W. C. GANNETT. Cheap edition. 8d.

JESUS AND MODERN THOUGHT. By STOPFORD A. BROOKE, M.A., LL.D. 1s.

This volume contains four discourses on the Humanity of Jesus, and the Love we bear to Jesus, taken from the volume of Sermons "God and Christ."

BLESSED BE DRUDGERY and Other Papers. By W. C. GANNETT. 1s. 3d.

JESS: BITS OF WAYSIDE GOSPEL. By JENKIN LLOYD JONES, of Chicago. 320 pp. Crown 8vo, 6s.

These sermon-talks are all on out-of-door subjects, the love of Nature, her influence over man's spiritual life.

THE CHOIR INVISIBLE, and Other Sermons. By JOHN WHITE CHADWICK. 228 pp. Crown 8vo, 4s. net.

THE STORY OF THE BIBLE, from the Standpoint of Modern Scholarship. By WALTER L. SHELDON. 1s. 6d. net.

BREATHINGS OF THE BETTER LIFE. Edited by LUCY LARCOM. 5s. net.

CHILDREN'S YEAR BOOK. Selections by EDITH EMERSON FORBES. 6s. net.

DAY UNTO DAY. Scripture, Prose, and Poetical selections for each day in the year. 3s. net.

DAILY STRENGTH FOR DAILY NEEDS. Selections of Prose and Poetry with texts for every day. Cloth, 3s. 6d.; superior edition, 5s.

FAMILY WORSHIP. Bible Readings and Prayers. By the late DOWAGER COUNTESS RUSSELL. 3s.

GLIMPSES OF A BETTER LIFE. By LEWIS G. WILSON. 4s.

HEART-BEATS. By P. C. MOZDUMDAR. 6s.

LEAVES OF HEALING. By KATHERINE PAINE SUTTON. 4s.

MATINS AND VESPERS. By SIR JOHN BOWRING. 3s.

ONE UPWARD LOOK EACH DAY. Poems of Hope and Faith. Paper, 1s. 3d.; cloth, 2s. net.

THE THOUGHT OF GOD. Hymns and Poems. By F. L. HOSMER and W. C. GANNETT. 2 vols. 2s. Cloth, 4s.

THE RATIONALIST A KEMPIS. By JOSEPH BLANCO WHITE. 1s.

UPLIFTS OF HEART AND WILL. By JAMES H. WEST. 2s. net.

THE RELIGION OF TIME and the RELIGION OF ETERNITY. A Study of Certain Relations between Medieval and Modern Thought. By PHILIP H. WICKSTEED, M.A. 1s. net.

BACK TO JESUS. An Appeal to Evangelical Christians. By RICHARD A. ARMSTRONG, B.A., Author of "God and the Soul," "Faith and Doubt in the Century's Poets," &c. 1s. net.

EVOLUTION AND THE RELIGION OF THE FUTURE. By ANNA SWANWICK, LL.D. 1s.

The PLACE of IMMORTALITY in RELIGIOUS BELIEF. By J. ESTLIN CARPENTER, M.A. 1s. net.

THE GOSPEL OF JOY. By STOPFORD A. BROOKE, M.A., LL.D. 6s.

"These fine discourses breathe a brave and loving spirit, and have the virtue of infusing the writer's health of soul into the reader's heart."—*Speaker.*

THE SHIP OF THE SOUL, and Other Papers. By STOPFORD A. BROOKE, M.A., LL.D. 1s. 6d.

PHILIP GREEN, Essex Hall, Essex Street, Strand, W.C.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2999.
NEW SERIES, No. 103.]

LONDON, SATURDAY, DECEMBER 16, 1899.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK	801
LITERATURE :—	
Articles in the Reviews	802
Annual Volumes and Christmas Numbers	802
Bryce's "South Africa"	803
Mr. Lloyd on English Presbyterianism—II.	804
Short Notices	805
Publications Received	806
"A Book of Bachelors"	810
OBITUARY :—	
Sir Henry Tate	806
Mr. Thomas Rawson, Manchester	807
The Rev. Joseph Henry Hutton, B.A.	807
THE CHILDREN'S COLUMN	807
LEADER :—	
The York Case	808
CORRESPONDENCE :—	
Independents and Open Trusts	804
Sunday School Tools	807
"Back to Jesus"	808
Winifred House	809
The Boys' Own Brigade	809
ARTICLES :—	
A College Address	805
A Protestant School in Brazil	811
NEWS FROM THE CHURCHES	812
ADVERTISEMENTS	813

NOTES OF THE WEEK.

IN our present issue will be found a review, by the Rev. P. H. Wicksteed, of the new edition of Bryce's "Impressions of South Africa," with a prefatory chapter dated Oct. 23, and in an appendix the text of the Conventions of 1881 and 1884. Mr. Wicksteed's article will doubtless be received with vehement dissent by some of our readers, and with as warm approval by many others. We only hope that it will send those who do not already know it to a careful study of Mr. Bryce's book. And we must warn our readers that it is not at all likely that we can find room for any letters on the subject in our Christmas number, and perhaps not until the new year.

OUR readers may remember the interest taken in the announcement of a series of International Handbooks to the New Testament, edited by Dr. Orello Cone, and we have now had a glimpse, at Essex Hall, of an advance copy of a handsome volume of nearly 400 pages dealing with the Epistles of Paul from the pen of Dr. Drummond, the Principal of Manchester College, Oxford. An interesting introduction, followed by an analysis of the contents, and a commentary, is provided. The Epistles dealt with are Thessalonians I. and II. Corinthians, Galatians, Romans, and Philippians. Dr. Orello Cone explains, in his general preface, that the aim of the writers of the Handbooks has been "to ascertain and clearly set forth the meaning of the authors" of the books of the New Testament, "in freedom from dogmatic prepossessions." The wants of the general reader are borne

in mind, while at the same time the commentaries are to present the results of the latest scholarship and of the most thorough critical investigation. Mr. Philip Green hopes to have a consignment of copies for sale in the course of a few days, and what we said recently in reference to the new *Encyclopædia Biblica*, as to chapel libraries and Christmas gifts to ministers, applies equally to Dr. Drummond's volume, though it is, of course, much more within reach than the larger work. The price in America is two dollars, which, we suppose, will make the price eight shillings or so in this country. The other volumes of the series promised are, *The Synoptic Gospels*, by George L. Cary, LL.D.; *Hebrews, Colossians, Ephesians, &c.*, by Orello Cone, D.D.; *The Fourth Gospel, Acts, &c.*, by Henry P. Forbes, D.D.

THE seventh and concluding volume of Harnack's great "History of Dogma" has now been issued by Messrs. Williams and Norgate in their Theological Translation Library. The translator, Mr. W. M'Gilchrist, B.D., records his regret that this last volume had only in part the advantage of the supervision of the late Professor A. B. Bruce, who was the editor of the whole work, and to within a few weeks of his lamented death was engaged in examining the proof sheets. This volume contains a survey of the issues of dogma in Roman Catholicism, in Socinianism and in the Protestantism of Luther, who in Harnack's view came "to restore the 'doctrine,' on which no one any longer had an inward reliance." The doctrine which he restored was "the Gospel as a glad message and as a power of God," and this must be experienced as "faith in God as the Father of Jesus Christ."

In giving effect to these thoughts, Luther, the most conservative of men, shattered the ancient Church and set a goal to the history of dogma. That history has found its goal in a return to the Gospel. He did not in this way hand over something complete and finished to Christendom, but set before it a problem, to be developed out of many encumbering surroundings, to be continuously dealt with in connection with the entire life of the spirit and with the social condition of mankind, but to be solved only in faith itself. Christendom must continually go on to learn, that even in religion the simplest thing is the most difficult, and that everything that is a burden upon religion quenches its seriousness ("A Christian man's business is not to talk grandly about dogmas, but to be always doing arduous and great things in fellowship with God"—Zwingli). Therefore the goal of all Christian work, even of all theological work, can only be this—to discern ever more distinctly the simplicity and the seriousness of the Gospel, in order to become ever purer and stronger in spirit, and ever more loving and brotherly in action.

Such are the concluding words of Harnack's great work, and the translators are to be congratulated on the completion of their English version. The seven volumes are issued at half-a-guinea each.

A NEW book by Dr. M. J. Savage, of New York, has just been published, bearing the title "Life Beyond Death," being a review of the world's beliefs on the subject, a consideration of present conditions of thought and feeling, leading to the question as to whether it can be demonstrated as a fact. It is a large, well-printed volume, and we hope shortly to have an opportunity of calling the attention of our readers to its striking and interesting contents. There is a beautiful and touching dedication to his son, Philip Henry Savage, who died in June last at the early age of thirty-one. "Life Beyond Death" is published at six shillings, and copies can be procured from Mr. Philip Green, at Essex Hall.

LORD PENZANCE, who died on Saturday last at the age of eighty-three, only retired in the spring of the present year from his office of Judge under the Public Worship Regulation Act of 1874. His right to sit as an ecclesiastical judge was vehemently denied by the High Church party, who regarded the Act of 1874 as an unwarrantable interference with the spiritual autonomy of the Church. The Act has latterly become practically a dead letter through the bishops' veto of all prosecutions.

THE Liverpool School Board decided on Tuesday to withdraw the version of the Evangelical Free Church Catechism, which had been adopted last June, from use in the schools, and to revert to a scheme of classified texts formerly used for religious instruction. The Liverpool Free Church Council had from the first strongly protested against the introduction of the catechism. In answer to a question as to the scheme of texts, the clerk said that it would not be possible to introduce the Apostles Creed, but the Lord's Prayer and the Ten Commandments, being texts, could be taught.

A TABLET to the memory of the late Rev. Robert Spears has been placed by the congregation in the Highgate Unitarian Christian Church. In connection with the unveiling of the tablet special services will be held to-morrow (Sunday), conducted by the Rev. Alex. Gordon, M.A.

THE Sunday School Association has issued from Essex Hall an attractive catalogue of books, recommended by the Reading Sub-Committee, including gift and reward books, standard works by favourite authors for young and old, toy books for

the little ones, &c. The books are classified according to price, and are discriminated as suitable for children under or over twelve years of age.

ARTICLES IN THE REVIEWS.

In this month's *Contemporary*, Mr. J. Rendel Harris publishes with a very interesting setting a translation of the text of "A New Gospel," which he discovered amongst a pile of Syriac leaves, together with three Apocalypses. The MS. is judged to belong to the eighth century, and the Gospel is named after the twelve Apostles, but proves on examination to have no special connection with the ancient lost Gospel of that name. It seems, in fact, to be simply an introduction to the three Apocalypses which follow, and is based on the four canonical Gospels, with curious variations. The writer, in fact, refers directly to "the four truthful Evangelists." One of the three Apocalypses which follow is called "Revelation of John the Little," and Mr. Harris finds in it references to Constantine the Great and Chosroes, the Persian King of the seventh century, and also to the growth of Mohammedan power, so that the MS. seems to contain a contemporary record of that time in the eighth century so trying to Christians in the East.

In the same Review, Miss E. M. Caillard writes on "The Venture of Faith," quoting Professor Royce's chapter on the "World of the Postulates," in his "Religious Aspect of Philosophy," and showing that as in Nature we postulate Uniformity, so in religion, despite of all appearances to the contrary, we postulate the Eternal Goodness, and find that it is true.

The Rev. S. Baring-Gould, in an article on "Priest and Prophet," shows from a survey of the history of Israel how both have helped to work out the Divine purpose in human life, and draws a moral for present-day problems from the parallel experience of Christendom. Mr. Robert Buchanan, under the title "The Voice of the Hooligan," offers a very severe criticism of Rudyard Kipling's "Barrack-room Ballads" and "Stalkey and Co.," of which he says that "only a spoilt child of an utterly brutalised public" could possibly have written or dared to publish it. In conclusion, he contrasts the "coarse and soulless Patriotism of the hour" reflected in such writings, with "that nobler Imperialism in which all true Englishmen, to whatever political camp they may belong for the time being, must still believe."

In the *Nineteenth Century*, Sir Sidney Shippard describes what he would regard as a just and wise settlement in South Africa, and Mrs. J. R. Green writes a most interesting historical article on "English and Dutch in the Past," declaring, in conclusion, her conviction that the Dutch would still fight for their freedom in the spirit of William the Third when he said: "I may fail, but I shall fight every ditch and die in the last one." Another striking article is by Mr. D. E. Tobias: "A Negro on the Position of the Negro in America," describing the horrible "Convict Lease System" of the Southern States, under which he declares that the condition of the unhappy victims is worse than in the old slavery. Mr. Tobias, who was born of emancipated parents soon after 1865, gives first-hand testimony on other questions as to Negro life, both in the

South and North, and pays a tribute to the courage of Mr. G. W. Cable, in advocating justice for the coloured people in the South.

In the *Fortnightly*, perhaps the most valuable article is by Professor T. E. Holland, of Oxford, who, as Professor of International Law, writes with authority on "Some Lessons of the Peace Conference," showing in detail what real advance has been made toward the humanising of war and the establishment of the alternative of arbitration. The first article in this number is by the veteran Herbert Spencer, on Professor Ward's "Naturalism and Agnosticism," criticising what he regards as the Professor's animus and misrepresentation of his views. Professor Maitland reads a lesson in historical accuracy to Canon MacColl, in the matter of a "New Convocation," supposed to have been held in the first year of Elizabeth, and Mr. J. P. Fitzpatrick offers some notes on the Transvaal Question, affirming that war was inevitable, because Dutch and British ideals in South Africa are irreconcilable. In an interesting article on "Robertson, of Brighton," Mr. T. H. S. Escott records the astonishing fact, that in the experience of a librarian of the Free Library of a Midland town, the two writers now most in demand are Robertson and Rudyard Kipling!

ANNUAL VOLUMES AND CHRISTMAS NUMBERS.

OUR own children's annual is the bound volume of *Young Days*, which fully maintains the high standard it has reached under the editorship of the Rev. J. J. Wright. More than once during the year we called attention to the series of illustrated "Talks about our Unitarian Faith and its Leaders," chiefly by the editor, beginning with Theophilus Lindsey, and ending with William Gaskell. The volume is worth getting for these alone, and there is much else in the pictures, the stories, the talks on "Mother Nature's Children," with many illustrations, the recitations and other verses, and the "Little Ones' Pages," in larger type, to make it a thoroughly healthy and charming children's book. (S.S.A., Essex Hall. 1s. 6d.)

The *Rosebud Annual* has an established reputation, and the new volume is as full as ever of amusing pictures, with some pretty ones, and there is an abundance of story and verse. Songs and puzzles also add to the variety. But for an ideal children's book we should prefer less of the grotesquely comic element, and a little more of real animal stories, which always fascinate the children. (James Clarke and Co. 4s.)

In *Doors and Out: Pictures and Stories for Little Folk* is true to its title, but we should offer the above criticism of its matter and many of the pictures, even more decidedly than in the case of the *Rosebud*. (Blackie and Son. 2s. 6d.)

For the elders the bound volumes of *Good Words* and the *Sunday Magazine* remain some of the best of their kind. (Isbister and Co. 7s. 6d. each.) In *Good Words*, one of the most interesting things is a series of illustrated articles, by Sir Wyke Bayliss, on the great Victorian artists, Leighton, Millais, Burne-Jones, Watts, and Holman Hunt. The serial story "The Paymaster's Boy," by Neil Munro, is also published separately as

"Gilian the Dreamer" (6s.), as is also the serial in the *Sunday Magazine* "At the Eleventh Hour," by David Lyall. (3s. 6d.)

Of the Christmas numbers we can only name a few. With December *Harper* begins a new volume (the hundredth) with the conclusion of W. D. Howell's "Their Silver Wedding Journey," while Mrs. Humphry Ward's new novel "Eleanor," a love story of which the scene is in the neighbourhood of Rome, is to begin in January. The Christmas number, among other good things, contains a story by Mark Twain, an illustrated article by Sir Martin Conway on "Aconcagua and the Volcanic Andes," and an article on "Children," by E. S. Martin, with a running commentary of little people pictured along the pages, and six charming full-page illustrations.

Among the varied contents of *Scribner's* are "An Author's Story," by Maarten Maartens, two illustrated articles on Antarctic exploration, and "John Wesley, some Aspects of the Eighteenth Century in England," by Augustine Birrell.

With *Cassell's* is given a reproduction in photogravure of A. C. Cooke's Academy picture "The Fortune-teller," and among the full-page illustrations is one of two kittens, which their lovers should secure. The Christmas number of the *Woman at Home* is popular in its own way, with a number of interesting portraits of contributors, and also of the Duke of Westminster and his family. In the December *Cornhill*, Sir John Robinson, late Premier of Natal, continues his South African reminiscences, and Mr. Crockett's "Little Anna Mark" is concluded. For the new year a serial story, by H. S. Merriman, "The Isles of Urest," is announced.

The Christmas number of the *Bookman* contains, as a supplement, a fine reproduction of a recent photograph of Ruskin, by Mr. J. McClelland. Mr. Clement Shorter contributes an article on the late Grant Allen (with a portrait); and there is a supplement on the illustrated books of the season, with many of the pictures reproduced. (6d.) The Christmas number of the *Christian World* opens with an article by "J. B.," on "Our Triple Christmas Memory," and concludes with a story by Elizabeth Stuart Phelps, "The Supply at St. Agatha's." (1d.)

The Christmas number of the *Birmingham Weekly Post* contains an article by Mr. W. J. Clarke, of the Hurst-street Domestic Mission, on "Christmas among the Birmingham Poor," with a portrait of the author. In the course of the article, Mr. Clarke tells some very touching stories, gathered from his last year's experience, of how at this season a touch of brightness penetrates into even the poorest homes.

ALTHOUGH no definition of the Everlasting God is possible, yet it is as certain as the coming of death itself that we are not our own masters—that by a power we cannot control laws have been established which we cannot disobey without punishment, or obey without blessedness, and that these laws can be discovered if we search for them with intelligence and with reverent regard solely for what is true, and with purity of heart.—H. W. Crosskey.

BRYCE'S "SOUTH AFRICA."

MR. BRYCE is an eminent lawyer and an eminent historian. He is a man of fine instincts and of high principles; but he has a faculty for accepting people roughly as they are, and acquiescing in the great forces that mould history whether he likes them or not; and he is singularly free from any tendency to idealise those with whom he sympathises and whom he regards as ill-used. He is what is called a man of the world as opposed to what is called an enthusiast. His observations in South Africa were made before the recent troubles began in 1895, but when all the materials out of which those troubles grew were fully developed. They were published two years afterwards, when the horizon was dark, but there was abundant room for hope, and they are republished with a fresh introductory chapter now in 1899, in the midst of the terrible war which forms so strange a comment on the vaticination of Mr. Lionel Phillips, based on the belief that "The courage of the Boers is exaggerated."

The book itself deals luminously, and with adequate fulness, with the history of the Transvaal and the circumstances that have led to the war; but it does not isolate them. It impresses upon us the fact that South Africa is naturally one single country and must be thought of and dealt with as a whole, and it is in this light that Mr. Bryce regards it. He succeeds in giving us, in very few strokes, a clear picture of the physical features of the country and the way in which they have affected its history and must affect its future; and he distinguishes forcibly between the permanent conditions of life in South Africa and the temporary disturbances produced by the discovery of minerals.

Mr. Bryce cannot be accused of taking a sentimental view either of Kaffirs or Boers. With respect to the native policy of England he declares that it may "be truly said for the British Government that it almost always sought to act justly, and that such advances as it made were not dictated by an aggressive spirit, but (with few exceptions) compelled by the necessities of the case." And of the Boers he declares that they have always "had a genius for disobedience," that ever since 1881 they have been "unpleasant neighbours," that they have always treated the natives with harshness, and even cruelty, greatly in excess of what has been usual with the English settlers, and that if "they are brave, good-natured, hospitable, faithful to one another, generally pure in their domestic life, seldom touched by avarice or ambition," yet "the corruption of their Legislature shows that it is rather the absence of temptation than to any superior strength of moral principle that these merits have been due."

What, then, is the impression produced by the study of this singularly impartial and objective history. It is irresistible, and it is appalling. In the first place we see that the Transvaal Boers were absolutely justified in their suspicious attitude towards the English, not only after but before 1895. They were an alien nation in the heart of British territory. In 1806 England seized the Dutch colony at

the Cape in the process of her war with Napoleon, and in 1814 it was formally ceded to her, for a sum of six millions, by Holland. The English Government was distasteful to the more conservative elements of the Dutch community, and perhaps what was best in its measures was most distasteful to them. In 1834 the abolition of slavery gave the finishing touch to their dissatisfaction, and in 1836 began the "Great Trek"—that is, the exodus of the Dutch farmers beyond English jurisdiction into the wilderness that they were to dispute with savage beasts and savage men. The English took no steps to reclaim them, but asserted that they were still British subjects, and when they endeavoured to establish themselves in Natal (abandoned practically by the English in 1838) the English dreaded the consequences of allowing them to establish communications with the sea, and took forceful possession of Natal in 1843. After that it became the consistent policy of England to isolate the Transvaal and the Orange Free State. Their independence was, indeed, formally recognised in 1852 and 1854, but British occupation or protectorates, or rights of pre-emption, were drawn all along the coast so as effectively to prevent the Boers from forming any international connections, and carried west and north of them so as completely to isolate them. This process was completed in 1894. If Imperial policy demanded such steps, then Imperial policy demanded action which not only created but fully justified the deepest suspicions of the Boers. They thought, and thought truly, that England was jealous of them, desired to hem them in, and looked forward to their ultimate absorption.

In 1877 we tried to hasten this event. The Transvaal was in a state of bankruptcy and anarchy, and constituted a danger to South Africa. So we annexed it, under protest from the Boers, and made promises which, unhappily, Imperial pre-occupations rather than deliberate bad faith prevented our redeeming. Then came the rebellion and Majuba Hill, and the retrocession of the Transvaal in 1881 under a fairly stringent "suzerainty" of England. The "magnanimity" of this celebrated Convention rather evaporates under Mr. Bryce's coldly objective treatment. It was a matter chiefly of policy. Dangers were apprehended in an aggressive policy. And subsequent events have shown that the magnitude of those dangers was very far from being overestimated by the statesmen who arranged the Convention. At any rate the Boers saw no magnanimity in it, but only added contempt to their previous suspicion. If the Convention was really intended to impress the Boers with our generosity it failed, and in great measure (though not wholly) deserved to fail. Still, everything was working steadily towards the accomplishment of England's wishes. Dutch feeling which had been stirred in Cape Colony by the war was cooled by the narrow and unfriendly conduct of the Boer Government towards the Cape Dutch as well as the Cape English, and the new Convention of 1884 removed much of the sense of grievance, if not of the suspicion, of the Boers. But if England could afford to wait English capital could not. The pace was quickened by the discovery of diamonds at Kimberley (1869) and of gold at Witwatersrand in 1885.

"Effolient tropes irritamenta laborum."

Kimberley, to the disgust of the Free State Boers, was declared by an award to belong to a half-caste chief, who ceded it to England. Witwatersrand was indubitably in the Transvaal territory. There can be no manner of doubt that it is the discovery of these gold-fields that has caused the trouble, and that the war is a capitalists' war, in the sense that the dominant "interest" in the gold-fields is not that of South Africa as a country or South Africans as individuals, but of European shareholders and adventurers who have no stake in South Africa's future. This does not mean that there is anything disreputable in being a capitalist, or anything improper in forming a company to develop gold-fields. But it does mean that any advantage, temporary or permanent, that may accrue to South Africa from the discovery of the precious metals is incidental and secondary; and that it was transitory financial interests, not permanent Imperial or even commercial interests, that were hampered by the obstinacy of the Transvaal Government. This is brought out by Mr. Bryce in a manner so absolutely convincing that it is difficult to believe that any reader can resist it.

The mining interest then would not wait. The life of such an interest is short. And the grievances, from the capitalistic point of view, were genuine. Hence the Johannesburg "conspiracy," which might have been harmless enough if the infamous Jameson Raid had not implicated British subjects and indirectly the British Government. The raid failed. The raiders were seized. Then came the turn for Boer "magnanimity." The prisoners were handed over to England. Unfortunately we were no more impressed by Boer magnanimity than the Boers had been by ours. Each attributed the other's concessions to fear. Then came the deplorable hushing up of the inquiry into the raid, which naturally convinced the Boers of the complicity of the English Government. Then came the unhappy negotiations conducted by the man of all men who should have been selected had our object been to convince the Boers that we meant mischief. Then the interim dispatch, with the promise of a new set of terms. Then the dispatch, not of terms, but of troops, while the promised terms were delayed week after week. Then the Boer ultimatum, and then the war.

The impression of this book is irresistible. England has done baser things than this. She has never done a more wickedly foolish thing. "It could not have been helped anyhow." "It was bound to come"—phrases such as these are the last refuge of despairing incompetence," says Mr. Bryce. And again, "Haste has been [our] bane in South Africa. It was haste which annexed the Transvaal in 1877, when a few months' delay might have given [us] the country. It was haste which in 1880 wrecked the plan of South African Confederation. It was haste which brought about that main source of recent troubles—the invasion by the South Africa Company's police in 1895." As for the Boers, "There is not, so far as the public know, any shred of evidence that they contemplated an attack upon Britain." In a word, every single factor of the case has been misread and misreported by our responsible leaders. They have hurried us into a crime at which Europe is aghast, and for

which we shall pay by the loss of precious blood and more precious honour. "Even at the darkest hour," says Mr. Bryce, "men must work with hope for the future." Even so. And the moment's work is to protest against the Devil's doctrine that because we have done foolishly and wrongly and shed innocent blood we must therefore harden ourselves in iniquity and shed more and more and more yet.

PHILIP H. WICKSTEED.

MR. LLOYD ON ENGLISH PRESBYTERIANISM.—II.*

As we said in our first notice of this book, Mr. Lloyd makes a really valuable contribution to the story of English Unitarianism, by finally dissipating what we are afraid must be called the "Open Trust Myth." The trusts of the chapels founded by the Presbyterians appear to have been very much the same as those of chapels built by the other Nonconformists. It was altogether later that doctrinal trusts were introduced. In the first chapel-building era which immediately succeeded the granting of Toleration, it was sufficient to secure their property to the worship of Protestant Dissenters—the law of the land did the rest.

It is a broader question that is concerned, when Mr. Lloyd discusses the character of the Presbyterians in relation to the liberal tendencies which, during last century, gradually developed towards Unitarianism. Mr. Lloyd does not allow that there was any Presbyterian breadth to develop that way. Indeed, he regards the general impression of the descent of our congregation from Presbyterianism as a mistake, and generally he has hardly a good word to say for the Presbyterians, while even the ejected ministers fare very indifferently at his hands.

Now, perhaps, there has been a tendency to glorify the Presbyterians too much. No such exaggeration, however, is found in Joseph Hunter the antiquarian, who is *facile princeps* the historian of the Old Dissent, nor in Mr. Tayler's "Retrospect of Religious Life in England," nor in Alexander Gordon's "Heads of English Unitarian History," which goes over very much the same ground as Mr. Lloyd, but in a much more judicial spirit. In fact, it is the judicial spirit that is especially lacking in Mr. Lloyd's book. It modestly claims to be an historical outline, but really is a very full polemic. You never get the taste of controversy out of your mouth, and the worst of it is, that the controversy is not with any general judgment of history on the Presbyterians, but with the extravagant claims which, in some recent discussions, have been put forth for them. Thus, his chapter on "The Protestant Dissenters" begins:—

"We have thus far" [up to 1689] "followed the progress of the Presbyterians and Nonconformists, and we have seen that the idea with which they have been credited of rejecting all creeds and professions was one they never entertained." Quite true, but who has ever said they did entertain it? The narrowness of the Puritans when in power—and the Presbyterians were at first about the narrowest of the Puritans—has surely been one of the common-places of history. When

Puritanism was in power, hardly anyone had any true idea of religious liberty—unless it were Cromwell himself—the Presbyterians least of all. They nicknamed Toleration "the Great Diana of the Independents." It was only gradually, through the generation of suffering and persecution under the Stuarts, that the Presbyterians broadened, but then they kept on broadening, in Toleration, until from having been the narrowest section of Puritanism, they eventually appear as the wider element in the Old Dissent. Mr. Lloyd hardly seems to appreciate either the causes or the greatness of this change. The fact was that under the pressure of persecution all sectional differences had tended to disappear. The secret preachings had drawn them together, and the sympathies of occasional meetings in intervals of indulgence. The Presbyterians, unable after the Restoration to carry out their theory of government by Presbyteries, or to find a place in the modified episcopacy which many of them would have preferred, had come to be practically almost as Congregational in their actual working as the Independents; and when "Toleration" came they had little real desire to set up "Presbytery" in any strictness. For a time, Presbyterians and Congregationalists grew closer together. They established some common lectureships, and a common fund for the help of Dissent. This, we conceive to be the key to their attempts at Union. Mr. Lloyd ignores all this gradual growing together, and treats their Union as a mere expedient. When they found that they were finally excluded from the Church, he tells us (p. 70), "the Presbyterians and Independents conceived the happy idea of forming a Union."

After a little time "Union" failed, and of course, from the voluminous writings and mutual recriminations of such a failure, it is easy to cull many extracts which read as if the failure was due to mere doctrinal contentions. To our thinking, the account of all this is the weakest part of Mr. Lloyd's book. He sums up the elementary difference in the words:—"The Church believed in the divine right of the Bishops; the Presbyterians believed in the divine right of the Presbyters; the Congregationalists believed in the divine right of the congregation. The difference between the Presbyterian Dissenters and the Congregationalists was more theoretical than real, but it was sufficient to keep them distinct for a time" (p. 78). Afterwards, he thinks, they became almost indistinguishable, merged in a general mass of Protestant Dissenters; and when, later again, some revival of the old designations of Presbyterian and Independent took place, those who were, or were supposed to be, of anti-Trinitarian tendency were frequently called "Presbyterians" whether they had originally been so or not.* But why should they be so called? This short and easy explanation, or lack of it, really covers a very interesting process of change. If the causes which led to Union are traced out, it will be seen that though they, the Presbyterians and Independents, tried to amalgamate, they failed, and when they separated

again, it was not to become indistinguishable, but more distinct than before. The Presbyterians of the Toleration time had no longer any such doctrine as the "divine right of Presbyters," but, what was more to the point, they had inherited from their period of inclusion in the Church of England, something of a broader feeling as to who constituted a Church. Generally, they were for rather broader comprehension, while the Independents stood a little more stiffly for doctrines. In some important centres (Sheffield is a notable instance) the break which led to the actual secession of the stricter party to build an "Independent" chapel, arose from the contention whether the election of the minister lay in the hands of the "Church members" or with the general body of the congregation. As time went on, this difference, instead of becoming "indistinguishable," deepened, and hence the gradual tendency towards greater liberty among those who still kept up the Presbyterian tradition. So the Presbyterians who had begun by being the narrowest of the Nonconformists, gradually became the widest. It was where they predominated that the congregational life and the studies of the ministers were freest, and though here and there there may have been some mere confusion of names, it was even there a genuine instinct which gradually sorted out the heterodox party to the Presbyterian side. We cannot, therefore, with Mr. Lloyd, dismiss the feeling for our Presbyterian forefathers as a blunder. To talk of their consciously providing in their trusts for such changes as have brought us into Unitarianism may be indeed a straining of the facts. In their controversial moods they were bitter enough, and to revive their name is an anachronism; but they were a noble element in English religious life, and as they changed and grew in the changes of history they became an element of sturdy religious freedom, with whom we may still be proud to claim connection. B. H.

INDEPENDENTS AND OPEN TRUSTS.

SIR,—I am glad to be able to satisfy your reviewer of my book in last week's INQUIRER, by saying (with permission) that the "unquestionable authority" for my statement that the Congregationalists have some hundreds of chapels with open trusts, is the Rev. Joseph Wood. He informs me that, as secretary to "the celebrated Leicester Communion Conference," he made extensive inquiries, as well as personal examination, into the matter, and came to the conclusion that at a moderate estimate there were at least 500 Congregational churches as free as the freest Unitarian. Some of these are, of course, modern, but Skeats, whom I quoted, gives 273 as dating from before 1715. Mr. Wood adds that the late Dr. Dale's church is a conspicuous instance of a trust free from doctrinal clauses; and this is as late as 1743.

Another Congregational witness to the practice of the old Independents is the Rev. Bryan Dale, secretary to the Yorkshire Union, who says:—"The oldest trust deeds were simply for 'the worship of God'; and in a great many instances ministers and elders who became Unitarian retained the endowments connected with the building, as well as the

* "The Story of Protestant Dissent and English Unitarianism." By Walter Lloyd. London: Philip Green, 5, Essex Street, 2s. 6d. net.

* Mr. Gordon refers it to the fact that the Presbyterian Fund favoured ministers of moderate views, while the Congregational Fund gave support to extreme men—"Heads of Unitarian History," p. 27.

building itself, while the Evangelicals had to go forth and erect other places of worship.*

I think this last statement probably explains the introduction of doctrinal schedules in Congregational Trust Deeds of a later date.

May I be allowed to say that my "principal aim" was not to discuss English Presbyterianism, but to do justice to the Liberal Dissenters in general and the Unitarians in particular.

WALTER LLOYD.

Gloucester, Dec. 13.

SHORT NOTICES.

IN the following notices we can only refer very briefly to a number of books, some of them quite lately published, but others which have lain upon our table for months, and to which but for an inexorable fate we would gladly have devoted much more space. Some of these, it will be seen, are admirably suited for Christmas presents.

No more charming edition of *Dante* for English readers has come our way than the five small volumes containing Dr. Plumtre's translation. The *Divine Comedy* occupies the first three volumes, the minor poems the fourth, and the fifth contains the Dean's "Studies and Estimates" of the great poet. The account of the estimates, both contemporary and in more recent times in this and other countries, is full of interest, and then follows an essay on Dante as an observer and a traveller, and a note on the portraits of Dante. (Isbister. 2s. 6d. net, each volume.)

In the *Chiswick Shakespeare*, the plays are appearing in inviting little volumes, edited with introductions and brief notes by John Dennis, and illustrations by Byam Shaw. The text is that of Macmillan's Globe edition, and it is clearly printed, so as to be useful for Shakespeare readings. The illustrations seem to us very disappointing, but Mr. Byam Shaw seems to be more successful with the comedies than the tragedies. (George Bell and Sons. 1s. 6d. each.)

Singing-Time, a Child's Song-Book, contains ten songs, by Arthur Somervell, with as many drawings by L. Leslie Brook, and a full-page frontispiece. The songs include Jane Taylor's "Thank you, pretty Cow," and Mrs. Duncan's "Jesus, tender Shepherd," as well as three with words by the composer, the one on "The Black Dog" being particularly good and useful for the nursery. The songs are pleasant for singing, and the setting of the pictures is charming, more so than the figures which appear in them. (Constable. 5s.)

The *What-a-Babies*, by E. P. B., will be welcomed by those who last year enjoyed Regie and Dot's "Adventures in Blunderland." (Manchester: Sherratt and Hughes. 6d.)

Saladin, by Stanley Lane-Poole, in the "Heroes of the Nations" series, takes one into the romantic period of the Crusades and to the fall of the Kingdom of Jerusalem. There are illustrations to make the story more vivid. (G. P. Putnam's Sons. 5s.)

Desiderius Erasmus, by Dr. Ephraim Emerton, of Harvard, in the "Heroes of the Reformation" series, is a story of a

very different kind, but as rich in interest and richer in illustrations. (G. P. Putnam's Sons. 6s.)

In the "Story of the Nations" series, the two volumes on *Modern England*, by Justin McCarthy, tell the story of the present century with the author's well-known skill. The first volume brings us down to the period of the Reform Bill, with a concluding chapter on "Slavery, Black and White," telling, among other things, of women and children in factories, the master sweep and the press-gang. The second volume tells of the Queen's reign, down to the death of Mr. Gladstone. Other recent volumes in the series are *Austria* by Sidney Whiteman, *China* by Professor R. K. Douglas, and *Modern Spain* by Martin A. S. Hume. (T. Fisher Unwin. 5s. each.)

A number of interesting volumes have been added to the "Victorian Era" series. The Dean of Ely writes with complete sympathy on *Charles Kingsley and the Christian Socialist Movement*. The Rev. W. P. Greswell tells of the *Growth and Administration of the British Colonies*. *Provident Societies* and *The Free Trade Movement* are dealt with in other volumes. *London*, by G. L. Gomme, tells of the extraordinary growth of the city during the Queen's reign. One of the best of the series is Holman's *English National Education*. (Blackie and Son. 2s. 6d. each.)

M. Ferdinand Brunetiere's *Manual of the History of French Literature*, translated by R. Derechef, is a substantial volume of great value. On the upper half of the pages in large type the history is narrated, from the formation of the French language in the Middle Ages down to quite recent times; on the lower half of the pages in smaller type, notes give fuller particulars of the writers mentioned and their works. (Fisher Unwin. 12s.)

Aspects of Religious and Scientific Thought, by the late Richard Holt Hutton, is a volume of articles selected from the *Spectator*, and edited by his niece, Elizabeth M. Roscoe. The articles are not arranged chronologically, but are all dated, and range over a great variety of subjects affecting the deeper currents of life. The first is on "Creeds and Worship." The last two on "Tennyson's Theology," and "The late Lord Tennyson on the Future Life." The book, which contains an admirable portrait, will be a welcome memorial to many friends. (Macmillan and Co. 5s.)

A Night with Jesus, by J. L. Haigh, is an imaginative story, contrasting the temper of a fervid revivalist with the religious earnestness of a believer in the simple humanity of Jesus. In visions of the night the minister is led by Jesus through scenes which teach him lessons of humanity, charity, and practical Christianity. We must not tell the story, but there are touches of real imaginative power in it, and we advise our readers to get it and ponder its lessons. (Liverpool Booksellers' Co., 70, Lord-street. 6d. net.)

The *Essex Hall Pocket Almanac* for 1900 needs no recommendation from us. It is as useful and invaluable as ever. Ingenious friends might study the calendar and suggest improvements for next year. (Philip Green. 1s. net.)

We must also mention the story of *John Greenleaf Whittier*, by Frances E. Cooke (S.S.A. 1s. net), and *Readings in John Ruskin's Fors Clavigera*, edited by

Miss C. A. Wurtzburg (George Allen. 2s. 6d. net), but hope to give some further notice of these two before long.

A COLLEGE ADDRESS.

THE Address delivered by the Rev. W. E. Addis, M.A., at the opening of the present session at Manchester College, Oxford, is now published (H. Rawson and Co., 16, New Brown-street, Manchester), and should be welcomed by earnest students far beyond the immediate circle of the College.

The main subject of the Address was the nature of genuine knowledge and the method of acquiring it, with some further words on the effect of study as a mental and moral discipline. We shall not repeat here a summary of the Address, which was fully reported in these columns at the time; but we will quote the following suggestive passage, as to the need of criticism, and something more in the study of books that are worth reading:—

"Our main endeavour must be to acquaint ourselves with the words and thoughts of the book we have to study. The criticism which discloses the time and the manner of its writing may do us excellent service. It is, indeed, one condition for entering thoroughly into the meaning and spirit of the work we study. Even the loftiest genius is the child of his own time, though he is also the father of ideas which belong to the time that was still to come. We ought, therefore, so far as possible, to imagine him in his true environment, to read him in the light of his own day, to comprehend the work he did and the tools with which he did it. Thus criticism is the handmaid of interpretation; it is our safeguard against the anachronism of reading, e.g., the theology of St. Augustine into the Epistles of St. Paul, or of St. Athanasius into the Gospel of St. John. Only we must beware of mistaking criticism for the end, whereas it never can be more than a means to the end. Can you imagine anything more deplorable than the case of a student who had a minute familiarity with all the theories that had been held on the origin of the Homeric poems, while all the time he had scant acquaintance with the tale of Troy divine, remained almost dead to the living picture of that distant age, to the noble simplicity, directness, rapidity of the style, was never melted into pity for Andromache or Priam, or rejoiced with Achilles in the brief span of his glorious youth? Surely it is a thousand times better to know Shakespeare as many a man did in the past generation, by reading the plays till he knew much by heart and had an intelligent enthusiasm for Shakespeare's genius, than to be able, without any such familiarity, to dilate ad nauseam on weak endings and strong endings, stopped and unstopped lines, the authentic and unauthentic portions of *Henry VIII.*, the possible interpolations in *Macbeth*, the chronology of the dramas. These things, no doubt, deserve attention, but they are not the weightier matters of Shakespearean study: nay, they are mere jargon, unless they help us to trace the growth of Shakespeare's mind and Shakespeare's art. Now, I am persuaded that no class of men need this warning more than theological students. There is a real danger of knowing, very often in a confused way, always in an

*Quoted by Amory H. Bradford—"The Pilgrim in Old England," p. 156.

unsatisfactory way, a great deal that has been said in Germany and elsewhere about the Bible, while we remain ignorant of the Bible itself. How will such study help you in that work of the ministry for which you are preparing? Either the Bible is not worth reading, and in that case we may well be excused if we decline to trouble ourselves about the dates and mode of its composition, or it is worth study, and then your duty is to study it with enthusiastic devotion, and to kindle, when the opportunity is given you, in the hearts of others, the fire which already burns in your own hearts."

As to the religious aspects of Biblical study, the question, Mr. Addis says, is, "What can the Bible do to promote the Christian life in the souls of men and in the world?" And then follows a passage on the worth of other great books, from which we will give this final quotation:—

"It is no easy matter to appreciate a play of Shakespeare, for the simple reason that there is so much to understand, so much in the single parts, so much in the way these parts are fused by power of creative genius into one artistic whole. But the study of a great work over and over again becomes more and more fascinating, more and more profitable. Such books do great things for us. They enlarge our horizon; they help us to grow tolerant and wise; they fill us with noble thoughts and interpret life for us. Then as years advance, the experience of our own life in turn interprets them and makes them living counsellors and friends."

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

The Religion of the Twentieth Century. By J. McCabe. 1s. (Watts and Co.)

The Scientific Basis of Morality. By G. Gore, LL.D., F.R.S. 10s. 6d. (Sonnenschein.)

The Coming Bible. By T. Parker, C.E., F.G.S. 2s. 6d. (Sonnenschein.)

Ritualism Abandoned, or a Priest Redeemed. By Kathleen Treton. 3s. 6d. (Clarke and Co.)

The Awe of the New Century. By R. F. Horton, M.A., D.D. 1s. (Clarke and Co.)

Our Girls' Cookery. 1s. (Clarke and Co.)

The Living Past and Other Poems. By T. S. Jeavons. 2s. 6d. (Macmillan and Bowes, Cambridge.)

The Story of John Greenleaf Whittier. By Frances E. Cooke. 1s. (Sunday School Association.)

Readings in John Ruskin's Fors Clavigera. 2s. 6d. (George Allen.)

Histoire du Peuple d'Israel d'après l'Ancien Testament. Par Edouard Montet, Dr.Th. Second edition. (Genève: Ch. Eggimann et Cie.)

Fry's Guide to London Charities. 1s. 6d. (Chatto and Windus.)

TO CORRESPONDENTS.—Letters, &c., received from the following:—L. G. A.; K. C.; H. D.; J. P. H.; M. H.; R. M.; L. E. R.; E. M. S.; E. L. H. T.

OBITUARY.

SIR HENRY TATE.

THE FUNERAL SERVICE.

THE funeral of Sir Henry Tate was on Saturday last, at Norwood Cemetery. A short service was first held privately at the house, after which there was a large gathering of friends at the cemetery, many of whom were unable to gain an entrance to the chapel. The service was conducted by the Rev. W. G. Tarrant, B.A. (who was the first Tate scholar at the Home Missionary Board), among those present being Lady Tate, Sir William Henry Tate, and the other children and grandchildren of the deceased. In addition to other relatives and private friends, there were representatives present of public institutions of which Sir Henry Tate had been a generous benefactor, including the National Gallery, the University College of North Wales, Bedford College, and the Woolton Convalescent Hospital. University College, Liverpool, was represented by the Rev. J. Sephton, the Rev. A. S. Thompson Yates, and Professor Raleigh. The Revs. J. Estlin Carpenter and J. Edwin Odgers represented the teaching staff of Manchester College, Oxford; Mr. R. Harrop and the Rev. V. D. Davis, the College Committee. There were also present Sir William Agnew, Mr. Sant, R.A., Mr. W. S. Caine, the Rev. W. Copeland Bowie (secretary of the B. and F.U.A.), and the Rev. A. Farquharson. At the conclusion of the service the coffin, which was covered with beautiful wreaths, was placed in the family mausoleum, which stands close to the chapel, and not far from the tomb of the late Charles Spurgeon.

In the course of the service in the chapel, the Rev. W. G. Tarrant delivered the following brief address:—

"Everyone who knew the good man whose loss we mourn to-day will feel that only the simplest rites and simplest words are appropriate on this occasion. No man was less ostentatious than he in his ways, no man's religion was simpler or sincerer than his. In his life of fourscore years he tried to be a Christian by following as well as he knew how him 'who went about doing good.' How worthily he copied that high example we can testify. Energetic and successful in his work, he might well have claimed the high respect of his fellow-citizens by his business career alone. But they honour him to-day much more on account of that spirit of intelligent benevolence which prompted him to innumerable public and private acts of philanthropy. He did not merely give, and give generously; he thought about his gifts, and feeling his great responsibility, he evidently tried to do the utmost good with his means. Deeply sensitive to the pains of others, his tender sympathy naturally went out toward the sick and the distressed, and what he did publicly for their relief was but an outward and visible sign of hidden charities none the less valuable because unseen. But he had also the wisdom to observe that a great part of the sickness of both body and mind arises from ignorance and from unused intelligence. It was, if possible, to prevent evil and to educe good that with rare munificence he founded libraries

and endowed other educational institutions. He believed in dispelling darkness, not by methods of fear, but by letting in the light. And in giving his noble gallery and pictures to the nation, he has supplied a perennial source of delight and inspiration to countless multitudes whose lives, touched by the visions of beauty there, cannot but be made better and happier. Earthly honours came to him as he well merited, and he was not insensible to the esteem of his fellow-citizens; but assuredly his best reward was the thought that he had not lived in vain, but that here and there, known or unknown, there were hearts and minds whom he had been privileged to help and bless.

"Beloved by his family and friends, honoured by all for his manly character and great example, he has gone to rest in the fulness of his days. May his memory draw us all, according to our 'several ability,' to do our duty in life as he did his; and on him rest the blessing of eternal peace."

AT MANCHESTER COLLEGE, OXFORD.

Preaching on Sunday morning in Manchester College Chapel, Oxford, the Rev. Professor Upton spoke of the Divine Sonship of Man, taking for text Philippians ii. 4, "Not looking each of you to his own things, but each of you also to the things of others." Having spoken of the intimate presence of God in the deeper places of our human life, in the moral ideal and especially in the promptings of unselfish love, Mr. Upton continued:—

"You can, my friends, hardly have failed to notice that this train of reflections has been suggested by the passing away from this earthly life, in the interval since last we met together, of a great benefactor of this and many other institutions—a man whose whole career has been in accordance with the maxim of the Apostle which I have chosen for my text. You are probably all aware of the munificent gifts which Sir Henry Tate, who was the son of a Unitarian minister in Lancashire, has made to this College, providing the elegant and capacious structure for our library, endowing a lectureship both here and in the College in Manchester, whereby students of divinity are being, and will be, most effectively aided in their preparation for their ministerial work. In other ways, too, he has proved a true friend of this institution—an institution which he warmly loved, because it stands for what he held most dear, 'for truth, for liberty, and for religion.' But his liberal benefactions were by no means confined to his own religious denomination. A still larger proportion of his means was bestowed on University College in Liverpool; and the splendid Art Gallery in London, together with the many libraries he established, cannot fail to be a constant source of refined enjoyment, and a most valuable educational influence to the present and the coming generations of our countrymen. Nor was he less careful of the physical health of those around him, for many hospitals and nursing institutions received from him most substantial assistance. But it is not the amount of these benefactions, it is the spirit in which they were bestowed that testifies to the true worth and beauty of the donor's character. The constancy and multiplicity of these gifts, and the fact

that he did so many acts of unnoticed beneficence, show that no ulterior selfish end actuated his conduct, but that in a truly religious spirit he looked 'not to his own things but also to the things of others.' It is not generally without some effort, some noble self-determination that a man forms the habit of liberally parting with his wealth during his own life-time. We are told that a similar public benefactor, the late Mr. Peabody, said that at first it was a somewhat painful wrench to him to make great gifts for public objects; but he felt it to be his duty to do so, and he adds that what was begun as a duty passed at length into the sweetest and purest of pleasures. So doubtless it was with Sir Henry Tate; and it is always so with those who manfully conform their conduct to the high claims of the Ideal, that is, to the voice of the Eternal Father within them.

"Jesus truly says, 'By their fruits ye shall know them,' and the fact that from the little group of Christian churches to which Sir Henry Tate belonged a goodly company of persons have been found to make a similarly unselfish use of their wealth may be taken as some encouraging evidence that, in our conception of the essential character of the Christian faith, we have not altogether failed to seize and to appropriate somewhat of the spirit of our inspired teacher and guide."

"And if such self-surrender to Divine Love brings with it the highest of satisfactions in this life, it is equally true that it is just this practical religion which gives also the surest 'promise of the life to come.' As old age approaches it may weaken our intellectual faculties and deprive us of our stores of acquired knowledge, but purity and true love for good persons and good causes do not decay with age. Whatever else death may rob us of, it cannot destroy the eternal life and the eternal beauty of a character which habitual devotion to truth and to humanity has fashioned in some measure after the very image of God. May the Heavenly Father by His Holy Spirit help each one of us to follow in the steps of this noble philanthropist; so shall we become ever richer participators in the infinite privileges involved in man's sonship to the Father; and while we think less of our own things and more of the things of others, we shall assuredly find that in forgetting our own happiness we have most surely found it, and shall personally experience that an unselfish life of usefulness to others is a life, and the only life, of true and lasting blessedness."

MR. THOMAS RAWSON, OF MANCHESTER.

AFTER a somewhat painful illness, Mr. Rawson passed away on the afternoon of Wednesday last. He was the oldest professional organist and teacher of music in the city. For over thirty years he had been choirmaster and organist at the Strangeways Unitarian Free Church. On receipt of his resignation the congregation manifested their appreciation of his services by a very kind and complimentary resolution, and a substantial pecuniary gift. He had enjoyed for many years a large practice as a teacher, and during his illness received numerous testimonies to the affectionate regard in which he was held by his pupils. He was the younger and only brother of Mr. Alderman Rawson.

JOSEPH HENRY HUTTON.

THE Rev. Joseph Henry Hutton, B.A., whose death at the age of seventy-seven, is announced in our obituary, had so long ceased to be connected with the religious denomination in which he was born and educated, that his name is probably known to few only of our older readers; but a tribute is due in these columns to an amiable scholarly man, whose changes of theological opinion were marked by perfect conscientiousness. Joseph Henry Hutton was the eldest son of the late Rev. Dr. Hutton, for many years minister of Carter-lane Chapel, London, now represented by Unity Church, Islington, and fifty years ago one of the foremost Unitarian ministers in London. After taking his Arts' course at University College, he graduated B.A. in the First Division in 1844, and in January, 1845, proceeded to Manchester New College, then at Manchester, for his theological course. After supplying various pulpits, he became minister of Barton-street Chapel, Gloucester, from 1849 to 1852. Thence he removed to Norwich, where he was minister of the Octagon Chapel for one year only. Here he married into one of the principal families of his congregation—the Mottrams. From Norwich he was called to be minister of Upper Brook-street Chapel, Manchester, in succession to the Rev. John James Tayler, on his removal with Manchester New College to London. His ministry here lasted five years; but his theology was not in accordance with that of Mr. Tayler, and a gradual change took place in his opinions in the direction of Arianism, causing his resignation in 1859. He then purchased the well-known school at Hove, Brighton, from the Rev. J. P. Malleon, and during the next few years the sons of many of our principal Unitarian families were educated by him. It can hardly be said that Mr. Hutton was a born schoolmaster, and the once celebrated Hove School dwindled in numbers. Mr. Hutton found himself growing less in sympathy with Unitarianism, especially in the form preached by Mr. Ainslie, then the Unitarian minister at Brighton. In common with his distinguished brother, Mr. R. H. Hutton, of the *Spectator*, he came under the influence of F. D. Maurice and others of the Broad Church School—a designation, however, which Maurice always repudiated. Giving up his school, he conformed, took Holy Orders, and after a brief interval was appointed sole curate in charge of a large church at Clifton. After some years of useful work he was appointed rector of West Haslerton, a small parish near York, where he spent the rest of his life in comparative retirement, marrying again on the death of his first wife. One of his sons, if not more, is a clergyman of the Church of England. It is a curious family contrast that his father, Dr. Hutton, was one of the founders of the old Anti-State Church Society. Mr. Hutton could not have been called a popular preacher, but he was an accomplished scholar, although he never made any mark in the world of journalism or literature like his distinguished younger brother. No one who knew him could doubt the perfect conscientiousness of his various changes of theological opinion. He was emphatically a good man, inheriting many of the characteristics of his admirable father, Dr.

Joseph Hutton, still so gratefully remembered by those who were brought up under his ministry.

Mr. Hutton published an admirable little volume of "School Sermons," preached to the boys of Hove School, and occasional single sermons and pamphlets.
T. L. M.

THE CHILDREN'S COLUMN.

THIS is the first time for two years that I have had to ask the children to do without their column, but it gives me the chance of asking a question, which I have long wanted to ask. Do our children really care about this column? And how many of them ever look at it, or have it read to them?

Now, if you are not too busy with Christmas, will you please tell me? The best way will be to send a post-card addressed—

REV. V. D. DAVIS,
6, Gorst-road,
Wandsworth Common,
London, S.W.

I shall be very much obliged if every child, and everyone else who reads this column and cares about it, will send me a card and then I shall know; and at the end of the year I will tell you about it.

SUNDAY-SCHOOL TOOLS.

SIR,—As President of the Sunday-school Association, may I be allowed to remind your readers that the earnest body of young men and women, who are doing their best for the rising generation in Sunday-schools, deserve the utmost help and encouragement from our congregations? Teachers are mostly of limited means, and can ill-afford to buy the best tools for their work.

At this season there is money available for gifts. Now I can confidently recommend to donors that the new volume of *The Helper* will be valuable to teachers for private study. When possible every teacher should be presented with a copy for his or her own use, so that, studying at home, they may imbibe some of the varied and valuable thoughts in the volume, and they will come on Sunday strengthened with good ideas with which to nourish the minds of their scholars.

I believe that our teachers are worthy of great consideration, and that members of congregations would do well to help in the direction indicated.

STEPHEN S. TAYLER, President.
Essex Hall, Dec. 12.

NAY, falter not—'tis an assured good
To seek the noblest—'tis your only good,
Now you have seen it: for that higher
vision
Poisons all meaner choice for evermore.
—George Eliot.

EPSS'S COCOA. The most nutritious.
EPSS'S COCOA. Grateful and comforting.
EPSS'S COCOA. For breakfast and supper.
EPSS'S COCOA. With natural flavour only
EPSS'S COCOA. From the finest brands.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, DECEMBER 16, 1899.

THE YORK CASE.

THE decision of Mr. Justice KEELWICH in the case of the *Attorney-General v. Lewin and others*, which we recorded last week, will have come as a great relief to those of our readers who had heard rumours of what had been impending for more than two years, and had feared that to bring such a case into Court might result in some grave injury to the principle of spiritual freedom which our churches hold as a heritage of priceless worth. Such fears, happily, are now shown to have been groundless, and we have, on the other hand, a decision clear and of the utmost value, setting forth the just limits within which a trust for religious worship, without dogmatic limitations, must be administered.

In the original trust of the St. Saviour-gate Chapel, at York, it is declared that the meeting-house is for religious worship, or "what other use or uses" the trustees "shall think most convenient." On the ground of this latter clause it might, perhaps, be thought that the trustees are at liberty to do anything they like with the chapel, and that, for instance, they might, if they judged it convenient, abandon religious worship, and allow the chapel to be used as the meeting place of a society by which God was ignored, if not directly denied. But such a suggestion the Judge ruled to be entirely inadmissible, and distinctly laid it down that the clause as to other uses could only be understood as meaning uses not inconsistent with the main purpose of religious worship.

Thus the principle is clearly established, that under such an open trust the chapel is dedicated to God, and is for the use of those who desire to

worship God and to engage in such other undertakings as may be consistent with their character as a worshipping society; but for trustees to allow such a chapel to be used by a congregation that has avowedly abandoned worship, and has thus ceased to be a church in the spiritual sense, and has become what is known as an ethical society or a society devoted to social reform, is a breach of trust. Such objects may be altogether admirable in themselves, and a living Church from the centre of its worship, and with that added motive power, seeks them with strenuous faithfulness, upholding the purest ethical ideal and working for the establishment of righteousness on earth; but the church is essentially for worship, it is founded for that very purpose, that men may be together in the presence of God, lifting up their hearts to Him, surrendered to His will, and seeking ever more and more of the light of the Divine revealing. And if there are those who have for a time lost their hold upon that inward faith, the conviction that in God alone their true life can be lived, and who therefore set themselves, apart from all thought of God and by other methods, to do their work and nourish the aspirations that yet remain to them, they may, of course, choose still to share in the fellowship of a Church, hoping that the fuller light may again dawn for them—but what they may not do is to wrest the place of worship from its fundamental purpose, for which it is inalienably held in trust. Even if they should prove to be the majority of any congregation, if they desire to abandon worship and be united practically for other purposes, their only honourable course, as it appears to us, and as it was indeed distinctly implied in the decision of the York case, is to go elsewhere, and to leave the chapel for those who are still able conscientiously to use it for the purpose to which it is dedicated.

We do not wish here to make any particular reference to the matters in dispute in the York case. What they have been is sufficiently clear from the judgment, and it will be far better now to let the dead past bury its dead. The members of the congregation at St. Saviour-gate have united in their acceptance of the ministry of one who is thoroughly competent to fulfil the sacred trusts of his office, and we must earnestly hope that a future of growing unity, and progress in true religious life, lies before the congregation.

Some fear was expressed beforehand that the decision of the Court might set up a dogmatic statement of Unitarianism and Christianity, which would narrow the limits of our religious fellowship, and be liable to be used as a weapon by heresy-hunters. But what the Court did was to recognise that Unitarians are rightly numbered among Protestant Dissenters and "well-disposed Christian people," and that

within the limits of religious worship they have freedom in the Church to maintain their own conceptions of the truth of God. We have reason, therefore, to be thankful that the case was brought to trial, and was decided as it was, upholding the principle of our open trusts and making clear the essential basis of religious fellowship in the Church.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

"BACK TO JESUS"

SIR,—I regret that the tone of Mr. Tarrant's letter has introduced elements of personal feeling into the discussion of a momentous question of history and criticism. I am completely at a loss to understand why anybody should detect a lack of "decency" in the attempt to state clearly what appears to me to be the historical weakness of a certain position, and the logical results which follow from the recognition of that weakness. I write these few words, however, simply to recall your readers to the importance and gravity of the problem itself. Whether I deserve the not too kindly language of Mr. Tarrant's letter, I must leave others to decide. W. HAMILTON DRUMMOND.

SIR,—The position which Mr. Bennett and Mr. Drummond have tried to explain is one which has to be reckoned with by every New Testament student of to-day, and I am grateful to them for their letters, even though with Mr. Armstrong I must admit I do not fully understand what they mean. There is no doubt that both here and in Germany the thoughts adumbrated by them are very widely held. This Neo-Ritschlian interpretation of the life and teachings of Jesus attracts many of the strongest and most spiritual minds amongst us, and however little I understand what they mean, I do understand a little what they are, and am convinced there must be more in their ideas than they seem to possess.

At the same time, one must not persuade oneself into accepting ideas out of strong personal sympathy with those who hold them, or even because one feels they have a great deal more to say for themselves than they have already said. Let them say it, and say it as clearly as possible, remembering that in spite of the Neo-Ritschlian horror of mysticism, their position often seems confused and mysterious to those not already of their company. This difference between Dr. Martineau's and Ritschl's thought of Jesus is of great importance, not indeed for our religion, but for our theology, and one ought not to be afraid of opposing one's friends if only to compel them to speak out more clearly.

Mr. Drummond asserts that Mr. Armstrong and those who agree with him are historical sceptics, and bids him strengthen his position by abandoning history for intuition. I may be wrong, but the impression made on me by modern Ritschlians is that they are in danger of doing something much worse, and that is abandoning

intuition for history. Their sole reason for believing in the love of God seems to be the love of Jesus. The revelation of God in Jesus is the one perfectly convincing proof of God's Goodness. That is the impression rightly or wrongly made on me by their teaching. If there is any truth at all in it, surely they need a warning against disbelief in the power of the soul. It would be a terrible thing that our faith in God should hang not on history in general, but on one tiny thread spun nearly two thousand years ago in Palestine.

What does Mr. Drummond mean by historical scepticism? I agree with him that the New Testament is (apart from the Apocalypse), speaking generally, an ethical unity. It is certainly not at one in its theories of the person of Jesus. The Synoptics, the writer of John's Gospel, the writer of Hebrews and St. Paul, have quite different, if not irreconcilable, conceptions of the person of Jesus. Even in the Synoptics themselves there are traces of opposing views. The story of the miraculous virgin birth in Luke's Gospel is out of harmony with conceptions to be found in other portions of the same Gospel. I cannot imagine that Mr. Drummond is blind to these doctrinal differences. But with him I feel there is the influence of a supremely great personality at work on the writers of the New Testament books and everywhere on the early Christian disciples. Endless opinions arose about his nature, endless legends about his life and death; but some impress from his personality was upon them all, and gave them beauty, even when they failed of truth. I agree, too, with Mr. Drummond that Jesus must have shaped and coloured the minds of his immediate disciples, and that their evidence, whenever we are sure that we have it, will be of great importance. At the same time, I think he exaggerates the extent to which they "lived their way into his heart and spirit." Of that small company, one denied and another betrayed him, and all in his time of greatest agony forsook him and fled. When I think of the weakness and limitations and superstitions of these men, I cannot help feeling the desire which Mr. Bennett derides for an accurate uncoloured word for word report of one of the conversations or addresses of Jesus. The merit of Boswell's Johnson to which Mr. Bennett refers consists in the fact that he does give Johnson's words with an almost photographic accuracy, and yet Mr. Bennett claims it as a merit for the Gospel writers that nothing of the sort can be expected from them.

But admitting with Mr. Drummond the influence of a supremely great personality on the New Testament writings in general and on the disciples in particular, what then? Almost every student admits as much as this. What is it that lays a man open to his charge of historical scepticism? I can only conclude that he means by an historical sceptic one who refuses to find the whole reason for his religion in the personality and teaching of Jesus. Why are those of us who disbelieve in the miracles, and are doubtful of the authenticity of John's Gospel, to be called historical sceptics? We believe in the genuineness of many of his recorded sayings: we feel his influence even in the moulding of the legends and miracles which we reject as history: we recognise him as teaching a truer thought of God and a higher ideal

of human life, and as having inspired, if not initiated, the greatest movement for the uplifting of mankind that history has known. What is there that is sentimental or sceptical in such a thought of Christianity? If I understand Mr. Bennett and Mr. Drummond rightly, their desire is that Jesus should be to us all that he was to Paul and John. They are satisfied with going back to the impression which Jesus made upon the early Christians. He was to them undoubtedly, explain it as we may, their Lord and Saviour. Through him they gained strength to endure martyrdom, love for their enemies, and joy in every vicissitude of life. Through his influence they were somehow certain of God and of immortality. Neo-Ritschlianism, in fact, if I am right, is going back, not to the creeds of the early Church, but to its religion. We are asked not to accept the second coming or the deity of Christ or other doctrines of the early Church, but apart from such doctrines to *feel towards* Jesus as the early Christians felt. Mr. Armstrong wants not the religion of the early Christians, but the religion of Jesus: he wants to get behind the impression made by Jesus to the personality by whom the impression was made. He urges us to find out what Jesus himself thought and did, and not be satisfied with knowing what his disciples did and thought through him. Apparently Mr. Bennett and Mr. Drummond think this inquiry hopeless, or not worth while. If so, the "historical scepticism" lies with them rather than with Mr. Armstrong. HENRY GOW.

WINIFRED HOUSE.

INVALID CHILDREN'S CONVALESCENT NURSING HOME.

SIR,—May I ask you again kindly to accord me space in your columns for my usual informal half-yearly report of the work done in Winifred House? It is now nearly nine years since we issued our invitation to friends, asking them to help us to start a home, where poor children, recovering from operation or disease, might be received, and wooed back to health in the house which had aforetime been devoted to Mrs. Hampson's unique work. The hearty response given to this invitation enabled us to commence operations at once, and to carry them on ever since without any great anxiety in the matter of finance; indeed, hitherto this part of my December report has usually been relegated to the last paragraph.

But this time it is necessary to speak of our need for money first of all. And for two reasons. Death each year claims more and more of our old friends and supporters, and we are wanting fresh ones to fill the gaps so made; may I, therefore, ask all who know the work of the Home, and who approve of it, to try to interest others sufficiently to become subscribers? In that way only can our permanent income be made once more adequate to the demands made upon it.

The second reason why we invite special donations this year is because we have been obliged to make great alterations in the system of drainage. For although we have not suffered from any evil connected with it so far, we have always felt that the arrangement was antiquated, and might do harm in the future; so that when the Vestry last June insisted on certain altera-

tions, we decided, after consultation, to reconstruct the whole thing, removing the drainage from under the house and laying the pipes outside, making proper man-holes, and generally bringing the system "up-to-date." Happily for us Mr. Tapley Smith, C.E., generously gave us his most valuable assistance, drawing up the plans and acting as honorary surveyor throughout, with the result that the district inspector congratulated us on the "excellent job that we had made of it." We now feel that we shall be free from future anxiety in this respect, and though the cost, with certain house repairs, amounts to £150, we are assured that the value of the building is increased to fully that amount.

In order to meet these expenses we have had to go to the little sum we had put by for emergencies, and we are very anxious to replace it, for in an undertaking such as ours, it is most essential to have a nest-egg put by in case of emergencies. So much for our money difficulties, towards overcoming which we earnestly invite donations this Christmas.

Now for the pleasant part—the children. The Home is becoming well known for its success in dealing with hip and spinal cases, so that we have more applications for these than we can take. Of course, children suffering from such diseases require a long stay, but, as a rule, they do get permanently improved. Some eight of these "lying down" cases are as many as we can manage, and we always have about that number. Then there are the little ones with rickets, &c., who require also to be carried; we usually have five or six of these. Finally, to dilute the heavy cases we try to get six or seven "ceblity" ones—children from six to ten, girls up to twelve years—who need feeding carefully and "mothering" generally for one, two, or three months, in order to become strong. We are always glad to receive applications for such cases.

Just now we have eighteen children in the Home, and among them are three from our own religious centres—that is, one from Horsham, one from Liverpool, and one from Clarence-road.

Of course, when the alterations were being carried out, the Home had to be closed, and it was, indeed, very pleasant to note the bright looks of the children when they returned to us, and also to hear the appreciative remarks of the parents who brought them.

At present all are eagerly looking forward to Old Father Christmas's visit on Saturday next. May I ask any friends who are kindly sending gifts for the tree, to let us have them as early in the week as possible, in order that we may arrange accordingly.

MARIAN PRITCHARD, Hon. Sec.
11, Highbury-crescent, London, N.

THE BOYS' OWN BRIGADE.

SIR,—It is desired in this letter to give a short account of the aims and work of a new organisation—"The Boys' Own Brigade," and also to give, shortly, the reasons for its existence, in hope that by this means your readers may be interested in the work of the brigade.

Many of your readers are already acquainted with the institution known as the "Boys' Brigade," the object of which is "the advancement of Christ's kingdom among boys, and the promotion of habits

of obedience, reverence, discipline, self-respect, and all that tends towards a true Christian manliness."

This brigade is composed of companies connected with Sunday schools or missions; military organisation and drill are used as a means of banding the members together in the work; and the Boys' Brigade has, for many years, proved of immense benefit in training boys to become healthy, upright, and honest men.

In connection with this brigade a company was conducted for many years with good results, by the workers at the old "Blackfriars Mission." At the time of the amalgamation of this mission with the Stamford Street Chapel the brigade company was without officers; the present officers, however, volunteered for the work. On their appointment as officers they signed the usual declaration, stating that they agreed with the object, constitution, and rules of the brigade in their entirety.

Although the Stamford Street Chapel is an unsectarian one, the teaching there is in a great measure Unitarian. The executive committee of the Boys' Brigade, having been informed of this, decided that the company must be struck off the roll of the brigade, saying that "Unitarians cannot accept the constitution of the brigade in the spirit in which it has been designed and acted upon." The officers of the company protested against this decision, but in the end (last August) the company was struck off the roll of the brigade.

The officers believe that the lasting benefit conferred on boys in a good brigade company is not their belief in any particular creed or doctrine but their moral improvement, and it seemed to them that the mistake of the Boys' Brigade was that its constitution recognised only certain churches and missions as centres of brigade work. They determined, therefore, to start an entirely new organisation on principles of thorough catholicity, to be worked on the same lines as the Boys' Brigade. Any young man or boy may become an officer or member respectively, no matter what his creed or theological opinions.

The second article of the constitution of the new brigade reads:—"The object of the brigade shall be to increase pure and upright living among boys and to promote habits of help, obedience, discipline, self-respect and all that tends towards true manliness."

The former "46th London Company, Boys' Brigade" is now being conducted as the "1st London Company, Boys' Own Brigade," and it is hoped that, before long, further companies may be formed. The originators of the new movement have been able to observe the splendid effects which the discipline and teaching of such a bridge produce in young lads, and are confident that if the new movement receives the support of Unitarians and other sympathisers much good work will be accomplished.

Further information as to the practical working of the brigade, how to form and conduct companies, &c., will be very gladly supplied by the Captain, 1st London Company.

The movement, to be carried on successfully, requires, firstly, young men willing to act as officers, and secondly, a considerable amount of pecuniary help; and it is hoped that support in both of these

directions will be offered by many who approve of the objects of the brigade.

FREDERIC ALLEN, Chaplain,
J. C. BALLANTYNE, Captain,
F. EDWIN ALLEN, Lieutenant,
1st London Company.

Blackfriars' Mission and Stamford-street Chapel, London, S.E., Nov. 27.

"A BOOK OF BACHELORS."*

Mr. Fox, of Todmorden, has given us here a book which represents the scholarly research of many hours. The title, indeed, affords no indication of the real character of his book, except, perhaps, that it promises a degree of oddity in style as well as in matter. The fact that the men whose lives and words he brings before us were all bachelors has little to do with their significance; it has simply furnished a method in the selection of materials for the author's studies. He might have helped the public, and the success of the book, if he had not been so severely brief on his title-page; as it stands, no one could guess that the author's labours had been confined to any special period of history, still less that those labours had been conceived and pursued, with punctilious diligence, under the special opportunities afforded by the ancient Chetham Library. The Preface, with its formidable list of works consulted, soon corrects any impression that the reader is invited to a collection of mere whimsicalities. The book consists of ten essays upon men more or less celebrated, whose lives, with one exception, fall within the Elizabethan and early Stuart period. The exception is that of "merry" Andrew Boorde, the travelling physician, who died in 1549. The others, named in the order of the book, are Henry Peachman, "the schoolmaster"; Henry Smith, "the parson"; Bishop Andrewes; Archbishop Abbot; Abraham Cowley; Thomas Coryate, "the traveller"; Sir Thomas Overbury; Sir Henry Wotton; and Robert Burton, "the humourist." Although, as we have hinted, there is no obvious necessity why the group should be just these and no other, it is evident that, to an antiquarian student like Mr. Fox, these names open up a fine field for historical investigation, for literary exposition, and for the exercise of that kindly criticism which seeks to rescue noteworthy people, and writers especially, from neglect.

Had the author desired to extend the list of justly celebrated "bachelors" belonging to the period chosen for illustration, he might have done so very easily. A particularly congenial subject suggests itself in Camden, the prince of antiquarians; and the round dozen might have included Herrick, that most unreverend vicar, whose Hesperidean fruit, sadly unequal in worth though it be, far out-values a wilderness of epics such as Cowley's "Davideis," and whose bacchanalian "lines" do not (to use a metaphor of Mr. Fox's) "smack of Rydal-water." Had Mr. Fox wished to make a baker's dozen of them, there was Selden, also, a quite inimitable sage, whose life furnishes just such a moot point as we can imagine the author would delight to discuss—namely, whether he actually died a bachelor after all, or married the Countess-Dowager of Kent. In short, there is no reason in the

* "A Book of Bachelors," by Arthur W. Fox, M.A., with illustrations. Archibald Constable and Co. Pp. xvi.—449. Price 16s.

nature of the subject why we should not have a series of "Books of Bachelors."

The essays strike us as of very different qualities. Despite some caustic remarks which he makes as to flippancy in historical studies, the author cannot be congratulated on always hitting the happy mean between the dullness he abhors and mere levity. Like the dyer's hand subdued to the colour it works in, Mr. Fox's style, both in fancy and expression, is apt to fall off or improve according to the particular subject dealt with. Possibly, one or two of the essays placed in the first part were written much earlier than the rest; certainly some of those that succeed are more moderate and dignified, without losing that flavour of pungency and humour which is characteristic of the author's whole work. We must also confess that the subject matter strikes us, here and there, as unfortunate. It is not Mr. Fox's fault, of course, that scandalous things went on in the reign of James I., and from the historian as from the man of science all kinds of facts demand impartial scrutiny; but the present volume, valuable as it is as a contribution to history, retains after all so much of the character of entertaining literature that the necessity for poking quite so industriously into the darker corners does not appear to us at all clear. Much more to our liking are those pages, and they are many, where different aspects of the religious thought of the period are illustrated, such as in the essays on Smith, Andrewes and Abbot. That Mr. Fox exhibits here the true catholicity of sympathy that can enter with appreciation into the spirit of men so diverse in tendency as the two last-named, is only what we should expect from so worthy a son of our own church-life. It is probably in this direction that the chief "uses" of the book will be found; certainly the attentive reader cannot fail to carry away from it a more vivid picture of some of the many currents in the religious life of that period.

We are sure Mr. Fox has worked hard and seriously at his work, however light-some of heart he is as a writer, and if we find such "uses" as these in his book, it cannot be distasteful to him. At the same time, unless we are mistaken, he really thought as much of the *dulce* as the *utile* in setting forth upon his task. In an age so severely "practical" as ours there may be some to wonder at the issue of a volume so bulky and so expensive to produce—not only in cash but in studious labour—when the result aimed at is not less to amuse than to instruct. Appreciating the high standard of amusement contemplated, we congratulate ourselves that one amongst us has time, erudition, and wit enough to work at such a volume, and to make so much of it.

An author of Mr. Fox's stamp will not take it as anything but a mark of a serious examination of his work if we call his attention to a few blemishes which can be easily remedied hereafter. It is only fair to say at the outset that we have been astonished at the extreme care with which, as far as we have been able to check them, the copious references in the book have been made. The proofs appear to have been strictly "read" as a rule; and though some awkwardly constructed sentences occur, the general effect of the prose is euphonious. Sir John Eliot, the Parliamentary leader, did not—so far as

we know—spell his name with two l's, as Mr. Fox gives it on p. 196; whether the title "Lord Bacon" is strictly accurate (p. 384) we doubt; but we are quite sure that Douglas Jerrold did not write "Mrs. Cawdle" (p. 102). Surely it is a mistake, also, to speak of "wisdom of a cynical caste" (p. 73), as if referring to a division of the people. The correct word is "cast," meaning form or mould. A curious instance of what may be called infected orthography occurs in Mr. Fox's use, on p. 139, of the form "inveys" (inveighs). Henry Peacham, his "school-master," does use this spelling in a passage quoted by Mr. Fox; but that is more likely to be the reason than the justification of Mr. Fox's neglect of modern usage. We are not clear whence the author got the spelling "forceable" (p. 207) for the word which is written "forcible" elsewhere in the book. Probably some early Elizabethan writer might yield the former spelling, but Spenser, Hooker, and the 1611 Translators seem to know nothing of it, and in fact they use the latter form. Here again we should incline to attribute the archaism to a reminiscence of the fearful and wonderful spelling illustrated in some books of the period, as well as in such correspondence as that of James I., from which an amusing quotation is given by Mr. Fox. True to well-established precedents, the author in referring to other workers in the same field of literature (such as Dr. Ward and Dr. Jessopp) finds occasion to warn the reader against their inaccuracy. Let us hope Dr. Jessopp will not take it unkindly, for Mr. Fox (as was almost unavoidable in a work of the kind) has his own fallible moments. Thus, in the very entertaining essay on Tom Coryate, whose birth is placed (p. 247) in 1587, we are told that he left his University at the age of twenty-two; that he spent some time near Yeovil with his father, and then went to Court where he diligently saved such gifts as he could get by wisely playing the fool. How old he might be by this time we can only conjecture; but on p. 253 the date of his setting out on the travels for which he had been saving is given twice as 1608, when by good reckoning he could be but twenty-one. Even if the older age held good, it seems hardly right to speak of Coryate as an "old" bachelor (p. 257), seeing that at his death some years later he was only about thirty. In the matter of quotation, also, there are occasional lapses. Tony Weller is not exactly quoted on p. 429—the correct form is "Vy worn't there a alleybi!" It is not "the Catechism" (p. 398) that commands us to "read, mark, learn, and inwardly digest" anything; the passage occurs in the Collect for the second Sunday in Advent.

But these and such-like slips are only "flies in amber," and they do not seriously detract from the worth or interest of Mr. Fox's book. It is, in fact, a very remarkable store of wise and witty sentences, curious facts and informing allusions. We observe that in a neatly turned Latin dedication the author does honour to Principal Gordon, and it would not be easy for such a writer on such subjects to find a more appropriate patron. But we must remember that "Comparisons are odious," as Burton says—although, *pace* Mr. Fox, the author of the "Anatomy of Melancholy" (1621) can hardly be reckoned the first literary sponsor of that

proverb, seeing that it occurs (parodied as if already well known) in *Much Ado About Nothing* (1599-1600). We should add that the illustrations, which are photographic reproductions of title-pages, facsimiles, &c., add considerably to the interest of the book.

W. G. TARRANT.

A PROTESTANT SCHOOL IN BRAZIL.

THIS article goes under the same heading as two former ones I have sent, published respectively in June, 1898, and January, 1897, in *THE INQUIRER*. And yet the present article will not refer to the same school as the other two. Those described the *Eschola Americana* of S. Paulo, with which I was for three years connected—this is to describe the *Eschola Anglo-Brazileira*, an institution founded by myself in February last.

I was kindly warned beforehand by many friends that an English school could not be successful, since six had already been founded in S. Paulo at different times, and all had failed. But I had no intention of opening a purely English school, adapted only to the needs of English residents; my idea was to have an institution wherein English and Brazilian children alike should be educated under an English system; and the confidence I placed in the success of my scheme must now, I think, be acknowledged as justified, from the fact that, while I opened in February with 14 scholars, I have at present—in September—51.

"But," someone may ask, "is it a missionary school?" Why do I trouble the readers of *THE INQUIRER* with the affairs of an English school in Brazil, unless it is founded for the purpose of proselytising? Well, I will give you the worst at once: I have no idea of making converts to any religion, nor even of attacking Catholicism as *Catholicism*, or Presbyterianism or any other *ism*, as such. Whether the Anglo-Brazilian is a missionary school or not, the reader may judge for himself, when I have briefly described it.

School is opened daily with selected readings taken from widely divergent sources, in Portuguese and in English. Sir John Lubbock's "Pleasures of Life," Longfellow's, Tennyson's, and Wordsworth's shorter poems, the versions of the New Testament and the Psalms, are among the English founts to which I most frequently have recourse: the poems of Abreu and the beautiful sermons of the Catholic priest, Antonio Vieira are among the Portuguese. Suffice it here to say that I seek always to stir the higher emotions, reading nothing that is dull or prosy, condemning a piece if I see it fails to rivet the child's attention.

After the daily reading we sing—not hymns, as such, but the most beautiful of the English songs. "Home, sweet home," "The Meeting of the Waters," "The Minstrel Boy," "Old Folks at Home" (slightly altered), "Robin Adair" (altered), "Lead, kindly Light"; these are among our favourites.

These readings and songs are not a grind, or a thing to be sat through, to any boy in the room; they are eagerly drunk in and committed to memory, and the religion taught incidentally by them, I love to believe, is very great. They teach no doctrine, they teach religion only in its purest sense.

Following the singing, come the classes, in which, of course, the three R's have their due place; but beyond these my object is always to devote time to the most humanising of other studies. History—English, Brazilian, and Universal—has a prominent place; descriptive geography (and I only regret that I have no magic-lantern or kinematograph for this study, for I believe these the most valuable aids to the true teaching of geography), physiology and natural history, drawing, literary study—music, if it were possible, but at present I have not the means of placing this on the programme—these principally are what I mean by the humanising studies.

Want of the necessary means prevents my having a boarding-school. At best a day-school can but do something toward the formation of character, and that something may be largely undone by bad influences at home or in the streets. But I hope that sooner or later I may be able to complete my ideal, and by having a living-place for my pupils, add practical farm and garden work to the other humanising studies—things necessary for true intercourse with Nature, our greatest Teacher.

Why, then, do I call it a Protestant school? Were my intention to let it remain a day-school only, this question would perhaps be unanswerable. But when the day-school becomes a boarding-school the necessity of definite religious teaching will be more obvious. Even then, however, it is no part of my design to proselytise for any one sect, or to make war on any other—not even upon Jesuitism, supposing myself equal to any such combat. By simple services for the worship of God the Father and the better understanding of the teachings of Jesus Christ, I should wish to show practically what is the sincerest and best Christianity. The child as he grows older draws his own conclusions and embraces that faith which he has seen to be the purest, abandoning the empty forms together with the dogmatic creeds he has found no reason to respect.

"Is the senhor a Protestant?" one of my pupils once asked me. "Yes," I replied; "I am." "What do the Protestants believe?" "They believe in God, and in the religion of Jesus Christ, and a good Protestant wishes to make his neighbours happy."

"No!" replied my small friend decidedly—"not always happy." "Why not?" I asked. "Because," said he, "my father says that in the Protestant Church it is *peccado* to be happy on Sunday!"

Alas, it is undeniable that here in Brazil the Americans have made the name of Protestant synonymous in the common mind with that of bigoted sabbatarian. But I am anxious to show, by example, that Protestant means a man who protests against all perversions in the religion of Christ; and bigoted sabbatarianism is a perversion against which the Master himself forcibly protested when he said, "The sabbath was made for man, and not man for the sabbath."

I set some pupils once the following subject for a composition (in Portuguese):—"What is a Christian?" I will give extracts from three of the replies, the first two as showing the result of Roman teachings, and the third that of narrow-minded Protestantism.

"*Christão é aquelle que accredita em*

Nossa Senhora e no Inferno." . . . "A Christian is one who believes in Our Lady and in Hell!"

"A Catholic (used as a synonym for Christian) is anyone who believes that the miraculous girl in the Church of our Lady of L— is real. People who are not Christians say it is made of wax."

[It should be explained that in the above-named church is a real or supposed child kept permanently in a glass-covered coffin, and said to have been dug up in a perfect condition six years after interment.]

"Roman Catholics are not Christians," says a third—son of a Catholic family, who probably thinks that I shall be pleased by this statement—"because they smoke, and drink coffee on Sundays." [I fail to understand why drinking coffee on Sundays is so heinous an offence, but the boy was unable afterwards to enlighten me upon this point.]

That the reader may the better judge of the importance of S. Paulo as a field for such labour as mine, I may be excused if I give a few facts as to the present condition of the city. Many, upon reading the word "Brazil," are apt to picture to themselves at once dark forests, frowning mountains, little fever-infested towns scattered along the coast, and have not the least idea of the real importance of such a city as this and many others that have grown up lately in this part of the world. A British naval officer, visiting the port of Santos, near S. Paulo, wrote, in an ode to the surrounding country,

Ye mountains on whose wooded heights
The greedy *borrachudo* bites!
Ye forests in whose tangled mazes
The dire mosquito stings like blazes!

And this is probably the picture most people at home form of the whole of Brazil.

Twelve years ago the city of S. Paulo was supposed to have some 40,000 inhabitants; that was in the time before the abolition of slavery. With the abolition, in 1838, came a flood of immigration, principally of Italians to take the place of the freed negroes on the coffee plantations of the interior. Many of these stayed in the town, which to-day probably counts some 400,000 inhabitants! In place of the unpaved streets and tiny one-storied houses of that time, we have many fine suburbs, stately mansions, beautiful gardens—and, to crown all, we are promised electric trams in all parts of the city, with electric street lighting—the work of laying the lines and the cables being already in progress, performed by the English "S. Paulo Electric Light and Power Company (Limited)." The English Railway Company is building one of the biggest stations I have seen anywhere—a truly colossal building—and constructing a new double track down the great *Serra* that separates us from Santos.

Well, I have said enough to show that S. Paulo promises to be a great place of the future, and when we consider that its future lies all in the hands of the generation now at school and college, the importance of a good educational establishment becomes apparent; as also the brilliant future that may be in store for it, if it succeed in struggling through the financial and other difficulties that surround it at birth.

But I have already occupied more than a due amount of space, and must terminate this article rather abruptly, with the

expression of a hope that my work out here "in the backwoods" may not be without sympathisers in far-away England, where there are no Jesuits or Miraculous Girls to be combated, and where the *borrachudo* and "dire mosquito" are unknown quantities!

CHARLES WICKSTEED ARMSTRONG.
S. Paulo, September, 1899.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Boston.—A lecture was delivered in the Unitarian Schoolroom, Spain-lane, on Sunday afternoon by the Rev. F. Summers, of London, on "By-way of Pleasure." Mr. A. Kime presided, and there was a fairly good attendance. In the evening Mr. Summers gave an excellent discourse in the chapel, his subject being "All souls are mine."

Bradford.—On Sunday, Dec. 10, musical services were held in Chapel-lane Chapel, at which the choir of men and boys were assisted by a number of ladies and gentlemen from the congregation. The Rev. E. Ceredig Jones referred, in his morning sermon, to the great loss which the Unitarian body had sustained by the death of Sir Henry Tate Bart., who had been a most generous supporter of their various institutions. There were large congregations, and collections were taken for the Joint Hospital Fund. On Monday, Dec. 11, an "at home" was held in the Channing Hall, in connection with the Literary Society. The host and hostess were Mr. and Mrs. Byron Boothroyd, and there was a large company. In the course of the evening an interesting lecture was given by Dr. Slater, on "Physic, Ancient and Modern," in which he traced the evolution of the art of healing from the earliest times to the present. A programme of high-class music was provided by Miss Bertha Rigg and other friends.

Brighton.—On Wednesday, Dec. 6, a sale of work was held in aid of the church funds. The proceeds, including those received from two rummage sales during the year, amount to £47.

Cardiff.—A successful two days' sale of work was held at the West Grove Unitarian Schoolroom last week.

Choppington.—The renovations at this church have now been completed, the interior having been made much more comfortable than ever before. Taking advantage of the visit to the North of England by Mr. Bipin Chandra Pal, the Committee arranged with him to conduct two special services on Sunday last, Dec. 10. The morning service being experimental, thirty-eight persons attended, which was fairly satisfactory. The congregation which attended the evening service completely filled the building, and numbered close upon 200 persons. Mr. Pal conducted the service after the manner of the Brahmo Somaj, which the congregation followed with marked attention.

Lancaster.—A sale of work on behalf of the organ fund and chapel improvements has realised £37, to be added to the £345, the proceeds of the recent bazaar.

Leeds.—On Sunday, Dec. 3, the Rev. J. McDowell preached farewell sermons as minister of Holbeck Chapel, and on the following evening a farewell tea-party was held in the schoolroom, which was well attended. During the evening speeches commending Mr. McDowell and his work at Holbeck were made by the Rev. Ch. Hargrove, Mr. J. T. Kitchen, Mr. Westerman, and others, who assured him of their regret at his departure, and their best wishes for his welfare in America. A very beautiful silver lamp for the drawing-room table was presented to Mr. and Mrs. McDowell by the congregation with all good wishes for their united happiness. They sailed for Boston on Monday by the Leyland liner *Winifredian*.

Leicester.—Free Christian Church.—On Sunday next, Dec. 17, the last services will be held in the present building, which the congregation has used for the past twenty-four years. The scheme for building a church and school in one of the suburbs, which was started in the autumn, is now in full swing, the school building being nearly completed; the congregation fully expect to hold services therein from the early part of January until the church is erected. Much money is needed to complete the scheme, full particulars of which will be found in another column.

Leigh.—Lancashire.—A sale of work in aid of the organ fund of Leigh Unitarian Church was held

in the schoolroom on Friday and Saturday last. It was opened on Friday by Mr. W. L. Green, of Lowton, with the Rev. A. H. Dolphin (minister) in the chair; and on Saturday by Mr. W. E. Ekersley, of Tyldesley, with Mr. G. H. Leigh, of Monton, in the chair. Very satisfactory results were obtained, as the officers were able to announce on Saturday, that, together with subscriptions, the sum realised was about £300.

Liscard.—Since the opening of the new church on Sept. 30 last, the increase in numbers of the congregation has been very cheering. On that date there were 78 enrolled members, whilst now the figure stands at 110. On Friday, Dec. 8, Mrs. Elam entertained the congregation at an "At Home" in the new Assembly Hall, as she desired to give in this way some expression of her appreciation of the general kindness and assistance which she had received in carrying out the erection and furnishing of the church and its various annexes. During the evening the company were entertained with song, music, and recitation, and they also indulged in some three hours' dancing. A most enjoyable and refreshing evening was brought to a close ere midnight by the assemblage unitedly and enthusiastically singing the National Anthem.

Liverpool Sunday-school Society.—The first meeting of the session was held on Thursday, Dec. 8, when the members assembled in the council room adjoining the Ullet-road Church. There were about fifty members and friends present, a very wet night probably preventing the schools from a distance being represented. Tea was kindly provided by the members of the congregation, and a very pleasant hour was spent in social intercourse. The president (the Rev. W. J. Jupp) addressed a few words to the meeting, urging the members to do what they could to make the meetings during the winter more successful by making an effort to attend. He then proposed a vote of thanks to Dr. Klein and the Ullet-road congregation for their kind hospitality; this was seconded by Mr. F. Robinson, and unanimously carried. Dr. Klein, in replying, said it gave them great pleasure to entertain the society, and it was appropriate that the first meeting in their room should be one connected with Sunday-school work, in which they were all so much interested. The members and their friends then went into the church, where a short service was held, conducted by Dr. Klein. The Rev. J. J. Wright gave a most earnest and helpful address to the teachers. He said Sunday-school teaching was never more difficult, never more needed, and never better done than at the present time; good books and good methods were not the end to be gained, but only a means to the end, which was to teach the children to live rightly, to love true and beautiful things, and to try and fill their hearts with a deeper knowledge of God's love and care for them.

Newcastle-on-Tyne: Church of the Divine Unity.—The biennial sale of work took place in the schoolrooms on Wednesday and Thursday, Dec. 13 and 14. Mr. George G. Laidler, in opening the proceedings, said how deeply they all regretted the absence of the Rev. Frank Walters, through illness, and expressed the hope that he would soon be restored to health. Mr. F. Henning Vaughan, of Oxford, who is supplying the pulpit until the end of the year, replying to some words of welcome, said he was pleased to be of help to the cause in Newcastle, though he could but regret his stay with them was in consequence of Mr. Walters' state of health. The proceedings were of a most satisfactory character.

Plumstead.—The winter course of lectures and entertainments at the Unitarian Church is now in progress. The session opened on Sept. 25 with a social gathering of the congregation and friends, with a very satisfactory attendance of over 100. Among the lectures subsequently given on Thursday evenings have been "Curious Dwellers on our Shores," by Mr. W. H. Shrubsole, F.R.S.; "Mark Twain," by Mr. J. Breddall; "How the Bible was made," by Mr. S. Field, a member of the church; and two lantern lectures on "Switzerland and South Africa," by the minister, the Rev. L. Jenkins Jones. The session so far has been very successful.

Reading.—On Tuesday, the 3rd inst., collections were made on behalf of the Transvaal Relief Fund, and the amount realised was £10 0s. 3d. The sermon in the morning, by the Rev. E. A. Voysey, had reference to the ethics of war. The pulpit on the 10th inst. was occupied by the Rev. T. W. Freckleton.

South Cheshire and District Association and Sunday-school Union.—The autumn meetings were held on Wednesday week in the Free Christian Church, Crewe. The General Committee met at 3.45 for the transaction of business, after which delegates and friends assembled for conference. The chair was occupied by the president, the Rev. G. A. Payne. A paper was read by the

Rev. W. C. Hall, M.A., of Ashton-under-Lyne, who forcibly depicted the contrast between the school badly managed and indifferently taught, and the one where punctuality of superintendents and teachers was the rule, kind, but firm discipline was maintained, and the instruction imparted was most truly religious. The former schools, he argued, were foredoomed to failure, while for the latter there was a great, deep need, and success everywhere awaited them. An interesting discussion ensued, in which the Revs. J. C. Street, G. H. Smith, H. D. Roberts, Mrs. Myers, the President, and the Secretary—the Rev. J. M. Mills—took part. A vote of thanks was heartily accorded to the reader of the paper. After tea a public religious service was held, when the Rev. H. D. Roberts, of Chester, preached on "Enthusiasm." At the last annual meeting of the Union it was decided to widen its scope so as to admit such congregations as might be willing to be represented into active association with it. It was gratifying to find that each congregation having a school affiliated with the Union had signified its willingness to associate itself therewith, and had sent a delegate to represent it on the General Committee. Much is looked for in the future in the way of increased interest and helpfulness from this association of congregations and Sunday-schools.

WINIFRED HOUSE

(Mrs. Hampson's Memorial Home),

Invalid Children's Convalescent Nursing Home.
Wray Crescent, Tollington Park, London, N.

A Home where poor children are received (girls, 3-12 years; boys, 3-10) who are recovering from operations or from disease; also for those suffering from debility. Application for admission to be made to Miss M. PRITCHARD, 11, Highbury Crescent, London, N.

All friends interested in the work are asked to make it known to others, for it is essential that the list of subscribers should be increased, if the well being of the Home is to be maintained.

Special donations are also invited towards defraying the expenses of reconstruction of the drainage system, which was carried out in the Summer.

WILLIAM M. BLYTH, Hon. Treas.
MARIAN PRITCHARD, } Hon. Secs.
ROBERT HAMPSON, }

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

INVESTED FUNDS, £10,000,000
Number of Accounts, 85,094.

TWO AND A-HALF PER CENT. INTEREST
allowed on DEPOSITS repayable on demand.

TWO PER CENT. INTEREST on CURRENT
ACCOUNTS on the minimum monthly balances,
when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased
and sold for Customers.

SAVINGS' DEPARTMENT.

SMALL DEPOSITS received and INTEREST
allowed MONTHLY on each completed £1.

The BIRKBECK ALMANAC, with full particulars, post free.

FRANCIS RAVENS-CROFT, Manager.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of
Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

LADY, experienced, seeks re-engagement as LANGUAGE MISTRESS. French (Paris 5 years), German (Dresden 5 years). Good references.—Miss H., 28, Alexandra-road, Southport.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OUR CALENDAR.

SUNDAY, December 17.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. T. W. FRECKELTON.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Revs. BROOKE HERFORD, D.D., and EDGAR DALRYN. Minister's Class after Morning Service.
Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. A. GORDON.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kensington, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "Is it better to give than to receive?" Evening, "Life in Winter."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. P. H. WICKSTEED, M.A.
Mansford-street Church and Mission, Bethnal Green 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. B. MIDLANE, and 6.30 P.M., Mr. W. LEE.
Sydenham Public Hall, Kirkdale, Sydenham, 7 P.M., Rev. T. E. M. EDWARDS, "The Place of Jesus in Religion."
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.
BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. A. N. BLATCHFORD, B.A.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COX.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street, near Market-square, 1 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBDEN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Jesus and the Prophecies; or, the Relation of Letter to Spirit."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. WEIGHT MATTHEWS.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. WEIGHT MATTHEWS.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. J. J. SHAW, B.A., of Newchurch.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M., Mr. W. J. TUBBS, and 6.30 P.M., Mr. W. SCOTT DURRANT.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. REYNOLDS, B.A., of Manchester.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—Dec. 17th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Inner Meaning of the Incarnation Doctrine and the Real Significance of Christmas."

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—Dec. 17th, at 11.15, HENRY RAWLINGS, M.A., "Lamennais as Reformer of the Catholic Church."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

PULPIT SUPPLY.—The Rev. D. DAVIS, Fairfield High School, Liverpool.

BIRTHS.

THOMAS—On the 10th Dec., at Heather Cottage, Liscard, to the Rev. and Mrs. J. M. Lloyd Thomas, a daughter.

MARRIAGES.

FIEDLER—HARTING—On the 13th inst., at the Old Meeting Church, Birmingham, by the Rev. Joseph Wood, Hermann Georg Fiedler, Ph.D., Professor of German Language and Literature in Mason University College, to Ethel Mary, elder daughter of Charles Harding, of Knutsford Lodge, Edgbaston, Birmingham. At home at Lifford Grove, King's Norton, Feb. 12th, 14th, 16th, and 19th.

DEATHS.

HARRIS—On the 9th Dec., at Sidmouth, Catherine Robina Harris, the youngest daughter of the late Rev. George Harris, of Newcastle-on-Tyne.

HASLAM—On the 7th Dec., at Ravenswood, Bolton, in her 84th year, Jane, widow of John Haslam, J.P. (of Gilnow House). No flowers, by request.

HUTTON—On the 4th Dec., at Norwich, Joseph Henry Hutton, B.A., late rector of West Haslerton, York, aged 77 years. Buried at Pitsea, Essex.

ASSOCIATION SUNDAY.

NOVEMBER 19, 1899.

The TREASURER (Mr. Oswald Nettlefold), on behalf of the COMMITTEE of the BRITISH and FOREIGN UNITARIAN ASSOCIATION, acknowledges, with thanks, the following Collections received up to Dec. 14th:

SECOND LIST.	£	s.	d.
Amount advertised Dec. 2	300	8	0
Birmingham : Newhall Hill	3	10	0
Bolton : Unity Church	2	10	0
Bridgewater	1	10	6
Capel-y-Groes	0	13	4
Carlisle	1	3	0
Clifton (Autumnal Meeting, additional)	1	0	0
Clydach Vale	0	9	0
Colyton	1	0	0
Comber	1	14	0
Congleton	2	2	0
Darlington	1	1	0
Deal	0	7	8
Dudley	1	10	0
Elland	1	2	0
Gellionen and Trebanos	1	7	6
Glasgow :—St. Vincent-street	1	1	0
South St. Mungo-street	1	1	0
Gloucester	2	9	10
Halstead	0	5	3
Hinckley	2	11	6
Holbeck	1	2	0
Huddersfield	1	10	0
Ipswich	1	11	6
Kirkcaldy	0	16	6
Leicester :—Great Meeting	16	11	10
Free Christian Church	2	0	0
Lewes	2	2	0
London :—Bermondsey	0	8	3
Brixton	15	1	2
Croydon	3	4	0
Essex Church	12	2	7
Hackney	3	2	7
Hampstead	37	7	9
Stamford-street	1	3	6
Lye	0	12	6
Maidstone	1	6	10
Manchester : Choriton-cum-Hardy	0	12	8
Mansfield	2	6	1
Newark-on-Trent	0	15	0
Oldham	5	1	0
Park Lane, near Wigan	6	10	10
Pentre	1	1	0
Preston	3	8	3
Rotherham	2	0	0
Southport	3	12	8
South Shields	0	11	5
Stockport	6	3	0
Stockton-on-Tees	1	1	0
Swansea	2	2	5
Warwick	3	10	6
York	0	13	0
	£468	7	5

NOTE.—The Treasurer will be glad if all Collections not yet paid are forwarded to Essex Hall within the next few days, so that they may be included in the account for 1899.

MATTHEW HENRY'S CHAPEL, CHESTER.

SUPPLEMENTARY STATEMENT.

During the progress of the work it was found that dry-rot had got into the floors of the Vestry and the Gallery, involving their entire renewal. Other matters were also discovered that required reconstruction for the safety and soundness of the Building. These have added £100 to £150 to the original estimates. It was deemed better to have all done at once, and so completely restore the old chapel that further repairs shall not be needed for many years. Instead of £750, as originally estimated, the restorations will cost about £900 (with extras and architect's commission). Rather over £600 have already been generously promised; and the Committee confidently appeal to the known liberality of Unitarian and other friends at home and in America, for the further sum required to complete the Restoration of Matthew Henry's venerable and historic chapel, in every way worthy of its 200th anniversary in 1900.

	£	s.	d.
Amount already acknowledged	613	15	0
Miss Durning Smith, Ascot	5	0	0
Miss Lydia S. Leigh, Swinton	2	0	0

Further donations will be received and gratefully acknowledged by the Rev. H. D. ROBERTS, Brook Lodge, or Mr. WM. ORRETT, Foregate-street, Chester.

FREE CHRISTIAN CHURCH, WELLINGTON STREET, LEICESTER.

CHURCH BUILDING SCHEME.

For some years past the conviction has been growing that another forward step ought to be taken, similar in importance to that of 1875, when the Congregation left the temporary rooms in the Temperance Hall and acquired the present building. Since that time much devotion and self-denial have succeeded in maintaining and increasing the interests of the Church; in particular, financial difficulties have been steadily overcome, in which work our friends of the Great Meeting have constantly and generously helped. The time has now arrived, however, when the present building, situated as it is near the centre of the town, is no longer adequate to the needs to which our services seek to minister. There has been a gradual movement of the population to the outskirts of the town. While we retain our own members, we cannot, in our present situation, hope for any material increase of numbers from among people who live so far away.

With these facts in view a site for Church and School has been secured on Narborough-road, at the corner of Harrow-road, the cost of the land being £767.

The Wellington-street building has been sold, and we shall cease to occupy it on December 17th. The proceeds of this Sale, after deducting necessary expenses and the debt of £300, will amount to £1,450.

It is proposed to erect a Church and School, the former in a simple but appropriate Gothic style, for about £3,200. It is expected, therefore, that a sum of £4,000 will approximately cover the whole cost, including land.

The scheme has the entire approval of the British and Foreign Unitarian Association, which has contributed £100.

Our friends of the Great Meeting, Leicester, have generously supported the movement, as will be seen by the accompanying List of Donations, which includes those of our own Congregation.

Mr. C. KEMPSON, A.R.I.B.A., has generously proffered his services as Architect for the building, which is in itself a handsome donation.

It is highly desirable that the sum necessary should be raised without resorting to a Bazaar, and the building opened free of debt.

Will you help in establishing a centre of liberal Christian teaching in this new and thickly populated district?

Donations will be gratefully received and acknowledged by the following members of the Finance Committee:—

Rev. H. GOW, B.A., St. James'-road.
Rev. W. WHITAKER, B.A., 171, Hinckley-road.
Mr. E. F. COOPER, Lloyds' Bank, High-street (Treasurer).
Mr. C. H. ROBERTS, "Ashleigh," Narborough-road.
Mr. J. G. CHATTAWAY, Westcotes Drive.
Mr. G. P. SIMONS, "Ingledene," Hinckley-road.
Mr. J. W. BURTON, 43, Loughborough-road.
Mr. W. F. PRICE, 16, Fosse-road (Secretary).

DONATIONS.

	£	s.	d.
British and Foreign Unitarian Association	100	0	0
Mr. W. Whetstone, Coalville	100	0	0
Mr. E. Clephan, Leicester	100	0	0
Mr. T. Fielding Johnson, Leicester	100	0	0
Mr. J. Gordon Chattaway, Leicester	52	10	0
Mr. W. Evans, Leicester (part conditional)	50	0	0
Mr. W. Raven, Leicester	50	0	0
Sir J. T. Brunner, Wavertree	50	0	0
Vendors of Land	33	0	0
Mr. J. M. Gimson, Leicester	25	0	0
Mr. T. Pratt, Leicester	25	0	0
Mr. C. H. Roberts, Leicester	25	0	0
Mr. J. W. Burton, Leicester	22	10	0
Mr. G. P. Simons, Leicester	22	10	0
Mr. A. J. Gimson, Leicester	20	0	0
Mr. W. Simpson, Leicester	20	0	0
Mrs. and Miss Gonty, Leicester	15	0	0
Mr. and Mrs. S. A. Gimson, Leicester	15	0	0
Mr. B. Sutton, Leicester	12	10	0
Mr. W. F. Price, Leicester	12	10	0
Mr. T. Roberts, Leicester	10	0	0
Mr. H. Roberts, Leicester	10	0	0
Mr. W. Tyler, Leicester	10	0	0
Mr. E. Penny, Leicester	10	0	0
Mr. H. Dal, Leicester	10	0	0
Mr. F. Dale, Leicester	10	0	0
Mr. T. Gilbert, Leicester	10	0	0

	£	s.	d.
Mr. E. F. Cooper, Leicester	10	0	0
Miss Paget, Leicester	10	0	0
Mrs. Conyers Smith, Leicester	10	0	0
Young People's Fund, Leicester	10	0	0
Anonymous, Leicester	10	0	0
Mr. T. Chattaway, Jun., Leicester	9	17	0
Rev. W. Whitaker, B.A., Leicester	5	0	0
Mr. F. T. Mott, Leicester	5	0	0
Mr. T. Twigg, Leicester	5	0	0
Miss Fullagar, Leicester	5	0	0
Miss Gimson, Leicester	5	0	0
Miss C. J. Paget, Leicester	5	0	0
Miss Louisa Paget, Leicester	5	0	0
Miss Elze, Leicester	5	0	0
Mr. T. A. Wykes, Leicester	5	0	0
Mrs. Wright, Leicester	5	0	0
Mr. J. A. Hoppes, Leicester	5	0	0
Mr. Frank Collin, Leicester	5	0	0
Mr. J. Banbury, Leicester	4	0	0
Mr. D. Nesbit, Leicester	3	3	0
Miss Pratt, Leicester	3	0	0
Mr. J. C. Burton, Leicester	2	2	0
Mrs. W. Collin, Leicester	2	2	0
Mrs. Day, Leicester	2	2	0
Mrs. Rodwell, Leicester	2	2	0
Mr. F. Winsor, Nottingham	2	2	0
Mrs. Hollingworth, Leicester	1	1	0
Mrs. Whyly, Leicester	1	1	0
Mr. and Mrs. T. Chattaway, Leicester	1	1	0
Miss Chattaway, Leicester	1	1	0
Mr. J. C. Warren, Nottingham	1	1	0
The Misses Guildford, Nottingham	1	0	0
Mr. J. T. Perry, Nottingham	0	10	0
Mr. J. W. Hind, Nottingham	0	10	0

1,173 5 0

Nett Proceeds from Sale of Building. 1,450 0 0

Present Total £2,623 5 0

The School Building is nearing completion, and we hope to occupy same early in January.

PRINCE OF WALES' THEATRE, COVENTRY-STREET, W.

A MATINEE PERFORMANCE of A MID-SUMMER NIGHT'S DREAM will be given at the above Theatre (kindly lent by Mr. J. H. Leigh), in aid of the Funds of the LONDON UNITARIAN BAZAAR, on TUESDAY, January 16th, 1900, under the direction of Mr. Herbert Lawford and Mr. J. H. Leigh.

Doors open at 2 o'clock. To commence at 2.30.

Price of Tickets:—Private boxes, £2 2s. to £4 4s.; stalls, 10s. 6d.; balcony (first two rows), 7s. 6d. (other rows), 6s.; upper circle (reserved), 4s.; pit, 2s. 6d.; gallery, 1s.

Tickets can be obtained from any member of the Entertainments Committee; at the various Unitarian Churches, or at Essex Hall, where a plan of the reserved seats can be seen, or from Mr. HERBERT LAWFORD, 28, Nightingale-lane, Balham, S.W.

The Private Boxes can only be obtained from Mr. Lawford.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

At the ANNUAL GENERAL MEETING of the Contributors, to be held on WEDNESDAY, the 7th of February, 1900, the Contributors will have to elect six Managers in place of Messrs. G. Brown, Ernest W. Enfield, C. Harding, W. Long, D. Martineau, and Frank Preston, who retire by rotation, and, with the exception of Mr. Enfield, who has resigned, are eligible for re-election.

Any Contributor may be nominated by two other Contributors, to fill a Vacancy on the Board of Management. Such nominations must be sent to one of the Secretaries not later than 1st of January, 1900.

HARRY RAWSON,

Eccles, Manchester;

A. W. WORTHINGTON,

The Hill, Stourbridge,

Hon.
Secs.

HIGH GATE UNITARIAN CHRISTIAN CHURCH.

ERECTION OF A MEMORIAL TABLET TO THE LATE REV. ROBT. SPEARS.

Special Services, conducted by the Rev. ALEX. GORDON, M.A., will be held on SUNDAY NEXT the 17th inst., at 11 A.M. and 7 P.M.

Schools, etc.

EDGBASTON COLLEGE for GIRLS,
Bristol Road, Edgbaston, Birmingham.

PRINCIPAL—Miss BAILY.

HEADMISTRESS—Miss ELEANOR MOSS, B.A. Hons.

A limited number of Boarders taken at residence of Principal.

The College, which is opposite the residence, has accommodation for 120 pupils. Lawn tennis, gymnasium, asphalt playground.

The Curriculum is based on the Cambridge Examination regulations, and resident pupils have the advantage of Public School life combined with home comforts.

Application to Secretary, Miss S. AWDRY.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWITH.

PRINCIPAL ... Mrs. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

SCHOOL FOR GIRLS AND LITTLE BOYS.—CONAMUR, SANDGATE, KENT.

PRINCIPALS:—Miss JARVIS and Miss CLARA BERRY.

Good House, close to the sea; south aspect.

Reference kindly permitted to T. GROSVENOR LEE, Esq., Clent, near Stourbridge; JOHN HEYWOOD, Esq., The Pike, Bolton, &c.

THE WARREN, KNUITSFORD.

PRINCIPAL:

Mrs. W. CARRINGTON WHITELEGGE.

Excellent individual TUITION and Home Care for the daughters of cultivated parents who would appreciate unusual advantages for Music and Languages.

The SPRING TERM will begin January 23, 1900.

WILLASTON SCHOOL, CHESHIRE.

(Barker Foundation),

TO BE OPENED SEPTEMBER, 1900.

HEAD MASTER—GUY LEWIS, M.A., late scholar of Pembroke College, Oxford.

This School will provide a sound liberal education on Public School lines.

Subjects.—Religious Knowledge, Classics, Modern Languages, History and Geography, English Language and Literature, Mathematics, Natural Science.

There will be daily morning prayer and a religious service in the school on Sunday. Instruction will be given in the history of the growth of religious and rational theological thought and opinion in England, and generally in religious subjects. The boys will be encouraged in sobriety, intelligence, earnestness, and piety, and in modes and by teachers free from the obligations of prescribed creeds or tests of religious belief.

Careful and individual attention will be given to the physical training and development of the boys.

Fees.

For Boarders ... £33 6s. 8d. a term (inclusive).
For Day Boys ... £12 12s. a term.

Foundation Exhibitions (entitling to admission at half fees) are offered for Boys whose parent or guardian is a minister or member of or in full sympathy with some congregation in England stately assembling for the public worship of God and imposing no obligation upon any member thereof (whether minister, member, or otherwise), to subscribe or assent to any articles or article of religious belief or to submit to any test of religious doctrine.

Further particulars, prospectuses, and forms of application may be obtained from

GUY LEWIS (Head Master), New College, Eastbourne;

A. H. WORTHINGTON (Secretary), 1, St. James's-square, Manchester;

EDWIN W. MARSHALL (Clerk), 38, Barton Arcade, Manchester.

BOOKLETS FOR CHRISTMAS.**"DAILY MEDITATIONS" & "NIGHT UNTO NIGHT."**

By W. G. TARRANT, B.A.

PRICE ONE SHILLING (leather, gilt).

"Night unto Night" can also be had in cloth binding, red edges, price Sixpence.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

Schools, etc.

UNIVERSITY COLLEGE SCHOOL,
GOWER STREET, W.C.

HEADMASTER—J. LEWIS PATON, Esq., M.A.
(formerly Fellow of St. John's College, Cambridge).

LENT TERM commences January 15th.

The School is carried on in strict accordance with the principles laid down by the Founders of University College, and is organised as a first grade modern and classical school.

For prospectus apply to the Office, Gower-street, W.C.

J. M. HORSBURGH, Secretary.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S. W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff. BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL,

Proprietor, FREDERIC SMITH.

Recently enlarged, remodelled and refurnished, now affording

ACCOMMODATION FOR ABOUT 250 GUESTS.

The best patronised TEMPERANCE HOTEL in London. Highly commended by leading Unitarian Ministers.

Spacious Coffee, Reading, and Drawing Rooms. Electric Light. Lift.

Apartments, 1/6 to 2/6. Breakfast, 1/3 to 2/-. Service, 9d.

77 & 101,

SOUTHAMPTON ROW, LONDON, W.C.

Telegrams: "QUIETUDE, LONDON."

ENGAGEMENT as COMPANION,
experienced, and good references.—G. INQUIRER Office.

Will make a SUITABLE CHRISTMAS PERSENT.

NOW READY.

A NIGHT WITH JESUS.

A DREAM STORY.

By J. L. HAIGH.

PRICE SIXPENCE.

"Its tender dealings with tender delusions is very clever."

LIVERPOOL BOOKSELLERS' COMPANY, LIMITED,
70, Lord-street, Liverpool.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and
J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

THE MILL HILL PULPIT.

A Monthly Sermon by

Rev. CHARLES HARGROVE, M.A., Leeds.

December Number.—"FOR THE RED CROSS."

Price 1d. Annual subscription, 1s. 6d. post free.

Apply, Essex Hall, or CHAS. STAINER, 82, Ravenswood-terrace, Hyde Park, Leeds.

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

WANTED, a NURSE-ATTENDANT

for an old gentleman in the country. Must be a total abstainer. Previous experience desired; should be over 40; must be well recommended.—Apply to Mrs. P. H. WICKSTEED, Sidenham Farm, near Wallingford.

COMPANIONSHIP to LADY wanted

by young lady, 25; musical, good reader; some hospital practice.—Apply, Miss JELLIE, care of Rev. W. Jellie, Ipswich.

SCOTCH TWEEDS and SERGES at

Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—Geo. McLEOD & Sons, Hawick, N.B.

THE SUNDAY SCHOOL ASSOCIATION.

NEW PUBLICATIONS.

New Book by Frances E. Cooke.

THE STORY OF John Greenleaf Whittier,

The Poet-Philanthropist of America.

John Greenleaf Whittier was one of the heroes in stirring times, and his history, so full of incident, should interest young people: this story of his life has been written, however, chiefly with the aim of recording for them the beauty of his character. It has been truly said "The noblest workers of the world bequeath us nothing so great as the image of themselves."—From Preface.

Cloth, gilt top, with Portrait, 1/- net.
Postage 2d.

THE HELPER. 1900.

A Handbook for Sunday School Teachers and Parents.

Edited by MARIAN PRITCHARD ("Aunt Amy").

Frontispiece ... Energy, by G. F. WATTS, R.A.
Full-page Illustration, Manchester College, Oxford.

CONTENTS:—New Year's Address, JOHN BYLES; A Year of Sunday Readings, Compiled by H. KELSEY WHITE; Suggestive Lessons: Parable of the Sower, FRANK WALTERS. 52 Bible Passages, &c.; For the Little Ones: More about Nellie and John Henry and Eliza, MARY DENDY.

The S. S. Teachers' Summer Session at Oxford. Full Reports of the Lectures delivered at the Session in July, 1899, by Rev. J. J. WRIGHT, FRANK TAYLOR, Rev. H. RAWLING, M.A., Miss EDITH DRUMMOND, Rev. JOSEPH WOOD, Miss MARIAN PRITCHARD, Rev. JOSEPH FREESTON, Rev. C. B. UTMAN, B.A., B.Sc., Rev. J. ESTLIN CARPENTER, M.A., Rev. J. E. ODGERS, M.A., and LUCKING TAVENER. Teachers in Council: I. On the Ideal Sunday School. II. Our Senior Classes. III. Bringing our Young People to join our Churches.

Passages from Addresses, by Principal JAMES DRUMMOND, M.A., LL.D., and Rev. J. ESTLIN CARPENTER, M.A. Illustrative Stories, Poems, &c., &c.

Cloth, Price 2/6 net; Postage 4d.

12 Copies supplied for 2/- Carriage unpaid.

The Volumes issued for 1898 and 1899 can still be had at the same price.

An excellent GIFT BOOK for CHRISTMAS.

YOUNG DAYS

Annual Volume for 1899.

The Volume contains 192 pages of brightly written Stories, Anecdotes, and Verses, Recitations, Dialogues, &c., with over 100 Illustrations.

The whole of the pages are printed upon heavy Art paper, making the Volume a very handsome and attractive Gift Book.

Illustrated Boards, 1/6, post free.
Bound in Art canvas, 2/-, post free.

London: The SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

Manchester Agents: H. RAWSON & CO., 16, New Brown Street.

Liverpool Agents: THE LIVERPOOL BOOKSELLERS' CO., 70, Lord Street.

BOOKS FOR PRESENTS AND FOR PRIVATE STUDY.

LIFE BEYOND DEATH. A New Volume by MINOT J. SAVAGE, D.D. 6s.

JESS: BITS OF WAYSIDE GOSPEL. By JENKIN LLOYD JONES, of Chicago. 320 pp. Crown 8vo, 6s.

These sermon-talks are all on out-of-door subjects, the love of Nature, her influence over man's spiritual life.

THE CHOIR INVISIBLE, and Other Sermons. By JOHN WHITE CHADWICK. 228 pp. Crown 8vo, 4s. net.

THE STORY OF THE BIBLE, from the Standpoint of Modern Scholarship. By WALTER L. SHELDON. 1s. 6d. net.

A YEAR OF MIRACLE: A Poem in Four Sermons. By W. C. GANNETT. Cheap edition. 8d.

JESUS AND MODERN THOUGHT. By STOPFORD A. BROOKE, M.A., LL.D. 1s.

This volume contains four discourses on the Humanity of Jesus, and the Love we bear to Jesus, taken from the volume of Sermons "God and Christ."

BLESSED BE DRUDGERY and Other Papers. By W. C. GANNETT. 1s. 3d.

BREATHINGS OF THE BETTER LIFE. Edited by LUCY LARGOM. 5s. net.

CHILDREN'S YEAR BOOK. Selections by EDITH EMERSON FORBES. 6s. net.

DAY UNTO DAY. Scripture, Prose, and Poetical selections for each day in the year. 3s. net.

DAILY STRENGTH FOR DAILY NEEDS. Selections of Prose and Poetry with texts for every day. Cloth, 3s. 6d.; superior edition, 5s.

POWER AND USE. Four Papers by JOHN W. CHADWICK. 2s. net, by post 2s. 2d.

GLIMPSES OF A BETTER LIFE. By LEWIS G. WILSON. 4s.

HEART-BEATS. By P. C. MOZOOMDAR. 6s. net.

LEAVES OF HEALING. By KATHERINE PAINE SUTTON. 4s. net.

MATINS AND YESPERS. By SIR JOHN BOWRING. 3s. net.

ONE UPWARD LOOK EACH DAY. Poems of Hope and Faith. Paper, 1s. 3d.; cloth, 2s. net.

THE THOUGHT OF GOD. Hymns and Poems. By F. L. HOSMER and W. C. GANNETT. 2 vols. Paper, 2s. Cloth, 4s. each, net.

THE RATIONALIST A KEMPIS. By JOSEPH BLANCO WHITE. 1s. net.

UPLIFTS OF HEART AND WILL. By JAMES H. WEST. 2s. net.

THE RELIGION OF TIME and the RELIGION OF ETERNITY. A Study of Certain Relations between Mediæval and Modern Thought. By PHILIP H. WICKSTEED, M.A. 1s. net.

BACK TO JESUS. An Appeal to Evangelical Christians. By RICHARD A. ARMSTRONG, B.A., Author of "God and the Soul," "Faith and Doubt in the Century's Poets," &c. 1s. net.

EVOLUTION AND THE RELIGION OF THE FUTURE. By ANNA SWANWICK, LL.D. 1s.

The PLACE of IMMORTALITY in RELIGIOUS BELIEF. By J. ESTLIN CARPENTER, M.A. 1s. net.

THE GOSPEL OF JOY. By STOPFORD A. BROOKE, M.A., LL.D. 6s.

"These fine discourses breathe a brave and loving spirit, and have the virtue of infusing the writer's health of soul into the reader's heart."—*Speaker*.

THE SHIP OF THE SOUL, and Other Papers. By STOPFORD A. BROOKE, M.A., LL.D. 1s. 6d.

FAITH AND SELF SURRENDER. By JAMES MARTINEAU, D.D. 1s. 6d.

London: PHILIP GREEN, Essex Hall, Essex Street, Strand, W.C.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3000.
NEW SERIES, No. 104.]

LONDON, SATURDAY, DECEMBER 23, 1899.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	817
POETRY :—	
Christmas in War Time	817
A Christmas Rose	819
Christmas, 1899	823
Advent	827
MEETINGS :—	
Hope-street Chapel, Liverpool	819
LITERATURE :—	
Elizabeth Pease Nichol	820
OBITUARY :—	
Mrs. Haslam, of Bolton	822
William Thomas Holland	822
THE CHILDREN'S COLUMN	823
LEADER :—	
Embittered Joy	824
ARTICLES :—	
The Pastor's Christmas Guest	819
Monton Church	821
Christmas Thoughts	824
Christmas in Song	825
A Visit to the Cradle of Christian Art	825
Among the very Poor	826
Oxford Notes	827
Abbas School, Cairo	828
CORRESPONDENCE :—	
"Back to Jesus"	837
Unitarians and the Pledge	827
NEWS FROM THE CHURCHES	828
ADVERTISEMENTS	830

CHRISTMAS IN WAR TIME.

How shall we listen to the Christmas
chime,
When sounds of strife and woe torment
the air,
When hate and slaughter shame the holy
time,
And widowed hearts are silent in
despair?

Yet never was there sorer need to catch
Strains of the heavenly carol, and to
see
Hope's guiding star, and steadfastly to
watch
For tokens of divinest sympathy.

Then let us trust in that far-reaching plan
That sees, for one, for all, the discord
cease,

And raise our souls to that good will to
man

Set in the heart of the eternal Peace.
J. WILSON.

NOTES OF THE WEEK.

MANY friends will hear with regret that the Rev. Stopford Brooke is suffering from a sharp attack of influenza, and that his doctor will not allow him to preach at Wandsworth on Sunday morning, as had been announced. Some of the Christmas Day services in our churches will be found announced in the Calendar; but in many other places service will be held, of which we have received no special announcement.

THE Rev. J. T. Sunderland has accepted a six months' engagement as minister of the Highgate Unitarian Christian Church, and is expected to arrive in this country at the beginning of January. Mr. Sunderland, although the greater part of his life has been spent in America, where he was for many years minister of the Unitarian Church at Ann Arbor, Mich., and latterly for a short time in California, is an Englishman by birth, and according to a note in a recent number of the *New World* was born at Howarth, Yorkshire, in 1842. He is a graduate of Chicago University, and author of a book on "The Origin and Growth of the Bible," and other volumes. Mr. Sunderland is already well known to many of our people, especially since his visit to India as representative of the B. and F.U.A., and he is assured of a very cordial welcome on his settlement amongst us.

THURSDAY was the hundredth anniversary of Wordsworth's settlement in Dove Cottage at Grasmere, now preserved as a place of pilgrimage and a memorial of the poet. Mr. Stopford Brooke, in his account of Dove Cottage (Macmillan, 1s.), tells of the many associations which gather round it from eight of the happiest and most productive years of Wordsworth's life. There he came first with his sister Dorothy, and there, in July, 1802, he brought home his young wife. Coleridge and Southey were often there, and Walter Scott paid one memorable visit. Most of the "Prelude" was written while Wordsworth lived at Dove Cottage, as well as many of his best-known shorter poems, including "The Daffodils," the "Happy Warrior" and the "Ode to Duty," while he was working also at the "Excursion." "In poverty," says Mr. Brooke, "in simplicity of life, in quiet duty done in obedience day by day, in love, is the strength of life. There is no greater object-lesson of this truth than Dove Cottage, and Wordsworth's life in it."

THE directors of George Newnes (Ltd.) have issued the first number of a new sixpenny illustrated monthly magazine, the *Sunday Strand*, dated January, 1900. The great feature of the new magazine is a "Life of Jesus Christ," by Dr. John Watson (Ian Maclaren), which begins in this first number, illustrated by Mr. C. K. Linson, who has done a great part of his work in Palestine itself. As to the scope and spirit of the *Sunday Strand*, it is said in an editorial introduction:

We shall give glimpses of Christian and humane work and workers in all quarters, of missionary romance abroad, and of social enterprise at home. We shall provide for the Christian community varied and interesting articles and stories suitable for Sunday reading. We shall know no party and no

sect: our religion shall be as great as we believe the religion of Christ to be. We shall spare no effort to create the very best religious magazine that can be produced.

Among the contents of the first number we find the first two chapters of a serial by Sir Walter Besant, "The Long Game," illustrated by Gordon Browne; an article by General Booth on "What has come of the Darkest England Scheme?"; an article on "Unevangelised Peru," by Dr. H. Grattan Guinness; a fully illustrated article on "Doré's Pictures," he being described as "the greatest religious painter in the world." Other articles are, "How Dr. Barnardo finds his Babies," "A Day with Ian Maclaren," "The Right Hon. Joseph Chamberlain as a Sunday-school Teacher," with some portraits and a view of the Church of the Messiah. The fiction of the *Sunday Strand* is certainly not provided by a rigid Sabbatarianism.

DR. WATSON'S "Life of Jesus Christ" we should certainly have preferred to receive at once in its completed form, rather than in successive fragments jostled by the other members of a popular magazine, but it will, doubtless, reach in this way a far larger number of readers. An editorial note says of the work:—"Now that we have the full text in our hands, we are not surprised that he should say of it: 'I have prayed and thought over it for years. It is the best that is in me.'" In a Prologue on "The Inevitable Christ," Dr. Watson eloquently contrasts what might have been expected as the influence or lack of influence of a life so humbly placed as that of Jesus, and its actual effect upon the world. "With Jesus," he says, "it is the unexpected which ever happens, and this obscure Man agitated society in his own time as when a great ship passes through a quiet land-locked bay; so that to this day the swell can be felt in the Gospels." Then follows in the present number the first two chapters, describing the conditions of the time when Jesus came, and the people among whom he came; for the actual beginning of the story of his life we have to wait until next month, but we have already pictures of the Annunciation and of the vision of the shepherds, with other good illustrations of the country. The conclusion of the first chapter, as to the fulness of the time and the *Desire* for such a one as Jesus, is as follows:—

The history of the Race is repeated in the experience of the individual, and he has stages wherein he is not ready for Jesus. When he is full of strength and gladness, when he is proud and superior, when he is formal and self-righteous. Unto him by and by are sent hours of discouragement, of darkness, of self-disgust, when he has lost the flush of youth, and has been baffled by the mystery of the ages, and begins to admit

that he has failed. It is then for our Master the fulness of time, and He cometh unto a perplexed and beaten man, as the light of the morning and as morning songs.

It is very gratifying to the promoters of the performance of the *Midsummer Night's Dream* for the bazaar funds, to find so much interest taken in it. Nearly the whole of the upper circle and balcony seats were practically taken up in the first three days of the performance being advertised. It is desirable to call the attention of those who wish to avail themselves of an opportunity, which is not only unique in Unitarian circles, but noteworthy among amateur theatricals generally, to the fact that the accommodation is not unlimited, and that delay will probably mean disappointment. We are informed that purchasers of the tickets for unreserved seats (pit and gallery) will ensure admission, as the only money taken at the doors will be for tickets unsold, so that it is desirable to secure these in advance. We understand that the cast is now complete, and will be advertised next week. The principal parts are in experienced hands, and amongst the fairies, courtiers, imps, and singers will be found the names of many of our families, so that the occasion should be one of special interest from every point of view.

HOPE-STREET CHURCH, LIVERPOOL.

JUBILEE BAZAAR.

A THREE days' bazaar was held by the members of Hope-street Church on Thursday, Friday, and Saturday of last week, at the Liverpool College of Music, Upper Parliament street (the old Art Club), in aid of a fabric fund for the church, and to provide for the furnishing of the new Church Hall, the jubilee gift of Mr. W. B. Bowring.

The stalls were arranged as a picturesque old English village, the attendant ladies being in charming Puritan costume. The programme of the bazaar gave many interesting particulars as to the history of the congregation and the windows and other memorials in the church.

The bazaar on the first day was opened by Sir JOHN T. BRUNNER, Bart., M.P., the chair being taken by the Rev. R. A. ARMSTRONG. Mrs. Humphry Ward was also present, and gave a short address.

The Rev. R. A. ARMSTRONG, in opening the proceedings, said that gathering was the completion of a long series of efforts and enthusiasm and devotion on the part of a number of persons. They came that day to the final act in celebration of the jubilee of Hope-street Church, and he trusted it would be as brilliant a success as the large gathering last October at the opening of the Congregational Hall, presented to them by Alderman Bowring.

Sir JOHN BRUNNER expressed his happiness in being present on that occasion, and said he believed he was the right man in the right place, because, if they were to search England through, they could not find anybody more heartily at one and in agreement with them than he was that day. They had a right to be proud of the traditions of Hope-street Church. It was the spiritual home of James Martineau, who was distinguished in very many ways, but there was one thing in which he was distinguished above all other matters, and that was in his power of compelling respect from those

who differed from him. He had been succeeded by Mr. Armstrong, who had in a very large measure that great power, and who had worthily carried on the traditions of Hope-street Church. As to bazaars, he believed they did good beyond the amount of money realised, because of the unselfish work produced by the promoters and the pleasant memories retained for years in their minds. Sir John then declared the bazaar open.

Mrs. HUMPHRY WARD, in the course of her address, said that it gave her very great pleasure to come and show her sympathy with that bazaar. First, because the name of Hope-street Church had been for many years a dear and familiar name to her in connection with one of the figures of their modern life, and one of the influences of their modern thought, which had been most sacred and most familiar to her mind. It gave her great pleasure to find herself on the same platform as her old friend Mr. Armstrong and Sir John Brunner. She always felt in coming among her Unitarian friends that they were joining hands together in a great cause, and that they were coming from different points of the compass, but were journeying towards the same goal. She had some hopes in her mind, as they had in theirs, which were not perhaps uncommon. She looked forward to the growth of the forces within the church, which she hoped they might come into co-operation with, and she seemed to see rising at last, after all these years, the true Broad Church. When they got true leaders there was no saying what they might accomplish in the next few years; and when the days of more active and organised liberalism came to the English Church, how much they should owe to those who had fought the battles of free thought when it was so hard a fight, and how much they should owe to that dear and honoured teacher, whose name was for ever associated with Hope-street Church.

Mr. W. B. BOWRING proposed a vote of thanks to Sir John Brunner and to Mrs. Ward, which was seconded by the Rev. A. Cobden Smith, and carried by acclamation.

The second day's proceedings were inaugurated by Mrs. W. B. BOWRING, who, in wishing every success to the bazaar, expressed her admiration at the utter absence of selfishness shown by those who had thrown themselves into that effort. The chair was taken by Mr. F. ROBINSON, secretary of the church, and a vote of thanks to Mrs. Bowring was moved by Mr. R. D. Holt and seconded by the Rev. W. J. Jupp.

On Saturday the bazaar was opened by the Hon. Mrs. de BEAUMONT KLEIN, Mr. JOSEPH COVENTRY being in the chair.

Mrs. de BEAUMONT KLEIN said that it was to her a very pleasant duty to respond to the wish of Hope-street friends that she should open the bazaar on that occasion, and she counted it a privilege to be allowed to help in the work they were doing and thereby to emphasise that spirit of brotherly love and mutual helpfulness which should ever characterise the relations of those who held their high and free Christian ideals in common. The occasion of that jubilee carried them back in thought to those earlier days, when their spiritual ancestors were building up that glorious legacy of freedom which enabled them now to stand forth untrammelled by

the limited visions of the past. On every side they heard the conflicting voices of systems whose place was in the past, but whose crystallised thought could have no permanent hold on those who were true children of the light in the present century. That which they held most sacred and most essential—their conception of religion—could only be enlarged and enriched by each new truth brought to light; yet, in looking at the best aspects of the religious life in the past, she always thought how much there was in it that could never be separated from a true religious attitude, which yet was difficult for them to realise in the same degree. The combination, for example, of simplicity and reverence, which they justly admired in spiritual writers of former ages, and in a few of their own age, seemed to them a great difficulty. Reverence could not be cultivated on the barren ground of uncertainty, and simplicity was directly related to an assurance bringing to a focus all their spiritual powers. The reconciliation of those two facts was one of the greatest problems they had to face in their Free Churches. Yet the Gospel of Hope and Joy was ringing in their ears and was more than ever brought home to them at that season, when the dawn of a brighter life arose for humanity at the birth of him whose teaching had once more been so effectually considered by their minister in his latest book. Whatever some might say who did not seem to have fully grasped the results of modern Biblical scholarship, she was convinced that those results were the best evidence for the argument of the book. It was her earnest wish that the essentially Christian spirit which inspired that book might assert itself more and more in their midst, that in the words of the writer, "Those who believe in the maxim 'Back to Jesus' may be ever able to enter into loving spiritual communion with each other." In conclusion, she expressed the sincere wish that Mr. Armstrong might long be spared to continue his great and inspiring work, and added a message of warmest sympathy from Dr. Klein, who was prevented by a severe attack of influenza from being present. As wife of the minister of a sister church it had been a great pleasure to her to be allowed to co-operate in some degree in that effort on behalf of the great cause they all had at heart.

On the motion of the Rev. R. A. ARMSTRONG, seconded by Mr. HAROLD COVENTRY, who with Mrs. Coventry acted as Secretary to the Bazaar Committee, a vote of thanks was passed to Mrs. de Beaumont Klein, and thanks were also accorded to the workers in connection with the bazaar.

As to the financial result we have not yet heard, and fear that the inclement weather kept a good many intending purchasers away. But in every other respect the bazaar was eminently successful, and especially in drawing together with fresh heartiness a large number of workers, united for the common cause.

SOME persons take reproof good-humouredly enough, unless you are so unlucky as to hit a sore place. Then they wince, and writhe, and start up, and knock you down for your impertinence, or wish you good-morning.—*Guesses at Truth.*

A CHRISTMAS ROSE.

The crimson rose of June is not so fair
 As this pure snowflake blossom, which
 springs forth
 From the dark wintry earth, when woods
 are bare
 And coldly breathes the wind from out
 the North;
 Nor are those gifts we value most the
 prize
 Of hours that fled on sunlight's radiant
 wings:
 Our priceless treasures are the joys that
 rise
 Unlooked-for from the soil of common
 things.
 For the great mysteries of life enfold
 Each weed and stone in our familiar
 ways;
 The simplest facts a deeper meaning hold,
 Leading our hearts, through reverence,
 up to praise.
 And sometimes, when we vainly look for
 God
 In visions of a golden heav'n afar,
 A snow-white truth breaks through the
 barren sod
 Of those realities that were and are;
 As all unsought, unlooked-for, from the
 clay
 Of this cold empty garden bed, there
 grows,
 When skies are darkened, and the world
 is grey,
 In stainless purity my Christmas rose.
 Christmas, 1899. THEODORA MILLS.

THE PASTOR'S CHRISTMAS GUEST.

BY ALFRED VON HEDENSTJERNA.

(Translated.)

A MAN must be pretty deeply in love and have a very firm belief in a special Providence who will venture to marry when he is only a "Pastor-adjunct." Such was the case with Pastor Alm, who had been a happy young husband for just a month, when Christmas came. He had a salary of fifteen pounds, and received as much again for food and lodging since he had given up living with the vicar. That made nearly two shillings for every week-day, and on Sunday curates must be able to live on God's Word and a warmed-up dinner. But he must not follow the cravings of his palate or the dictates of fashion, and the industrious hand which mends the worn-out places in the threadbare coat must also know how to set to work deftly and economically among the pots and pans in the kitchen.

You could not lose your way in the curate's salons. Three rooms and a kitchen, that was all. In the "drawing-room," a table of stained pine-wood, cheap chairs, a painted cupboard where the crockery was kept, an old piano out of tune, two little tables of birchwood in the windows, and a large lithograph of Martin Luther. In the pastor's study, an old leather sofa from his parents' house, a birchwood writing table, pine-wood chairs, with homespun coverings, two pipes well-seasoned by smoking, and a sparsely-filled bookcase. Behind this was the bedroom, with little space and large bed-hangings, old furniture and new candlesticks.

But now it was Christmas, and two lamps and eight candles threw their light

upon the newly-scrubbed floors. The little wife was not pretty. Her nose bid defiance to the ancient laws of beauty, and it would have been a mistake to suppose that her foot could have slipped into any daintily shaped shoe. Her hands were somewhat too large and her eyes rather too small; but the bloom of health, the charm of youth and womanly sweetness, made of Frau Alm just as lovely a rose of Sharon as any that ever blossomed in the newly set-up tents of the shepherds of ancient story. And now it was Christmas, the little home in order, and the two sat hand in hand casting critical glances on the somewhat simple Christmas-tree, the first in their own home. And the pastor admired the ornaments which hung on the tree, and could not imagine where Frau Emma had got them from. And then he put his arm round his wife and asked her whether she did not feel as he did, when he saw a decorated Christmas-tree; he could not help feeling melancholy at the thought that now it would soon be withered, forgotten, thrown on one side. Was not that a picture of all human joy? Must they not tremble for their own happiness? Who could know what lay before them in the future? She smiled and answered: "Why does the fir-tree wither, Gustav? Because it has been uprooted from its home in the forest. There it bids defiance to storm and frost and grows the stronger the more its branches are shaken in the wind. Here, indoors, in light and heat, it will die. Let us take care that we do not lose our happiness from the foundation on which it now stands; we must never forget that for the poor tree no Christmas candles in the world can take the place of the winds of heaven and the stars of the firmament.

And now the presents were looked at. Trifles which would in any case have been needed for house and wardrobe, but which had now a far greater value than if they had been bought by degrees when necessary. Frau Emma could not imagine where Gustav had got the money from for a new black dress, and Pastor Gustav questioned whether two dozen starched bands at once was not a sinful luxury. Suddenly the kitchen door was opened and the maid announced: "There is a drunken journeyman in the kitchen, and I'm afraid of him."

"We cannot give him a night's lodging, but give him something to eat and drink, and ask him to go to Peter Olsson's afterwards. I expect he will be able to spend the night in the farm-servants' room," said the pastor.

A few minutes later a hoarse, angry voice was heard in the kitchen, threatening, and cursing, and the maid burst into the room, and in a voice thick with sobs, begged the pastor to come out.

By the kitchen table stood a man apparently about thirty years of age. His face looked dreadful—dirty, unshaven, and the stamp of intemperance sharply imprinted on every feature. His clothes matched his face; it was just a type of what is known in Sweden in the country as a "travelling journeyman," although these journeymen have frequently served their apprenticeship nowhere but in the workshops of Bacchus.

As soon as the pastor entered the kitchen, the man was as if transformed—his swollen features became deathly pale, he straightened himself, and without a word opened the door and went out. He was

an uncomfortable guest, with whom one could part with pleasure, yet it seemed to the pastor as if his Christmas joy would be clouded if this miserable man left him without a mouthful of food. So he suppressed his disgust and hurried down the road after the beggar.

"My friend, I did not mean to drive you away. I only wanted you to behave politely and properly."

The beggar hastened his steps without answering. He was walking very quickly now, and seemed to have become suddenly quite sober.

"Come and eat a little on Christmas Eve," entreated the pastor.

"Let me alone!" murmured the beggar between his teeth.

"No, don't be bitter, no one has offended you, come!"

"Let me be, Gustav Alm!"

"Great heavens, is not that Ljüng?"

"Yes, quite right," said the beggar now in an insolent tone. "I thought to have escaped the humiliation of being forced to introduce myself to my old fellow-student, but as you insist upon having the pleasure of seeing what a good-for-nothing fellow your former comrade has become, I am at your service."

"I knew that things had gone downhill with you since I left Upsala, but I didn't know that you had come as low as this," said Alm, turning pale.

"Yes, I am, as you see, one of the honourable army of vagabonds. How are you, old friend? I suppose you are a specially favoured servant of the Lord?"

"Do not blaspheme, Ljüng! Come and stay the night at my house."

"Oh, you go in for philanthropy! Well, I don't mind; but, do you know, I would rather take a Christian (Danish coin with King Christian's head) in ready money for some brandy; you ministers are apt to forget it at your meals."

Half by force Alm led his strange guest back to the house and into his own room, begged him to tidy himself up as best he could, and then went out to tell his wife who this vagrant was. Tears filled her eyes, and she sighed:

"Oh, Gustav, what a pity that our Christmas Eve should be spoilt! I suppose he can have his supper in the kitchen?"

The pastor stroked her cheek, which was red with vexation, and said:

"Our happiness is rooted in love—love not only to ourselves, but also to humanity; take care, my child, that it does not get torn up by the roots to wither like the Christmas-tree!"

When Alm went in again to his guest, the latter had made himself a little more human by means of brush, soap, and water, and came to meet him with the jeering question:

"Look, am I respectable enough now to be introduced to the cook of the reverend pastor?"

Alm silently opened the door, led him into the sitting-room, and said simply, without the least affectation:

"Here, dear wife, is an old University friend, Herr Ljüng, who happened to be passing this evening, and will stay the night with us. He will put up with the inconveniences of the old sofa."

"Welcome, Herr Ljüng!" said Frau Alm so cordially that the guest began really to believe that she meant to treat him as an equal. And with every moment that passed the mask of the vagabond fell more and more away from the former student.

He had not spent an evening in a family for a long, long time. He had never cared for this sort of entertainment; but now to come into warm, bright rooms out of the cold and darkness of the road, to be treated for the first time for years not as a vagabond but as a guest, that was very different to tearing himself away from a merry carousal with friends in Upsala to sup with a dry, uninteresting Philistine, and soon he was conversing quite freely with his hostess.

His story?

Ah! You will have heard it a hundred times! A merry lad with a good baritone voice; disinclination for work, lack of a firm will, lively concerts, still more lively evenings afterwards, troubled self-inspection in the morning, pleasant games of cards in the afternoons, debts made, no more credit, rustication; absinthe, punch, brandy, liqueur, common spirits; restaurant, public-house, low tavern, high road—he had run through this gamut and now stood at the beginning of the end.

The supper was brought in, and he enjoyed it even without the brandy.

When the meal was ended, Alm turned to his guest and said quietly:

"My wife and I wish to finish the day with a short prayer, but if this is not congenial to you, I will not press you to stay with us. Your bed is ready." Ljüng murmured something between his teeth that sounded like, "Very kind," and remained.

And the pastor prayed—prayed that Christmas light and Christmas joy might enter into every heart, as He intended who first let the light shine before the shepherds in the fields at Bethlehem. And after the prayer his wife sat down at the old wheezy piano and sang the Christmas hymn.

Ljüng stood half concealed by the fir-tree. It was as if something melted in him, and something else, warm and gentle, sprang up in its place. The ice had melted in mid-winter, and great heavy tear-drops fell upon his ragged waistcoat. At last it was too much for him, and with silent swift strides he approached the door and hurried out into the night.

When the chorale was at an end, the pastor and his wife turned round. They wished to say good-night to their guest, but—he had gone. They waited half-an-hour, a whole hour, but he did not appear again.

He walked quickly along the road, and mingled feelings struggled in his breast. Then he remembered that in the little bottle which he carried in his breast-pocket, there must be still just a drop of brandy. He drew it out hastily. His pulses flew, his heart beat audibly—should he? He conquered. In the next moment the bottle was flung far away over the fields and the wanderer hurried on.

Five Christmases have passed, and the curate has received a living. The Christmas presents at the Alms have become more numerous, for now three children want to have their share of the pleasure, and their joy is great.

The post-bag was brought in.

"Do look—a letter from America!" cried Frau Alm. "You don't know anyone there, do you, Gustav?"

And the pastor drew the lamp a little nearer, adjusted his spectacles, and read:—

"St. Paul, Dec. 13.

"BROTHER,—Thank you for the Christmas Eve! I cannot complain of people.

They gave me advice, warnings, money and occupation, all of which I squandered. You gave me a brotherly handshake, a glimpse into a happy home, and a breath from the wing of the Christmas angel, and—that helped.

"I am now a reclaimed man in a position of independence, even freed of my passions.

"Another time more. My heart is too full now. Warm greetings to your wife from your friend, "AXEL LJ NG."

Gustav Alm begged his wife not to take it amiss if he valued this Christmas gift above all her presents, even the embroidered slippers.

LITERATURE.

ELIZABETH PEASE NICHOL.*

IN THE INQUIRER of Feb. 13, 1897, a brief notice of Mrs. E. P. Nichol appeared. She died on the 3rd of that month. Her *Life*, in a handsome volume of 313 pp., has just been published by J. M. Dent and Co., as the first of their new "Saintly Lives" series, edited by Dr. Horton.

Lives, saintly in word and deed, truthfully presented, are real exemplars for guidance in the devious paths of life, and the selection in this series is not to be confined to any particular denomination. "No saintly life, in any religion, will be excluded on the plea of heterodoxy. Indeed, one service which the series may render will be to recall persons of different name, and sect, and persuasion, to some of those divine qualities which appear in all noble human lives."

Elizabeth Pease Nichol was a philanthropist in the full meaning of that word, and her life, while it is an eloquent testimony to her worth and her good works, is coincidentally a historical sketch of most of the humanitarian enterprises of the century, for she was born in 1807, and died in 1897.

Miss Stoddart's narrative, lucidly and sympathetically written, carries us along through the successive stages of that long and earnest life. Elizabeth Pease's Quaker ancestry, her heredity and environment, and her up-bringing "in the nurture and admonition of the Lord" are duly set forth. Her ample and happy home in Darlington, where her father was one of the magnate mill owners, is described. Her bright and cheerful girlhood, with her devoted parents and beloved brother, was followed by a womanhood of strenuous work as the right hand and hearty co-labourer of her father, Joseph Pease, who was a distinguished philanthropist of wide sympathies and extended views. The abolition of the Slave Trade, in 1807, was followed by a crusade of more than thirty years, to obtain the abolition of slavery. Clarkson and Wilberforce, and later Fowell Buxton, were the leaders in this campaign. The first Parliament after the Reform Bill of 1832 rendered material aid in spite of the "vested interests," and eventually voted the twenty millions compensation to the slaveholders, and slavery, after the futile apprenticeship system, was totally

* "Elizabeth Pease Nichol." By Anna M. Stoddart. The first volume of the "Saintly Lives" series. Edited by Robert F. Horton, M. A. (London: J. M. Dent and Co.; New York: J. P. Dutton and Co.) 1899. Price 4s. 6d. net.

abolished in 1838. Joseph Pease and his daughter worked, in season and out of season, in that cause.

In 1840 the so-called World's Anti-Slavery Convention was held in London. William Lloyd Garrison and most of his friends, who came as delegates from America, declined the honour of membership because their co-workers in the Anti-Slavery cause, and their fellow-delegates, were excluded solely because they were women. Elizabeth Pease sat in the gallery with these rejected members, and from that date she was the devoted friend and loyal ally of the advanced guard of the American Abolitionists. The wrongs of British India, and the iniquities of the "Company's" government, were the great subject of Joseph Pease's life-long thought and work in which his daughter shared with heart and mind and pen. Their *British India Advocate* recorded these efforts. Lord Brougham, and Daniel O'Connell, and other valuable allies were enlisted in the cause of the toiling, starving natives of India. At length the Company gave way, and by the Act of the President of the Council of India, introduced in 1843, forbade the sale of either the person, or the compulsory labour, of any native, and made penal all offences against natives hitherto unprotected by law. Thus Joseph Pease saw his life work accomplished in the redemption from bondage of ten millions of his fellow-creatures, but he still continued to plead for grants of land to ensure to the natives their status as free men. Next to justice for India Elizabeth Pease took up the cause of justice to the four million slaves in America, and, as already stated, worked heartily in their behalf, in alliance with George Thompson, Garrison, Harriet Martineau and the Americans of her "Martyr Age." Women's anti-slavery committees were established in the principal towns of England and Scotland and Ireland, to give expression to that English opinion so influential in America, and to furnish material aid to the up-hill work on the other side of the Atlantic. Nor were home affairs neglected. The work of the Anti-Corn Law League, with Cobden and Bright at its head, was warmly espoused by father and daughter. In the summer of 1841, at the famous Conference of Ministers of all Denominations of Religion, we find Joseph and Elizabeth Pease aiding and abetting, the latter helping to form the Women's A.C.L. Association, which did such efficient work for the League, culminating in the great Bazaar at Covent Garden Theatre in 1845. During this visit to Manchester Miss Pease, accompanied by one of the leading members of the Council of the League and by a hand-loom weaver, visited the wretched homes of the victims of the Corn Laws. She afterwards wrote a series of rousing letters to the *Durham Chronicle*, describing the sufferings and multiplied wrongs borne with patience under those iniquitous laws. In Darlington she frequently visited and aided schools for the people established by her step-mother.

In 1846 Joseph Pease passed within the veil. On his death-bed he received the official confirmation of the East India Company's "Act of Emancipation," introduced to the Council in 1843, and only then became the law of the land.

The years succeeding her father's death were occupied by Miss Pease as actively

as ever in good works. Friends from America were hospitably entertained at Feethams, the family home at Darlington, and Elizabeth's sanctum there was the headcentre of aggression on all wrongs. Henry C. Wright, the famous American lecturer on Anti-Slavery, Non-resistance, and Temperance, who came to England for his health, was her guest at Darlington for many months, and to promote his recovery she sent him to Gräfenberg for the water-cure. In later years Miss Pease went frequently to Ben Rhydding, then under the care of Dr. McLeod, to recuperate, and often stayed for weeks at a time. There she met Dr. Nichol, the astronomer, her senior by three years. He was a widower, with a son and daughter of college and school ages. Miss Pease had long been an admirer of Dr. Nichol's astronomical works; but they were still more sympathetic on humanitarian subjects. It was a clear case of elective affinities, and they were married in 1853. Then followed seven years of happy married life, hospitalities at the picturesque observatory near Glasgow, for prophets of all kinds, A.C.L. Leaguers, exiled patriots, Mazzini and Kossuth, lecturers, George Thompson and the Americans, Professors of the Universities of Edinburgh and Glasgow, supplemented by gaities for the Balliol man and his sister. A delightful visit to Oxford to meet Jowett and Dicey and Swinburne, and a journey to Ireland, with many excursions to Scotland, varied the scene. The only cross was the failing health of Dr. Nichol, which necessitated many visits to the Hydro. at Rothsay, his devoted wife sustaining him with unfailing love.

In September, 1859, he passed away, and in the following May Mrs. Nichol left her beloved home at the Observatory, and took up her abode at Huntly Lodge, a handsome house, with a large garden on the south side of Edinburgh. This was her home for thirty-seven years. Although Mrs. Nichol had passed the meridian of life when she went to reside in Edinburgh, she so completely identified herself with its interests that she became one of the most distinguished, most useful, and most valued of its citizens. She was a member of the School Board for her district of Merchiston, she did much to promote reforms in the University, and in other educational institutions. She was an active member of the committees for Women's Suffrage, Anti-Slavery, Social Purity, and Liberal Politics, and she contributed liberally to local charities. She was the donor of two beautiful granite fountains to the city, one near her own gate, and one in the Queen's Park in view of Arthur's Seat and the Salisbury Crags.

Mrs. Nichol had many friends in Edinburgh, Dr. John Brown (of "Rab and his Friends"), Mrs. Samuel Brown and her daughter, Mr. and Mrs. Duncan McLaren, Dr. Agnes McLaren, Professor and Mrs. Blackie, Professor and Mrs. Masson and Dr. Jex Blake, Professor and Mrs. Hodgson, Eliza Wigham (a not less distinguished citizen of the Modern Athens), and her good mother, and many others. Huntly Lodge was a centre of hospitality. It was a home to Mr. Garrison and his family when they made brief visits to Europe. Indeed, it was a rendezvous for reformers, who were all regarded as kindred, by its genial hostess. Mrs. Nichol had great comfort and joy in her

husband's son and daughter, and their families, whom she adopted as her own. Her nephews and nieces were not less dear to her, and though she lived alone, with her faithful servants, at Huntly Lodge, in spirit she was encircled by family love, and relatives and friends were her frequent guests. Thus gently she went down the slope of life. She suffered few of the infirmities of age, with the one sad exception of the keenest of all, steadily failing sight, which resulted in total blindness in her last years. To one of her active, inquiring mind and habits of reading and writing this was a sore trial, but she bore it cheerfully; she never lost her clear mental vision, and kept up a vital interest in truth and progress to the last. Loved and honoured, she lived her allotted time, in perfect faith, hope, and charity, and departed this life early in 1897. Miss Stoddart's work is very well done. There are five excellent illustrations, including three portraits of E. P. Nichol. R. M.

MONTON CHURCH.

THE beauty of this church has lately been greatly enhanced by two series of figures in stained glass placed in the windows of the clerestory through the kind liberality of two members of the congregation. On each side there are five windows, each containing four lights. The window nearest the chancel on each side is filled by four figures of Angels with instruments of music. Those on the south side are taken to illustrate the verse in the *Te Deum*, "To Thee all Angels cry aloud," while the figures in the other four windows on the same side illustrate other verses of the same hymn—the Glorious Company of the Apostles, the Goodly Fellowship of the Prophets, the Noble Army of Martyrs, the Holy Church throughout all the World. The choice of figures in each of these groups has been determined primarily by the interpretation put upon the Holy Church, and by the representation of it by figures typical of the four great branches—the Primitive Church, the Roman Catholic Church, the Anglican Church, and Nonconformity. This fourfold classification has been carried through the other three groups; so that of four Martyrs, four Prophets, four Apostles, one in each case belongs to the Primitive Church, one to the Roman Catholic, one to the Anglican, and one to Nonconformity. In the selection of these figures the choice has been somewhat restricted by the desire to avoid duplicating any of the figures already represented in other windows in the church. Subject to these conditions the selection is as follows:—In the Holy Church throughout all the World, the Primitive Church is represented by James, "the Lord's brother," a "pillar," and afterwards head of the Church at Jerusalem; the Roman Catholic Church by Gregory the Great, not only a great ecclesiastic, who has been called the Father of the Mediæval Papacy, but also the instigator of the Augustinian Mission to England; the Anglican Church by Richard Hooker, the able vindicator of the National Church against Puritan objections, on the grounds of his great system of "Ecclesiastical Polity"; Nonconformity by Richard Baxter, an acknowledged leader among the ministers ejected in 1662, from one of

whom may fairly be dated the local Nonconformity represented by Monton Church.

As Martyrs, Stephen, the proto-martyr of Christianity, represents the Primitive Church; Sir Thomas More, the Roman Catholic; Bishop Latimer, the Anglican; and John Bunyan (though rather a "confessor" in days when the actual death-penalty for heresy was happily past) Nonconformity.

As Prophets (in the true sense of spokesmen for God to their generation) the Primitive Church is represented by John the Baptist, whose trumpet call drew Jesus himself to his baptism, and whose imprisonment sent him forth to preach the gospel of the Kingdom with a deeper tenderer note than the Baptist's own; the Roman Catholic by Savonarola, no less a prophet because disowned and martyred by his own Church; the Anglican by John Wesley, who also was without honour in the Church of his birth; and Nonconformity by John Milton.

As Apostles (in the original meaning of those "sent"—that is, missionaries) the Primitive Church is represented by Andrew, the brother of Peter (who appears in one of the chancel windows), and with him constituting the first pair of disciples called by Jesus to leave their nets and follow him and become "fishers of men"; the Roman Catholic by St. Francis Xavier, the great Jesuit missionary to the Far East; the Anglican by Henry Martyn, chaplain under the East India Company, and translator of the Bible into Oriental tongues; Nonconformity by William Carey, founder of the Baptist Missionary Society, and himself missionary in India.

The figures on the north side have been selected on a somewhat similar plan. The group of angels in the window nearest the chancel (facing the similar group on the south side) has been taken to illustrate the verse in the *Benedicite* "O ye Angels of the Lord, bless ye the Lord: praise Him and magnify Him for ever"; and those verses in the same canticle which are of specially human interest—the Children of Men, the Servants of the Lord, the Spirits and Souls of the Righteous, the Holy and Humble Men of Heart—have been selected for illustration in the other windows. Upon these phrases, describing rather poetical groups than scientific classes, it has been necessary to put somewhat arbitrary interpretations; and the divisions being much less ecclesiastical than those of the *Te Deum*, a much wider range of selection of great men and great influences has been adopted than that observed on the south side; but a similar arrangement has been followed. As on the south side the Church is represented by four great branches, so on the north side civilisation is represented by four great stages, the Greek, the Roman, the Mediæval (or perhaps rather Renaissance), and the Modern. Each of these supplies a representative in each of the four groups of lights.

The Children of Men are represented by a series of Poets, as being truly the children of their own time and race, giving expression to its essential spirit, and by giving noble utterance to their aspirations tending to fix and establish the national character. The selection almost determines itself: for Greece, Homer; for Rome, Virgil; for the Middle Age, Dante; for the Modern, Shakespeare.

The Servants of the Lord are represented by those who seem entitled to stand for the special services which in the providence of God their nation or their age has contributed to human civilisation. Of many-sided Greece it has been specially selected in the person of the great sculptor Phidias. Rome's great function was to bring the civilised world into some sort of unity and to lay broad and deep the foundations of order, government, and law, which after the storms of the Dark Ages should be able to bear the superstructure of a new civilisation. To represent this, one of the greatest and noblest of the Roman Emperors has been chosen, Trajan, whom Dante has represented as, at the prayer of Pope Gregory the Great, translated to Paradise. The Renaissance, the rebirth of the human mind after the Middle Ages, finds its representative in Erasmus, one of its greatest scholars, who, at home alike in sacred and in secular learning, was free both from the license of the purely classical revival and from the excesses of the Protestant Reformation. The new age of modern science is fitly symbolised both in his services and in his character by our own Sir Isaac Newton.

The Spirits and Souls of the Righteous have been taken to correspond in some measure, but with a wider range, with the Martyrs on the south side, as witnesses to a higher righteousness than that of their people and their time, and sealing their testimony by their suffering if not by their death. In Greece Socrates has undoubtedly the first right to such a place. In Rome Regulus has been chosen not only as the hero of a very noble legend, which in part at least may be historical, but also because he is commemorated for his lofty faithfulness in a well-known ode of Horace, who laments the decline of the old Roman virtue. In the Renaissance Michael Angelo stands not only as a great artist but also a true patriot, with high aims bitterly disappointed, grieved and grieving like his own great figure of Jeremiah in the Sistine Chapel. In the modern time John Hampden stands as a noble representative of enlightened patriotism—faithful unto death.

Finally, the Holy and Humble Men of Heart have been taken to represent the devotional side of life; and for this the poetical and ideal Plato has been chosen to stand in Greece; the Stoic Emperor, Marcus Aurelius, in Rome; Thomas à Kempis, the reputed author of "The Imitation of Christ," in the Middle Age; and George Herbert in the Modern.

The glass work has been carried out most satisfactorily by Messrs. Heaton, Butler and Bayne, of London, the figures having been drawn by their own artist with great taste and skill and after careful research.

For this reason so many fall from God, who have attained to Him, that they cling to Him with their weakness, and not with their strength.—*George Meredith.*

TO CORRESPONDENTS.—Letters, &c., received from the following:—A. B.; K. H.; S. H. M.; W. B. O.; A. T. S.; G. F. S.; J. S.; W. S. Several items in the "News from the Churches" will seem belated, not having been received in time for last week.

OBITUARY.

MRS. HASLAM, OF BOLTON.

ON Thursday, the 7th inst., at her residence, Ravenswood, Heaton, Bolton, Mrs. Haslam passed tranquilly away at the ripe age of 83. For a few weeks past she had been in failing health, and the change came most peacefully during sleep at an early hour in the morning, exactly a year after the death of her old friend, Mrs. Heywood. It was a fitting close to a gentle and quiet life.

Mrs. Haslam was the eldest daughter of the late Mr. Joshua Crook, of White Bank, an active member of the old Moorlane Chapel, the congregation of which was ultimately merged again in that of Bank-street, from which it sprang, and he and his family were ardent and consistent supporters of the Unitarian cause. Mr. Joseph Crook, formerly M.P. for the borough, was the eldest son.

In 1842 Miss Crook, as she then was, married Mr. John Haslam, of the present firm of John Haslam and Co., Ltd, cotton spinners and manufacturers. He died in 1867. A large family was the issue of this marriage, most of whom are still closely connected with Bank-street Chapel. Three children were lost in early life, and the eldest daughter, Ellen, married to Mr. Robert M. Knowles, died in 1872. The daughters who survive are Mrs. J. W. Scott (Bolton), Mrs. Cooke-Taylor (Glasgow), Mrs. W. E. Napier (Cley, Norfolk), and Mrs. R. B. Walkington (Belfast). The sons are William Haslam (Bolton), Joseph C. Haslam, J.P. (London), J. Percy Haslam, J.P. (Bolton), R. Edgar Haslam (Bournemouth), and Lewis Haslam, J.P. (London).

Mrs. Haslam herself was of a genial and sympathetic nature, and in addition to the love of children and grandchildren with which she was surrounded, she has been recognised as the head of a large family connection and regarded with affectionate reverence by each and all. Her influence has been very quiet, but very real, and few families have been so well kept together, the mother's home being always the centre of union. She has lived a long term of years and has now passed to other fields of usefulness and love.

The funeral took place on Monday week at the Tonge Cemetery, Bolton, in the presence of members of the family, including grandchildren and many other relations, while several members of the Bank-street congregation attended as a mark of respect and esteem. The Rev. C. J. Street, M.A., LL.B., conducted the service and gave an appropriate address in the cemetery chapel.

WILLIAM THOMAS HOLLAND.

ONE who bore a name long held in honour among our churches, and honoured for his own sake, has passed away in Alderman W. T. Holland, J.P., of Bridgwater, who died on Monday week, at his residence, "The Lions," Riverside, at the age of sixty-five. A son of the Rev. Thomas Holland, of Loughborough, and nephew of the Rev. John Gooch Robberds, he spent some time as a young man in business in Canada, and then, through the settlement of his brother, the Rev. Thomas Holland, the younger, as minister at Bridgwater, came to that town, and after

an important mission to Jamaica on behalf of Messrs. Browne and Co., brick and tile manufacturers, he was taken into partnership, and eventually became head of the firm, retiring in 1892. In November, 1878, Mr. Holland was elected a member of the Town Council and was immediately chosen mayor, an office which he held three times, at the close of his second term of office being elected an alderman.

In many public and private capacities Mr. Holland served the town of his adoption faithfully and well. He was a constant friend and benefactor of the Bridgwater Infirmary, and for many years acted as chairman of the Committee of Management, also filling the presidential chair for one year. He was one of the governors of Dr. Morgan's School, and a trustee of Brent's charity.

Mr. Holland remained to the end of his life a staunch supporter of Christ Church Chapel, and was secretary of the congregation.

The funeral was on Thursday week at Wembdon Cemetery, the service being conducted by the Rev. J. Edwin Odgers, a former minister, and the Rev. T. B. Broadrick, present minister of Christ Church Chapel. The Rev. Jeffrey Worthington, of Taunton, was also present. In the course of a brief address Mr. Odgers spoke of Mr. Holland as a friend always staunch and true, with a single word and a single heart, and as a public man, held in high esteem, who had faithfully served his day and generation.

THE LATE SIR HENRY TATE, BART.—At a meeting of the Committee of Manchester College, Oxford, held on Monday at Manchester, the Rev. S. A. Steinthal in the chair, the following resolution was passed:—

"That this Committee desires to record its profound sense of the great loss sustained by the College in the death of the late Sir Henry Tate, Bart., Vice-President of the College, and for long years, as a Trustee, one of its most earnest supporters, giving to it with munificent generosity the beautiful Tate Library, and the endowment fund of the Tate Lectureship in the Theory, Art and Practice of conducting Divine Service, and in Pastoral Work, in addition to his large annual subscriptions.

"That the Committee pay their tribute not alone to his constant fidelity to the cause of truth, liberty, and religion, as an ardent advocate of the Free Church life into which he was born, and which ever commanded his willing gifts, but also to his wise and beneficent employment of his large means in the promotion of the intellectual and artistic culture of the people.

"That they desire to express their respectful sympathy with Lady Tate and the family in their sorrow."

EPP'S COCOA. The most nutritious.
EPP'S COCOA. Grateful and comforting.
EPP'S COCOA. For breakfast and supper.
EPP'S COCOA. With natural flavour only.
EPP'S COCOA. From the finest brands.

THE CHILDREN'S COLUMN.

A MERRY CHRISTMAS to all the children in our happy homes! And may they be glad most of all in caring for others and helping to make it a beautiful and happy time for those who have not much brightness in their lives.

The war in South Africa brings sorrow to very many people both there and here. It ought to make us love more than ever the things that make for peace, and be brave and patient to hold to them.

I have received a great many messages in answer to my question of last week, and shall have more to say about it next week. No one need be afraid now that the Children's Column is going to be given up.

EDITOR.

A CHRISTMAS STORY.

SURELY there should be a Christmas story in the Children's Column, and I am going to tell you an American one which I read long ago. It is out of print, and I do not know who told it first. Probably you have never seen it, and this is good for my purpose; for you cannot cry out, "That's wrong," if I do not tell it quite in the same way.

Everyone was busy at Farmer May's, for next day would be Christmas Day. Snow had been falling all night, and a white world lay all round the farmhouse. The wood pile was covered; even the fence round the garden was hidden in the snow. It was, oh! so cold and bleak out of doors; but what a cheerful sight there was to be seen within! A huge fire was blazing in the great kitchen, and a patch of sunshine lay on the large square table which was piled with rosy apples and golden pumpkins, while three little rosy-cheeked children were dancing about the room in great glee, watching their mother making ready for the next day's feast.

Suddenly, Farmer May's loud voice was to be heard outside by the barn door calling, "Joseph! you lazy rascal, come and unharness the horse." Joseph was the "bound boy" who did the rough work about the farm. It was his habit to go sullenly about his business all day. He never seemed to care for any one, and sad to tell, too, no one ever seemed to care about him. Yet deep down in his heart, Joseph Craig was sad and lonely; and, as he came out of the barn, at the farmer's summons, and began, with numb fingers, to loosen the harness that morning, he said within himself: "Work! work! work! and never a kind word, and this is Christmas time. Why didn't God make a beautiful time for me too? It's Joseph here, there, and everywhere, and no one cares a bit for me." And there was not a member of the family who thought that Joseph had a spark of feeling in him.

That night, when the little ones were safe in bed, Farmer May threw a fresh pine knot into the wide-mouthed chimney-place, and then began the work of filling with presents the four red woollen stockings that were hanging up near the fire, about which the children were busily dreaming.

What a joyful stir there was in that kitchen next morning! How the little people skipped about and laughed, when they found the treasures that Father Christmas had hidden in their stockings. There was a wax doll for one, and a blue-wheeled cart for another. For Harry, the farmer's only son, there was a new pair of

skates; and already he was strapping them on and crying out, "Hurrah! everybody, look out of the windows; I'm off to the pond for a skate." They were all so fond and proud of Harry, and they hurried to the door and window to watch.

Harry skated out into the middle of the pond, and there he found water lying on the ice. Suddenly there was a crash, the ice had given way, and with a loud cry the boy disappeared from sight. Then there was a rush from the house to the pond, and many voices crying out, "He's under the water. Father! father! Harry's going under the ice."

All the colour had gone from the strong farmer's face, and he trembled in every limb. "My boy!" he cried, throwing up his hands wildly, "God help me; and I can't swim."

"But I can," shouted a boy's voice, "I can swim, and I'll save him" and dashing past the weeping mother, Joseph plunged into the pond, breaking the ice away near the spot where Harry had gone down. Breathlessly they watched him as he dived and rose again, his face gashed and bleeding. He made another dive, and then, oh! joyful sight, he came back pushing his way to the edge of the pond, one arm holding up poor Harry.

"Thank God!" cried the happy father, as he carried his boy into the house. Before long the little family was gathered round Harry, who was able to sit up and talk to them.

And where was Joseph? Squeezing the wet out of his clothes and rubbing the cuts upon his hands from which the blood was still flowing.

"Joseph!" He listened. It was Farmer May's voice, but so soft and tender. The "bound boy" shook like a leaf, and to his wonder found himself, as if by magic, seated by Harry with Harry's head resting on him, while tears were chasing each other down the grateful boy's cheek.

"Joseph! if there is anything you could wish for now, just name it," said the farmer huskily. "You have saved us many a year of sorrow and given us cause to remember this Christmas before all others. Speak out, my boy."

How could he speak and be so happy? He tried hard to gulp down the sobs that kept rising in his throat—they were sobs of joy. "Only give me a kind word, sir, now and then; I haven't any mother like the rest."

How was it now with Farmer May? He was conscious of a great lack in his otherwise kindly heart, and it quite broke him down—that appeal to his better nature. He leaned on Mother May's shoulder and sobbed aloud.

Does this seem a sad Christmas story, children? Listen to its happy ending. They were all soon bright and smiling again, everyone of them—Joseph the happiest of all. The beautiful time he longed for had come at last. There was a great Christmas dinner. Joseph was seated next to Mother May, and you must know that she could not heap his plate high enough with sweetmeats, and you cannot guess what kind words and loving looks he had from everybody, or how fully he repaid them all. From that time no one ever dreamed that Joseph Craig had "no feeling in him." Farmer May gave Joseph his freedom and sent him to school with Harry, and had good reason to be proud of him, for there was never a better nor more studious boy. There has

been many a happy Christmas since then at the farm, and each year they all look back to that Christmas when Joseph saved Harry's life, and thank God for the happiness it brought them.

Joseph Craig did a great and noble deed when he saved Harry May from drowning. No wonder, you will think, that all this love and happiness came out of it. But do you know, children, how much of the love and happiness in this world is brought about by LITTLE kind deeds? Not long ago I saw some verses, each of which ended with the words, "Do something for somebody, quick!" and I think that is a very good sentence, not only for Christmas time, but to carry with us in our memories all the year round. Don't you know, as this poem said, whenever you feel dull, or perhaps a little cross, and the world seems gloomy, if you go at once and do some kind deed for someone, however small it may be, out comes the sun in your mind and the fog melts away and the grumbling selfishness is gone. What a happy world we could make if we kept this saying in our thoughts and let it act upon our lives—*Do something for somebody, quick!*

FRANCES E. COOKE.

CHRISTMAS, 1899.

HIGH o'er the earth is peace, eternal peace,

Where breathing winds nor rushing

tempests come:
And far beneath the waves that never

cease,
In ocean depths the din of strife is

dumb!
So, while the hosts of war stand face to

face,
And hurtling shot and shell deal death

around,
We turn where Peace hath yet her dwell-

ing-place,
Put off our shoes, and own it holy

ground!
Come to the Manger-cradle, one and all,
While Christmas anthems tell the tale

of old!
Hark, how the Angel-greetings sweetly

fall
On shepherds, keeping watch beside the

fold!
They tell of days to come, when out of

strife
Shall grow the knowledge of the Per-

fect Good:
When, led by visions of the heavenly

life,
Earth's hosts shall dwell in helpful

brotherhood.
They tell of heights above all earthly

care;
Of depths beneath all sorrow, sin, and

death:
And as their song falls on our midnight

air,
We listen to the strain with bated

breath!

Oh, blessed angels! Hail the happy

morn!
Sing! Sing your joyous song to all

below!
The Christ of God, the Prince of Peace

is born,
To stay our strifes, and heal us of our

woe!

H. W. HAWKES.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, DECEMBER 23, 1899.

EMBITTERED JOY.

We enter this year upon the festival of Christmas bearing a heavy burden of national anxiety and sorrow. Peace and good-will belong essentially to the spirit of the time. These are the days of home-coming, of families re-united, of friendship knit in closer bonds; and if there are homes shadowed by fresh grief and places for the first time empty by the hearth, it is yet a season of deep and tender memories, thankfully recalling the happiness of other days, and with silent and uplifted heart, learning the secret of a new fellowship in undying love with the Unseen. And beyond the circle of the home it is the season of a new friendliness, a more ungrudging charity, with open countenance and generous hand, with new heartfelt resolve to make the coming year a better witness to the love and faith of those who have rejoiced in the Christmas festival and have confessed themselves followers of the CHRIST.

Across the peacefulness and rejoicing of this time there are always harsher sounds of discord breaking, not unheeded by the faithful heart, bringing to mind dire needs of fellow-men, with murmurs inarticulate or in open scorn from those who, in the midst of a Christian country with over-flowing wealth and enlightenment, have no chance of a decent life, and can have no knowledge of what is meant by home and the sacred gladness of the season—discordant voices that awaken to the sterner aspects of duty in a world not yet ordered according to the lineaments of the Kingdom of God, nor brought into subjection to the pure spirit of brotherly love.

But over and above this constant

reproach upon our Christian faith and discipleship there is this year a new and special burden laid. We think of the gladness of the home-comings and the kiss of peace, we hear once more in angel voices the glorious song of old—children take up the strain and hardening hearts are touched to a new tenderness; and then above it all we hear the fierce shouts of war, brother embattled against brother, cunning and deadly passion seeking only to destroy; we see the fields of carnage, the lifeless forms, mangled or shattered, and the agony of the wounded. And then in this country and in South Africa among the people whom we can hate as enemies only if we give the lie to Christianity, there are the silent homes, filled with mourning, and in many more, hearts torn between hope and despair. And to all this comes the bitter thought that the war need not have been, that it is the miserable outcome of evil passions which the wisdom and patience of a great nation ought to have known how to hold in check. This is not the time for final judgment, and with sorrow and humiliation we must bear the burden, and see the conflict carried to its bitter and inevitable end.

How, then, can we rejoice in this Christmas time—those of us, at least, who cannot be persuaded that it is a noble and heroic struggle in which Great Britain is engaged, against the forces of tyranny and wrong, and that no stain of blood-guiltiness rests upon this country? We can only rejoice, if we are willing to accept our share of the humiliation and sorrow which belong to such a war, if we are set with a new strength of determination to work for nobler ideals, ready to make sacrifices for our faith, and so get down to the deeper springs, at which alone the Divine life can be nourished. If we are purged of all false ambition, and pride, and enmity, and find our strength and courage only in righteousness and pure, unselfish love, then we may be again at peace and in harmony with the spirit of CHRIST, and through faith in the ultimate triumph of the right may dare to give ourselves to the joy of this great festival. Then we need not stint our admiration for whatever traits of nobleness this dire conflict has revealed, and still less our compassion and generous help for those whose need is so great.

But from the lesson of this appeal to generous sympathies let us learn a new quickness of compassion, insight, and wise helpfulness towards those who are the constant sufferers in our midst, for there are more slain every year in this land by social wrongs which might be remedied than are at all likely to fall upon the battle-fields of South Africa. Our joy, if we may dare to claim it, as followers of CHRIST, must be rooted in self-forgetfulness and the giving that springs from love. Then, even with the sorrow in our hearts, we may be glad, and share the children's

merriment, and let the blessed word of peace and heavenly rejoicing be heard in our homes and in the house of prayer.

CHRISTMAS THOUGHTS.

THE PRINCE OF PEACE.—“YE SHALL FIND A BABE.”

WITH war among Christian nations, and strife among Christian sects, the sceptical Greek comes again to the disciples of the Prince of Peace with his question, “Sir, we would see Jesus.” There are three great answers:—

The Angel answered: “Ye shall find a babe.”

His parents answered: “We will find our boy.”

Pilate answered: “Behold, the man!”

The three results of the three visions are not without significance. “Away with this man,” “Crucify him, crucify him,” was the answer to Pilate; and there was strife and bitterness and hatred, and they that beheld these things beheld that the man was crucified.

“Son, why hast thou thus dealt with us?” is the sorrowful answer of every ill-used sectarian who discovers that the growing power of the boy Jesus is no longer obedient to the narrow tenets of a particular sect.

But when the Angel said: “Ye shall find a babe,” suddenly there was with the Angel a multitude of the heavenly host praising God and saying, “Glory to God in the highest, and on earth peace.”

“A little child shall lead them,” said Isaiah; and Jesus, when his disciples disputed who among them should be greatest, set a little child in their midst. So Christmas comes to the warring nations and contending Churches to set once more the little child in their midst.

A babe, a boy, or a man? How shall we see the Prince of Peace this Christmas-tide?

It is not Good Friday that we should harken unto Pilate with first “Behold, the man!” and then “Away with him.”

Neither is it Trinity Sunday, that we should go up to the great Temple where all the sects are gathering to dispute, seeking to find our own “boy Jesus,” and to take him away in our own caravan, rebuking his larger interests by saying, “Why hast thou thus dealt with us?”

But it is Christmas, when all the shepherds acknowledge their darkness, when even the wisest of men have their backs to the East, and cast their own shadow on all that they journey so far to see: it is the winter time of war; and a dark time for the Gospel, and the shepherds are watching their flocks by night, with the sound of the wolves among the Churches and among the nations, yet looking even at Christmas-time, to see the Prince of Peace. It is not a man, not even a boy, only a babe that they will see. For this is the Angel's message and the single sign that is given to the shepherds at Christmas, “Ye shall find a babe.”

Peace in its manhood has not come yet, and those who falsely imagine that it has have seen their false imagination crucified. It was not the Angel's view, but only the Roman judge's that Peace had grown to manhood in Pilate's time. Peace in its boyhood, peace for us, peace for our own sect, peace for our own doctrines, peace obedient to our way of thinking, coming in our time and upon our methods alone,

shall be sought for in our own company and among our own kinsfolk and acquaintance alone and shall not be found there.

But Peace as a babe, the earliest infancy of peace, the first inarticulate breathings of peace, a peace that has to grow, that only just is born, that still is wrapped in swaddling clothes, and that—for lack of room for it in the inn—is laid beside the beasts of toil to be sustained and fed by toil, laid in a manger—this is the Peace, the only Peace, that God's Holy Angel can tell the shepherds to go and look upon to-day, saying:

"Be not afraid: Behold, I bring you good tidings of great joy, which shall be to all people. . . . And this is the sign unto you: Ye shall find a *babe* wrapped in swaddling clothes, and lying in a manger."

Glory to God in the highest,
And on earth peace.

WILFRED HARRIS.

CHRISTMAS IN SONG.

I was reading again the haunting lines of Longfellow that sing of the Christmas bells, and thinking how sadly and truly they fit the hour.

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good-will to men!

Then from each black accursed mouth
The cannon thundered in the South,
And with the sound
The carols drowned
Of peace on earth, good-will to men!

Then pealed the bells more loud and deep,
"God is not dead, nor doth He sleep!"
The Wrong shall fail,
The Right prevail,
With peace on earth, good-will to men!

The splendid optimism of the poem's last verse turned my thought to the two prevailing notes of Christmas poetry. Taking down a few books from the shelves, I turned to them to refresh my memory with their lines, and it seemed that perhaps others too might be interested in the same pleasant pastime. Turning to the best known of the songs of the Nativity, one finds them naturally falling into two classes—the fanciful, and the moral. At first it would seem as if the fanciful, those quaint conceits that hover round the Christ-child's crib, must surely be of an earlier age than the definitely moral and inspirational. It seems more natural that such songs should grow out of an age of more simple faith, when criticism of Gospel narratives was hardly dreamed of, and imagination had full free play. And in the main this is true: it was apparently easier for the seventeenth century to revel in pretty plays of the carol than it is for the nineteenth: and yet Blake, Keble, and Christina Rossetti, are no whit behind George Wither, and Herbert, and Luther. Every age, it seems, brings those who can delight in picturing that Bethlehem scene for itself alone, or for the curious little whimsical fancies it starts: they are pleased as very children to stay by that manger-bed and toy with the world's

child. George Wither finds a lullaby in the story:

A little infant once was he;
And strength in weakness then was laid
Upon his tender mother's knee,
That power to thee might be conveyed.
Sweet baby, then, forbear to weep;
Be still, my babe; sweet baby, sleep.

Within a manger lodged thy Lord,
Where oxen lay, and asses fed.
Warm rooms we do to thee afford,
An easy cradle or a bed.
Sweet baby, then, forbear to weep;
Be still, my babe; sweet baby, sleep.

Very near the spirit of this is William Blake's pretty Cradle Song, with its lines (of which I cannot resist the temptation to copy Stopford Brooke in the change of one word)—

Sweet babe, in thy face
Holy image I can trace;
Sweet babe, once like thee
Jesus lay and wept for me:
Wept for me, for thee, for all,
When he was an infant small.
Thou his image ever see,
Heavenly face that smiles on thee!

Infant smiles are his own smiles:
Heaven and earth to peace beguiles.

George Herbert plays upon the shepherds' song as they enter the stable:

My soul's a shepherd too; a flock it feeds
Of thoughts, and words, and deeds:
The pasture is thy word: the streams thy
grace
Enriching all the place.
Shepherd and flock shall sing, and all my
powers
Out-sing the daylight hours.

And then, as in Milton's Ode and elsewhere, we meet that fancy of the wintry sun of Christmastide, and the thought of a more lasting light that will outshine it.

Then we will chide the sunne for letting
night

Take up his place of right:
I will go searching till I find a sunne
Shall stay, till we have done;
A wondrous shiner, that shall shine as gladly,
As frost-nipt sunnes look sadly.

Keble, in one lovely verse of his Christmas Day hymn, has a thought of the shepherds that reminds one of that picture of Botticelli's, in the National Gallery, in which angels and shepherds (heaven and earth) embrace in the presence of the Holy Child.

The pastoral spirits first
Approach thee, Babe divine,
For they in lowly thoughts are nursed,
Meet for Thy lowly shrine:
Sooner than they should miss where Thou
dost dwell,
Angels from heaven will stoop to guide them
to Thy cell.

Sweetly human is Christina Rossetti in her song; Herbert, himself, could have sung no better:—

A Baby is a harmless thing
And wins our hearts with one accord,
And Flower of Babies was their King,
Jesus Christ, our Lord.

and there is an almost child-like joyousness and faith in her lyric, that opens—

Christmas hath a darkness
Brighter than the blazing noon,
Christmas hath a chillness
Warmer than the heat of June,
Christmas hath a beauty
Lovelier than the world can show;
For Christmas bringeth Jesus,
Brought for us so low.

But of all these Christmas poems of pure fancy, perhaps the most touching is that one Luther wrote in 1540 for his little

son Hans, that has in it such verses as these:—

Were earth a thousand times as fair
Beset with gold and jewels rare,
She yet were far too poor to be
A narrow cradle, Lord, for Thee.
For velvet soft and silken stuff
Thou hast but hay and straw so rough,
Whereon Thou King, so rich and great,
As 'twere Thy heaven, art throned in state.

Ah! Dearest Jesus, Holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

My heart for very joy doth leap,
My lips no more can silence keep;
I, too, must sing with joyful tongue
That sweetest ancient cradle song—

Glory to God in highest heaven,
Who unto man His Son hath given!
While angels sing with holy mirth
A glad New Year to all the earth.

The closing verses of Luther's Carol are of that other order of Christmas poetry, that seeks a moral significance in the Nativity story, that looks for inspiration and hopefulness from it. With the heavenly Child is born a new joy into the world. It is the Messianic prophecy that a far larger number of poets dwell on: and it is here that Christian hymnody finds its chief gains for Christmas singing. The sense of awakened trust and happy renewal of the upward life is quickened by the thought of the birth of Christ. Thence come such hymns as Dean Stanley's,

The Lord is come! On Syrian soil
The child of poverty and toil;

that ever-popular,

It came upon the midnight clear
That glorious song of old,

and that hymn, without which, to many hearts, the Christmas Day's service would seem to be wanting in something beautiful—

Hark, the herald angels sing
Glory to the new-born King.

All such songs as these, full of brightness, hopefulness, and a sense of new life, enter more easily into the hymn-life of the Church. The quainter thoughts and pretty fancies are for quiet reading—as, indeed, is that immortal Ode of Milton's, for all the beauty of many of its lines, and the inspiration of its thoughts. Of which, just one to send us on our way:

Ring out, ye crystal spheres,
Once bless our human ears,
If ye have power to touch our senses so;
And yet your silver chime
Move in melodious time,
And let the bass of heaven's deep organ
blow;

For if such holy song
Enwrap our fancy long
Time will run back and fetch the age of
gold.

EDGAR DAPLYN.

A VISIT TO THE CRADLE OF CHRISTIAN ART.

ACCORDING to the author of "The Gospel of the Infancy" Jesus was born in a cave. That author, I believe, is not much to be relied on for historical accuracy; but if he had intended to indicate the birthplace of Christ in Art, he would not have erred. He who would see that infant, and thus, in a sense, get back to Jesus—he who, like the wise men and shepherds, would bow before that shrine, must descend into a cave

And it may be, as, with flickering taper, he treads the dim corridors of the catacombs, the saying that is written in "The Gospel of the Infancy" will be brought to pass in a spiritual sense: "And behold it was all filled with lights greater than the light of lamps and candles, and greater than the light of the sun itself."

On a dull grey morning I passed through the gate of the city on my way to the catacomb of St. Calixtus. "Domine quo vadis" inscribed on a church recalled the tender legend of how Peter met his Lord there in the grey morning light. How full of memories this narrow Appian way! Memories in which legend blends with history even as the mist blends with the landscape.

And now a gate is reached, and by it a priest and an old man. The ancient one guided me through broken garden ground to a little building. Arrived at this, he rang and called, and presently an aged monk descended, and accepting an offering, gave me a taper. He himself held a kind of torch, bound round by a taper of prodigious length. He advanced to a flight of steps, and then he left me. "So the sweet father goes away and here abandons me, and I remain in suspense; and yes and no contend within my head." Presently he returns. I think he had forgotten the matches, for, on appearing again, he lighted my taper and his own, and down we went into that dim cave where Christ in Art was born.

Here, painted on the plaster, I beheld the face of the Master, grave and solemn, with deep eyes; but it was not of earliest date, and savoured more of Byzantium than of Galilee. Above it was St. Cecilia, not the modern statue by Maderna which is also here, but an ancient painting. We entered the Cubiculo dei Sacramenti, where is much of interest. Here men partake of the holy supper, and here a child is being baptised.

And in the centre of the vaulted ceiling is the Good Shepherd. Not once or twice, but many times he is thus to be seen: as Orpheus with the lyre in the Cubiculo dell' O'feo; again, cut asunder to make room for a grave; and twice carved on a stone sarcophagus. Ever the same mild youth, Le bon Pasteur.

Thou silent form! dost tease us out of thought,

As doth eternity: cold Pastoral!"

So Christ was born in Art, the crude tame art of copyists, which even such a subject could inspire with no miraculous originality. "For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him." A poor weak thing, and yet how strong and beautiful the love which placed it there!

To eyes anointed with the salve of love that crude painting was a bit of paradise, and it made the dim catacomb, with its sacred dead, a brighter place than the great city in the glare of noon with all the pomp of the world gathered there. Those who left their dead on the narrow shelves, left them with the assured conviction that they were in the care of the Good Shepherd. He would gather the lambs in his arms.

In passing I noticed a grave made for a very little child. When my taper had burned low, and we had retraced our steps, and above, in the light of day again, I had bade my kind guide farewell, I

could not forget that little grave. And thus my thought took shape:—

A shelf for baby to lie on,

Here they laid him down,

Scratched no emblem on the plaster—

Dove, nor palm, nor crown.

Crown enough the golden ringlets

O'er the pale cold brow.

So they left him gently sleeping:

Dust and ashes now.

"Dust to dust"—is that the verdict?

Soul to soul—as true.

Baby woke in the morning early,

Woke 'mid the flowers and dew.

CLEMENT E. PIKE.

AMONG THE VERY POOR.

IN the article on "Christmas among the Birmingham Poor," contributed by Mr. W. J. Clarke, of the Hurst-street Domestic Mission, to the Christmas number of the *Birmingham Weekly Post*, there was a series of pictures gathered from the faithful missionary's experience of last year, and showing how at this season some gleams of brightness will come even into the poorest homes. The first picture was of an old Indian Mutiny veteran, who ended up his account of the Christmas dinner he and his wife managed to get with the words: "Though we might have had a better Christmas, we might easily have had a worse, and we are too thankful for what we *did* get to begin grumbling over what we *didn't*." Mr. Clarke tells next of two sisters, living in one of the poorest and most troublesome quarters of the city. And we quote the rest of the article:—Both have long since passed the allotted three score years and ten. One is very infirm, the other absolutely helpless with painful and lingering disease. Poverty has held them in its cruel and merciless grip for years; but the two things they have most dreaded—the possibility of being separated, or the still greater horror of being driven into the workhouse—they have so far been able to escape. They talk of the comfort and happiness of the home of their early years. "Yes," says one, "and our father was one of the best and kindest fathers that ever lived, and, thank God, he didn't see us come to this." The other tells us of a Christmas hymn, part of which she sang as a solo in the chapel choir nearly sixty years ago, one verse of which she repeats with the declaration that neither words nor music have ever since faded from her memory. Strange that a past such as this should come to be remembered, that associations such as these should have to be recalled, amid daily surroundings which remind one of Thomas Hood's description:—

Work, work, work, my labour never flags,

And what are its wages?

A bed of straw, a crust of bread, and rags.

That shattered roof—a thin naked floor;

A table, a broken chair,

And a wall so blank my shadow I thank

For sometimes falling there.

For the elder of the two has to work as long as the eyes, dimmed, and the fingers, cramped with age, will let her, at carding hooks and eyes!—one of the most drearily monotonous and cruelly rewarded occupations which honesty must perforce undertake to ward off absolute starvation. But even here Christmas means a dash of red, a faint glimpse of blue in the cloud-wrapped sky of their existence. For a lady sent them some meat and potatoes,

from a neighbouring church they got a ticket for groceries, bread, and coal, and a little money from my own relief fund; so that for them there was at least one day in the year when the gloom was partially brightened, and the wretchedness less intense!

Another sad case is that of an old man now in his 89th year. At one time he followed the occupation of a theatrical scene-painter. And even now his hand has not quite lost its cunning—for he paints pictures which he himself describes as "after David Cox," for some of which he occasionally finds purchasers, which, together with a trifling allowance from the parish, and a weekly payment from the Hurst Street Mission, constitutes his sole means of livelihood. Full of reminiscences of the days when fortune smiled upon him, he speaks of the time when he was for many months working as a stone-mason at Lincoln Cathedral as among the happiest of his earthly days. "And, though you would hardly think it, sir, seeing as how it was fifty-seven years ago, I sometimes dream that I am there again, and when I wake I fancy I can hear the tones of the organ and the voices of the choristers once more sounding in my ears." He can tell of many Christmas days he has spent under strangely altered circumstances in many parts of the world, but gratefully declares that he can't remember one when he was without a bit of something extra. And he has faith that this will continue to be the case with the few Christmas days which are all he can possibly live to see, although want and penury have accompanied his daily footsteps for years.

Only a few doors off we should find in a small, three-roomed house, up a court, a widow whose husband died some few months since, leaving her with five young children. The first thing one of them wanted to know, on waking on Christmas morning, was why Father Christmas had brought them no nice things as he used to do. All the children went to a free Christmas breakfast, the fragrant coffee, the sandwiches and buns, the bright cheerful rooms, and the lovely music being the chief subject of their talk the whole day. The frugal but heartily enjoyed dinner was the gift of poor but good-hearted neighbours; after which, and in the warm, comfortable clothing supplied to the children by the Police-aided Association for Clothing Destitute Children, they sat round the fire while the mother told what Christmas days were like, and the things she did at Christmas time, when a child herself.

In another home the wife lies ill in bed; the husband has been out of work eleven weeks. Plum-pudding, mince-pies and like Christmas dainties are, therefore, quite unattainable. But firing and wholesome food the thoughtful goodwill of others has provided for them. In the evening a neighbour took the two children to church, from whence they returned in high glee—the fact that a gentleman had given them a threepenny bit each having, apparently, made a much deeper impression than the service, and one of them having already spent her precious piece of silver in oranges for her sick mother. And the last I see of that family picture is the two children sitting on one side of their mother's bed, the father on the other, reading to them a Christmas story by the light of the lamp which stood on the

chest of drawers and the bright gleam of the fire which, happily for them, glowed on the hearth.

I am aware, of course, that another and a darker and sadder side to this picture could all too truthfully be drawn. It cannot be denied that in some of our city slums the sacred associations of the Christmas season are polluted and profaned by more of drinking, of riot and debauchery than usual. But I am firmly convinced that there is less of this than is commonly supposed, and that what there is of it is, slowly it may be, but surely decreasing. And, even in relation to these, the most worthless and seemingly irreclaimable of the "Submerged Tenth," we shall, perhaps, be willing to remember the ancient but ever fresh command, "Judge not, that ye be not judged," if we call to mind what their daily surroundings and associations have been from their very birth, when we try to realise what we, who are so apt to condemn them with a harshness which finds not one redeeming feature in them, would, probably be ourselves had our lives and characters been shaped by the circumstances and conditions which have moulded theirs. This, at any rate, I am persuaded of: that in recognising at their true worth the undeniable virtues of the poor on the one hand, and making due allowance for their sins and follies, real or supposed, on the other, we are hastening that blessed time when the sacred and never-to-be-forgotten words, "Peace on earth, goodwill to men," shall be not so much the burden of man's prayer as the actual realisation of his hope.

ADVENT.

THE Lord is come! On Syrian soil,
The child of poverty and toil—
The Man of Sorrows, born to know
Each varying shade of human woe!
His joy, his glory to fulfil,
In earth and heav'n his Father's will;
On lonely mount, by festive board,
On bitter cross, despised, adored.

Lord is come! Dull hearts to wake,
He spake, as never man yet spake,
The Truth that makes his servants free,
The royal law of Liberty.
Though heaven and earth shall pass away,
His living word our spirits stay,
And from his treasures, new and old,
Th' eternal mysteries unfold.

The Lord is come! In him we trace
The fulness of God's truth and grace;
Throughout those words and acts divine
Gleams of th' eternal splendour shine;
And from his inmost spirit flow,
As from a height of sunlit snow,
The river of perennial life,
To heal and sweeten Nature's strife.

The Lord is come! In every heart,
Where Truth and Mercy claim a part!
In every land where Right is Might,
And deeds of darkness shun the light,
In every church, where Faith and Love
Lift earthward thoughts to things above,
In every holy, happy home,
We bless thee, Lord, that thou hast come.

DEAN STANLEY.

To steady fidelity come steady growth
and enlarging vision, as surely as the
harvest follows the sowing.—*G. S. Mer-*
riam.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

"BACK TO JESUS."

SIR,—I certainly had no intention of hurting Mr. Drummond's feelings by my remarks. The particular expression objected to by him meant no more than to suggest whether it is becoming in any of us to speak lightly, as he seemed to do, of another's attachment to the life and history of the Master, however precarious we may think his hold may be. I hope no one besides Mr. Drummond felt that to be an unfair criticism on his article, and I am sorry he did. Probably we are all in fuller agreement, fundamentally, than we know. May this season help us to keep the unity of the faith in the bond of peace!
W. G. TARRANT.

UNITARIANS AND THE PLEDGE.

SIR,—I was very pleased to see Mr. Edwards' vigorous letter in your issue of Nov. 25, and I hope it will open the eyes of all those who object to the pledge. I cannot help thinking that in years to come Unitarians will look back with regret at their apathy (not to use a stronger term) in the cause of total abstinence. They have done so much to free their fellows from the bondage of superstition and dogma that I firmly believe that if they would only seriously study the question—the most important and pressing of the day—they would at once join those who are doing what they can to rid the world from the bondage of drink. Let us, then, by all means have a Band of Hope in every Unitarian church, for we dare not let the children grow up without telling them of the dangers of strong drink, and helping them by precept and example (especially example) to steer clear of them. May all our ministers recognise the importance of the cause and speak and work for it without fear or favour.

I have just heard with surprise and regret that one of our London churches, with a Sunday-school of about 250 members, is closing its Band of Hope because no one will come forward to carry on the work. When we hear of such cases as this, is it matter for surprise that Unitarians are accused of being hostile to the Temperance cause? Let us remove the reproach and take our part in this great Christian work. EDWIN F. COWLIN.

5, Whittington-road, Bowes Park, N. Dec. 5.

[We have received other letters on the subject of Total Abstinence, for which we regret that we cannot find space.—*Ed. Inq.*]

MISS FERMOR asks whether it is of set purpose that the B. and F.U.A. and S.S.A. give no facilities for the display of Temperance literature in the book-rooms at Essex Hall.

MR. N. M. TAYLER while having no serious difference with the means adopted by Temperance Societies, so far as they go, strongly urges that it is the evil surroundings and conditions of life in crowded and miserable houses, and the

excessive pressure of modern life, which are chiefly to blame for the prevalent excess in drink, and that they are the evils which ought to be most vigorously attacked. Some method of nationalisation ought, in his view, to reclaim for the benefit of the whole people, the unearned increment of land values and the railways and canals of the country.

OXFORD NOTES.

AFTER a glorious autumn the departing term is shaking the dust off its shoes in the midst of snow and frost, which light up our beautiful Oxford with their winter glory. The new residence at Manchester College has had a favourable trial, and "Addis Hall," as someone called it, has proved a great success, not less by the home and social life now possible among the students themselves than by the frequent presence of the genial professor dwelling beside them. We have no Hungarian students this term, but the wide walls of Manchester College embrace a Scotchman, several Welshmen, able and faithful to their old Unitarian traditions, two Indians, men of serious study, three Americans, two of whom are appropriately lodged in an interesting antique chamber with a history of tantalising obscurity, besides a fair contingent of happy young Englishmen.

The third American is a lady who has left her pulpit at Pepperel, in Massachusetts, to fulfil a long cherished desire of a year's study at Manchester College; she is, of course, like some of the others, an out-dweller. Besides regular students, several American gentlemen, two being professors from Berkeley, California, and from Swarthmore, Pennsylvania, are taking advantage of the "open door" to attend courses of lectures, such as those of Mr. Upton and Mr. Addis, on philosophical and Old Testament subjects.

The Dunkin lecturer, Professor J. H. Muirhead, of Birmingham, has given a course of public lectures on "Principles of Politics considered in relation to Modern Theories of Government," highly appreciated for their intrinsic interest and clearness of exposition, and attended among others by some Somerville students.

The Tate lectureship—the name of which recalls the generous and large-hearted man who, ripe in years, has just passed away—has been filled, to the filial satisfaction of his hearers, by the Rev. Charles Hargrove, who discoursed on "Preaching and Pastoral Work" out of the knowledge of long experience. Some of the clubs have started with renewed vitality; as the Martineau Club, with a good paper by Mr. E. Gwilym Evans, "Side-lights on Welsh Church History," and the Discussion Society, where, surprising to relate, Mr. J. H. Woods carried his motion, supported by cogent reasons, "That this House would regret the present Disestablishment of the Church of England." But though the feeling for music is present in the College, the soul for noble poetry appears to be absent, and the clubs for study of Shakespeare or Browning to be in disuse—a temporary disuse we trust it may prove.

The chapel has been enriched by the recent addition of two stained lancet windows in the choir, opposite the organ; graceful in design and delicate in colour,

they do not intercept too much light where light is wanted, and fitly complete the fine glass of which Manchester is proud.

The truth that often one knows little of one's own city of dwelling is illustrated forcibly in Oxford, where it is common for an undergraduate or a woman student to go through the three or four years' course without having seen the colleges and other sights of which the place is full. Thus, too, it was only after her death at the beginning of October that many Oxonians knew what a noble woman had passed away from their midst in the person of Miss Skene, who had spent a long life of active philanthropy and literary work in a most modest, unassuming manner. Those who are concerned in the rightful administration of the Poor Law have followed with interest the careful discussion here between the guardians of one Oxford Union on the relative merits of out-relief and in-relief, especially in the light of Canon Barnett's article on the subject in the *Nineteenth Century* for November; while in another they have been glad to see the almost unopposed election of a woman guardian. The Church Missionary Society had a centenary week of loan exhibitions in October, to illustrate missionary work in different parts of the world, arranged for the Oxford diocese; the capital organisation of which, with its forty or fifty talks and short lectures, &c., a day, chiefly by the aid of an immense number of voluntary workers, deserves to be noticed. Miss Gordon Cumming brought her interesting drawings of Chinese scenery, and spoke on behalf of the blind Chinese among others. Twenty-four thousand people, drawn from country villages and towns as well as Oxford itself, cannot but have learnt much from the intelligent efforts made to interest them in distant peoples.

Those who know the Bodleian Library will have heard with regret of the increasing blindness that has fallen upon the courteous and learned Dr. Neubauer, one of the sub-librarians, and will not be surprised at his resignation of that post at Christmas; foreigners will miss him greatly with his ever ready help, and all will follow him into his retirement with goodwill and sympathy. His successor is Mr. A. E. Cowley, of Wadham, who, with much acceptance, has been aiding Dr. Neubauer for some time. Another University appointment that meets with much approval is the choice of Sir Hubert Parry as Professor of Music in succession to Sir John Stainer. Looking through the present widening sphere of University work, the way in which the schools of medicine and natural science are winning ground must strike the observer, who also sees in evidence the new buildings for their purposes, attached to the Parks' Museum, fast advancing. The new School of Geography, which has not attracted the attention it deserves as a hand-maid both to physical science and to history ancient and modern—yea, even in the making as in the present war—is now in full work with its staff of four "readers" and lecturers (Mr. Mackinder, Dr. Herbertson, &c.), and a laboratory for practical instruction. Lastly may be mentioned the plan for training in the method of education, with diplomas granted therein, which is successfully pursuing its quiet and unobtrusive labours.

ABBAS SCHOOL, CAIRO.

It may interest readers of *THE INQUIRER* to hear of the work being carried on in Cairo by two English ladies—Miss Johnstone, the principal, and Miss Spears, vice-principal of the Abbas School, the latter being the daughter of our late well-known friend the Rev. Robert Spears. This school was begun about four years ago, and consists of two departments—one for boys, and the other, of which alone I am about to write, for girls.

One enters the school building from a noisy, dirty road, about half an hour's walk from the hotel quarter of Cairo, and once through the high gateway one is struck with the sense of cleanliness and peace that pervades the square courtyard with its pleasant flower beds round which the buildings rise. At the time of my first call, Miss Spears was engaged with a class, so that I was shown round part of the school by a pleasant Syrian girl, who spoke French very well, but understood little English. The spotless dormitories, with their little white mosquito-curtained beds, and well-arranged windows on each side of the rooms for ventilation and light, the laundry, kitchen, and dining-room, and the bright looks of the Arab women servants, who saluted soldier-fashion as I passed, gave me a very pleasing impression of cleanliness and order, the more striking from its contrast with the noise and turmoil of the crowded city outside.

Very soon Miss Spears came to show me round the class rooms, filled with her bright-looking, dark-skinned Egyptian pupils, all of whom rose and saluted as I entered. These children's ages vary from seven to about fourteen, and all are taught English from the time they enter the school. The elder girls were able to understand and to answer a few questions I asked them; some told me their names, pretty sounding Arabian names, Assia, Zanooba, Galila, Amina, Babea, &c. They showed me their writing, both in English and in Arabic, and gave me some of their pens shaped from a reed, holder and nib in one, possibly a pen such as Moses might have used. The girls' faces were very striking to an English eye with their dark, clear skins, dark, neatly plaited hair and impressive black eyes. In one room the children recited a bit of the Koran for me to hear, in another a Syrian girl was giving a lesson in geography, in another quite little ones were doing sums on their slates, and everywhere the same brightness and pleasing sense of order prevailed.

The two English ladies are servants of the Egyptian Government, and have to conform in their teaching to the present requirements of the same, and to prepare their pupils for a standard examination on leaving, so that they are not quite free to teach what in their opinion might be best for the backward condition in which many of the children come to them. It is hard for us English to realise what this condition is, and against what great odds these ladies have to contend. These girls come from the harems, where their mothers have never learned to read or write, and where they live their whole lives apart from the world, many of them considering housework and cookery menial, books or writing unnecessary for women, aware of no duty or occupation but that of bearing children; and one pauses with admiration at the work of the ladies who are nobly devoting their

lives to the education and civilisation of these hundred Egyptian girls. One's heart aches for the dreariness of the girls' lives on returning to their homes after a few years of such mental awakening as they are now getting in Abbas School, but the beginning is already made and these children will undoubtedly be better wives and mothers than their fore-runners, and the cleanliness and habits of order and truth taught them by Miss Johnstone and Miss Spears must bear fruit in due season, as the light of wise and thoughtful education comes to brighten the hitherto dark and dreary lives of the Egyptian women.

It was a common saying among these people that women had no souls! One needs but to look at the faces of these girls to find a ready answer to refute such an assertion, and to feel sure that the work being carried on now in Cairo is a real bit of the world's work.

M. EVELYN SHARPE.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Accrington.—A sale of work to raise funds towards the amount required for redeeming the ground rent was held on Thursday and Saturday Dec. 7 and 9 in the schoolroom. The Hon. Mary O'Hagan had kindly consented to open the sale, but the fact that her brother (Lord O'Hagan) had since been ordered to the front with his regiment prevented her attendance. A letter was received from her, in which she said: "I am exceedingly sorry that I cannot be with you on Thursday. The news about my brother having to go to the front has just reached us. It has been rather sudden and we are anxiously waiting to know what day he will have to sail for South Africa. I feel sure that you will understand why I cannot possibly leave London just now. At such a time when war is taking our dear ones away, when so many have to make the same sacrifices as ourselves, I feel that we should all be fired with renewed zeal to bring peace and concord at home." In the absence of the Hon. Mary O'Hagan the Mayoress very kindly opened the sale, Mr. Thomas Harwood, of Bolton, being in the chair. There were also on the platform the Mayor (Mr. J. S. Higham), the Rev. W. H. Burgess, Rev. Jesse Hatten (Baptist), Miss M. A. Taylor, Dr. Greenhalgh, and Messrs. Mills and A. Webster, secretary. The proceeds of the sale amounted to £83. Subscriptions have also been received from local and other friends, including a donation from the President of the B. and F.U.A., bringing the amount available up to £105 towards the £240 required.

Ballyhemlin, co. Down.—On Sunday last a special sermon on "The War in South Africa" was preached by the Rev. Charles Thrift. There was a good attendance, and the collection in aid of the "British Soldiers' Widows and Orphans Fund" amounted to £11.

Bootle.—The annual sale of work at the Bootle Free Church took place on the 7th inst., and was very successful. A pleasant evening was spent, and the total proceeds were about £25, an increase on previous sales.

Boston.—The service on Sunday evening in the Unitarian Chapel, Spain-lane, was conducted by the Rev. G. Lansdowne, of Lynn, and proved exceptionally interesting and instructive, the subject of the discourse being "What is Unitarianism?" The preacher, in a most earnest and impressive manner, showed clearly that Unitarianism consists of a perfectly free worship of a wise, loving, and merciful God, revealed to us by the teaching and life of Jesus.

Bristol: Lewin's Mead Domestic Mission.—On Wednesday week the annual tea meeting was held in the New Mission Hall, followed by a public meeting, presided over by Mr. A. H. Wansey. In an interesting address, he dwelt upon the perfectly unsectarian character of the mission and the splendid work it was doing among the poor of Bristol, and referred with deep regret to Mr. Wain's leaving the mission for Trowbridge at the end of the year. Short addresses were delivered by the Revs. A. N. Blatchford, J. Wain, and others. Prizes to the two senior classes were presented by Mrs. J

K. Champion, and presentations were also made to Mr. Wain of a very beautiful travelling case by the senior classes, and a handsome travelling clock by the members of the sewing class, both of which were suitably inscribed. On the following Thursday evening upwards of 200 Sunday scholars had tea, after which prizes for attendance and good conduct were presented by Miss S. Worsley, who is secretary of the Mary Carpenter Guild, from whence the prizes are all derived, and which consists of suitable warm clothing and books. On the following evening the infants also had a treat. The old boys of the Stokes Croft day-school have presented Mr. Wain with a very beautiful illuminated address, as a mark of their esteem for his kindly interest on their behalf. The Rev. A. Lancaster, of Manchester (missionary elect), is to commence his duties the first Sunday in the new year.

Edinburgh.—A sale of work was held on Saturday last in the Chapel Hall, the object of which was to send a contribution to the Children's League of Pity from the St. Mark's Sunday-school and other friends. The Rev. R. B. Drummond, who opened the sale, said that one of the most lamentable features of their civilisation was the necessity of sometimes rescuing children from the cruelties of their own parents, but most of them had read enough in the newspapers to convince them that this sad necessity existed. It was, he said, very gratifying that the scholars had been led to take so much interest in this work and to do something for children less well off than themselves. The proceeds of the sale amounted to £14 4s. 7d.

Gateshead.—A well-attended social meeting was held on Dec. 12, the Rev. A. Harvie presided, special visitor being the Rev. F. H. Vaughan, of Oxford. A happy and profitable evening was spent. Mr. Bipin Chandra Pal lectured on Dec. 16 on behalf of our church in the Co-operative Hall, on "Indian Interpretations of Christianity." The chair was occupied by Mr. Robert Affleck, J.P. The weather was very wintry, and the audience, though not large, was a most appreciative one. A vote of thanks was accorded the lecturer and chairman, on the motion of Mr. John Pattinson, seconded by the Rev. A. Harvie.

Ipswich (Farewell).—On Sunday last farewell sermons were preached by the Rev. William Jellie (previous to his departure for Auckland, N.Z.) to good congregations, the evening service being especially well attended. In the evening Mr. Jellie took for his text the words of St. Paul, "By hope we are saved," but preferred to read them in the present tense, "By hope we *are* saved," showing clearly that without having the second item of St. Paul's famous Trinity, "Faith, Hope, and Charity," we should be lacking in one of the great incentives to our work and progress. In the evening he observed that during his past ministry he had tried assiduously to show the great difference between "Unitarian" and "Trinitarian," explaining the necessity of our standing firm to the truth gradually disclosed to us, but on this last occasion of his occupying the pulpit he would rather emphasise those essential points upon which all are agreed. On Tuesday evening a farewell tea was held, followed by a concert and public meeting, which was attended by over 100 members and friends. During the evening advantage was taken to present Mr. Jellie with a silver mounted travelling writing case, fitted complete, together with an album, tastefully designed and bound by Mr. Scopes in morocco and silver, containing the names of the subscribers. Mr. Notcutt, making the presentation on behalf of the congregation, spoke in the highest terms of the great service rendered by Mr. Jellie during his three and a half years' ministry, and at the same time said the congregation could not let the work and help of Miss Jellie pass unrecognised, but would ask her to accept, as a slight acknowledgment, a lady's hand bag, fitted with purse, cardcase, &c., and ventured to hope that they might from time to time see her at Ipswich, as she was not leaving the country with her brother. Messrs. Hamblin, Hutley, Scopes, Smith, Wilkinson, Williment, and Woolnough also spoke, expressing their regret at losing Mr. Jellie, and all testifying to the great work he had done whilst in Ipswich, and wishing him every good wish for his future welfare and success, in his new sphere of work in Auckland. During the last year, Mr. Jellie has been doing good work amongst our friends of the Ipswich Social Settlement, in showing them the way into a wider and nobler idea of life and duty to ourselves and neighbours. On their behalf Messrs. Brooks and Rose, in well-chosen words, asked Mr. Jellie to accept a silver pencil case as an inadequate return for his sympathy and help. Mr. Jellie, in replying, thanked one and all, and expressed his deepest gratitude for the token from the congregation, which he should always prize and cherish in remembrance of his ministry in Ipswich. He should especially value the pencil case, which gift touched

him deeply, coming as it did from men in whom he felt the deepest interest. The meeting closed in a round of farewell handshakes to Mr. Jellie.

London: Bell-street Domestic Mission.—In connection with the Guild of Play commenced and managed by Mrs. Kirkman Gray, a most interesting and picturesque display was given last Saturday. About fifty girls of various ages were recently obtained from the local Board-schools, and have since been carefully taught old English carols, dances and games. The training process has worked wonders in many ways, has been a weekly happiness to the girls themselves, and eventually produced the first public performance, in which there was not a single hitch. Dressed in white frocks and bright coloured caps, the children formed an artistic scene as they marched and manoeuvred about the room, or tripped in true step to the music, or joined their voices in quaint old songs. If thanks are due those who have lovingly rescued and collected the folk lays of "Merrie England" in the past, they are also due no less to those who are making them known and welcome among the parents and children of our time. Visitors were present from Rosslyn Hill and Essex Church, and Dr. Herford, after addressing a few kindly words to the girls, expressed the hearty appreciation of the whole audience for the very successful labours of Mrs. Gray and her helpers.

London: Forest Gate.—A very successful sale of work was held in the Upton-lane Hall on Wednesday and Thursday, the 13th and 14th inst. Mrs. Alfred Lawrence opened the sale with words of sympathy and encouragement, after which Mrs. Jose moved the vote of thanks. The stalls were prettily arranged and well stocked. The proceeds, aided by subscriptions from Mrs. Lawrence, Mr. F. Nettlefold, Mrs. Moore (Harland-rise, near Hull), Mrs. A. Lupton, Mrs. L. M. Aspland, Mr. J. T. Preston, Mr. and Mrs. Motteau, and others, reached £70, the expenses being about £5. Much neighbourly goodwill was shown, and altogether the moral and material results of this effort must be regarded as noteworthy. The new adherents were well in evidence, as well as the older ones—a hopeful sign. Friends at a distance may be assured that their sympathy has been keenly appreciated.

London: Stepney.—On Thursday, Dec. 14, a congregational social gathering was held at College Chapel, under the presidency of Mr. Lucking Tavenor. Music, recitations, and games formed the greater part of the evening's programme, but one interesting item was the presentation of an illuminated address and an ornamental five o'clock tea kettle to Mr. and Mrs. John Evans, to commemorate the occasion of their marriage. Mr. Evans has been the person upon whom, together with Miss Amy Read, the burden of the work of the church has fallen during its time of anxiety. Mr. Evans still undertakes the joint office of secretary and treasurer, although the cause is in smoother waters.

London Sunday School Society.—The annual social gathering of this Society for Teachers and Elder Scholars was held at Essex Hall on Saturday last, and was presided over by Mr. F. W. Lawrence, M.A., this year's president of the Society, supported by Messrs. Ion Pritchard, A. Barnes and H. Wade. Notwithstanding the fact that the East London Unitarian Society, to which several of the Sunday-schools belong, had kindly postponed a gathering which they had arranged for the same date, the attendance was not as large as on some previous occasions. This is no doubt attributable to the weather and to the fact that at least three schools—namely, Wood Green, Stamford-street, and Bell-street Mission—had parties of their own. There were, however, about 150 present from no less than twelve different Sunday-schools, and a very enjoyable evening was spent. After an hour for tea and conversation, the chair was taken at seven o'clock by the president, and a capital programme followed, comprising a pianoforte duet, songs, recitations, a short story taken from Emile Souvestre's "Un philosophe sous les toits," admirably told by Mr. Ion Pritchard, and an organ solo by Mr. Sidney Baines, who also acted as accompanist. The vocalists included Miss A. J. Lawrence, Miss Hutchinson (Mansford-street), the president, and Messrs. W. and A. Savage Cooper. In the course of the evening the president addressed a few words of welcome to those present, and drew attention to the advantages afforded by the Seaside Home at Southend, which was presented to the Society, and formally opened by Lady O'Hagan in September last. A hearty vote of thanks to those who had so kindly contributed to the entertainment was proposed by Mr. Harold Wade, and carried unanimously. The meeting broke up, after singing "God save the Queen," shortly before 9 P.M.

London: Welsh Unitarians and the 1900 Bazaar.—There was an interesting gathering at

Essex Hall on Thursday week, under the auspices of the Bazaar Committee of the London Welsh Unitarian Movement. After tea, the chair was taken by a well-known London Welshman, Mr. John T. Lewis, solicitor, and a highly entertaining programme of speech, music, and song was successively gone through, the principal item of the evening being a lecture on the "Proverbs of Wales," by Mr. D. Delta Evans. The chairman who is a Congregationalist, in introducing the lecturer, made a cordial and sympathetic speech, and it should be noted that many of the friends present, including most of those who contributed songs, were members of other Welsh churches in and around the metropolis. A hearty vote of thanks to the lecturer was proposed by the chairman and seconded by Mr. T. Vincent Evans (secretary of the Honourable Society of Cymmrodorion), who said that he was delighted to see so many young people present, many of whom he knew were deeply interested in a movement which had for one of its objects the softening of men's hearts and the broadening of their minds, and trusted they would persevere in their efforts to establish a strong and self-supporting Welsh Unitarian church in London.

Loughborough (Resignation).—The Rev. H. E. Haycock has resigned the pulpit of the Victoria-street Church, the resignation to take effect in June, 1900. At a congregational meeting held on the 6th inst., the following resolution was unanimously passed:—"That this congregation receives with deep regret Mr. Haycock's letter conveying his intention of terminating his ministry in June next, and begs to express its appreciation of the valuable services Mr. Haycock has rendered the church as its minister during the seven years ending in June next, and further expresses its regret that our finances are not in a condition to warrant the congregation in offering a stipend that would justify his staying amongst us."

Maidstone.—The Rev. S. S. Brettell, M.A., on his resignation of the work at Clewerke and Yeovil, will take temporary charge of the pulpit at Maidstone. He will begin on the first Sunday in the new year.

Manchester: Strangers.—Prior to the funeral of the late Mr. Thomas Rawson last Saturday at the Wesleyan Cemetery, Cheetham-hill, a short religious service was held in the Unitarian Free Church, when, besides members of the family and relatives, many members of the congregation and a number of friends from neighbouring churches were present. The Rev. W. R. Shanks conducted the service, and in a brief address made sympathetic reference to the life and services of the deceased, who for over thirty years had been organist of the church. On Sunday morning a memorial service was held, when appropriate hymns were sung, some of them to music composed by Mr. Rawson, and in the course of his sermon on "Shall a man see any good in his days? or, The true view of life," the Rev. W. R. Shanks referred to the life of their late organist as illustrating and confirming his lesson. He had lived a long life of seventy-five years filled with active service, devoted to a noble art, and had met with success, respect, and honour. His talents, of a high order, were cultivated to a fine perfection of teaching and executive power. A great number of pupils had come under his influence and had benefited by his thoroughness of method in teaching. He had taken a high place in his profession, had won the respect of his musical brethren, had rendered many services to the churches of the denomination, and undoubtedly had enjoyed much happiness and seen much good in his days. Many friends in that district would miss him, and they of that congregation would long regard his official connection with it as an honour, and a pleasant memory.

Sale.—At a recent ordinary meeting of the Social Guild a paper was read by the President, the Rev. J. Forrest, M.A., on "Commercialism and War," in which he condemned the greed and heartlessness of the modern competitive system, and set down the race for markets all over the world as the chief cause of recent wars, which were not likely to grow less until the nations had adopted a nobler ideal. Men must learn and nations must learn that the world does not exist for them it is they who exist for the world, to uplift it, to improve it and to bring happiness and light to dark places. Let each, instead of engaging in hopeless senseless strife, try to find its own true place and work in the world. Let us cease to think too highly of ourselves, let magnanimity take the place of jealousy, let international co-operation take the place of strife and warfare. And as with nations, so with individual men. Let each citizen have such ideals for himself. Thus, and only thus, can domestic and international peace be secured. The paper was followed by a discussion, and a resolution, in

accordance with its sentiments, was carried unanimously.

Swansea.—The Rev. Stopford Brooke, M.A., LL.D., preached in this church morning and evening on Sunday last. The attendance in the morning was very large, while in the evening the chapel was filled to overflowing. The sermons were listened to with rapt attention, and created a deep impression. Mr. Brooke's visit has been a great success in every respect.

Wolverhampton.—On Sunday morning, the 17th inst., a special service was held in the iron schoolroom, which has recently been removed from the site on Snow Hill, to a new site in Bath-road, where it is intended eventually to also build a church. The service was held in response to the Mayor's appeal to the congregations of the town to have special collections towards his fund for the local relief of the wives and families of soldiers suffering in the War. Mr. W. L. Teasdale conducted the service, reading the Rev. C. Hargrove's sermon "For the Red Cross." The collection amounted to 29s.

MATTHEW HENRY'S CHAPEL RESTORATION FUND, CHESTER.

£275 are still required to complete the above.

	£	s.	d.
Amount already acknowledged...	620	15	0
Mrs. Jas. Worthington, Sale ...	5	0	0

Further donations will be received and gratefully acknowledged by the Rev. H. D. ROBERTS, Brook Lodge, or Mr. Wm. ORRETT, 15, Foregate-street, Chester.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.
INVESTED FUNDS, £10,000,000
Number of Accounts, 85,094.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS repayable on demand.

TWO PER CENT. INTEREST on CURRENT ACCOUNTS on the minimum monthly balances, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold for Customers.

SAVINGS' DEPARTMENT.

SMALL DEPOSITS received and INTEREST allowed MONTHLY on each completed £1.

The BIRKBECK ALMANAC, with full particulars, post free.

FRANCIS RAVENSCROFT, Manager.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 21, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
MISS ORME, 118, Upper Tulse-hill, S.W.
STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W.,
and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OUR CALENDAR.

SUNDAY, December 24.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. F. K. FREESTON. 3.15 P.M., Christmas Carol Service, and 7 P.M., "The Messiah."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Revs. BROOKE HERFORD, D.D., and EDGAR DARLYN. Minister's Class after Morning Service.
Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Back to Jesus." Evening, "A Christmas Carol."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. F. H. JONES. No Evening service.
Mansford-street Church and Mission, Bethnal Green 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER. Musical Service in Evening.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., Browning's "Christmas Eve," Mr. LUCKING TAVENER, and 7 P.M., Mr. FERGUSON.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. J. H. WOODS, M.A., of Oxford.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. J. TOYE, and 6.30 P.M., Mr. L. TAVENER.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.
BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COZ.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street, near Market-square, 1 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. COBDEN SMITH, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "God in Man: A Sermon for Christmas Eve."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. J. B. BARNHILL.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. BARNHILL.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. F. T. REED, of Moreton-hampstead.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. F. LAWSON DODD.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

CHRISTMAS DAY.

Brixton, Effra-road, 11 A.M.
Essex Church, The Mall, Notting-hill-gate, 11 A.M.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M.
Richmond, Free Church, Ormond-road, 11.15 A.M.
Stepney and Stratford (United Service of the two Congregations), conducted by Mr. TAVENER at West Ham-lane Church.
Stoke Newington, The Green, 10 A.M., Communion Service, Rev. J. H. WOODS, M.A.
Wandsworth, East-hill, 11 A.M.

Leeds, Mill Hill, 11 A.M.
Liverpool, Hope-street, 11 A.M.
Oxford, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
Torquay, 11 A.M., Rev. A. E. O'CONNOR, B.D.

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—Dec. 24th, at 11.15, HENRY RAWLINGS, M.A., "Lamennais as an Independent Reformer."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

ENGAGEMENT as COMPANION,
experienced, and good references.—G., INQUIRER Office.

MARRIAGES.

VALLANCE—WOOLLEY.—On the 6th Dec., at St. John's Church, Higher Broughton, by the Rev. H. J. B. Armstrong, M.A., Rector, assisted by the Rev. J. Birch Jones, B.D., Rector of All Saints', West Gorton, Arthur Clayton, youngest son of the late George Vallance, of Mansfield, to Gertrude Daisy, second daughter of the late Percy Woolley, of Manchester.

DEATHS.

ELSE.—On the 13th Dec., at Esterel, West Cliff-road, Bournemouth, Alfred Else, J.P., formerly of Leicester, aged 60. Friends are requested to accept this intimation.
TRANTER.—On the 18th inst., at Ashcroft, Cirencester, Susan, the beloved wife of Thomas Tranter, aged eighty-two. For many years devoted to the Unitarian Church.

Schools, etc.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWITH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.

Miss MACRAE MOIR (Cambridge Higher Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly well-built modern house, with southern aspect. Great attention is paid to healthful conditions of life. References allowed to parents of present and past pupils.

Terms for Board and Education on application to the Principals.

THE WARREN, KNUTSFORD.

PRINCIPAL:

Mrs. W. CARRINGTON WHITELEGGE.

Excellent individual TUITION and Home Care for the daughters of cultivated parents who would appreciate unusual advantages for Music and Languages.

The SPRING TERM will begin January 23, 1900.

WILLASTON SCHOOL, CHESHIRE.

(Barker Foundation),

TO BE OPENED SEPTEMBER, 1900.

HEAD MASTER—GUY LEWIS, M.A., late scholar of Pembroke College, Oxford.

This School will provide a sound liberal education on Public School lines.

Subjects.—Religious Knowledge, Classics, Modern Languages, History and Geography, English Language and Literature, Mathematics, Natural Science.

There will be daily morning prayer and a religious service in the school on Sunday. Instruction will be given in the history of the growth of religious and rational theological thought and opinion in England, and generally in religious subjects. The boys will be encouraged in sobriety, intelligence, earnestness, and piety, and in modes and by teachers free from the obligations of prescribed creeds or tests of religious belief.

Careful and individual attention will be given to the physical training and development of the boys.

Fees.

For Boarders ... £33 6s. 8d. a term (inclusive).

For Day Boys ... £12 12s. a term.

Foundation Exhibitions (entitling to admission at half fees) are offered for Boys whose parent or guardian is a minister or member of or in full sympathy with some congregation in England steadily assembling for the public worship of God and imposing no obligation upon any member thereof (whether minister, member, or otherwise), to subscribe or assent to any articles or article of religious belief or to submit to any test of religious doctrine.

Further particulars, prospectuses, and forms of application may be obtained from

GUY LEWIS (Head Master), New College, Eastbourne;

A. H. WORTHINGTON (Secretary), 1, St. James's-square, Manchester;

EDWIN W. MARSHALL (Clerk), 38, Bazton Arcade, Manchester.

Schools, etc.

EDGBASTON COLLEGE for GIRLS,
Bristol Road, Edgbaston, Birmingham.

PRINCIPAL—Miss BAILY.

HEADMISTRESS—Miss ELEANOR MOSS, B.A. Hons.

A limited number of Boarders taken at residence of Principal.

The College, which is opposite the residence, has accommodation for 120 pupils. Lawn tennis, gymnasium, asphalt playground.

The Curriculum is based on the Cambridge Examination regulations, and resident pupils have the advantage of Public School life combined with home comforts.

Application to Secretary, Miss S. AWDRY.

Board and Residence.

A NEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL,

Proprietor, FREDERIC SMITH.

Recently enlarged, remodelled and refurnished, now affording

ACCOMMODATION FOR ABOUT 250 GUESTS.

The best patronised TEMPERANCE HOTEL in London. Highly commended by leading Unitarian Ministers.

Spacious Coffee, Reading, and Drawing Rooms. Electric Light. Lift.

Apartments, 1/6 to 2/6. Breakfast, 1/3 to 2/-. Service, 9d.

77 & 101,

SOUTHAMPTON ROW, LONDON, W.C.

Telegrams: "QUIETUDE, LONDON."

FLOWERY FIELD CHURCH,
HYDE.

Minister, Rev. W. L. TUCKER, M.A.

A GRAND BAZAAR will be held in the MECHANICS' INSTITUTE, HYDE, on March 15, 16, and 17, 1900, in aid of the Church Funds, under the patronage of the Mayor and Mayoress of Hyde, the Rt. Hon. Lady O'Hagan, Mrs. Ashton, the Rt. Hon. James Bryce, M.P., Sir John Brunner, Bart., M.P., Thomas Cair Ashton, Esq., M.P., the President of the British and Foreign Unitarian Association, Alderman H. Rawson, J.P., Rev. H. Enfield Dowson, B.A., and other friends.

Further particulars will appear in due course.

Contributions of Money or Goods are earnestly solicited, and will be gratefully acknowledged by

Rev. W. L. TUCKER, Chapel-street, Hyde,
or M. C. ROGERS, Flowery Field, Hyde,
Hon. Sec. Bazaar Committee.

PRINCE OF WALES' THEATRE,
COVENTRY-STREET, W.

A MATINEE PERFORMANCE of *A MID-SUMMER NIGHT'S DREAM* will be given at the above Theatre (kindly lent by Mr. J. H. Leigh), in aid of the Funds of the LONDON UNITARIAN BAZAAR, on TUESDAY, January 16th, 1900, under the direction of Mr. Herbert Lawford and Mr. J. H. Leigh.

Doors open at 2 o'clock. To commence at 2.30.

Price of Tickets:—Private boxes, £2 2s. to £4 4s.; stalls, 10s. 6d.; balcony (first two rows), 7s. 6d. (other rows), 6s.; upper circle (reserved), 4s.; pit, 2s. 6d.; gallery, 1s.

Tickets can be obtained from any member of the Entertainments Committee; at the various Unitarian Churches, or at Essex Hall, where a plan of the reserved seats can be seen, or from Mr. HERBERT LAWFORD, 28, Nightingale-lane, Balham, S.W.

The Private Boxes can only be obtained from Mr. Lawford.

WINIFRED HOUSE

(Mrs. Hampson's Memorial Home),

Invalid Children's Convalescent Nursing Home.
Wray Crescent, Tollington Park, London, N.

A Home where poor children are received (girls, 3-12 years; boys, 3-10) who are recovering from operations or from disease; also for those suffering from debility. Application for admission to be made to Miss M. PRITCHARD, 11, Highbury Crescent, London, N.

All friends interested in the work are asked to make it known to others, for it is essential that the list of subscribers should be increased, if the well being of the Home is to be maintained.

Special donations are also invited towards defraying the expenses of reconstruction of the drainage system, which was carried out in the Summer.

WILLIAM M. BLYTH, Hon. Treas.
MARIAN PRITCHARD, } Hon. Secs.
ROBERT HAMPSON, }

WANTED, a COMPANION-HOUSE-

KEEPER, for a position of trust, in the North of England; age 25 to 30. Well educated, bright, and intelligent; must be a total abstainer and well recommended. Previous experience in a similar post not absolutely necessary. State salary.—Address, in the first instance, Rev. V. D. DAVIS, 6, Gorst-road, Wandsworth Common, London, S.W., and mark communication "Companion-House-keeper."

ZEBRA

GRATE POLISH.

THE SUNDAY SCHOOL ASSOCIATION.

NOW READY.

THE HELPER, 1900.

A Handbook for Sunday School Teachers and Parents.

Edited by MARIAN PRITCHARD ("Aunt Amy").

Frontispiece, *Energy*, by G. F. Watts, R.A. Full-page Illustration, *Manchester College*, Oxford.

CONTENTS.

New Year's Address. JOHN BYLES.

A Year of Sunday Readings. Compiled by H. KELSEY WHITE.

Suggestive Lessons: Parable of the Sower, FRANK WALTERS. 52 Bible Passages, &c.

For the Little Ones. More about Nellie and John Henry and Eliza, MARY DENDY.

The S. S. Teachers' Summer Session at Oxford. Lectures on Object of S. S. Teaching, J. J. WRIGHT. Some Day School Methods applicable to Sunday Schools, FRANK TAYLOR. On Discipline, HENRY RAWLINGS, M.A. Method of Preparing and Presenting a Lesson, EDITH DRUMMOND. How to give a Bible Lesson, JOSEPH WOOD. What can we

Teach and How? MARIAN PRITCHARD. Religious Lessons from Book of Nature, JOSEPH FREESTON. Relation of Ethics to Religion, C. B. UPTON, B.A., B.Sc. How the Old Testament Grew, J. ESTLIN CARPENTER, M.A. The Life and Epistles of Paul, JAMES DRUMMOND, M.A., LL.D. Development of Liberal Nonconformity, J. E. ODGERS, M.A. Work and Teaching of G. F. Watts, R.A., LUCKING TAVENER.

Teachers in Council: (I.) On the Ideal Sunday School. (II.) Our Senior Classes. (III.) Bringing our Young People to join our Churches.

Passages from Addresses. By Principal JAMES DRUMMOND, M.A., LL.D., and Rev. J. ESTLIN CARPENTER, M.A.

Illustrative Stories, Poems, &c., &c.

Cloth, price 2s. 6d. net. Postage 4d.

12 Copies supplied for 25s. Carriage unpaid.

The Volumes issued for 1898 and 1899 can still be had at the same price.

London: The SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

New Publications.

LIFE BEYOND DEATH. A New Volume by MINOT J. SAVAGE, D.D., of New York. 336 pp. Crown 8vo, 6s.

JESUS: BITS OF WAYSIDE GOSPEL. By JENKIN LLOYD JONES, of Chicago. 320 pp. Crown 8vo, 6s.

THE CHOIR INVISIBLE, and Other Sermons. By JOHN WHITE CHADWICK, of Brooklyn. 228 pp. Crown 8vo, 4s. net.

THE STORY OF THE BIBLE, from the Standpoint of Modern Scholarship. By WALTER L. SHELDON, of St. Louis. 1s. 6d. net.

THE RELIGION OF TIME and the RELIGION OF ETERNITY. A Study of Certain Relations between Mediæval and Modern Thought. By PHILIP H. WICKSTEED, M.A. 1s. net.

BACK TO JESUS: An Appeal to Evangelical Christians. By RICHARD A. ARMSTRONG, B.A., Author of "God and the Soul," "Faith and Doubt in the Century's Poets," &c. 1s. net.

THE STORY OF PROTESTANT DISSENT and ENGLISH UNITARIANISM. By WALTER LLOYD. 236 pp. Crown 8vo, 2s. 6d. net.

POCKET ALMANAC FOR 1900. Tuck, gilt edges, 1s. net; by post, 1s. 1d.

Will be Ready on January 1st.

THE ESSEX HALL YEAR BOOK FOR 1900. Cloth, 1s. net; by post, 1s. 2d.

London: PHILIP GREEN, 5, Essex-st., Strand, W.C.

BOOKLETS FOR CHRISTMAS.

"DAILY MEDITATIONS" & "NIGHT UNTO NIGHT."

By W. G. TARRANT, B.A.

PRICE ONE SHILLING (leather, gilt).

"Night unto Night" can also be had in cloth binding, red edges, price Sixpence.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

THROUGH UNSEEN PATHS:

By K. E. HARRISON

(Mrs. FREDERICK AUGIER HARRISON). 6s.

"An attractive story, revealing much genuine feeling."—*Bookman*.

"Told with simplicity and pathos."—*Literary World*.

"One of those old-fashioned, pleasantly-told stories that, alas! only come true in books."—*Dundee Advertiser*.

"A charming work of fiction."—*Fair Play*.

Swan Sonnenschein & Co., Ltd., London.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

4, Adelaide Place, London Bridge, E.C.

Realty Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick, N.B.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

THE MILL HILL PULPIT.

A Monthly Sermon by

Rev. CHARLES HARGROVE, M.A., Leeds.

December Number.—"FOR THE RED CROSS."

Price 1d. Annual subscription, 1s. 6d. post free.

Apply, Essex Hall, or CHAS. STAINER, 82, Ravenswood-terrace, Hyde Park, Leed.

COMPANIONSHIP to LADY wanted by young lady, 25; musical, good reader; some hospital practice.—Apply, Miss JELLIE, care of Rev. W. Jellie, Ipswich.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD Deansgate.—Saturday, December 23, 1899.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3901.
NEW SERIES, No. 105.]

LONDON, SATURDAY, DECEMBER 30, 1899.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK	833
LITERATURE:—	
The Age of Wycliffe	835
The Spirit and the Incarnation	837
A Study of Religions	838
Mr. Lecky's "Map of Life"	844
THE CHILDREN'S COLUMN	838
RETROSPECT OF THE YEAR 1899	840
OBITUARY:—	
Robert Cunningham Hall	843
Mr. Alfred Else	843
Samuel Gordon, Belfast	843
Mrs. Bruce	844
NEWS FROM THE CHURCHES	845
ADVERTISEMENTS	846

NOTES OF THE WEEK.

LOOKING back upon another year, we desire to renew our grateful acknowledgments to many friends who have helped to secure to THE INQUIRER whatever measure of usefulness and worth it has attained. Our constant aim is to make the paper thoroughly representative of the religious life of our Free Churches, and to be helpful, as far as possible, in a wider field. The following list of contributors to these columns during the past year will bear witness in no small degree to the success of that endeavour:—

MISS LAURA G. ACKROYD.
DENDY AGATE, B.A.
CHARLES W. ARMSTRONG.
R. A. ARMSTRONG, B.A.
W. E. A. AXON.
C. D. BADLAND, M.A.
AMROSE BENNETT, M.A.
BURTON BETHAM.
WILLIAM BINNS.
MISS ALICE BLATCH.
R. H. U. BLOOR, B.A.
GEORGE BOROS.
R. BRUCE BOSWELL.
W. COPELAND BOWIE.
STOPFORD A. BROOKE, M.A., LL.D.
JOHN BYLES.
H. V. CANTRELL.
E. CARLETON.
J. ESTLIN CARPENTER, M.A.
A. A. CHARLESWORTH.
C. C. COE, F.R.G.S.
ROBERT COLLYER.
MISS FRANCES E. COOKE.
JAMES CRISLEY.
EDGAR DAPLYN.
JOHN DENDY.
A. H. DOLPHIN.
W. H. DRUMMOND, B.A.
T. E. M. EDWARDS.
JOHN ELL'S.
SILAS FARRINGTON.
MRS. FARRINGTON.
F. K. FREESTON.
JOHN FRETWELL.
EDGAR I. FRIPP, B.A.
T. H. GORDON, B.A.
HENRY GOW, B.A.
B. KIPPMAN GRAY.
MISS GERTHA GUTHRIE.
CHARLES HARGROVE, M.A.
WILFRED HARRIS, M.A.
ARTHUR HARVIE.
JAMES HARWOOD, B.A.
H. W. HAWKES.
BROOKE HERFORD, D.D.
R. T. HERFORD, B.A.
W. H. HERFORD, B.A.
MRS. W. H. HERFORD.
G. D. HICKS, M.A., Ph.D.
J. HOCART.
WILLIAM JELLIE.
H. HARROLD JOHNSON, M.A.
MISS H. M. JOHNSON.
F. H. JONES, B.A.
R. J. JONES, M.A.
W. TODOR JONES.
W. J. JUPP.
J. A. KELLY.
L. DE BEAUMONT KLEIN, D.Sc.

R. H. LAMBLEY.
A. LAZENBY.
MISS FRANCES LEE.
WALTER LEWIN.
WALTER LLOYD.
MISS ALICE A. LUCAS.
E. W. LUMMIS, M.A.
T. L. MARSHALL.
MISS GERTRUDE MARTINEAU.
JOSEPH MAY.
H. S. MELLONE, M.A., D.Sc.
W. MELLOR.
MRS. MILLS.
MISS THEODORA MILLS.
FREDERICK NETTLEFOLD.
J. COLLINS ODGERS, B.A.
J. EDWIN ODGERS, M.A.
BIPIN CHANDRA PAL.
MISS J. S. PATTINSON.
CHARLES FRACE.
H. S. FERRIS, M.A.
C. E. PIKE.
C. T. POYNTING, B.A.
PRIESTLEY PRIME.
MISS MARIAN PRITCHARD.
HENRY RAWLINGS, M.A.
RICHARD ROBINSON.
CHARLES ROPER, B.A.
JAMES RUDDLE.
G. ST. CLAIR, F.G.S.
MRS. ARTHUR SHARPP.
MISS EMILY H. SMITH.
G. VANCE SMITH, B.A., Ph.D.
H. S. SOLLY, M.A.
F. W. STANLEY.
A. T. STOREY.
C. J. STREET, M.A., LL.B.
J. C. STREET.
J. E. STRONG.
W. G. TARRANT, B.A.
LUCKING TAVENEY.
FELIX TAYLOR, B.A.
EDWARD TESCHENMACHER.
E. L. H. THOMAS, B.A.
J. M. LLOYD THOMAS.
JAMES L. THORNELLY.
C. B. UPTON, B.A., B.Sc.
DOUGLAS WALMSLEY, B.A.
FRANK WALTERS.
GEORGE WALTERS.
MRS. HUMPHRY WARD.
J. WARSCHAUER, M.A., Ph.D.
W. WHITAKER, B.A.
P. H. WICKSTEED, M.A.
S. FLETCHER WILLIAMS.
J. REMINGTON WILLIAMS, M.A.
MRS. J. R. WILSON.
JOSEPH WOOD.
A. W. WORTHINGTON, B.A.
J. J. WRIGHT.

Other friends have contributed, who do not allow their names to appear, and many more, not by writing but by constant support and generous encouragement, have done their part, to make THE INQUIRER a welcome messenger and a true bond of union in our religious community. We will trust that the coming year may be richer still in achievement, that so far as our work is concerned the century may be worthily completed, and we shall be able to gird up our strength with joyful confidence and humble trust for the better time to come.

SUBSCRIPTIONS to THE INQUIRER for the New Year become due on Jan. 1, and we must once more thank those friends who generously subscribe for copies to be sent to Free Libraries. More than one friend who thus helped in the distribution of a considerable number of copies has recently been taken from us by death, and we will venture to hope that others may come forward with like tokens of sympathy and willingness to extend the field of THE INQUIRER's usefulness. There is a tradition still clinging, we believe, to THE INQUIRER in certain quarters, from the old days when it cost five-pence, that it is a paper to be read, and then passed on from one household to another. That is good, and was in the old expensive days exemplary; but is there not a better way? Now that we boldly face the world for a penny, we should say that five copies instead of one might find their way to the several households, and so remain in evidence, and be able to take advantage of many more opportunities of quiet service.

NEXT week we look forward to the coming of the New Year, but not of a new century. The authority of the Pope, we understand, is thrown on the other side (naturally the side contrary to reason), and all good Catholics are to begin the twentieth century with the last year of the nineteenth. So also decrees the Orthodox Protestant Church of Sweden, and on the Pope's side is, in this matter at least, Dr. R. F. Horton, who has issued through Messrs. James Clarke and Co. a booklet on "The Awe of the New Century," and recently preached at Lyndhurst-road a sermon on the same subject. Replying in the *Christian World* to some astonished and indignant critics, Dr. Horton says that the reckoning of our era is a matter of convention, since it would seem most likely that Jesus was actually born in the year 4 A.D. (we thought it was in the year 4 B.C.), so that to be strict the new century should begin in 1904. But we cannot break away from our conventions, and for our own part we hold to the convention that a century is composed of a hundred years.

The first century, therefore, began with the year one and ended with the first hundred. The nineteenth century began with the year 1801 and ends with the year 1900.

THE coming year, 1900, being the last year of the nineteenth century, it is natural that our thoughts should turn back to consider the gains of the past hundred years, and through appreciation of what has been achieved that we should brace ourselves for fresh efforts in the coming era. To this end we propose throughout the year to reserve some space in THE INQUIRER for a series of special articles dealing with some of the great questions of paramount religious interest. Thus the Rev. W. E. Addis has undertaken to contribute some articles on the "Progress of Old Testament Studies during the Century," the Rev. J. L. Carpenter will write on the "Progress of the Comparative Study of Religions," the Rev. C. B. Upton on Movements of Philosophic Thought, especially as affecting Religion," the Rev. G. St. Clair on the "Progress of Science, and its significance for Religion." Other special articles on similar lines are also promised, and we have good hope of securing others from those best fitted to deal with the subjects—on the "Progress of New Testament Studies, with special reference also to recent Lives of Christ," and on "Movements in the Roman Catholic and Anglican Churches, and in the Greater Nonconformist Bodies," as well as on the history of our own churches.

LADY O'HAGAN leaves England for South Africa at the end of this week. Her son, Lord O'Hagan, has been ordered to the front, and she hopes to be of some use to the sick and the suffering out there.

"PEOPLE at home cannot imagine the hardships here just now, and yet I am glad I am in it," so writes one of the multitude of brave women who are nursing our sick and wounded soldiers in South Africa. Many are the English men and women who are saying to themselves to-day, "I am sorry I am not in it; sorry, since I cannot hinder this dreadful war, that it is not allowed one to share the toil and suffering it inflicts upon my brothers and sisters." We hear of one of our ministers who is taking advantage of the fact of his having always been a moderate drinker, to associate himself in some slight degree with the privations of soldiers and nurses, by becoming a total abstainer as long as the war lasts. We cannot express much sympathy with him in his temporary self-denial, which we believe will be very beneficial to his own health; but we would, nevertheless, commend his example to others who are similarly inclined, and feel self-indulgence almost a sin, while so

many are in want. Perhaps if they once make a beginning they will find total abstinence so good that they will not leave it off, even to celebrate the return of peace.

In answer to the recent appeal of Sir H. Campbell-Bannerman to temperance reformers, the following manifesto has been issued:—

"Accepting Sir Henry Campbell-Bannerman's speech at Manchester on Nov. 15 as a declaration of the intention of the leaders of the Liberal party to place in the forefront of their proposals for immediate legislation on their return to power a measure of temperance reform embodying the principal recommendations of Lord Peel's report, including giving direct popular control to Scotland and Wales, and believing that such an enactment would 'undoubtedly work immense good immediately, and pave the way for effecting a future and more complete reform,' we welcome the announcement, and commend to temperance electors the policy it embodies as worthy of their support at the next General Election,

W. S. Caine, ex-M.P.; H. J. Wilson, M.P.; R. A. Allison, M.P.; Thomas Burt, M.P.; John Wilson, M.P. (Dur.); R. Souttar, M.P.; John Colville, M.P.; J. Herbert Roberts, M.P.; John Wilson, M.P. (Govan); W. Crossfield, ex-M.P.; F. Maddison, M.P.; J. Rowntree, ex-M.P.; D. Lloyd-George, M.P.; S. Woods, M.P.; Dr. R. Spence Watson; Rev. Charles Garrett; George White (Alderman and J.P., Norwich); R. Cameron, M.P.; F. A. Channing, M.P.; Dean F. W. Farrar; Rev. Dr. Alex. McLaren; Canon W. Barker; Rev. Dr. J. Clifford; Canon Edward Lee Hicks; Rev. G. F. Aked; J. Herbert Lewis, M.P.; Samuel Pope, Q.C.; Rev. Hugh Price Hughes; A. Guthrie (Liverpool); Thomas P. Whittaker, M.P."

PREACHING at Croydon on the morning of Dec. 10, on occasion of the twenty-ninth anniversary of the Free Christian Church, the Rev. J. Page Hopps spoke of that which took them down to the foundations of the Church itself—the sacred duty of personal thought and of personal loyalty to it; and for text he took Romans xiv. 5: "*Let every man be fully persuaded in his own mind.*"

"That," he said, "ought to be an antiquated commonplace; but it is the statement of present duty. It ought to be esteemed a privilege too precious to be neglected; but it is a piece of work that few undertake and fewer still accomplish; and the failure, though so unquestionable, is hidden from most men's eyes; so much so indeed, that thousands who have hardly begun to be really persuaded in their own minds are under the delusion that they have accomplished the task. They have prejudices, or ideas that have been put into them, just as you can put a document in a drawer; and yet they imagine their opinions are their own. In reality, they have never investigated, have never known the luxury or the pain of really independent thought, have never dared to face all sides or to hear all opinions: they are led by custom, and they delude themselves that they are going their own way."

In the course of the sermon Mr. Hopps spoke of the influence of antiquity, as follows:—

"Infatuated by the plea of inspiration, modern man has consented, to an enormous extent, to vacate his own throne,

that he may go and prostrate himself before a throne that only marks an empire of mind that has really passed away. Forgetting the splendid truth that man is man, in whatever age he lives, and that the God of one time must be the God of all times, he has foolishly consented to self-banishment from God and to self-mutilation: for he has not only driven himself from the presence of the ever-inspiring God, but he has for the time destroyed the faculty of hearing Him. With strange alacrity to degrade the age in which he lives, he seeks in the past for all religious truth. No more does God come near to man, he thinks; no longer does the Divine Spirit woo the human spirit, and bless it with fresh revealings. The feast of God is a feast of ancient crumbs and dried Eastern fruits; and the message of the great All-Father is written in an unknown tongue. . . . And yet, all the while, God is our God as much as ever He was any one's God; and the world is His now as truly as ever it was; and the ears of corn, and the sunlight, and the clouds, and the mountains, and the trees, and the grasses, and the stars, and the faces of little children, and the eyes and hearts of good women and good men are as truly a revelation from Him as ever they were; and the world is older, and richer in experience, than ever it was, and we need God as much as ever."

At the conclusion of his sermon Mr. Hopps made this final appeal:—

"For the powers of your own nature you, then, are responsible; no one can live for you, no one can die for you, no one can answer for you. Therefore in the presence of God your Maker, I bid you rise up to the sacred responsibilities of life; and, being fully persuaded in your own mind, see to it that you do the best things you know, and that you are faithful to the best things you do, mindful ever of this, that it is useless to know and vain to be persuaded, unless you are loyal to the knowledge and the conviction. And truly, in that we may find the whole duty of man.

"It is for this, then, we stand on the intellectual side of this Church's life. There are other and perhaps higher issues, but, on the intellectual side, we bear witness to the supremacy of the personal conscience and reason, both as a solemn duty and a sacred right. I offer no apology, then, for this Church. On the contrary, I say it is the Church of the advance guard; and it is a great honour to belong to it. We are the pioneers, though we are in no way worthy of our great trust. We are the pioneers. Any reed shaken with the wind can bend its head to the blast. It takes a live man to go on his way in spite of it: to go on his way, I say, and to show the world the way in which *all* presently must go."

THE work entailed upon a member of the London School Board is partly made known to the general public by the annual return of attendances at Board and Committee meetings, which is published in December of each year. We observe from the return which has been issued this week that the Hon. E. L. Stanley, the vice-chairman of the Board, attended 512 meetings. No one else comes anywhere near this figure. Mr. Graham Wallas was present at 253 meetings, Sir Charles Elliott at 250, the Rev. W. Copeland

Bowie comes next with 228 attendances. We understand that owing to the increase and pressure of the work of the B. and F.U.A., Mr. Bowie does not intend to offer himself for re-election next November. He will then have served on the Board for a period of twelve years. During the existence of the present Board, he has occupied the position of Chairman of the School Accommodation and Attendance Committee.

REV. B. F. DE COSTA, says the *Christian Register*, who recently resigned the rectorship of the Protestant Episcopal Church of St. John the Evangelist in New York, was formally received into the Roman Catholic Church last Sunday. In a statement which Dr. De Costa is to issue in justification of his conversion the former rector holds, in effect, that the Roman Catholic Church is the only Church which maintains a logical and correct attitude with regard to the interpretation of the Bible. During the recent controversy over the ordination of Dr. Briggs as a clergyman of the Episcopal Church, Dr. De Costa took a strong ground against Bishop Potter, of New York, and threatened to have the bishop tried before an ecclesiastical court if he should ordain Dr. Briggs. It will be remembered that Dr. De Costa also opposed with some asperity the confirmation of the late Phillips Brooks as bishop of Massachusetts. After the Briggs controversy had been closed by the definite action of Bishop Potter in ordaining Dr. Briggs, Dr. De Costa resigned from his rectorship, and later completely severed his connection with the Protestant Episcopal Church. Inasmuch as Dr. De Costa is married, he cannot take orders in the Roman Catholic Church, but will devote himself to literary pursuits.

THE following is the inscription on the tablet to which we recently referred, erected in the Highgate Unitarian Christian Church:—

Erected by the members of
his congregation in
affectionate memory of
ROBERT SPEARS,
Founder and first pastor
of this church.

Here he ministered during the last fourteen years of a life that was occupied throughout in disseminating at home and in foreign lands, by his voice, his counsels, his writings, and his example, the simple Christianity of the New Testament.

Born 25th September, 1825.

Died 25th February, 1899.

"He put on righteousness as a breast-plate, and was clad with zeal."—Isaiah lix. 17.

TO CORRESPONDENTS.—Letters, &c., received from the following:—H. W.; W. L.; J. P.; E. T.; R. J. C.; J. S.; H. R.; J. H.; E. C. J.; H. S. J.; E. M. C. S.; J. W.

EPSP'S COCOA. The most nutritious.

EPSP'S COCOA. Grateful and comforting.

EPSP'S COCOA For breakfast and supper.

EPSP'S COCOA. With natural flavour only.

EPSP'S COCOA. From the finest brands.

LITERATURE.

THE AGE OF WYCLIFFE.*

MR. TREVELYAN'S book takes its place at once among the few academical essays which are real contributions to our literature. Originally written as a dissertation to be sent in by the author when competing for his fellowship at Trinity College, Cambridge, it has been modified in the direction of the general reader by the omission of some special discussions and the modernising of quoted passages. The result is altogether excellent. Mr. Trevelyan wields the family pen, which is that of the ready writer, and there is not a dull page in the book. Whether the reader's dominant interest be in the direction of England's religion or her poetry, her social and municipal life or her foreign relations, he will certainly find much illumination in Mr. Trevelyan's brilliant narrative, and derive much aid to his own studies from the author's copious citations of contemporary documents and chronicles; and he will rise from the perusal of this work with at least four distinct pictures in his mind. He will realise as never before the England of the Peasants' Rising, the London of Sir William Walworth, the Oxford of Wycliffe, and the nature and extent of post-Wycliffian Lollardy.

The Peasants' Rising of 1381 marks the effort of the villeins, who were serfs under the manorial system, to emerge into a state of free contract, and their resentment of the attempts made to prop up the old *régime* which was gradually falling into decay. Its decline was not entirely due to the serf. He was a tenant at the bottom end of the feudal system; bound to the soil, but tilling his own patch of ground, and rendering fixed services to the estate in part payment of his rent. Sometimes he bought his freedom with the gains of his industry, sometimes he ran away and began life anew in another district as a free labourer. The villein who was thriving found it to his advantage to pay an increased money rent for liberation from his compulsory service. The bailiff of the estate found that on his side it was often more advisable to engage a free labourer—for example in the case of the herdman, who was required to give all his time to the care of the cattle; and, further, that in the case of special work requiring skill, such as ploughing and reaping, it answered better to let the villein pay for exemption, and contract with others for the necessary labour. Such was the state of things when, in the middle of the reign of Edward III., the country was swept by the terrible plague known as the Black Death, which destroyed nearly half the population. The consequent scarcity of labour naturally produced a rise of wages. In vain the king ordered that rates of payment should remain as they had been. "Canute's proverbial" ordinance was scarcely more futile." In vain the Parliament passed the Statute of Labourers of 1349, and confirmed it and increased the penalties under it in many succeeding years. By this Act, an attempt was made

not only to fix a bare legal wage, which was in many cases below the amount which the labourer had received for some years passed, but also to keep down the rise in the price of provisions consequent on the admitted scarcity of labour. Procedure was instituted alike against a labourer who took more than the fixed wage, and against a landowner or bailiff who was glad to pay the larger sum, rather than see his crop left rotting on the ground; and an effort was made to suppress rudimentary trades' unions or combinations that supported the individual labourer in his demand for the higher rate. The only effect of such policy was to take the man from the land; the villein and the free labourer alike left the country side and found refuge in the town, where the merchant or tradesman was as short of hands as the farm bailiff. To obtain the legalisation of the state of affairs that actually existed, or was evidently coming into being, was the main object of the Peasants' Rising. Mr. Trevelyan strongly protests against the most current misrepresentation of its aims:—

The attempt to picture the Rising as a communistic movement ignores the plainest facts. It was, as far as the bulk of the peasantry was concerned, a rising to secure freedom from the various forms and degrees of servitude that still oppressed them severally. . . . Personal freedom, and the commutation of all servitude for a rent of 4d. an acre, were the very practical demands then made; when this had been granted, most of the rebels went home (p. 197).

The Rising was not the despairing effort of a starving peasantry. It was an attempt to get legal recognition of a betterment that was to a large extent actual. The poll tax voted by the Parliament at Northampton towards the end of the year 1380 was merely the occasion, and not the cause, of the Rising. It was the third of such special exactions within four years. Its very imposition recognised the fact that the labouring classes had money. They were required to pay for unpopular wars that had ended in disaster and national disgrace; and they believed both the exaction and the expenditure to be marked by gross corruption. The enforcement of the tax under circumstances that seemed unusually harsh and arbitrary led to concerted action on the part of labourers' unions that had spread from county to county, and were incorporated in a "Great Society." Within one fortnight of June 1381, the Rising spread from the home counties northward to Yorkshire, and westward to Somerset.

If the peasants' movement was not consciously communistic, had early Lollardism, which seems to have been interwoven with the popular cause, this distinctive character? On this question Mr. Trevelyan's statements are explicit. It is possible that the men who were influencing the mind of the people may have made their own application of Wycliffe's doctrine of Dominion to the questions of the day. But Wycliffe himself was at this time very far from any condemnation of lay-lordship. In fact, he was exalting the powers of the temporal lords in order to minimise that of the Church. He complains at a later date that his missionaries were wrongfully charged with making political applications of his doctrines. "Some men that ben out of charity slander Poor Priests with this error, that servants or tenants may lawfully withhold rents or services from their lords when lords

ben openly wicked in their living." But the smoke was not entirely without a fire.

As was only natural, popular missionaries, drawn from the people, speaking to the people, and depending on the people for alms, were influenced by popular ideas. They failed to make Wycliffe's distinction between secular and clerical property. He meant them to preach against the payment of tithes, and they condemned the performance of villein services as well; he meant them to denounce the riches of a corrupt Church, and they introduced into their anathemas the riches of a corrupt aristocracy. A hostile satirist thus speaks of their double influence:—

All stipends they forbid to give
And tithes whereon poor curates live.
From sinful lords their dues they take;
Bid serfs their services forsake.

Such men were firebrands, and they set light to one stack more than Wycliffe wished. But they were, most of them, not the real Wycliffite missionaries. The Lollards, who were brought to trial by the Church for spreading his heretical doctrines, were in no single case accused of having had hand or part in the Peasants' Rising. Similarly the indictments of the rebels contain no hint of heresy. The rebellion was not a Lollard movement, although some of the agitators were influenced by some of Wycliffe's ideas. This alone is certain; but it is not unlikely also that some of his own Poor Priests entered with more zeal than wisdom into the movement for abolishing serfage (p. 290).

The rebels marched on London, and we need not follow the story of their brief triumph, their stupid violence, and the terrible retribution that overtook them. But the account which Mr. Trevelyan gives of the local politics of London during the years immediately following the Rising is particularly interesting. The city magnates were of two parties, the King's friends, and the Duke's friends (*i.e.* the party of John of Gaunt). On the former side were the victualling trades, led by Sir William Walworth, fishmonger, and Nicholas Brembre, grocer, both of whom had served the King well in the perilous days of the occupation of the city by the mob. On the opposite side were the clothing trades, led by John of Northampton, draper, who in 1381 succeeded Walworth in the mayoralty, and was re-elected for a second term. He not only cut down the profits of the victuallers by a series of ordinances fixing the prices of provisions, but he forbade them to hold office in the city, which was for a time ruled by an oligarchy of clothiers. The champion of cheap food was popular, and would have been re-elected for a third year, if the King had not interfered, and by a violent onslaught on the clothing guilds secured the election of Brembre. John and his party held secret meetings, and relying on the support of the Duke, encouraged open agitation against his rival. He was charged with plotting against the King. Some curious inquisitions in the case are printed among the documents in the supplementary volume (pp. 27 seqq.). John and his principal supporters were sentenced to imprisonment in various castles: "The leader himself was carried off to Tintagel, to listen on its lonely rock to the booming tides and screaming gulls, and to pine for the green banks of Thames." As long as the King's support availed, Brembre was re-elected and the victuallers were triumphant. When Richard fell, his nominee fell with him; all the clothing

* "England in the Age of Wycliffe." By George Macaulay Trevelyan. Longmans. 15s.

"The Peasants' Rising and the Lollards: A Collection of Unpublished Documents." Edited by Edgar Powell and G. M. Trevelyan. Longmans. 6s. net.

trades petitioned for his punishment, and he was executed in 1388.

From the year of the Peasants' Rising, we may date the beginning of a new era in the religious history of England. In Wycliffe's earlier attacks on the abuses of Papal power, in his view of the spiritual character of the true Church, and his onslaught on the worldliness of the clergy, he had appeared as the champion of the Crown against the aggression of the Holy See, and as the *protégé* of John of Gaunt, who had favoured a large scheme for the disendowment of the Church. But now Wycliffe, by his denial of Transubstantiation, had passed into distinctly theological heresy, and John of Gaunt would no longer shield him if he could. The alliance of Church and King, which was to be cemented by the House of Lancaster, was already inaugurated, and the blood of the Primate-Chancellor, Sudbury, slain by the rebels, gave a kind of "consecration to the cause. His successor, Courtenay, fortified by the decrees of the "Earthquake" synod and an ordinance of Parliament, proceeded in 1382 to put down the preachers of Lollardy with a strong hand. His action, following as it does close upon the merciless suppression of the Rising, and especially the avenging campaign of Bishop Spencer in the Eastern counties, might again tempt us to surmise that it was as a political danger—as a survival of the social theory of the "great society" and its adherents (if they had such a theory), that Lollardy was to be extirpated. But again Mr. Trevelyan warns us against such identification:—

It would be a mistake to suppose that the persecution of 1382 and the following years was not essentially religious. It was conducted in the Church Courts, the charges were charges of doctrinal heresy, the accused were religious missionaries, not agitators such as John Ball, and the principal question at issue was the right of the heretics to hold their new doctrine of Consubstantiation. This heresy of Wycliffe's instantly absorbed public attention and became the centre of controversy. It shocked the great supporters who had stood by him when he merely attacked Church privilege. John of Gaunt repudiated such a wicked and blasphemous conception of the Eucharist in language which probably was sincere. This doctrine, combined with the general suspicion of revolutionary tendencies, alienated the nobles and the Court. The Lollardy of the eighties, unlike the Wycliffism of the seventies, was not a political attack on clerical privilege with a chance of immediate success, but a new religion that could be tested only in the slow crucible of time (p. 293).

The new alliance of Church and King had its most striking and immediate success in the capture of Oxford for the orthodox party. The University had long been divided between two parties, the seculars who stood for the life that was academic, and the regulars who represented the life that was monastic. The former were the champions of Arts as against a purely theological curriculum, and had the support of the motley crowd of undergraduates who led a strange Bohemian life in the halls and inns (a small proportion only being gathered under collegiate discipline), as against the great monastic schools which stood without the city walls as fortresses of the Church menacing the independence of the University. Wycliffe's attack on the Papacy was pleasing to

the seculars, for the monks, and still more the friars (that is, the mendicant orders), were regarded as the agents of the Holy See; no less pleasing was his denunciation of lordly prelates, for the seculars were equally jealous of episcopal visitations and interference with academical self-government. The Peasants' Rising was the occasion—not, as one might have anticipated, of an attack on the party of Wycliffe as favourers of social revolution, but—of an attack made by the Wycliffites upon the friars as men who set class against class, and whose doctrine of poverty was dangerous to all property and all vested interests. The Chancellor, Rygge, favoured the seculars, and even gave countenance to the contention of their champion, Nicholas Hereford, that the regulars ought to be excluded from degrees. The monks and friars appealed to the Archbishop, who was glad to have an opportunity of laying his hand upon the affairs of Oxford. Beneath two Royal mandates (one of which ordered the banishment within seven days of Wycliffe, and the chief preachers of his doctrine), and a meeting of Convocation of the province of Canterbury at Oxford, which really amounted to the holding of an episcopal court for the suppression of heresy, most of the Wycliffites submitted and recanted; and the University was captured by the bishops. To this and to its consequence, that Wycliffe in his few remaining years consciously turned from the University to the people, is to be ascribed the fact that the second generation of Lollardy was not recruited from the schools, and that throughout the fifteenth century the "Biblemen" and "Gospellers" were identified with a mistaken contempt for learning.

We have left ourselves too little space for due reference to a highly important section of Mr. Trevelyan's work in which he deals with the post-Wycliffian Lollards, and their missionary operations, spreading out from "the three cradles of Lollardy, in the neighbourhood of Leicester, the west of England, and the capital." We must content ourselves with insisting upon the significance of the evidence he lays before us. And this especially because the influence of a dominant school of Anglican historians is exerted to maintain the simple theses, that in the Reformation period all that is national and all that is continuous is Catholic; and that all that is Protestant is of foreign importation, and traceable to Luther or to Zwingli. Consequently, Lollardy, and the awkward fact of its continuous history, is contemptuously dismissed with a word, and the word is always one which is intended to label the Lollard as a mere social rebel, and his cause as one having no religious significance. For example, Mr. Aubrey Moore tells us that "Lollardy and its communistic and socialistic principles had largely affected the mass of the people. The attack on property was however veiled by a pretended desire for the purity of the Church, though the attack on the ecclesiastical corporations implied an attack on property generally." (*Reformation*, p. 95.) Similarly Mr. Wakerman: "The Lollards were essentially not a party of Church reformers, but of political revolutionaries. They were the levellers of the middle ages—half fanatics, half communists." What proportion, we would ask, of the charges and articles preserved to us in the *Fasciculus Zizaniorum*

can be adduced in support of such statements, compared with the number that have reference to the doctrine of the Eucharist, to images and pilgrimages? Not one in a hundred. Examine the half-dozen allegations that refer to ecclesiastical property, and what do they amount to? One charge against Purvey (the survivor of the actual companions of Wycliffe) is very circumstantial. He is accused of saying that the King could support an entire army, fifteen universities, and 15,000 efficient clergy, out of property actually held by those who were neither good priests nor good landlords. W. Whyte (1428) agrees with Purvey that temporal lordships should be taken from bishops and given to knights; and we meet with the opinion that bishops should not hold offices of state. Swynderby abjured his opinion that tithes are pure alms, and should not be paid to an unworthy clerk; and further, that a priest who bargains for a salary is simoniacal; in which last view Richard Wyche concurred. We believe this fairly represents the evidence of the *Fasciculus*. Not a word affecting property or endowments is adduced against Sir John Oldcastle, though suspicion of social revolution would surely have been attached to his abortive rising if there had been the slightest evidence to justify it. And yet the Lollards are persistently represented by the school to which I have referred as "the troublesome sect which attacked the bases of society and questioned the bases of government." (Wakerman.) Does anybody suppose that this is a fair description of the "Biblemen" to whom, in the very middle of the fifteenth century, Reginald Pecock addressed his *Repressor*? Of the five parts of this lengthy work, one only is devoted to the question of the lawfulness of ecclesiastical endowments, and Pecock himself tells us that the Lollards themselves are not at one in thinking they ought to be altogether taken away: some hold that they should be forfeited only if the clergy misuse them; and he likens them to a house divided against itself. The so-called *Apology for Lollard Doctrines* (certainly, we think, a post-Wycliffian work), to which Pecock appears to make frequent reference, maintains thirty propositions, not one of which has anything to do with property or with political or social questions. On this matter, Mr. Trevelyan's summing-up appears to us to be absolutely just and conclusive:—

If, at the time of the Peasants' Rising, any of the Lollard preachers, misrepresenting or disregarding Wycliffe's opinions, had attacked lay property and the rights of the manor lords, they soon ceased to do so. We possess reports of the proceedings against scores of Lollards, the items of indictment mount up to many hundreds, yet I have been able to find, between the years 1382 and 1520, only one case of a Lollard accused of holding communistic theories, and not a single case of a Lollard charged with stirring up the peasantry to right their social wrongs (pp. 339-40).

And further, our author presents us with a view of Lollardy, as a continuous religious protest which may be set over against the technical continuity of the Church of England, and as playing its part in the England of the Reformation, which he summarises at the end of his book with very judicial moderation.

The importance of Lollardy cannot be estimated merely by the number of ready recruits for the battle of the Reformation

which it supplied from its own ranks. . . . The great mass of Englishmen, who were still hostile or indifferent to the new doctrine, were compelled to realise that there existed other forms of religion besides the regular mediæval Christianity, a truth horrible and appalling until it became customary. Thus the ideas of Luther and Latimer did not come to Englishmen in all the shocking violence of novelty, since here the doctrines of Lollardry had been common talk ever since 1380. The doctrinal and ritual reformation of religion in England was not a work of the sixteenth century alone. The difference between the religious beliefs of an average layman at the time of the gunpowder plot and those of his ancestor in the age of Crécy, was so profound that the change cannot have been wrought in a generation, still less by a Court intrigue. The English mind moves slowly, cautiously, and often silently. The movement in regard to forms of religion began with Wycliffe, if it began no earlier, and reached its full height, perhaps not a hundred years ago. England was not converted from Germany; she changed her own opinion, and had begun that process long before Wittenberg or Geneva became famous in theological controversy. If we take a general view of our religious history, we must hold that English Protestantism had a gradual and mainly regular growth. (pp. 350-1).

These are truths which never needed re-stating more than at present, and we are grateful to Mr. Trevelyan for emphasising them. J. E. ODGERS.

NEW YEAR'S EVE.

As watchers, worn with night-long vigils,
stand
Beside an open window, with the glow
Of ruddy sunrise on their brows, and
know
That day is broadening surely through
the land,
We fling the lattice of our century wide
To greet the coming era; and our lips,
With sober gladness touched, from
grief's eclipse
Emerge, hope's glorious coming to abide.
O unconjectured Year! bring, if thou
wilt,
The stormy blasts of March—extremest
heat
Of summer—autumn's stressful airs and
rain;
But let the lark's free song and throstle's
lilt
Ring louder in our ears than warfare's
strain,
And love—not battle—make our dull
hearts beat.

LAURA G. ACKROYD.

A PRAYER.

Oh! Providence, that careth
For us thy myriad fold,
In peace preserve, from harm defend,
Those whom our memories hold.
Oh! Wisdom, that designeth
What our best meed shall be,
Dispose our minds, incline our hearts
To heed thy Majesty.
Oh! Sovereign Love, that blesseth
The world and human kind,
'Twixt souls akin let nought descend
To loose the ties that bind.
Oh! Father, God, who beareth
With wayward heart and will,
Thy grace, which strength and peace
imparts
Continue to us still. K. R. C.

THE SPIRIT AND THE INCARNATION.*

AN element of biographical interest, apart from any distinctive merits of its own, entitles this book to a notice in the pages of *THE INQUIRER*. The Introduction tells us that the author, when a Unitarian minister, felt the inadequacy of the theology he represented, and, as the result of further study and of practical need, he was "led back to that full Evangelical Faith in which he rejoices to-day."

Mr. Walker's statement that an acceptance of the gospel of the Fatherhood of God and the brotherhood of man has led to agnosticism, though doubtless true in particular instances, fails to convince us of the inadequacy of such a gospel *when believed*. What the author means is that such a gospel, apart from any historical incarnation of its truths, is difficult of belief. He even suggests (p. 100) that the immanence of God is not seen till, following the Divine order of development, we come to Jesus Christ, and proceeds to ask, "Can we think of God as being verily in the cosmic vapour, or the whirling fiery ball, or the developing organic word, where the

'Dragons of the prime

. . . tare each other in their slime'?"

and answers with an emphatic "No; surely we cannot see God there."

Such questions and answers remind one of the profane paradox, "There is no God; but Jesus Christ is His Son," and we are tempted hastily to conclude that the "full Evangelical Faith" here represented is after all only a sentimental agnosticism which, being too sceptical to believe, is nevertheless urged by "practical need" to make believe.

This, however, would be a violent caricature of the author's argument. Taking historical Christianity as a datum, he would have us read back its contents even into the firemists, and interpret the root in the fragrance of the blossom. He sets out with the inquiry, "What is Christianity?" and after an examination of the Scriptures, taking Paul first, because his Epistles are first in time, he concludes that "the Holy Spirit is the great and distinctive thing." In this he agrees with Dr. Drummond, whom he quotes:—

Whatever may be its source, whatever its channel of communication, whatever the implicit thought on which it rests, whatever the duties or the worship which it requires, I regard the presence of this mighty and transforming Spirit as the fundamental and permanent fact in Christianity ("Via, Veritas, Vita," pp. 8, 9).

But our author does not rest here. He must answer the further question, "What is this Spirit?" Although it comes to us in impersonal ethical and spiritual influences, it includes the personal presence of Christ and the grace and help of God coming to us through him. "It is through union with the personal Christ we find God, and are enabled to live our life toward Him as His children." We can know nothing of God save as He reveals Himself. Whilst Nature reveals Him as the Infinite Reason, "it cannot reveal the moral qualities of God, for the simple reason that it is not moral till man is reached." "All will acknowledge, at

least, that, as matter of history, God, in the full ethical truth of His Fatherhood and in the certainty of His Love, was not known till He was revealed in Christ." Apart from His self-revelation in Christ, men cannot gain a satisfying and sufficient knowledge of God, and although His revelation of Himself and actual entrance into our life must, in the nature of things, be progressive, yet this attained its culmination in Christ. While the author earnestly maintains the supreme reality of God, he would have us take Him *as He reveals Himself* and comes into communion with us.

If we do not see God *there*, we will not see Him anywhere. . . . In and through Christ, God gives us that knowledge of Himself we needed so much, and reveals His presence with us as Personal. In Christ He has entered our life in an abiding personal form. In Christ, and in Christ alone, we have the needed revelation of God and of man completely given.

Such is the basis of the argument—a basis which in modified form an increasing number of Unitarians accept. But it is surely not necessary to blind ourselves to the self-revelation of God in Nature, in humanity and especially in great spiritual heroes, before we can see the supreme grace and beauty of the "Master of all who love." On the contrary, it would seem that the wider we extend the horizon of our spiritual vision the more glorious becomes the Personality of Christ. Nor does it appear true to say that in Christ and *in Christ alone* we have the needed revelation of God and of man *completely* given.

It is a piece of sheer recklessness to attempt to dogmatise on the potentialities of man's nature and on the future Providence of God. There is, moreover, apart from Christ and Christianity, a Revelation of God that is of permanent worth, and it is only by denying *this*, or making it provisional or meaningless, that we can make *that* literally "complete." Are we warranted in saying that the Christian Revelation, though in the light of our present knowledge and experience it seems unsurpassable, was given "once and for all" without possibility of further and fuller revelation in the future? Is not this to impose upon God the limitations of our human conceptions? Be this as it may, it is on such a strictly unique and insular foundation that our author rears a superstructure of "new orthodoxy" in a way that gives one the uncomfortable notion of a pyramid perilously balanced on its point.

We have used up our space and cannot even in outline trace that theology here. Nor is it necessary, for its characteristic features are quite familiar. We have a pronounced doctrine of the Atonement in which, however, the "righteousness provided by God for man in Christ is both a justifying and a real actual Righteousness . . . for there can be no fictions with God." It is not claimed, however, that all sincere Evangelicals have, therefore, this complete Righteousness, for "it does not follow that it shall be reached in its fulness by all in this life." The doctrine of the Trinity is also accepted, but in a form admittedly dependent upon Dr. Martineau's "Way out of the Trinitarian Controversy."

Although we have read the book from cover to cover, we have failed to see any adequate reason for its publication. The same theology has been frequently and better expressed before. It has its interest

* "The Spirit and the Incarnation in the Light of Scripture, Science and Practical Need." By the Rev. W. L. Walker, T. and T. Clark. 9s.

and its value, and should compel Unitarians to "consider it again," and ask themselves whether they have put sufficient emphasis upon the Personality of Jesus; whether [a more sympathetic and receptive attitude towards historical Christianity would not result in a deeper and truer spiritual life, and make it unnecessary for men of the author's temperament to leave our theology to accept another which they wear with every evidence of awkward embarrassment. Throughout this book there is much candour and earnestness. The physically miraculous goes for nothing, but of the spiritual contents of Christianity Mr. Walker is scrupulously and tenaciously conservative. In his zeal for re-construction he appears to give his facts many an artificial strain and ungainly twist, and the total effect of the work upon us is to prove that neither the author nor the theology he represents heeds the warning on p. 205.

We must beware of confounding mere form with the underlying substance. Endeavours after a merely literal adherence to what we find in Paul and John ought surely never to blind our eyes to this difference; otherwise it is possible we may be found forcing ourselves to accept forms of thought which have no real influence on us, because they are not living elements in our own thinking.

If the author had been more attentive to his own voice in this paragraph he would perhaps have given us a more convincing apologia.

J. M. LLOYD THOMAS.

A STUDY OF RELIGIONS.*

THIS work is a history of religion written from the Theosophical standpoint, hence a certain interest attaches to it apart from its scientific merits.

Of its three main divisions the first is a survey of Comparative Mythology, bringing out the remarkable resemblances among the various religions of the world in certain definite lines of ceremony, sacrament, and dogma. The writer endeavours to trace the underlying unity of the world's religions along these various lines: as in the idea of a Divine Saviour being born among men; the idea of a particular or general Resurrection, associated in some way with the vernal equinox; the idea of an ark or uniquely sacred vessel; in the various forms of solar symbolism; in the practices of fasts and fire-festivals; of sacraments and blood-covenants; in the symbolism of the Tree and the Branch; in the idea of a sacred Trinity. In the second division of his work he argues that we find the same underlying unity in those higher religions which have set forth a coherent body of theological and ethical doctrine in "scriptures." The facts are drawn from a wide and conscientious study of authorities; and they are interpreted in the light of the doctrines of Theosophy. The authorities consulted, though including some of the highest eminence, are evidently not all of equal value, and appear sometimes to be uncritically used; but all who do not regard the study of religions as a branch of the "pathology of the human mind" will accept the author's conclusion, so far as it implies that in

the various forms of doctrine and myth mentioned above we must recognise fragmentary diversified and crude symbols of primary and fundamental truths.

Still, the peculiarities of the Theosophical point of view strongly mark the author's conception of history and evolution in general. The present writer has no intention of attempting to discuss Theosophy here, and still less of initiating any discussion on the subject in the columns of THE INQUIRER; but he may be permitted to state his conviction that while the system is well worth study, and enshrines many true and deeply significant ideas, even some which modern philosophers and theologians have overlooked, yet it falls into the error of fixing on what are only particular symbolic expressions of these principles, borrowed mainly from the higher teachings of Brahminism and Buddhism, and treating them as hard and fast truths; it involves what is in part a hopelessly uncritical version of history, and an equally uncritical view of the constitution of the natural world; and the peculiar features of its history and cosmology are to be accepted on the authority of the "occult" revelations of certain persons or agencies. Hence it sometimes has the appearance of a crude materialistic supernaturalism. The growth of human thought and morality is supposed to be guided by "adepts" under the influence of superhuman rational powers of various orders, emanating from the Supreme or Absolute Being. These "adepts" taught the nations symbolically; hence the resemblances in the different lines of symbolism found in the religions of the world. But the spiritual and materialistic notions of revelation—the insight of a Christ and the cataleptic trances of a fanatic—are mingled together in a most perplexing way.

The third division of his work the author devotes to the ultimate interpretation of some of the forms of symbolism which he has been tracing—in particular, the doctrine of a Trinity, the birth of a Saviour, and his death and resurrection. "Philosophic" interpretations of these and their related ideas have been numerous; they may be studied in German Theology from the time of Kant onwards. It scarcely need be said that, as regards the Trinity, these "interpretations" consist simply in explaining away every possible "orthodox" construction of the doctrine. In the Theosophic interpretations there is nothing of peculiar significance, and nothing very new to the attentive student of theological speculations.

S. H. MELLONE.

THE CHILDREN'S COLUMN.

I PROMISED to tell you this week about the answers to the question I asked before Christmas, as to whether our children and other friends really cared for this children's column. Well, up to last Tuesday, when I was obliged to go away from home, I had received nearly a hundred cards or letters or messages in reply, many of them from quite small children, others from elder ones, and others again from the parents, friends, or teachers of our children, and every one of them hoping that the column may not be given up. I never really thought it would have to be,

but I wanted to be sure that a good many children really read it, or have it read to them, and to be able to assure the friends who so kindly help me with the talks from week to week, that the trouble they take is not wasted. It has been very pleasant to hear how much the column is enjoyed, and how useful it is found to be in many ways.

I don't want to exaggerate, but I think I may tell our friends who speak to you through this column, that they have quite 500 children listening to them every week, and very likely a great many more; for I am sure that a good many children who read the column have not replied, and those who have replied speak sometimes for whole families and sometimes for whole classes in Sunday-schools. So our friends may certainly feel that it is worth while.

Thank you all very much for writing as you have done, and a Happy New Year to you all!

EDITOR.

"THE IMAGE AND THE WRITING."

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things that he hath."—Luke xii. 15.

I AM going to give you this morning an ancient story, told recently in verse by a modern singer who loved all things true and beautiful. I mean William Morris.

Long, long ago there stood in the city of Rome a statue made of wood. The right hand of the statue was outstretched like that of an orator addressing his hearers. On the forefinger of the hand, the index finger, as we call it, were inscribed in Latin the words *Percute Hic*, which being translated mean "Strike here." For two hundred years or more, the statue had stood there in the open square. People of all sorts, rich and poor, learned and simple, had passed beneath it, and many a one had paused and looked up and read the writing, "Strike here"; but not one as yet had been able to explain its meaning. At length there came one day a man from Sicily. The man was a scholar; he had travelled in Egypt and Babylon, he had studied science. He knew something, too, of sorcery and magic. He was learned, he was clever, but, as the story will shortly show, he was not wise. For between these two, cleverness and wisdom, there is the greatest difference. Day by day this clever needy scholar stood beneath the statue, gazing up at it and wondering what it meant. "Surely," he said to himself, "the artist who made that statue, and inscribed on it those words, must have had some purpose. There must surely be some mystery, some hidden meaning, underneath it all." "Perhaps," he said, "there is hidden some treasure there, some great store of silver or gold." So the man talked to himself, and every day he came to look up at the statue, until the people began to think he was mad. At last one day—one cloudy day—at noon, as he was gazing, the sun suddenly shone forth, and, of course, in consequence, the finger of the hand cast a shadow on the pavement beneath.

In an instant the man saw, or thought he saw, the secret. So, waiting a moment until he was unobserved, he took his knife, and with it drew a circle round the spot upon the pavement covered by the shadow and then went away.

* "The Great Law: a Study of Religious Origins and of the Unity underlying them." By W. Williamson, London: Longmans and Co. 14s.

At night when the streets were empty and the place was quiet he came again, bringing with him a pick and a shovel and a sack. First with the pick he lifted the stones of the pavement, then with his shovel he began to dig. Deeper and deeper he dug, making a hole in the road. After a while his shovel came to something hard, and looking down he found a stone and in the stone a ring. The ring was large enough to go round the wrist of a man, and though it was soiled and rusty, the man could see engraved upon it figures and devices; and when he looked at them he knew that they were impious, evil, and unholy things, and that they only boded misery and shame. But still he would go on, so lifting the stone by the ring he saw a larger hole, and beneath, a winding stairway of marble. Upon its walls were pictures, painted in many colours, of kings and queens and priests and warriors; and from them hung lamps that lighted the stairway. "Ah!" said the man, "there is treasure here, and I am going to find it." He did not say, "What right have I to go; are there none who have claims before me?" He did not even ask himself what good treasure would be to him, a scholar, and whether he would be happier or better for being rich. No; he said, "There's treasure here and I am going to find it." "I shall be," he said,

"The richest man in all the land;
Beside the best then shall I stand;
And some unheard-of palace have;
And if my soul I may not save
In heaven, yet here in all men's eyes
Will I make some sweet paradise,
With marble cloisters, and with trees,
And bubbling wells and fantasies,
And things all men deem strange and rare.

There dwelling happier than the king,
What lovely days may yet be mine?"

So down he went—down the winding, lighted stairway, until he reached a room below. Across the room was hung a curtain, above the heavy fringe of which, in red and gold, were letters the meaning of which the man could not understand. Behind this curtain there seemed to be some larger room. For a moment the man paused, awed by the stillness of the place; and as he did so, the wind, in a mighty hurricane, came sweeping down the winding stairs, extinguishing the lamps and all was dark. Trembling, the man still held the curtain in his hand. What should he do?

He had come for the treasure; he was sure it was there; the treasure he must have, whatever the cost. He would go forward. Then lifting that ponderous curtain, and drawing it in part aside, he saw before him a great hall! And it was light as day! And what seemed to the man strange was this, that the light came from no burning flame, but from a mighty stone—a wondrous carbuncle that hung high in the roof, and cast its light, as of a thousand lamps, over all the place.

Then at the end of this great hall this needy scholar saw a wondrous company. There was a king in his royal robes, his crown upon his head. Beside him was his queen; about her neck was a collar set with gems and precious stones, and around her waist a belt, thick with jewels. Besides these were lords in costly raiment; and behind these, servants waiting; and behind these, guards; and again behind

these, minstrels. And on the table were goblets of gold, and dishes of silver and gold. Were they images or fiends, these strange figures? Drawing nearer, the man looked again. And lo! they were dead. The king was dead, the lords were dead, the servants were dead, the minstrels were dead. All were dead. And the man gazed at all the wondrous show, and he said to himself, "If I could but have the hundredth part of this I should be rich beyond compare, I should be satisfied." He forgot that a man's life consisteth not in the abundance of the things that he hath. One other strange thing the man beheld. Behind the king, some six paces away, there stood the image of a knight with a bow in his hand, the arrow of which was directed to the carbuncle.

At length the man, not without much trembling, reached the table and stood in front of that strange company. Then he undid his sack, and slowly he proceeded to fill it with the treasure. He took the crown from off the gray head of the old king, and the goblet that was held in his dead hand. He unloosed the collar from the slender neck of the queen, and the belt from her waist. He helped himself to the brooches and the rings of the dead lords. He swept the table of its vessels of silver and gold. His sack was almost full, and so heavy was it, that when he lifted it upon his shoulder, to carry it away, he staggered beneath the load. Now he was rich; and now he would be happy. So he turned to leave. But as he walked with his burden slowly down the hall, in front of him he saw embedded in the floor, a stone, green, lustrous, matchless alike in its beauty and its worth. More precious it seemed to him than all beside. He must have that. It would but take a moment to get. It would add nothing to the weight of his sack.

So the man knelt down upon the floor and began to work at this costly stone to loosen it, but work as he would it would not move. Hot and tired he pulled and pulled, and pulled again, but the stone would not stir. At that moment he heard, or thought he heard, a noise, and turning his head he saw—O! horror—that the knight behind the king had lifted his bow string to his ear and was about to let fly his arrow.

Terrified beyond measure, the man gave a shriek and, leaping to his feet, seized his sack and prepared to fly. But before he had taken one step the arrow had been shot. An instant more and the mighty carbuncle fell shivered in a thousand pieces, and in a moment all was dark as night. Into that strange, wondrous hall, so bright before, not one glimmer of light now made its way. Alarmed still more, the miserable man now tried to find the door, that through it he might regain the winding stairs. But not a single opening could he find.

Above him, as he knew, the day was breaking. Outside of that splendid, gilded, dungeon was there the clear, fresh morning light and the sweet, fresh morning air; and the stirrings of life, and the twitterings of the birds, and all the things that make life glad. And there was he shut up with his sack and his gems and his silver and his gold. He would have given them all if he could have changed places with the ragged little urchin who at that very moment was taking his morning wash at the fountain

above. He would have given a king's ransom if it had been possible for him to take the place of the beggar man whom yesterday he had seen holding open the door of the great church for the people who passed in. But it could not be. And round and round that doleful hall, groping to find his way, did the man go in his despair, seeking, perchance, some way of escape, but none was to be found. In all that awful, gilded, marble wall there was not an opening large enough to take in so much as the blade of his knife.

During that night, though this foolish man had known it not, a storm had swept over the city, such as no man could remember. The lightning had burned the ancient statue and the rain had filled up the hole beneath. And when men asked, in the morning, where was the man from Sicily, or what had become of him, there was none could tell.

This old world story may seem to you very sad and terrible, almost perhaps too sad and terrible; but it is what is continually happening. "They that will be rich" at whatever cost, and whatever risk, "fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." For the sake of money men lose what is worth more than money; and for the sake of gaining more they lose what they already have. Boys in shops and youths in offices bet and gamble, and then to cover their losses rob their masters' till or tamper with the cash. Men in high positions, church officers, and City officers, who have held their heads high for half a lifetime, that they may become a little richer than they are already, begin to speculate, and losing what they have, to recover themselves, practise fraud, and so bring themselves to prison and their families to shame. So also is it with nations.

Where, then, is the cure for this terrible disease of covetousness and greed? The cure is to be found in the remembrance of the teaching of Jesus—that "a man's life consisteth not in the abundance of the things that he hath." What we need all of us—boys and men and nations—to remember is this, that there are things more precious than silver and gold, and houses and lands—a good conscience, a good name, the love and esteem of those about us, and, as the years go by, the remembrance of work well done and of a life well spent. Jesus was very poor. At times, he said, he had not where to lay his head, and certainly he left no silver and no gold behind; but he had what was far better than riches, a good conscience, void of offence towards God and man, the love of his Father in Heaven, and when the end arrived, the sense of having finished the work that his Father had given him to do. For Jesus not only taught, but *knew* that "a man's life consisteth not in the abundance of things that he hath."

One other word, let us remember—all of us—that behind the throne of the Eternal Power there always stands the knight with the uplifted bow and the arrow on the string. And if boys or men or nations will go on in sin, that armed knight is compelled at last to let fly his arrow. And at times it happens, as in our story, that the moment when that arrow flies is the very moment which to the man or the boy or the nation seems the moment of triumph and success.

JOHN BYLES.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, DECEMBER 30, 1899.

RETROSPECT OF THE YEAR 1899.

THE year which opened with a prophecy of hope, in expectation of the Peace Conference at The Hague, ends amid the tumult and the bitter disappointments of war.

Early in the year the President of the United States signed the terms of peace with Spain, and there seemed good reason to hope that so the last war of the century, in which a great civilised nation should engage, was ended; least of all did there seem any serious ground for apprehension that our Queen, who in May completed her eightieth year, would see the close of her reign darkened by such a war as that in which Great Britain is now engaged.

In answer to the Tsar's Rescript of Aug. 24, 1898, the Peace Conference met at The Hague in May, on the invitation of the young Queen of Holland, and under the presidency of Baron de Staal, the Russian Ambassador at London. All the great civilised Powers of the world took part in the Conference. This country was worthily represented by Sir Julian Pauncefote, our Ambassador at Washington, now Baron Pauncefote, and by Sir Henry Howard, our Minister at The Hague. The sittings were concluded in July, having been marked by great earnestness of purpose, and a serious grappling with the difficult problems taken in hand. The first suggestion of the Tsar's Rescript, that means should be devised to check the growth, if not actually to diminish the crushing weight of the nations' armaments, proved to be, for the present, impracticable; but in other directions real progress was made, the Brussels rules of land warfare being revised, and a naval Red Cross convention being drawn up, while the great achievement of the Conference was in the advancement of the cause of Arbitration.

As to this, we will quote the summary of the *Concord* "History of the Peace Conference":—

A three-fold project of Investigation, Mediation, and Arbitration, applicable to all sorts of international disputes, defining jurisdiction and procedure, providing the permanent machinery of a bureau, an administrative council, and a tribunal, has been unanimously adopted. In the heart of the project, the Permanent Court clauses, Sir Julian Pauncefote's plan was adopted with amendments of phraseology and a few unimportant additions. The proposal of Commissions of Inquiry and large parts of the procedure for arbitration and mediation were due to Russia; while the United States is to be credited with the novel scheme of mediation on the analogy of the action of "seconds" in duelling. Germany obtained the excision of the small obligatory clause at first proposed; but France won a moral victory for herself and humanity by securing the passage of a clause which makes it a "duty" for disputants to arbitrate, and for neutral States, when they are reluctant, to advise them to do so. This is the substance of obligation, and on an immensely larger scale, without the form. Finally, the revision of (not appeal from) arbitral judgments is provided for, but only within narrow limits.

The practical efficiency of such a Permanent Court of Arbitration remains yet to be proved; and, unhappily, all proposals of arbitration in the dispute between Great Britain and the Transvaal Republic were of no avail. During the summer months the country watched with alternating hope and dismay the progress of negotiations ostensibly on the subject of the franchise to be granted to the Uitlanders settled in the Transvaal, but with many other questions behind. On both sides there was mistrust and misunderstanding; and after President Krüger's ultimatum of Oct. 10, war began. To come to a just conclusion on the questions of right and wrong involved in this disastrous conflict it is necessary to consider not only its immediate antecedents, but the history of Dutch and British settlements in South Africa from the beginning of the century. When the war is over, and its results also begin to be apparent, the time for such complete retrospect will be come. Here, and while we seem to be still, after more than two months, only at the beginning of a momentous struggle, we can only note one or two facts which seem to us of vital consequence in any consideration of the subject.

The race conflict between the Dutch and British in South Africa has again and again broken out. Cape Colony was taken by the superior force of this country from the Dutch, and again Natal was similarly appropriated, when it seemed likely that Dutch settlers would take possession. The policy of this country for many years was to leave the Dutch alone in the inland territory into which many of them had moved. Thus the independence of the Orange Free State was recognised, and that of the Transvaal in 1852 and again in 1881 and 1884, with certain limitations as to suzerainty or paramountcy. If the Kimberley diamond fields and the gold of the Witwatersrand had not been discovered, it is safe to say that the present troubles would not have arisen, and there was every prospect, after the granting of responsible government to the colonies, that the two races would naturally and peaceably grow into one Africaner people, the two Boer Republics remaining on their borders inoffensive,

although a long way behind the coast land race in civilisation. But the discovery of mineral wealth led to an inevitable influx of new-comers of many nations, if chiefly English, and the problem of a peaceable development in South Africa was at once completely altered. The position of the Uitlanders in the Transvaal was doubtless growing in many respects intolerable, and the corruption of the Government was notorious. But before the Jameson Raid there was a vigorous party of reform among the Boers, and Dutch opinion in the Orange Free State and the Cape made strongly for a reasonable solution of the problem. It may have been inevitable that British influence should prevail in the Transvaal, and that the Empire should ultimately embrace the whole of the united States of South Africa. But for over-haste and mistaken acts of policy, Mr. Bryce has shown that this consummation might long since have been reached; and even after acute troubles of recent years it is not difficult to see how greater patience and wisdom might have led peaceably to the same desired end. But there were those in South Africa who could not wait, who were eager by force of arms to force that unity and that Imperial supremacy, which might be an honourable and beneficent result if attained by peaceful methods, but which otherwise must be a high-handed and disgraceful proceeding. Thus it was inevitable that the Transvaal, tenacious of independence, should also arm, and the growing conflict of passions, of mistrust and obstinate hatred, has led to this disastrous war—of which the end (and the beginning of fresh troubles) must doubtless be the victory of the British Empire. We are far from saying that the blame in this matter is all on one side, but we cannot resist the humiliating conclusion that by far the larger share of responsibility, and therefore of guilt, rests upon the people who are presumably the wiser, more enlightened, more humane, more civilised, and therefore better able to do what is just, and to secure a reasonable and peaceful issue out of all those troubles. This country has no right to complain of the terrible price it has to pay for upholding Imperial power in South Africa. It will have no right, when the war is over, to deal otherwise than justly, patiently, and considerately with the freedom-loving race of the two Republics.

Of other general interests it is difficult to speak while the war so painfully engrosses public attention; but earlier in the year the whole country, and, indeed, the whole civilised world, save those blinded by cruel prejudice or baser passion, was moved to the keenest sympathy by the spectacle of the innocent Dreyfus brought back to France from the torture of his prison on the Devil's Island and subjected to the second pretence of a trial at the Rennes Court-martial. His condemnation and subsequent "pardon" completed the infamy of those who had made him the victim of their own treachery, but showed also that there were still just and fearless men left in France who dared to stand by his side and work for his vindication. Dreyfus is now living in retirement with his family, slowly recovering, as we hope, from the effects of his long martyrdom, having uttered a dignified protest against his "pardon," and declared that he cannot rest until his innocence and honour

are fully vindicated in the eyes of France, as, in fact, they have long since been before the rest of the world.

Another movement in France of a very different kind, which has attracted a good deal of attention in this country, is the revolt of Roman Catholic priests, who in no inconsiderable numbers have left the Church, while many others, not in open revolt, sympathise with their aspirations after a more genuine and evangelical Christianity. The organ of this movement, the *Chrétien Français*, founded by M. Bourrier, as a monthly paper, is now issued weekly. Some of the priests have accepted pastorates in Protestant churches, but others, with M. Bourrier, maintain an independent position, hoping and working for reform within the Church. In other countries also, in Austria, and notably in the United States, there have been signs of disaffection in the Roman Church, and the stirring of new forces within that apparently most immovable of bodies.

In this country there have been movements, the significance of which would have been more widely recognised if more exciting interests had not held the field; but the question of the housing of the poor has not been forgotten, and the *Daily News* rendered good service in making widely known, with fresh vividness, the dreadful conditions under which the poor exist in the overcrowded quarters of great cities. Something has, at last, been done towards remedying the evils of lead-poisoning in the Potteries, while the wide acceptance of the suggestions of Lord Peel's Minority Report augurs well for some speedy and effective work in the cause of temperance. The protest against a seven-day journalism was happily effective. When the Bishop of London, Mr. John Burns and Mr. Hugh Price Hughes headed a deputation on the subject to the Home Secretary, they were told that the Government could not intervene, but that public opinion could very quickly make an end of the objectionable papers; and that is what happened.

Of centenaries, that of the Religious Tract Society was notable, while the Church Missionary Society also held its hundredth annual meeting. The Cromwell tercentenary was marked by many striking tributes to the great Protector, and a permanent memorial remains in the noble statue at Westminster.

ECCLESIASTICAL AFFAIRS.

The great excitement of the year has been the ritual controversies. The archbishops having declared, in their respective charges, after a secret meeting of the bishops, that the introduction of unauthorised services, the ceremonial use of incense, reservation of the sacrament, and other practices popular with a section of the clergy and their people, would be forbidden in the Church of England, a meeting of over 200 ritualist clergy was held in London Jan. 13, and resolutions were passed affirming that the bishops would be obeyed only if they ruled according to the law of the Catholic Church, and that both reservation and the ceremonial use of incense were "laudable practices of the whole Catholic Church of Christ," and could not be abandoned. After this defiance the archbishops announced that they were willing to hold an inquiry into the matters in dispute, and the famous Lambeth "Hearing" took place, in which counsel argued learnedly on both sides, as

to incense, and processional lights and reservation. The archbishops' decision as to reservation, which is likely to prove by far the most troublesome matter, has not yet been given, but as to incense and lights the opinion of the Archbishop of Canterbury was given very decidedly, that they were unlawful in the Church of England, and must be abandoned. This decision, given at the end of July, was declared by Lord Halifax, President of the English Church Union, to be "one of the greatest misfortunes that has fallen on the Church since the rise of the Oxford movement." The great offence was that the Archbishop based his ruling on the Act of Uniformity, and not on Catholic usage; but following the strong plea of the bishops for moderation and obedience, the great majority of the ritualistic clergy, with more or less decided protest, have abandoned the forbidden usages, while some of them aspire more strongly than ever to disestablishment as the only means of deliverance from the obnoxious State control of the Church.

Among Nonconformists the year opened with a close scrutiny of the new Evangelical Free Church Catechism, which in many quarters was most warmly received, as showing a marvellous advance in unity of sentiment, and a readiness to pass over awkward and burning questions, the subject formerly of bitter controversies and divisions; and where the theology of the catechism was most severely criticised, its testimony to the growth of a humaner sentiment was readily acknowledged. How far it is used in orthodox circles we do not know, but the attempt of a majority of the Liverpool School Board to introduce it as a basis for religious instruction in the Board-schools was, with the full concurrence of the local Free Church Council, happily defeated.

The Wesleyan, Congregationalist, and Baptist bodies have been actively engaged in the promotion of their Twentieth Century Funds, which it is hoped to complete next year, before the dawn of the new century, raising a million, half a million and a quarter of a million guineas, respectively, for various church purposes. The Congregationalists were well represented at the second International Congregational Council at Boston, U.S. (the first Council having been held in 1891 in London). The Friends held a successful summer school at Birmingham. For the Presbyterian Church of England, the chief event of the year was the opening of their Westminster College at Cambridge, free of debt. In connection with the National Council of Evangelical Free Churches, a monthly magazine, the *Puritan*, has been established, in addition to the *Free Church Chronicle*. The *Puritan*, it would seem, must expect a very vigorous rival in the new *Sunday Strand*.

OUR FREE CHURCHES.

In our own immediate religious connection, the year has been marked by several events of unusual interest and of fresh hope for the future.

Not least significant was the Conference of Domestic Mission workers, which met in the Mill-street Mission Buildings, at Liverpool, in April. Three of the papers read at the Conference, dealing with various aspects of religious work among the poor, appeared in full in these columns at the time, and have since been reprinted as a pamphlet, which may be had at Essex

Hall, or from the Liverpool Booksellers' Company, 71, Lord-street.

An equally delightful and successful gathering was that of Sunday School Teachers from all parts of the country, for a brief summer school at Manchester College, Oxford. This, also, was a new move, which, through the cordial co-operation of the professors of the College, and the warm response of the teachers, more than answered the expectations of the Sunday School Association which had promoted the gathering. A full record of the lectures, conferences, and other doings will be found in *The Helper* for 1900, published by the Association.

For Manchester College itself it has been a year of change and of progress. At the close of the session in June the Rev. J. Estlin Carpenter retired from the office of Vice-Principal, and from his professorship of the Old Testament, but happily retains his connection with the College, having been appointed, through the generous co-operation of the Hibbert Trustees, Hibbert Lecturer in the Comparative Study of Religions. The Rev. J. Edwin Odgers also continues as Hibbert Lecturer in Ecclesiastical History, and the staff of the College is further strengthened by the appointment of the Rev. W. E. Addis as successor to Mr. Carpenter in the Old Testament professorship, the opening address at the beginning of the new session in October having been delivered by him. At that time, also, the students were for the first time gathered together into a common residence at Oxford, in the houses in Holywell which belong to the College, and which have been specially adapted for the purpose with direct access to the College from the back. Mr. Addis has gone into residence in a third house as head of the settlement, with what happy results our Oxford notes of last week recorded.

The last two windows in the College chapel (the lancet windows in the morning chapel) have now been filled with stained glass, one of them being the gift of a number of old students of the College. Mrs. Russell Martineau has instituted an Old Testament prize, as a memorial to her late husband, and to be known by his name in the College with which he was so long honourably connected.

Preparations for the opening next September of Willaston School, at Nantwich, the foundation of the late Philip Barker, have been vigorously carried on by the governors during the year. Mr. Guy Lewis, M.A., has been appointed headmaster, and on Sept. 28 the foundation-stone of the school-buildings was laid by Sir J. T. Brunner, Bart., M.P. The object of the foundation is to provide a sound liberal education on public school lines, special attention being given to undogmatic religious instruction, according to the principles maintained in our Free Churches. It is hoped that those who recognise the trust they hold in those principles will use every means to ensure the success of the school, and above all by sending their own sons there. Then it is further hoped that a natural connection may grow up between the school and Manchester College, and that by this means sons of our own people may be trained for the ministry.

Celebrations have been held during the year of bi-centenaries by the congregations at Chester, Elland, and Gloucester, the centenary of the Sunday schools at Coseley, and the jubilees of the present

meeting-house of the first Presbyterian (nonsubscribing) Church at Holywood, co. Down, and of Hope-street Church, Liverpool. Of this last, which was marked by the opening of a new church hall, the jubilee gift of Mr. W. B. Bowring, and which was of peculiar interest owing to the fact that the first ministry in the church was that of Dr. Martineau, a full report appeared in *THE INQUIRER*, which has since been republished as a pamphlet, to be had from the Liverpool Booksellers' Company. New churches have been opened at Kirkcaldy (Fife-shire), Ullet-road, Liverpool, as successor to the Renshaw-road Chapel, and Liscard, where the Memorial Church and Congregational Hall have been given by Mrs. William Elam, in memory of her late husband. New schools have been opened at Bradford, where the hall is named after Channing, at Crewkerne, and at Dundee, whilst the foundation-stones have been laid for schools at Gorton and Todmorden, for a church building at Bradford, Manchester, and for a new chapel at Cilinaeron. The church at Mountpottinger has been re-opened after extensive alterations, the old chapel at Deptford after renovating, and the Boston chapel has been re-opened for regular Sunday services.

At Padiham the old chapel has been adapted as a mission-room, and the Bank-street congregation at Bolton have also mission work in a new quarter of the town. The special services of the Rev. Stopford Brooke in different parts of the country have been continued and have been received with the warmest and most grateful appreciation. Fresh efforts have been made by means of other special services at Burton-on-Trent, Harrogate, Ilford, and Sydenham. A number of Unitarians at Auckland, New Zealand, having made earnest efforts to consolidate their movement and to organise a permanent church, appealed to the British and Foreign Unitarian Association for help, and the Rev. William Jellie, of Ipswich, has been appointed, and will go out to Auckland at the beginning of January to take charge of the work.

Other ministerial changes during the year have been numerous. The Rev. William Binns, of Blackpool, has retired from the active ministry, after forty years of service; the Rev. Alfred Hood has been compelled, by failing health, to resign his pulpit at Brighton, and the Rev. Joseph Harrison at Preston. The Rev. J. Harwood, who we trust will soon be restored to full vigour, has retired from the Brixton pulpit; the Rev. J. McDowell has left Holbeck on his appointment by the Boston (U.S.A.) Benevolent Fraternity of Churches to the charge of the Parker Memorial Church.

Of new-comers into our religious fellowship, the Rev. W. Lindsay, formerly of the American Episcopal Church, has settled at Christ Church, Nottingham; the Rev. W. Tudor Jones, formerly of the Calvinistic Methodist Church of Wales, has settled at Swansea; the Rev. G. S. Hitchcock, formerly chaplain to the Guardians of that town, has settled at Chatham; and the Rev. E. Oliver, formerly of the Church of England, has settled at Denton. A full list of other ministerial changes would carry us too far, and we will only further note with satisfaction that the Rev. H. Rawlings has become minister of the St. Saviour-gate Chapel, York, and the long pending case of the *Attorney-*

General v. Lewin and others, in connection with that venerable chapel, has been settled in the Court of Chancery, and the fundamental principle of a trust for religious worship, without dogmatic limitations, clearly established.

The work of the Rev. S. Fletcher Williams, as representative of the B. and F.U.A. in India, has been carried on with great vigour and success, as repeatedly described in these columns. In January Mr. Williams arrived in Calcutta from Madras in time to take part in the anniversaries of several of the Brahmo societies, and has been indefatigable in lecturing and preaching. He also paid a visit of several weeks to Assam, staying at Shillong and among the Unitarians of the Khasi Hills.

BOOKS.

During the year many books of permanent value have been noticed in these columns. With special satisfaction we recall here the completion by the issue of the second volume of Mr. Montefiore's "Bible for Home Reading," which we trust has found its way into many of our homes; the completion of the English translation in seven volumes of Harnack's great "History of Dogma"; the issue of the first of four volumes of the "Encyclopædia Biblica," edited by Canon Cheyne, and the second of the four volumes of Dr. Hastings's "Dictionary of the Bible"; the issue of Dr. Drummond's "Commentary on the Pauline Epistles," being a volume of Dr. Orello Cone's "International." Mr. Wicksteed's "Essex Hall Lecture," Mr. Armstrong's little book "Back to Jesus," Mr. Blatchford's "Idylls of Old Greece" and his "Studies in Religion from Shakespeare," Mr. Tarrant's "Our Faith," and Mr. Walter Lloyd's "Story of Protestant Dissent and English Unitarianism," have been among the year's contributions from our own friends; to which must be added, with grateful remembrance, the volume of "Sermons and Hymns for Children," by the late Dr. Sadler, and the little book of his "Addresses, Prayers and Hymns," printed for private circulation.

THE YEAR'S OBITUARY.

Last year we had to record the death of Gladstone and Bismarck; this year there are no such names on the roll of those whose work on earth has been finished. Most prominent in the world's eyes was, perhaps, Félix Faure, President of the Republic of France, whose sudden death was followed by the peaceful election of M. Loubet to fill the vacant place; and Count Caprivi, who had followed Bismarck as Chancellor of the German Empire. Of Englishmen, Lord Herschell was one of the most notable,—he died at Washington while engaged on the Anglo-American Commission; Lord Penzance filled a prominent place on the ecclesiastical politics of his day; while in Germany Dr. Karl von Weizsäcker was one of the first among exponents of early Christian times. To these may be added the names of Dr. Charles Berry, of Wolverhampton, a Chairman of the Congregational Union, and first President of the National Council of Evangelical Free Churches; Dr. A. K. H. Boyd; Miss Sara Hennell, the friend of George Eliot; the Rev. J. A. Spurgeon, younger brother of the more famous C. H. Spurgeon; Sir M. Monier-Williams, Professor of Sanscrit at Oxford; Mr. T. E. Ellis, chief Liberal Whip;

Colonel Ingersoll; Mr. Arthur Clayden; Dr. A. B. Bruce, of the Free Church of Scotland, and Professor at Glasgow College; Lord Farrer; and the Rev. Samuel May, of Leicester, Mass., the Abolitionist.

In our immediate fellowship we have suffered many serious losses. The roll of the departed includes the names of Mr. W. T. Marriott, of Wakefield; Mrs. Howard Blyth, of Edinburgh; Mrs. T. Smith Osler, of Hampstead, daughter of the late Rev. John James Tayler; Mr. Frederick Ryland, of Birmingham; Mr. William Roberts, of Manchester; Miss Bartram, of London; Mrs. Philip Holt, of Liverpool; Mr. Edward Cobb, of Lewes and formerly of Banbury; Captain David Rough, of Bournemouth; Mr. Arthur Greg, of Bolton, a Vice-President of Manchester College; Mr. J. R. Holland, of Hampstead; Mr. Richard Chamberlain, of London, brother of the Colonial Secretary; Mr. John Ricketts, Mayor of Bath; Sir Philip Manfield, of Northampton; Lady Manfield and her sister, Miss Milne; Mr. J. H. Rowland, of Neath; Mrs. Mace, of Tenterden; Mrs. George Lawford, of London; Mrs. Thomas Colfox, of Bridport; Mr. Benjamin Heape, of Manchester; Colonel Trimble, of New Zealand, and formerly of Liverpool; Mr. John Lang, of Glasgow; Mr. Sydney Courtauld, of Braintree; Miss Anna Swanwick, of London; Mr. T. H. Hope, of Chowbent; Mr. J. S. Mathers, of Leeds; Mr. John Mahler, of Liverpool; Mr. William Clark, of Nottingham; Sir Henry Tate, of London, and formerly of Liverpool; Mr. Thomas Rawson, of Manchester; Mrs. Haslam, of Bolton; Mr. W. T. Holland, of Bridgwater; Mr. Alfred Elsa, late of Leicester; Mrs. Bruce, of London; Lady Martineau, of Birmingham; Mr. A. Bache Matthews, of Birmingham; Mr. R. Tayler Plimpton, of London; Mrs. Tagart, of Lewes, and Mr. R. C. Hall, of Liverpool.

From the roll of our ministers we have lost the venerable Thomas Hincks, of Clifton, formerly minister of Mill-hill Chapel, Leeds; the Rev. Robert Spears, an ardent worker for Unitarianism, as the simple Christianity of the New Testament, at one time secretary of the B. and F.U.A., and founder of the *Christian Life*; the Rev. J. W. Lake, of Warwick; the Rev. J. W. Braithwaite, of Nottingham; and the Rev. George Ryde, of Chorley. The Rev. Eli Fay was also well known in this country, having been for some years minister of Upper Chapel, Sheffield; and the Rev. Joseph Henry Hutton, although he had been for many years a clergyman in the Church of England, was nurtured in our religious fellowship, and bore a name always to be remembered with honour by us.

The above list of former members of our congregations is by no means exhaustive of those who have been taken from us during the past year, and whose help and sympathy can ill be spared. But it is sufficient to show what great and varied gifts have been devoted to the service of the Free Churches, and how serious is the loss to be made good by fresh workers and loyal adherents taking the vacant places. Yet such a record is not only of loss. The departure of such faithful men and women leaves quickening memories in the hearts of those who have lived and worked in the strength of their companionship, and the churches which they served are the better, with purer ideals, with more devoted

energies, and more faithful and patient continuance in well-doing, because of what they have been, and for the knowledge that they still belong to the great company of the Household of God, in which they who remain still to labour here also have their place.

OBITUARY.

ROBERT CUNNINGHAM HALL.

ANOTHER link with the old Paradise-street Chapel in Liverpool, and the ministry there of the Rev. James Martineau, is broken by the death on the morning of Christmas Day of Mr. R. C. Hall. A native of Liverpool, Mr. Hall was born in 1825, the son of William Hall, a Scotchman who spent some years of his early life in business at Charleston, S.C., and married there, returning to this country in 1815. Robert was one of the youngest of a large family, and was taken as an infant to Edinburgh, returning with his parents in 1834 to Liverpool, where the rest of his life was spent. In the following year he saw the foundation-stone of the new buildings of the Mechanics' Institute in Mount-street laid by Lord Brougham, and subsequently attended the High School. On his apprenticeship at the age of fifteen in the office of Mr. J. B. Brancker, a cotton broker, he continued to attend evening classes at the Institute, and indeed remained throughout life connected with it, becoming in later years a life-member, and as a governor and trustee taking an active part in the management. There in 1847 he heard Emerson deliver his six lectures on "Representative Men," and in the following January was introduced to him in Manchester by their mutual friend, Alexander Ireland. On a subsequent visit in 1873, Emerson and his daughter spent the last evening, before sailing for America, at Mr. Hall's house.

In 1856, the year of his marriage, Mr. Hall commenced in business on his own account and for some years, especially during the American Civil War, was very prosperous; but he had not been actively engaged in business for some years before his death. His most vivid interests were literature and art and in the history and antiquities of his native city. His enthusiasm not only for Emerson, but for Wordsworth and Carlyle whom he had visited, and for Burns, whom his father had seen, was unlimited. He greatly prized a cordial little note of thanks he received from Tennyson in 1873 acknowledging an article he had written in a Liverpool paper in criticism of William Howitt's adverse estimate of *Maud*. It was Mr. Hall who suggested and made the first draft of an inscription for the tablet placed in the Ancient Chapel of Toxteth, in 1891, to the memory of Jeremiah Horrocks, by the late George Holt.

But the most steadfast, and indeed almost life-long, gratitude and allegiance of Mr. Hall were given to that venerable teacher, who has survived all his contemporaries and many of his pupils. As a boy he attended the ministry of the Rev. James Martineau in Paradise-street Chapel, and as a young man profited greatly by the special courses of lectures which Mr. Martineau gave. One course, on "Mental Philosophy," was given from February to June, in 1848, on two morn-

ings a week, from seven till eight o'clock. Mr. Hall was present at the farewell service conducted by Mr. Martineau in Paradise-street Chapel, and at the opening of Hope-street Church, of which he was for many years a member; and to the end everything connected with Dr. Martineau's personality and teaching had the keenest interest for him. Latterly he attended the Ancient Chapel of Toxteth, and served for some years as chairman of the congregation. The close of Mr. Hall's life was rich in many interesting reminiscences. He had been failing for some time, and the end came, after four days of unconsciousness, in quiet sleep. The funeral service on Wednesday at the Ancient Chapel of Toxteth was conducted by the Rev. W. J. Jupp.

MR. ALFRED ELSE.

We much regret to report the death of Mr. Alfred Else, formerly of Leicester, who died at his residence in Bournemouth, on Wednesday, Dec. 13.

He was born in Leicester in February, 1839, and lived there most of his life. His memory will long be held in grateful remembrance, not only by his friends, but by his fellow-citizens. He was a man very quiet and unobtrusive in all his ways, but he made himself felt as a power for good, not only in his church, but in his town. He served on the Town Council at Leicester for many years, and became an alderman and J.P. for the borough, and by his services in these positions he won universal respect and the gratitude of his fellow-citizens. He was the kind of man that every town is the better for having amongst its governors. He did all his work without any trace of self-seeking, and with the single aim of being useful.

Had it not been for the ill-health from which he suffered all his life, he would, no doubt, have done more prominent and striking work and won himself a wider fame. But he could not have done a more unselfish and conscientious work, or within the limits imposed on him by sickness, a better work for the town in which he lived.

He was a regular worshipper at the Great Meeting, and a loyal friend to its successive ministers. He took a keen interest not only in his own chapel, but in the progress of liberal religion everywhere, and was always ready with his help. He had himself suffered loss for the faith that was in him, having in early manhood failed to secure a very advantageous position with one of the chief architects in London, owing to the fact that he was a Unitarian.

One who knew him most intimately writes: "I should say that his chief characteristics were unswerving honesty, trustworthiness, and truthfulness; he was conscientious, unselfish, and generous almost to a fault." It is a great thing to feel this about any man, and it is a feeling that was shared by all his friends. Such men, when they go, leave an empty place in many hearts which nothing but themselves can fill. For his wife and daughter and sister, who knew and loved him best, we feel the deepest sympathy. May it be some slight comfort to them in their grief to know how truly he was respected and honoured by all who knew him, and loved by all who knew him well.

H. G.

The funeral took place on Monday, the 18th inst., at the Bournemouth Cemetery. The grave is situated in that portion of the grounds where many who once worshipped at the Unitarian Church have been buried. The service was conducted by the Rev. C. C. Coe. Preaching on the following Sunday morning from Luke i. 78-79, "Through the tender mercy of our God; whereby the dayspring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace," Mr. Coe, at the conclusion of a sermon on the "Present Crisis," said:—

"We meet to-day, my friends, not only under the cloud of national sorrow, but also of private bereavement. Your sympathy has already gone forth, I am sure, to the bereaved friends who mourn to-day the loss of a beloved husband, father, brother. To many of you, our departed friend was comparatively unknown; for since his residence in our midst, he was too great an invalid to take an active part in our affairs. And apart from this fact, it often happens in cases like his, that fellow-worshippers know little or nothing of the past life of those who come to end their days among us.

"But it has been my privilege to know our friend for some five-and-forty years—ever since I entered on my first ministry at Leicester. He and his have been among my most cherished friends; I have valued his friendship; I have admired his character; I know how faithfully he served the town in which he lived and the congregation with whom he worshipped, and I am confident that if it had been God's will that he should have recovered strength, he would have been a great help and mainstay to this church. But it was not to be! And now in the hour of sadness it is surely well that we should look with faith to that dayspring from on high, which shines upon us through the Gospel of Christ, giving comfort to the sorrowing and strength to the weak, which confirms our faith in a Heavenly Father and our hope in an Immortal life of everlasting peace and joy."

SAMUEL GORDON (BELFAST).

OUR congregation here has again suffered a serious loss in the death of one of its most devoted members who was secretary for eighteen years. Samuel Gordon lost his wife on July 16 of this year (1899), since which time he had been sad and melancholy, though naturally of a bright and cheerful disposition. A month ago he showed signs of mental illness, and soon after was confined to bed with paralysis of the brain, of which he died on 19th inst. He was in the prime of life (forty-six) and to all appearance robust and healthy. He was much beloved by every member of York-street congregation. His occupation was that of manager of the wholesale department of Messrs. Dobbin and Co. (Limited), North-street, one of the largest and best-known business houses in Belfast, where he had been for many years, and had become essential to the business. His great capacity will be better understood, when it is known that during his illness four men were required to do the work of his office, and even they could not carry it on with the same regularity and smoothness. He leaves an aged and infirm widowed mother and two married sisters to mourn his loss.

The funeral on the 21st inst. was a very large one, and in the procession were the heads of the firm which employed him, as well as a long line of the employes, and a large crowd of sympathising friends, members of the congregation, the Revs. John Jellie and R. J. Orr, M.A., former ministers of York-street; Rev. Alexander Ashworth, the present minister, and others. Religious service was conducted at the house, and afterwards the body was carried into the church, so dear to him, by loving relatives. Miss Ashworth played on the organ one of his favourite pieces of music, Harwood's "Vital Spark," and the Rev. Alexander Ashworth gave a touching and comforting address.

The interment was in the new part of Mollusk Cemetery, eight miles from Belfast, on the way to Templepatrick. York-street congregation feels this loss very severely, coming after the many others by death which have recently taken from it some of its foremost members.

MRS. BRUCE.

WE deeply regret to have to announce the death of one of the most widely known, loved, and honoured members of the Unitarian body in London. Mrs. Bruce, whose death has followed so rapidly on that of her beloved and gifted youngest sister, Miss Anna Swanwick, LL.D., was the eldest of three sisters, and at the time of her death was within a few months of her ninetieth birthday. Till the last fatal illness, however, age seemed to have no power to dim the wonderful vitality of the spirit.

The vigour of mind, the enthusiasm for every noble cause, the outspoken sympathy for all the oppressed of our own country and of all races—no matter how unpopular the cause—the grace and nobility of manner which was the outcome of a noble mind, will long remain in the memory of those who knew her.

Both she and her celebrated sister belonged to the age when the education of girls was considered finished at fifteen years. Yet it would be difficult to find in the present day a higher cultivation, or minds more richly furnished with all that is worth knowing, than theirs.

Those who have the education of the women of the future at heart may well pause and think whether we are not in danger of losing something that the generation now rapidly passing away possessed, and which gave a charm to life which we should be sorry to see displaced even by what is called the higher education.

MR. LECKY'S "MAP OF LIFE."*

"La vie n'est pas un plaisir ni une douleur, mais une affaire grave dont nous sommes chargés, et qu'il faut conduire et terminer à notre honneur." It would be easy to find a nobler inscription for the title-page of a book on human life, conduct and character, but hard to find a motto which should better prepare the reader's mind for the tone and temper of this volume. We may even suspect that it was this saw of de Tocqueville's which kindled in Mr. Lecky's mind the first idea of his "Map of Life," and suggested its plan.

* "The Map of Life, Conduct, and Character." By William Edward Hartpole Lecky. Longmans. 10s. 6d.

"Life is not a pleasure": I must dispose, to begin with, of the Hedonist fallacy; "nor a pain": I must show that happiness is really very much a matter of choice; "but a serious piece of business with which we are entrusted": I must dwell on neglected aspects of responsibility, especially on the active side; "which we must manage": the art of management, or moral compromise, calls for full treatment; "and bring to a conclusion": a fair text for a discourse on success, the use of time, and the inevitable hour; "creditably": but without raising the moral note to any impracticable pitch.

The author's aim from beginning to end is practical: he never lingers over any theoretical inquiry beyond the point where the practical issue emerges. Yet he does not write as a moralist. His desire is not to fill the world with good men, or to make his reader as good a man as possible. He offers you his help towards living a successful life, according to the vague standard of an honourable, intelligent man of the world. His wisdom lives in clear air, well above the swamp, well below the peaks. It is eminently sane, but deprecates inspiration. For those who are committed to the belief that righteousness is the one supreme, essential need in a human life, the interest of this book lies in tracing the extent of its agreement with, and of its divergence from the results of their position. From their point of view Mr. Lecky's seventeen chapters may be divided into three groups. Throughout the first seven (82 pp.) they will be in eager agreement with the text. Unselfishness, sweetness, cheerfulness, promptness and integrity in the discharge of duty, industry, simplicity are all being preached as different modes of prudence, in the urbane and unimpassioned tones of Mr. Worldly-Wiseman. Chapters viii. to xi. (pp. 83-218) are a treatise on moral compromise, maintaining the contrary position to that which is involved in non-subscription. Two of its introductory headings are: "Moral compromise a necessity in life," "Moral considerations though the highest must not absorb all others." Then we have a detailed discussion of the extent to which moral considerations are to be sacrificed in war, in the law, in politics, in state-craft, in the Church. The remaining chapters (xii. to xvii., pp. 219-327) deal in a somewhat lower ethical key than the first group, but in much the same spirit, with a miscellany of topics in a long chapter on "The Management of Character," and in successive chapters with Money, Marriage, Success (which means rising from penury to comfort), Time, The End.

There is no part of this book, not even the extended plea for opportunism which forms its central portion, that does not yield a high degree of pleasure to the reader. The originality which is here displayed does not lie so much in the stuff of the separate thoughts as in the order of their array, and the Aristotelian coolness with which they have been sorted and sifted. Quotations are freely used, but in such a happy way that they always seem blandly to confirm what the author has already hinted, never to take the word from his tongue. We seem to be put upon the best terms with the best company of all ages. As for the inevitable commonplaces which only a perverse mendacity could, on such a theme, have avoided, Mr. Lecky has the art which Horace prized so

highly, *proprie communia dicere*, to repeat in so new and pointed a way what everybody knows, that for the first time everybody begins to realise it. The literary charm of the book is, as we might have expected, great; the information of its author, as we already knew, adequate. The wisdom which is brought to bear on social and domestic conduct is so genuine and serious that a welcome series of additions to our lectionary can be extracted from the first six and from the twelfth chapter. Nevertheless there are shortcomings.

Apart altogether from the plea for "moral compromise," that is for opportune immorality, which takes up so many of Mr. Lecky's pages, there are flaws in his method of dealing with individual questions. He sometimes, especially where he has some immediate practical end in view, dismisses an opponent's argument so impatiently that he fails to understand it. He suffers also from certain special prepossessions—those, for instance, of the landowner—and some vulgar obsessions, such as subjection to the medicine-man: and these serve to obstruct his apprehension of some sides of truth. But the very plainness and courage with which his stand is taken, the cleanness of his pages from cant if not from prejudice, commands our respect.

In the very first chapter, when Mr. Lecky writes that "the belief in a self-determining will" is among those "which must always rest essentially on the universal assent of mankind," he surely misconceives the question between the Determinist and Libertarian. The special phenomena of consciousness to which he is appealing are conceded by every school—they are presupposed in Mr. Lecky's own statement of the Determinist arguments—and if they are enough to settle the question, how does it ever arise? *Securus judicat orbis terrarum* is ludicrously inappropriate; how can the world be a safe judge of what only one man in a thousand can understand? But in fact the controversy is here impertinent. For Mr. Lecky's practical purpose the data are enough. He should not have stirred that sleeping dog until he had filled his pocket with heavier stones.

Mr. Lecky's contemptuous dismissal in three pages of Hedonism or Eudæmonism (for he uses "pleasure" and "happiness" interchangeably), is equally inconclusive. *Ignoratelenchum*. The writer sets out to disprove that "pleasure and pain, either actual or anticipated, is the only motive by which the human will can be governed," and seems to think he has finished his task when he has shown that pleasure is not the only object of human intention. This is to confuse the locomotive engine with the station for which one holds a ticket. Mr. Lecky quotes from Seneca that the good man "does not love virtue because it gives pleasure, but it gives pleasure because he loves it." The Hedonist may answer: you admit it gives the good man pleasure to contemplate a virtuous course of action; that pleasure it is which moves his will to undertake it; just as the pleasure with which a vicious man anticipates a selfish course of action moves his will to indulge in that. Mr. Lecky has no reply. Once again, it was not necessary to raise this controversy, but if he must raise it the author should treat it with a little more seriousness. Yet it

seems almost brutal to wish to bind in logical rules a man who is talking thus:

The highest form of intellectual virtue is that love of truth for its own sake which breaks up prejudices, tempers enthusiasm by the full admission of opposing arguments and qualifying circumstances, and places in the sphere of possibility or probability many things which we would gladly accept as certainties. . . . It is one of the laws of our being that by seeking interests rather than by seeking pleasures we can best encounter the gloom of life. But those only have the highest efficiency which are of an unselfish nature. . . . Character plays a larger part than intellect in the happiness of life, and the cultivation of the unselfish part of our nature is not only one of the first lessons of morals but also of wisdom.

Though emancipated from the spiritual priesthood, Mr. Lecky is still in matters physical an extreme Sacerdotalist. What he writes on sanitation, on vaccination, vivisection, cruelty to animals, the Pasteur Institute, and all such topics does but echo the orthodox medical view, thus robbing a portion of his book—which I have no space to examine in detail—of all independent value.

By "moral compromise" Mr. Lecky does not always mean the same thing. Strictly interpreted the phrase would mean the partial neglect of moral obligation for the sake of ease, credit or some other non-moral consideration; in this sense it would always denote (active or passive) wrongdoing, and might admit of palliation, but not of justification. But Mr. Lecky frequently speaks of moral compromise in ethical terms—as of cases where the strict rule ought to be relaxed. Here it is not wrongdoing that is meant but one of two other distinct things: either the temporary cancelling of moral rules by special circumstances, as in war, or the substitution of one code for another, as in politics. Of war we read, "Destruction is one of its chief ends. Deception is one of its chief means, and one of the great arts of skilful generalship is to deceive in order to destroy. . . . These things must be not only accepted and condoned, but stimulated, encouraged and applauded" (p. 87). In the other sense Mr. Lecky very aptly writes, "Nothing is more calamitous than the divorce of politics from morals, but a practical politics public and private morals will never absolutely correspond." In neither of these cases, nor yet in his interesting reflections on the ethics of advocacy and of party, is Mr. Lecky speaking of a real sacrifice of moral principle. But "moral compromise" in the Church is another matter.

No one who knows the world can be insensible to the fact that a large and growing proportion of those who habitually attend our religious services have come to diverge very widely, though in many different degrees, from the beliefs which are expressed or implied in the formularies they use. Custom, fashion, the charm of old associations, the cravings of their own moral or spiritual nature, a desire to support a useful system of moral training, to set a good example to their children, their household, or their neighbours, keep them in their old place when the beliefs which they profess with their lips have in a great measure ebbed away. I do not undertake to blame or to judge them. Individual conscience and character, and particular circumstances have, in these matters, a decisive voice.

But are there any matters of applied

morality in which individual conscience and character, together with the particular circumstances, have not a decisive voice? Why is this one question of religious dishonesty always dismissed by means of this special formula, which is neither more nor less applicable to it than to any other ethical problem? Is it not an indirect way of admitting that conscious misstatement, deliberate and repeated, and forming part of a religious service, is beyond defence, and can but claim excuse? Yet, surely, the abstract issue between heterodox Conformist and Nonconformist, between the smiling augur and the martyred Christian, between the Broad Churchman and the Unitarian, is capable of ethical treatment. I should very much like to see it dealt with in a controversial correspondence between Mr. Lecky and Mr. John Morley.

Throughout these chapters on compromise Mr. Lecky seems to sympathise much more with the augur, the tactful, adaptable person, than with the less practical moral enthusiast. He appears indeed, sometimes, to extend the ethics of the division lobby much too far. On p. 132 we have a cynical paragraph, which seems to justify a statesman in passing measures which he knows to be bad, and if he is sure they will be popular. For a kind of opportunism which interprets this kind of contrast we may turn to Paul's first letter to the Corinthians. Such lapses, however, are few, and confined to the central section of the book. A more truly characteristic passage is this with which it ends: "The great guiding landmarks of a wise life are, indeed, few and simple—to do our duty, to avoid useless sorrow, to acquiesce patiently in the inevitable."

E. W. LUMMIS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Atherton.—The usual Christmas morning service was held in the Chowbent Chapel, and there was a large attendance. In the evening there was again a large gathering in the schools at the annual party. A workers' party followed on Tuesday evening, and on Wednesday a children's annual party. A worthy portrait of the late Mr. T. H. Hope has just been presented by the young people to the school, and was unveiled on Christmas Day. The young people have also presented a new pulpit Bible (the large type folio of the Revised Version) to the chapel. A collection for the poor took place in the chapel last Sunday, and a collection for the Children's Homes (Blackpool and London) two Sundays previously in the school.

Boston.—The service last Sunday evening was conducted by the Rev. Alfred Hall, of this town, who has just returned from Germany, and has accepted an invitation to become pastor of the Octagon Chapel at Norwich.

Capelbryn.—The annual winter meeting of the Sunday-schools of Capelbryn and Sychbant was held at the former place on the afternoon of Christmas Day. Each of the schools recited certain portions of Scripture, and all were catechised by the Rev. John Davies, the minister. The attendance was not quite up to the average, but, excepting that, the meeting was very successful.

Capelgroes.—On Christmas morning the Sunday-schools of Capelgroes and Allt-y-blaa held their annual winter gathering at the above place. Unfortunately, the attendance was rather small, and the schools themselves were not quite up to what they have been in numbers. They recited definite portions of Scripture, and were catechised by their respective ministers, the Revs. D. Evans and J. Davies. Towards the conclusion Mr. Davies added a few words of encouragement to the workers, and urged them to go on faithfully and try to get others to join in the good work. In the evening a miscel-

laneous concert of singing, reciting, &c., with some competitive items, was gone through, and passed off very successfully in every respect.

Edinburgh.—The annual soirée of the St. Mark's congregation was held in the Oddfellows Hall on Wednesday, the 13th inst. The Rev. R. B. Drummond, who presided, said it was very gratifying to them all to learn last year, and again this year, that so many of the younger members of families had entered their names on the secretary's roll. It was not, however, sufficient to rely upon this source for maintaining the life of the Church. We must also draw in the members from the outside, and here we are confronted by a question which is being constantly asked among us, Why do we Unitarians not increase more in numbers? Is it that we are too timid? Is it that our services are cold?—but how, he would ask, can they be warm without the aid of numbers?—or is it that when strangers come among us we do not receive them with sufficient effusiveness? Is it that we fail in our music or our preaching, that our services are not sufficiently beautiful, or our sermons not sufficiently moving? Or is it that the prejudice against the name Unitarian is still so strong that many have not the courage to face the obloquy it brings? There might be something in all these causes, and he was inclined to think that the last was by no means the least. Then there is the indifference and apathy of those who ought to be with us. One complains that we go too far for him, another that we do not go far enough. One finds fault with this, another with that, which does not happen to be in exact accordance with his own particular ideas. If such fault-finders would but consider the value of the principle for which their Church stands—Religion without dogma, Religion without fixed creed—he could not but think, whatever its deficiencies may be in other respects, that they would consider it on that account deserving of support. Mr. Drummond then referred to the financial condition of the church, and commended the zeal with which the congregation had entered into the proposal to hold a bazaar in the last year of the century. An excellent programme of songs and recitations was then gone through, and the meeting concluded with the singing of "Auld lang syne."

Hull: Park-street Church.—The powerful and interesting series of lectures, delivered by the Rev. E. W. Lummis, M.A., on the general subject "Choose your Religion," closed early in December, having drawn large congregations to the church every Sunday evening throughout the course.

Kilmarock.—The Rev. A. Henderson, M.A., has accepted an engagement for six months as pastor of the Free Christian Church here.

Stockport.—The annual Christmas party of the Sunday-school took place on Christmas Day, presided over by Mr. J. T. Spedding, father of the Rev. T. P. Spedding, of Rochdale, and a former scholar, teacher, secretary and superintendent of the school. The entertainment, which included some dramatic pieces, was greatly helped by extensive improvements recently made in the stage. The Rev. C. B. Coatsdale, in moving a vote of thanks to the chairman, warmly praised the young people's efforts. The room was crowded.

Swansea.—A kinderspiel, entitled "The Happy Family," was performed at the Shaftesbury Hall, on Tuesday evening. The characters and choir were trained by Mrs. Tudor Jones, wife of the Unitarian minister, and the large audience (about 300) thoroughly enjoyed the performance.

Sydney: The Australian Church.—On Monday, Oct. 30, the first annual meeting of the Australian Church, Sydney, N.S.W., was held in the Oddfellows' Temple, Mr. Joseph Finney, B.A., presiding over a large attendance of members. The reports showed that a large amount of good work had been done. The membership, allowing for removals, stood at 113. Reference was made to the occasionally very large congregations on Sunday evenings. The total income for the year had been £587 6s. 3d., and the total expenditure £517 6s. 4d., leaving the substantial balance of £49 19s. 11d. with which to face the second year of the church's existence. The Literary Society had been successful. In a general competition of the Literary and Debating Societies' Union, of Sydney and suburbs, the first prizes had been secured by Miss Kidgell (of the Australian Church) for best short story. Other representatives of the church had taken first prizes for MS. journal and for singing; while yet another lady member had received a certificate of merit for her essay on "Shelley." A Young People's Guild has been formed, and promises to be a success. The Rev. George Walters briefly referred to the satisfactory nature of the reports, which had exceeded all his anticipations of twelve months ago. The amount of work done and the funds raised during their first year were astonishing. Above all, there had been perfect

harmony in the committee and among the members of the church. Nothing had occurred to bring one cloud over their pathway so far.

PRINCE OF WALES' THEATRE, COVENTRY-STREET, W.

A MATINEE PERFORMANCE of *A MID-SUMMER NIGHT'S DREAM* will be given at the above Theatre (kindly lent by Mr. J. H. Leigh), in aid of the Funds of the LONDON UNITARIAN BAZAAR, on TUESDAY, January 16th, 1900, under the direction of Mr. Herbert Lawford and Mr. J. H. Leigh.

Doors open at 2 o'clock. To commence at 2.30.

Price of Tickets:—Private boxes, £2 2s. to £4 4s.; stalls, 10s. 6d.; balcony (first two rows), 7s. 6d. (other rows), 6s.; upper circle (reserved), 4s.; pit, 2s. 6d.; gallery, 1s.

Tickets can be obtained from any member of the Entertainments Committee; at the various Unitarian Churches, or at Essex Hall, where a plan of the reserved seats can be seen, or from Mr. HERBERT LAWFORD, 28, Nightingale-lane, Balham, S.W.

The Private Boxes can only be obtained from Mr. Lawford.

NEWBURY PRESBYTERIAN CHAPEL RENOVATION FUND.

The Committee urgently appeal for further subscriptions towards the above fund, and thankfully acknowledge the following:—

	£	s.	d.
Amount already advertised	136	16	7
Rev. H. E. Dowson, B.A.	0	10	0
Mr. J. Cogan Conway	0	10	0
Mr. W. Harrison	1	1	0

Subscriptions should be sent to the minister, the Rev. E. TURLAND, Charlton-villas, Newbury, or to Mr. T. H. STILLMAN, 133, Bartholomew-street, Newbury.

**UNITARIAN FREE CHURCH,
SUNDERLAND.**—The PULPIT is now VACANT. Salary £100 per year.—Application to be made to Wm. PRICE, 28, Clementine-street, Sunderland.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS 4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

MARRIAGES.

STORIE—MURPHY—On the 22nd Dec., at Bank-street Chapel, Bolton, by the Rev. C. J. Street, assisted by the Rev. N. Anderton, George Bright Storie, Rochdale, to Annie Franklin, daughter of Thomas Murphy, Springfield, Bolton.

DEATHS.

BRUCE—On the 24th Dec., at Tunbridge Wells, Mary Bruce, of 28, Hyde Park-square, widow of the late Henry Bruce, in her 90th year.

FRASER—On Christmas Day, at the house of her daughter, Mrs. Clennell, Clapton, Jane, widow of the late George Fraser, of Stoke Edith, Herefordshire, in her 91st year.

HALL—On the 25th Dec., at 1, Sandringham Drive, Liverpool, Robert Cunningham Hall, aged 74.

MARTINEAU—On the 25th Dec., at West-hill, Edgbaston, Birmingham, of pneumonia, Emily, widow of the late Sir Thos. Martineau, Knight, aged 61.

MATTHEWS—On the 18th Dec., at Sparkhill, Birmingham, Arthur Bache Matthews, aged 64.

PLIMPTON—On the 21st Dec., suddenly, at Middlesex Hospital, where he was Chemical Lecturer, Richard Tayler Plimpton, of Hurstmere, Grayshott, Hants, and 23, Lansdown-road, London, S.W., 43 years of age.

TAGART—On Christmas Day, in London, Mary Ann Tagart, widow of the late Charles Fortescue Tagart, of Wallands Rise, Lewes, in her 80th year.

ROWE—On the 22nd Dec., at 7, Lawn-road, Hampstead, John Kingdon Rowe, in his 79th year. No flowers, by request.

OUR CALENDAR.

SUNDAY, December 31.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT, Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Revs. BROOKE HERFORD, D.D., and EDGAR DAPLYN. Minister's Class after Morning Service.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAVES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.

Morning, "Looking Backward." Evening, "Looking Forward."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. F. H. JONES.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. CARLIER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. J. H. WOODS, M.A., of Oxford.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.

DOVER, Adrian-street, near Market-square, 1 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HOBBSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A. Communion at Evening Service.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBLEN SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Thoughts for the Last Day of the Nineteenth Century."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.

MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. AYLMER MAULE.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

**SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.**—Dec. 24th, at 11.15., Professor BEESLY, "The Jesuits."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

**19TH CENTURY BUILDINGS SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE
E.C.**

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., 20, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

INVESTED FUNDS, £10,000,000

Number of Accounts, 85,094.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS repayable on demand.

TWO PER CENT. INTEREST on CURRENT ACCOUNTS on the minimum monthly balances, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold for Customers.

SAVINGS' DEPARTMENT.

SMALL DEPOSITS received and INTEREST allowed MONTHLY on each completed £1.

The BIRKBECK ALMANAC, with full particulars, post free.

FRANCIS RAVENSCROFT, Manager.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—MISS ROWLAND, Gothic House, Hurstpierpoint.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL,

Director, FREDERIC SMITH.

Remodelled and refurnished, affording

FOR ABOUT 250 GUESTS.

TEMPERANCE HOTEL in recommended by leading

Reading, and Drawing Rooms.

Electric Light. Lift.

to 2/6. Breakfast, 1/3 to 2/-.

Service, 9d.

77 & 101,

TON ROW, LONDON, W.C.

ains: "QUIETUDE, LONDON."

FREDERICK HOUSE

Ms. Hampson's Memorial Home),

Children's Convalescent Nursing Home.

escent, Tollington Park, London, N.

where poor children are received (girls,

years; boys, 3-10) who are recovering from

tions or from disease; also for those suffering

debility. Application for admission to be

to Miss M. PRITCHARD, 11, Highbury Cres-

nt, London, N.

All friends interested in the work are asked to

make it known to others, for it is essential that the

list of subscribers should be increased, if the well

being of the Home is to be maintained.

Special donations are also invited towards defray-

ing the expenses of reconstruction of the drainage

system, which was carried out in the Summer.

WILLIAM M. BLYTH, Hon. Treas.

MARIAN PRITCHARD, } Hon. Secs.

ROBERT HAMPSON, }

WANTED, a COMPANION-HOUSE-KEEPER, for a position of trust, in the North of England; age 25 to 30. Well educated, bright, and intelligent; must be a total abstainer and well recommended. Previous experience in a similar post not absolutely necessary. State salary.—Address, in the first instance, Rev. V. D. DAVIS, 6, Gorst-road, Wandsworth Common, London, S.W., and mark communication "Companion-House keeper."

BOOKLETS FOR CHRISTMAS.

"DAILY MEDITATIONS" & "NIGHT UNTO NIGHT."

By W. G. TARRANT, B.A.

PRICE ONE SHILLING (leather, gilt).

"Night unto Night" can also be had in cloth binding, red edges, price Sixpence.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

THE MILL HILL PULPIT.

A Monthly Sermon by

Rev. CHARLES HARGROVE, M.A., Leeds.

January Number.—"IN TIME OF WAR: A PLEA FOR CHRISTIANITY AND CIVILISATION."

Price 1d. Annual subscription, 1s. 6d. post free.

Apply, Essex Hall, or CHAS. STAINER, 82, Ravenswood-terrace, Hyde Park, Leeds.

Schools, etc.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWITH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

EDGBASTON COLLEGE for GIRLS, Bristol Road, Edgbaston, Birmingham.

PRINCIPAL—Miss BAILY.

HEADMISTRESS—Miss ELEANOR MOSS, B.A. Hons.

A limited number of Boarders taken at residence of Principal.

The College, which is opposite the residence, has accommodation for 120 pupils. Lawn tennis, gymnasium, asphalt playground.

The Curriculum is based on the Cambridge Examination regulations, and resident pupils have the advantage of Public School life combined with home comforts.

Application to Secretary, Miss S. AWDRY.

SCHOOL FOR GIRLS AND LITTLE BOYS.—CONAMUR, SANDGATE, KENT.

PRINCIPALS:—Miss JARVIS and Miss CLARA BERRY.

Good House, close to the sea; south aspect.

Reference kindly permitted to T. GROSVENOR LEE, Esq., Clent, near Stourbridge; JOHN HEYWOOD, Esq., The Pike, Bolton, &c.

THE WARREN, KNUTSFORD.

PRINCIPAL:

MRS. W. CARRINGTON WHITELEGGE.

Excellent individual TUITION and Home Care for the daughters of cultivated parents who would appreciate unusual advantages for Music and Languages.

The SPRING TERM will begin January 23, 1900.

"There is no religion higher than Truth."

THEOSOPHICAL SOCIETY

AND

UNIVERSAL BROTHERHOOD.

OBJECTS:

To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste, or colour.

To encourage the study of comparative religion, philosophy, and science.

To investigate unexplained laws of nature and powers latent in man.

Secretary, European Section: The Hon. OTWAY CUFFE, London, 4, Langham-place, W.

New Publications.

LIFE BEYOND DEATH. A New Volume by MINOT J. SAVAGE, D.D., of New York. 336 pp. Crown 8vo, 6s.

JESS: BITS OF WAYSIDE GOSPEL. By JENKIN LLOYD JONES, of Chicago. 320 pp. Crown 8vo, 6s.

THE CHOIR INVISIBLE, and Other Sermons. By JOHN WHITE CHADWICK, of Brooklyn. 228 pp. Crown 8vo, 4s. net.

THE STORY OF THE BIBLE, from the Standpoint of Modern Scholarship. By WALTER L. SHELDON, of St. Louis. 1s. 6d. net.

THE RELIGION OF TIME and the RELIGION OF ETERNITY. A Study of Certain Relations between Mediæval and Modern Thought. By PHILIP H. WICKSTEED, M.A. 1s. net.

BACK TO JESUS. An Appeal to Evangelical Christians. By RICHARD A. ARMSTRONG, B.A., Author of "God and the Soul," "Faith and Doubt in the Century's Poets," &c. 1s. net.

THE STORY OF PROTESTANT DISSENT and ENGLISH UNITARIANISM. By WALTER LLOYD. 236 pp. Crown 8vo, 2s. 6d. net.

POCKET ALMANAC FOR 1900. Tuck, gilt edges, 1s. net; by post, 1s. 1d.

Will be Ready on January 1st.

THE ESSEX HALL YEAR BOOK FOR 1900. Cloth, 1s. net; by post, 1s. 2d.

London: PHILIP GREEN, 5, Essex-st., Strand, W.C.

THROUGH UNSEEN PATHS:

By K. E. HARRISON

(Mrs. FREDERICK AUGIER HARRISON). 6s.

"An attractive story, revealing much genuine feeling."—*Bookman*.

"Told with simplicity and pathos."—*Literary World*.

"One of those old-fashioned, pleasantly-told stories that, alas! only come true in books."—*Dundee Advertiser*.

"A charming work of fiction."—*Fair Play*.

Swan Sonnenschein & Co., Ltd., London.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT and J. A. HOBSON, M.A.

Articles on Important Social Questions, Education &c. from a purely ethical standpoint Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—GEO. McLEOD & SONS, Hawick, N.B.

TAKE CARE

when drinking Cocoa, to have the pure article only, as many so-called "Pure" Cocoas contain added matter that is not only unnecessary, but often positively harmful.

CADBURY'S COCOA

IS ABSOLUTELY PURE

and untampered with, and can be taken with the greatest benefit in Childhood, in Youth, or in Old Age.

THE BRITISH MEDICAL JOURNAL—Article on "Drugged Foods," June 4th, 1898—says:

"There is a general consensus of opinion that the addition of active drugs, belonging to the classes of nerve stimulants, to beverages and articles of dietary in ordinary domestic use is not for the benefit of the community, and is likely in time to produce a deterioration of the public health. At the present moment we are beset by another danger arising from the addition of kola to certain articles of food. Kola has been found on analysis to contain 2·13 per cent of caffeine. Caffeine is undoubtedly a useful drug when employed in suitable cases and in appropriate doses, but if taken habitually in large quantities it is capable of inducing an undesirable condition of over-stimulation of the nerve-centres."

CADBURY'S COCOA is absolutely Pure, and "a Perfect Food."

ALWAYS INSIST on having CADBURY'S—sold only in Packets and Tins—as other Cocoas are sometimes substituted for the sake of extra profit.

THE SUNDAY SCHOOL ASSOCIATION

NOW READY.

THE HELPER, 1900

A Handbook for Sunday School Teachers and Parents.

Edited by MARIAN PRITCHARD ("Aunt Amy").

Frontispiece, Energy, by G. F. Watts, R.A. Full-page Illustration, Manchester College, Oxford.

CONTENTS.

New Year's Address. JOHN BYLES.

A Year of Sunday Readings. Compiled by H. KELSEY WHITE.

Suggestive Lessons: Parable of the Sower, FRANK WALTERS.
52 Bible Passages, &c.

For the Little Ones. More about Nellie and John Henry and Eliza, MARY DENDY.

The S. S. Teachers' Summer Session at Oxford. Lectures on Object of S. S. Teaching, J. J. WRIGHT. Some Day School Methods applicable to Sunday Schools, FRANK TAYLOR. On Discipline, HENRY RAWLINGS, M.A. Method of Preparing and Presenting a Lesson, EDITH DRUMMOND. How to give a Bible Lesson, JOSEPH WOOD. What can we

Teach and How? MARIAN PRITCHARD. Religious Instruction from Book of Nature, JOSEPH FREESTON. Relations of Ethics to Religion, C. B. UPTON, B.A., B.Sc. How the Testament Grew, J. ESTLIN CARPENTER, M.A. The Epistles of Paul, JAMES DRUMMOND, M.A., LL.D. Development of Liberal Nonconformity, J. E. ODGERS, M.A. Work and Teaching of G. F. Watts, R.A., LUCKING TAVENER.

Teachers in Council: (I.) On the Ideal Sunday School. (II.) Our Senior Classes. (III.) Bringing our Young People to join our Churches.

Passages from Addresses. By Principal JAMES DRUMMOND, M.A., LL.D., and Rev. J. ESTLIN CARPENTER, M.A.

Illustrative Stories, Poems, &c., &c.

Cloth, price 2s. 6d. net. Postage 4d.

12 Copies supplied for 25s. Carriage unpaid.

The Volumes issued for 1898 and 1899 can still be had at the same price.

London: The SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-st., Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Dec. 30, 1899.